

THE SAINTS' HERALD

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

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

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

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Number 1

E D I T O R I A L

HALF HOURS WITH CELEBRITIES

I. FATHER TIME

As I sat in my study one winter evening I fancied that I heard a knocking at the door. I opened the door but saw no one. A fine, sharp sleet drove against my face, almost cutting the skin, and a whirl of dead leaves crossed the porch, borne on the wind.

I resumed my work, only to be called to the door again by another knock. The results were the same as before. As I stood in the doorway, wondering what it was that had deceived me into supposing that some one had knocked, I noticed the dark clouds scudding across the face of the moon. The town bell rang the curfew, attracting my attention to the passing of Time. Then it was that I imagined I perceived some one standing in the shadows, close at my very hand.

He was old and bent, and the wind tossed his long gray beard and snow-white locks to and fro, and tugged at his loose, flowing robe. He seemed so much a part of the elements that at first I could with difficulty discern him, even after my attention had been attracted directly to him. I could readily understand how he might pass and repass and knock at many doors and yet remain unnoticed.

In answer to my invitation, he entered, leaning his staff against my desk. In one hand he carried an hourglass, which he reversed to mark the passage of time. I noticed with fascinated awe that while the flow of the sand grains was steady and inexorable, they pulsated constantly, as though driven by a beating heart. I thought, Perhaps the saying is true that Time is measured by human heart throbs, and not by the passage of suns and moons.

The old gentleman carried with him a long, keen scythe, the snath of which rested across his arm as he stood and talked to me. Noticing my close and

troubled scrutiny he said, "You have heard of Old Father Time and the scythe with which he reaps the ripened grain and the bending flowers. Well, this is the famous instrument. My harvest field is the world. I reap the lives of men and women, the young and the old, as the Lord of the harvest may direct."

He ran his hand along the edge of his blade, as though to test its keenness, but when I essayed to do the same he stayed my hand, "Not so fast, my son," he cautioned; "you will feel its edge soon enough." Then he continued, "It is an all-compelling instrument, and is still sharp and true, though there are some nicks in it. I have had to use it on some hard old customers; yet it has always prevailed, soon or late.

"Old Methuselah evaded me for a long time, and in those days I delighted to spare men, because they walked with God and used well the years that were loaned them; yet even a Methuselah finally reached the sunset of life. Old Ponce de Leon tramped through the forests of the New World in search of the fabled Fountain of Youth, that would enable him to defy my behests; but all the time, unseen, I followed in his footsteps, and cut him down earlier because of his folly in not using his days in good works, instead of vainly trying to insure himself of days yet unsunned."

As the old man prepared to leave, filled with a new reverence for the priceless value of Time, I seized him by the robe and implored him to wait:

"I cannot," he replied. "Time and tide wait for no man. The tide follows the moon, and I follow the behests of God, and must go on and on working my changes in the world until eternity shall dawn."

"But at least give me your blessing," I implored. "You shall have my blessing," he answered, "on the one condition that you live for it, and it will come to you day by day as you are worthy of it;

and even when I shall have an end, it shall continue with you throughout eternity."

So my guest departed, as he had come, merging into the storm and the elements. And presently I heard the bells ringing in the new year. A new year for you and me! A new year for the world! What awful work of death and destruction may it not see? A new year for the church! Will it be a year of construction and salvation?

ELBERT A. SMITH.

(To be continued.)

BLUE PENCIL NOTES

It is easy to find fault—but no real man picks out all the easy jobs in life.

About the time a man gets into darkness or transgression up to his ears he concludes that the church is all wrong and the members in a bad way.

The children of Europe come to dinner now at the first call—when there is any dinner. Yet the mothers of Europe are no happier than when it took three calls and a switch.

Giving seems to be a progressive habit. How hard Sister Walker used to work to bring the Christmas offering from the whole church up to one thousand dollars! And now the Lamoni Sunday school alone gives over two thousand dollars.

That statement about gathering to Zion with songs of joy must be to some extent figurative. Those of us who never have learned to sing very much will not try to make it too literal. There is bound to be sufficient discord at best.

When you preach it is permissible to give your hearers palpitation of the heart, but do not, oh, do not give them concussion of the brain.

Very long sermons are very likely to be very thin. They are like Farmer Saveall's cider. Farmer Saveall boasted one season that he had made fifteen barrels of cider. A candid neighbor took a sip of the liquid and remarked, "It's a pity that you hadn't another apple; you might 'a made another bar'l."

The habit of using slang in the pulpit often comes from reading after or listening to men of the Billy Sunday type. And it is a habit, and one that needs to be held rather well in hand.

An occasional slang phrase, if not too "racy," may add a certain piquancy to a sermon. But the man

whose every sentence is loaded with it ruins his effort. A dash of pepper may be tolerated, but no one who is not abnormal wishes to dine on pepper.

Jesus had a divine love for an honest man. But he had a very human detestation for the hypocrite.

The leading question that I ask about a man is this, Is he sincere? If he rings true I can overlook many mistakes and peculiarities and forgive many personal affronts. But if he sounds hollow, if I detect a note of pretense and disloyalty, I feel that it would be a betrayal of common sense and a perversion of charity to trust him very far.

Jesus mentions the fact that men's hearts shall fail them with fear for looking upon the things coming on the earth in the last days. How true it is. And even more dreadful possibilities hang over the nations, just behind the shadows. Every nation not already devastated looks with fear upon the possibility of armed invasion. Every nation is in dread of famine. Over every nation hangs the threat of universal compulsory military service, with the citizenry crushed beneath a weight of armament and taxes. Every nation not already torn with revolution fears that most dreadful possibility of revolution, with civil war. That which has come upon Mexico and Russia may come upon much more powerful and enlightened nations. A man's sword against his own neighbor, is the foreboding contained in the revelation.

Now gleams the sword. Now rolls the drum. Insistent shrills the martial fife. Wars and rumors of wars must come,—disaster, sickness, storm, and strife. There is no hope? Not so, not so! The work of God must still go on. The shadows thicken as they go, and it is darkest ere the dawn. The humble ones earth bears may groan beneath the weight of present wrong. He comes to claim them as his own, whose birth we celebrate with song. This wintertime, this time of frost, the heart is warm, the spirit yearns; we shall not perish or be lost. The distant stars say, "Christ returns."

ELBERT A. SMITH.

Collier's for December 22 states that one of the largest insurance companies in the country offers to insure the United States Army, or any man in it, for five per cent over the rate given civilians in times of peace. This is an estimate of the additional risk. The same magazine also states that a little over one per cent was lost by the French in the last six months of 1916.

SEERS

In answer to further question concerning the relation between a seer and the use of the Urim and Thummim and the right of the president of the high priesthood to be called a seer, Elder Heman C. Smith, Church Historian, has submitted the following:

"In compliance with your request I herewith give my theory of the purpose of this instrument. It is to meet emergencies which do and have occurred many times in the history of the people of God in all ages, when there is no man available who is a seer by virtue of calling, office, and ordination.

"Anyone having this instrument may by its use translate languages, and reveal things which cannot be known by ordinary means. (See Book of Mormon, Authorized Edition; Mosiah 12: 15-21; Doctrine and Covenants 3: 1.)

"Where a man is seer by virtue of his office, this instrument is not necessary in order to his becoming a seer. In Joseph Smith's early experience he worked by the use of this instrument, both in translating and receiving revelation; but when he became a seer ex officio, we seldom, if ever, hear of his using the Urim and Thummim, though perhaps the *right* to use it was not taken from him.

"I think it is necessary to receive divine appointment in order to receive or even to view the Urim and Thummim. (Doctrine and Covenants 15:1.) But to one appointed and ordained as prophet, seer, and revelator, the power to translate, interpret, and receive revelation comes ex officio and not necessarily by use of this instrument."

We note also an interesting discussion of this topic by President Elbert A. Smith, in volume 59, page 1041 of the SAINTS' HERALD. He refers to Church History, volume 1, page 13. "The possession of these stones [Urim and Thummim] was what constituted seers in ancient or former times, and that God has prepared them for the purpose of translating the book," and points out that this could not be exclusive, for if the latter clause was considered to be controlling, it would preclude the use for anything else except the translation of this book.

It is not said that no one else could be a seer. Graduation from a homeopathic school of medicine and possession of a license constitutes one a physician, but that does not say that a man must graduate from a homeopathic school in order to be a physician.

Doctrine and Covenants 107: 29-39 shows that there were two seers in the church at the same time, and neither possessed the Urim and Thummim.

Section 104: 42 again repeats the fact that the president of the high priesthood is to be a seer, so we learn as has already been pointed out, our late President Joseph Smith was chosen as a prophet,

seer, and revelator of the Church of Jesus Christ, and the successor of his father.

"SIGNS OF THE TIMES"

In *The Signs of the Times* Magazine for November, 1917, on page 12 there appears an article, "Mormonism in the witness chair," by Daniel Alonzo Parsons. The picture of Joseph F. Smith, the present head of the church of Utah, appears over the caption, "The founder and first president of the church." The article gives several of the peculiar doctrines of the Utah church as if they applied to the original church.

Some one had the kindness to send us this magazine, and we at once wrote Mr. Parsons, calling this matter to his attention, as we believed it to be no doubt an oversight as therein printed. We are pleased to say for the benefit of those who may be concerned, that we received in reply from him the following very courteous letter:

Your kind letter of November 10 was forwarded to me by our publishing house, the *Pacific Press*. I thank you for the suggestion that you have made concerning certain articles now running through one of our periodicals on Mormonism.

When the *Pacific Press* sent me the advance sheet of article number one and I saw the picture of Joseph Smith, president of the Brighamites, and underneath his name the statement to which you refer, I was distressed in mind and stirred in spirit. I telegraphed to California to correct the error, but it was too late.

Of course, Mr. Burgess, I am well aware that your branch of the Church of Jesus Christ of Latter Day Saints, has no sympathy with many of the doctrines, ideas, and twaddle of the Utahites, and my articles are not directed at your church, but as you will learn from my third essay, it is decidedly against the bloodthirsty tenets of Brighamism.

I frequently enjoyed reading to them certain passages in their Doctrine and Covenants, wherein Joseph Smith enjoins the teaching of the Inspired Translation of the Bible and makes the bold statement that the manuscript would be kept in safety, then urging them to tell why they do not teach the inspired edition, and how it could be kept in safety if from its completion to the present moment the manuscript has been kept in the homes of those known as the bitterest enemies to them.

Thanking you for your kind letter and the spirit in which it is written, I remain

Yours respectfully,

D. A. PARSONS.

THE SAINT LOUIS CHURCH

We note by clipping from the *Saint Louis Times* of November 20, that the Utah church has recently secured a chapel in the city of Saint Louis. A three-column cut is printed in this paper, together with twenty-one lines of reading matter, but brief as is this additional statement, it still contains some inaccuracies.

Possibly it is true that the Utah church contin-

ued a mission there for only about twenty years, but those better acquainted with the history of Saint Louis are well aware that from the initial effort made by the Church of Jesus Christ of Latter Day Saints in 1830 there have been continual services held in that city. Besides, the organization there rather gained in strength up to the time of the death of Joseph Smith, the Martyr.

Thereafter, until the time of the Civil War, there were literally thousands in the vicinity. Some of these became affiliated with the church of Brigham Young, and so were rebaptized. When the Civil War broke out, most of these departed for Utah.

After the war, they maintained an intermittent mission in various halls until about twenty years ago, when Brigham H. Roberts came to Saint Louis and was instrumental in instituting a new mission which it appears has continued ever since.

But this ignores the very vital feature that a large number did not affiliate themselves with the Utah church, but continued to reside in Saint Louis, awaiting the coming of the proper leader. On February 7, 1864, they reorganized under this leadership, as members of the Reorganized Church of Jesus Christ of Latter Day Saints. This organization has been uniformly held by the courts to be the true successor of the original church established in 1830.

This reorganized branch has continued ever since in the city of Saint Louis, holding for a number of years, a chapel on Elliott Avenue, and then from 1900 until the present year, a stone church or chapel at Glasgow and Dickson Streets. This latter building has recently been sold to the Jews.

There was another congregation out on Manchester Avenue, but now meeting on Billon Street, which has been in continued existence since it was first organized about 1868.

Another congregation has enjoyed an intermittent existence at Gravois, now called Oak Hill, south of Tower Grove Park. Many of this branch, with other members, have been recently reorganized into a congregation in Southampton.

There are several other congregations in the vicinity of Saint Louis, many of which are of recent date, but others of which have a continued existence for forty or fifty years. In fact, the membership in the vicinity of Saint Louis exceeds one thousand.

The principal congregation is now meeting in Recital Hall at the Odern on Grand Avenue, preparatory to rebuilding in the near future in the western part of the city.

Briefly, there were many members among Saint Louis in 1831-64. After the death of Joseph Smith in 1844 the number greatly increased, though many were not-organized. In 1864 a number who accepted

Joseph Smith, the son of Joseph Smith, the Martyr, as the proper leader, reorganized and have had continual existence as a congregation ever since. Several other congregations were organized shortly afterwards, so that since 1870 there has never been less than seven congregations in that district.

FUND FOR THE JEWISH SUFFERERS

Along with the capture of Jerusalem by the British, goes the drive being made in New York City for five billion to complete the ten billion dollars for the relief of afflicted Jews. At the time of this writing it would appear that the amount will be raised. (Later we learn it was more than raised.)

The sufferings of the Jews are intense, especially of those in the Holy Land. Much relief is needed, also, in Syria and Armenia. Again there comes the request for close to thirty million dollars for the relief of the Armenian suffering. Many of them have escaped from that country, but still are starving. Many have been killed; but those who remain, both in Armenia and Syria, or those who formerly have escaped, are in very dire need. The committee assures us that they are able to provide for them if the means are given, and that every cent goes for their relief. They state that three billion are suffering, starving. What they ask does not amount to ten cents a day, barely sufficient to keep body and soul together. To those who are able to help, this great need will necessarily appeal.

NOTES AND COMMENTS

Duties of Branch Officers

Several weeks ago we sent to Elder W. A. Sinclair, president of the eastern quorum of elders, a copy of "Duties of branch officers," by President Elbert A. Smith, for use in connection with the Massachusetts District Ministerial Conference. We concur very heartily in Doctor Sinclair's suggestion, that this leaflet should be much more freely used. Each of the officers is taken up in turn and his duty considered; first, the branch president, then the priest and teacher, and finally the deacon. There have been some excellent editorials in the *HERALD* during the past sixty years on this topic; President Smith has attempted to take the best of each of them and place the whole within the limits of a small leaflet. The tract is unusually detailed in connection with the duties of the deacon, and includes his right and duty to keep order. This leaflet may be secured from either the Herald Office or Ensign Publishing House for five cents each, and should be in the hands of every member of the priesthood.

ORIGINAL ARTICLES

TWO GREAT LIVES--A CONTRAST--Part 2

(Summary of a sermon by Elder R. D. Weaver. Reported by Sister Ivan Pritchard.)

Now let us look at the other side. Solomon started right and he ended up wrong. He began aright, but, oh his end—in agonizing accents he exclaims, "All is vanity and vexation of spirit." Do you want to choose that side?

Let us follow the other man's life. Here is a man born in a good home amid luxury. A home of Pharisees. This young man's parents look at him in admiration and love. They look at this young man and their heartstrings were entwined around him. He was a brilliant boy. They said: "We will send him to school to Jerusalem to Gamaliel, and we will have him taught the law and doctrine of the Pharisees and he will come back and he will gladden our hearts."

Well, he goes down there and I presume that he is like most of the boys. He makes mistakes. He does things that he should not do. He falls into bad company and he does things probably that are very sinful. But he afterwards sees the folly of it. He sets himself to work and he studies diligently and a few years pass by. He returns to the old home. Dear old dad runs out to meet him and puts his arm around his strong son and says: "My boy, we welcome you back to the dear old home."

I see him as he goes to the temple and takes his place in the Sanhedrin and possibly occupies in the annals of fame so far as that is concerned. He becomes versed in what is known as the doctrine of the Pharisees. He becomes so zealous, so taken up with it, that he feels any one who does not worship God in his way is entirely wrong.

One day as he is walking homeward from the temple he sees in the market square a young man about his own age. The young man is telling a story. The people are listening spellbound and the face of the young man is aglow with the glory of God. It shines from his visage. Paul draws near. He listens while this young man waxes eloquent and he tells the story of the Messiah or Christ, the King of Israel that was to sit upon David's throne. He then points these prophecies towards that Galilean whom they had taken and nailed to the cross. When he reaches this point in his discourse I see Paul look around for his helpers. He calls the young men to him and says: "We will stone him to death. He is preaching Christ and we will put him to death."

I see him as they carry him off the platform, drag him to the gates of the city. They pick up those cruel stones and hurl them with force and vengeance. I see him as the cruel stones bruise him. He sinks upon his knees. Paul is breathing out threatenings and slaughter. He is mad.

I see Stephen as they throw those stones at him. His face takes on a heavenly appearance. His eyes look up to God and that wonderful vision unfolds to his dying gaze. Paul does not see it but he sees the reverence and awe over the face of that man as he looks up and sees Jesus Christ sitting at the right hand of God. With the words: Father, unto thee I commend my spirit, Lord Jesus receive my spirit, Stephen dies.

Paul looks at the scene. Even in death there is a heavenly look stamped upon the brow and face of that dead martyr and Paul may well wonder what produced the change, for the glory of God is revealed in the face of the dying man.

I see Paul as he leaves that city going to Damascus. I see him as he goes on his way and ever and anon his mind refers to that dying scene of the martyr. That death scene! He lingers over it. He tries to drive it from his mind. He goes on his way, but it rises again. Again he drives it from him, and goes on his way until he nears the city. But once again it comes up and confronts him and as he goes over the scene of the dying martyr and he says: "My God, can it be that Stephen is right and I wrong?"

Just then the light of divine beauty in all its effulgence and glory lights up the scene and Paul is stricken down with that wondrous light from the throne of God. God was preparing him to receive that message which came on his way to Damascus. Now he goes down upon his knees, calls on the Lord while the light shines round him and he hears the voice saying unto him, "Saul, Saul, why persecutest thou me?" Saul answers, "Who art thou, Lord?"

Every hope was gone. He knew the doctrine of the Pharisees was worthless. Every hope is blasted. "What wilt thou have me to do, Lord?" and Jesus replies: "Arise, and go into Damascus and there it will be told thee what thou must do." The light has blinded Paul and his friends lead him by the hand.

Historians say that he prayed there for three and a half days. I believe that true repentance was in evidence. I see him as the great scalding tears run down his face and he says: "My God, my God, I

have persecuted unto death thy servant. I am not even worthy to be noticed of thee." Though he prays in agony of mind there seems to be no answering call from heaven for a time. He is being tried. He is sorry for the past. He is doing everything that he can to make restitution.

People tell you they got converted in a moment's time. They kneel down and ask Christ to forgive their sins and they are forgiven. He prayed for three and a half days, but they were not forgiven yet.

Finally the servant is spoken to by the Great One above. The Lord speaks to one named Ananias, "Inquire for one called Saul of Tarsus, for he prayeth." But Ananias had heard of the evil works of Saul and was frightened until the Lord reassured him. He came unto Saul and putting his hands upon him he said, "Brother Saul, the Lord, even Jesus, that appeared to thee on the way as thou camest, hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost." He was giving him the very commandment that God gives to us to-day, "Arise and be baptized, calling on the name of the Lord." Paul arose and was baptized.

In telling the story afterwards he said:

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

Yes, in following Jesus, I put off the old man and put on the new. The old man was crucified and buried in the liquid grave and the sins of my life were washed away in the cleansing flood, and I rose to walk in newness of life. It is a beautiful story.

I see him as he returns to his home. He goes to the temple. They open their arms to receive him and he says, "Just a moment. I have accepted Christ," and they drive him away. He is ostracized. The name of Christ had no place among those who occupied in the temple.

The Bible says, When your father and mother forsake you, then the Lord will take you up.

I see him as he leaves the old home and I hear him singing:

I have given up all for Jesus.

This vain world is naught to me.

All its pleasures are forsaken

When I think of Calvary.

Though the dearest friends forsake me,

And the world on me grows cold,

I've a friend that will stand by me

When the pearly gates unfold.

Life's morn will soon be waning

And its evening bells be tolled,

But my heart will know no sorrow,

When the pearly gates unfold.

He bids good-bye to the scenes that he had cherished and loved and he goes out in the world to tell the unpopular philosophy known as the gospel of Jesus Christ. I see him one time when he is telling the story of God's love. They strip him of his garments, they place him fast to a post and they lacerate his body with cruel lash. Three different times in his experience he received forty stripes save one upon his bare flesh.

I see him on the bounding deep, with the waves rolling mountain high, and all the people of the ship are beside themselves with fear. After twenty-one days of fasting the angel of God draws nigh.

If you ever wear the robe of righteousness and the crown of light, let me tell you, you will have some trials in your life. If you ever climb the heights of glory you will have your cross to bear and your Calvary to climb.

I see him, finally, when he arrives at Rome. He has given up all he had in life. He is heartbroken at times, naked and oftentimes hungry; and many times, like Christ, he didn't have a place to lay his head. For two years he tells the gospel story here. After all this, after he becomes the offscouring of the earth, I see them take him captive, lead him away to prison and put him in a narrow cell where daylight streams in only in a few little places between the stones. He knows that on the morrow he must pay the penalty for having done the will of God.

He knows that he is going to suffer martyrdom. He has no fear. He seizes the pen and writes to his friend Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing."

Friends, I ask you to-night, in conclusion, which of these two lives that I have pictured before you, would you rather have lived? You are the judge, not I. I am going to tell you something: If you have wealth, honor, fame, and every comfort in this life, and do not your duty, let me tell you, you will not have it in its fullness in the life to come.

There are people in this church who have every luxury that money can buy, but they wouldn't pay one cent tithing if God Almighty stood in the door and told them to do it. There are others, my friends, who would pass their needy brother on the street, see him clothed in rags while they are clothed in broadcloth and they wouldn't lend him a helping hand. The book says, If you see your brother in need and shut up the bowels of your compassion against him, the love of God is not in your soul.

Is Solomon's experience going to be yours? Are

you going to have the choicest things that money can buy, the pleasures of the world, and then at last stand at the door of death and look back over the course you have pursued and say with Solomon: "All is vanity, I cannot take it with me to the world beyond. My gold is cankered. The beautiful things of life have faded away. All is vanity and vexation of spirit"?

Or are you going to sing with Paul: "I have given up all for Jesus. This vain world is naught to me?" Are you going to make yourself poor in this world's goods? Jesus Christ says, Sell what thou hast and give to the poor and purchase for yourself a place in the kingdom of God.

Let us unloose the latchstrings of our purses and let us put them into the treasury of God that there may be meat in his house. Then when the bursting clouds reveal our Savior to our sight we will be able to meet him with joy and not with grief.

May God help us to make a wise choice. May we all live so that when our time has come we will be able to say, "All is peace; all is rest; henceforth there is laid up for me a crown of righteousness."

THE ART OF TEACHING

[The following was read at a Sunday school institute in the British Mission and by request of those in charge was submitted to the HERALD. We are glad to pass it along to our readers.—EDITORS.]

I have been asked to speak to you to-day on the "Art of teaching" and I want to tell you right away, that in my opinion it is impossible for me to pass on to you that art. Good and successful teaching is a matter of personality—of individuality, and a teacher is as much an artist as any poet, printer, or writer that ever lived. Therefore I firmly believe that as in the case of these geniuses, so in the case of teachers, the best teachers are born and not made.

Consequently, although I have read many books on pedagogy, I have not yet discovered the "art of teaching."

Yet in no way despair! For there are valuable hints, suggestions, advice, methods to be learned. I am going to endeavor to pass on to you some of the laws of the science of teaching; laws that have been culled from the works of some of the greatest educationalists that the world has produced, and methods taken from the writings of specialists who have given their lives to the study of psychology and pedagogy.

They should in no way be a burden or restraint upon you—neither should you transgress them—but within these laws let your own individuality flow, expand, develop. Take them to yourself, learn

them, ponder over them, assimilate them, make them part of yourself, permeate them with your own personality and you will then have built up for yourself a firm and sure art that will be of inestimable value to you and your pupils.

First of all, I want to take one or two points of vital importance to the teacher, which should be thought of before any teaching proper can be begun.

In the first place, *know your subject*. At the first glance this remark seems unnecessary, but practically, it is by no means so. Each one of us has a store of hazy, indefinite knowledge on many subjects—but this is by no means good enough for teaching purposes. Every lesson as it comes must be carefully, thoughtfully, thoroughly planned. This preparation will not always be easy—in every case it will take time, and when the subject does not particularly appeal to our fancy it will be irksome. Yet never by any chance shirk it. The most distasteful subject can by constant association become palatable to you.

I remember that once upon a time I detested Euclid—couldn't do it—couldn't understand it—thoroughly disliked it, but it was necessary for me to pass an examination in that subject, so I just had to grind for all I was worth, and finally there came a time when Euclid was no longer a nightmare to me—in fact to work out a problem in Euclid was rather a pleasure.

And so it is with everything else. The feeling that something has been "attempted, something done," brings a thrill of pleasure, and the knowledge that we have conquered is in itself a reward. Let me reiterate it then: *learn your subject*.

The second point of vital importance to the teacher is that he should know his children. We must remember that no two individuals the wide world over are exactly alike. As teachers we are rather apt to regard children as a whole—a species—merely as vessels into which we may pour our facts. This is absolutely and entirely erroneous.

Children differ in many ways—in mind, perception, memory, comprehension, industry, and various other mental abilities. Remember that what is industry in one child is indolence in another, and what constitutes a great effort for one is just child's play in another.

Learn then the true mental capacity of your child and never require too much from him, or the constant strain of reaching for things too far beyond his power of attainment will dishearten him. On the other hand don't be satisfied with too little—study his mental processes—the workings of his mind, and gently force him to give his very best.

Children also differ in temperament; some are timid, some forward, some harsh, others tender,

some cunning and artful, and others open and sincere.

Surely then we realize that it is at best but poor policy to treat all children alike. It is of vital importance to study the character of the child, to learn the salient points in his disposition, and let your attitude towards him always be determined by that disposition.

Just in passing there is a point of method that I would like to give you here. Always endeavor to work from the affirmative standpoint rather than the negative. Let the children afflicted with a tendency towards lying feel that you know he will tell you the truth and he *will*. Give the selfish children abundant opportunities of acting unselfishly. Put on his honor the child of "sneaky" tendencies. Find the admirable spot in your boy's character, respect him for it, and make him respect himself. Grasp it and cling to it and make it the "Open sesame" to higher, better things. By all means *study the children's character*.

The third point that I wish to take in connection with the children is really a psychological one. But don't be alarmed at that! Psychology is merely the study of the processes of the mind, and a more fascinating, absorbing science was never discovered. Shakespeare says: "There is a tide in the affairs of men, which taken at the flood leads on to fortune," and this is equally true of children. We all realize that the child of twelve is quite a different being from what he was at five, yet few people know just what stages of development that child has passed through in order to reach his present stage.

Now on this subject psychologists and educationists have elaborated a very definite theory known as the doctrine of the culture stages. Unfortunately I shall not be able to go into this part of my subject very minutely—time does not allow of it—but it will be sufficient if I say that through a study of this doctrine we find that in his development the child passes through some very clearly defined stages. The normal child has a passion for fairy tales at about the age of six or eight; the passion for forming gangs, bands of playfellows, shows itself at about thirteen. In later teens is developed a devotion to high ideals and in this period many conversions are made and resolutions to become missionaries, doctors, explorers, scientists, etc., are formed. And so on.

This principle of stages of development is likely to prove itself very helpful in educational work. In planning your lessons don't give a child hard facts when he is only capable of assimilating fairy stories; and on the other hand, don't feed a youth on fairy stories when his stage of development demands practical facts. Recognize, then, the stage

of development attained by your child and treat him accordingly. Realize that his growth demands such and such a thing *now* and give it him; take the tide of his enthusiasm at the flood and it will surely lead on to fortune.

Now before I touch on any method of teaching, I want to be sure that I have left clearly and definitely in your minds these two great principles of teaching.

1. *Know your subject*: About ten times as much as you need to teach.

2. *Know your child*: a. His mental capacity. b. His character. c. His stage of development.

So much then for general principles.

Having become thoroughly acquainted with the subject to be taught and having studied the capacity, needs, and attainment of your child, the next thing to think about is, "How may I best present the subject matter to him?"

Choose out from the whole subject a section suited to the development of the child. Subdivide this into smaller divisions, each of which will form the subject for a lesson or series of lessons. See that although each lesson is complete in itself, it yet bears a strong relationship to the whole scheme.

Now to be successful, every minute of the lesson time must be occupied. Not necessarily by the teacher. Oh, dear, no! Let the child do a fair share of the work: it will be better for him—but every minute must yield a sixty-second result.

To obtain this one hundred per cent return, very careful preparation of every point, from the moment the teacher stands before her class until she has absolutely finished, is necessary—preparation not only of the subject matter but of the best way to present it to the child and how we may teach that child to apply the knowledge gained from this particular lesson to other lessons and life in general. The highest authorities on education agree that by far the best method of preparation is that doctrine known as the "Five formal steps." There is nothing here that is profound or novel or new in any way; any apparent novelty is in the form and the systematic presentation of the doctrine. It is merely your own knowledge systematized. In their most modern form the five formal steps are these:

1. Preparation.
2. Presentation.
3. Association.
4. Formulation.
5. Application.

Now we will take them in detail: *Preparation*. The first point with regard to this is that by this preparation I mean that of the pupil's mind, not of the teacher. This is really the introductory—think out under this heading everything of a preliminary

character bearing directly upon the subject of your lesson that will create the atmosphere necessary to your lesson.

If you are going to teach a desert story, in a few well-chosen graphic sentences make the children feel the power of the great, wide, breathless open spaces, the eternal blue of the sky and the everlasting blaze of the sun-scorched sand stretching on and on and on until at last the heaven and earth meet, while over all hangs the profound stillness.

If your lesson is to be a review, here and now at the outset, plan to grip the attention of the children and rouse their intelligence and a quick, eager, responsive lesson is the result.

The danger to be avoided here is that of allowing this preliminary step to occupy too much time.

In the second step, *presentation*, the teacher brings forward the new material, whatever it may be; possibly it is a story, maybe geographical or historical facts, etc. In thinking out this part of the lesson decide on the incidents which need most emphasis; and in presenting the matter, accent just those important points which you wish to be most firmly impressed on the mind. Don't try to crowd too much into one lesson: select those points which bear the strongest relationship to previous and succeeding lessons. In this stage present the new idea, the whole new idea and nothing but the new idea.

The third step, *association*, passes from the consideration of this one particular isolated piece of knowledge to its relationship to others. The best way to make this step is by conversation between teacher and pupil. Ask and answer questions, discuss the new idea presented in this lesson, compare and contrast it with ideas previously possessed by the mind. Often by this mere interchange of talk, difficulties are cleared away and meanings become manifest without any formal teaching.

This leads us then to the fourth step, *formulation*. The work of this step is to make use of what has been made clear and plain in step three. The pupil has now been presented with new ideas: He has assimilated them, i. e., associated them with other knowledge possessed by him; and now in this step we want him to attempt to deduce some law, or formulate some generalization on the subject of his lesson.

The fifth step, *application*, speaks for itself. Here the pupil is required to apply his new knowledge or the definition he has just made from this individual lesson, to things in general. In Sunday school work the application of a lesson should mean that its generalized or formulated teaching is brought to bear on the pupil's life. However well the first four steps may be made, if they lead to nothing practical they must be regarded as a failure from the Sunday

school point of view. Hence the extreme importance of this last point, application.

Such then is the doctrine of the five formal steps, a plan which undoubtedly provides the teacher with the most logical scheme for a lesson or series of lessons that has ever been set forth in the history of the world. Each step leads up to and develops into the next in a perfectly scientific manner—having no breaks or gaps to be bridged over.

I have given you now a few of the laws of the science of teaching—there are many others but I have no desire to bore you unnecessarily. Weave these few into your life, vitalize them with your own experiences and give the whole, the best that is in you to your children, and your work will not only be successful, it will be a joy to you. You will feel yourself "a workman that need not be ashamed," a member of one of the noblest professions in existence—one of the fraternity that has embraced and continues to embrace some of the grandest hearts and lives; and incidentally you will have built up for yourself "The art of teaching."

In conclusion, I would just like to read you this note. It was written by quite a secular teacher, but it has been of great assistance to me and maybe you will like to hear it.

"No inspector that you have ever known can accurately gauge the best work that you can do. He may notice something in the atmosphere that tells of lofty effort, and he may place on record that the tone of your school or class is admirable, but his inspectorial balance is too clumsy altogether to appraise your real work at its proper value. Only the eternal balances can measure that, though you may often receive part of your guerdon in the loving grasp of a little child's hand or the tender esteem of an old pupil. The girl whom you have helped to grow into beautiful womanhood, or whom, maybe, you have saved from evil tendencies, is a source of abiding joy which brightens your life and makes your work worth doing. Every moment of your school life you are ringing some bell in the far away and if you are in earnest you are building better than you know."

If this be true of secular teaching what couldn't be said of Sunday school work?

BLANCHE EDWARDS.

A good conscience expects to be treated with perfect confidence.—Victor Hugo.

A teacher who can arouse a feeling for one single good action, for one single good poem, accomplishes more than he who fills our memory with rows on rows of natural objects, classified with name and form.—Goethe.

OF GENERAL INTEREST

THE WORLD AFTER THE WAR

[In the *Chicago Herald* for December 17 there appeared a masterly editorial, covering the whole of one page, "The world after the war." Much comment is being made in all quarters on the present peace movement, being largely promoted by the money classes to prevent democracy, in order to hold the land. Our space permits us to publish only a few extracts. It tends to show the way the wind is blowing and the way the world is moving. This is not a socialistic program. The editorial policy has been rather strongly individualistic, but it is a movement towards a better condition for the individual and for society, an advance in thought, scarcely possible five, let alone ten years ago.—EDITORIAL.]

War is the dreadful antechamber through which the peoples are to enter "new heavens and a new earth." Long centuries ago Isaiah saw the vision of the time when of men it might be said "they shall not build and another inhabit; they shall not plant and another eat."

The men in the trenches, the men and women working in munitions factories at home in all war stricken lands, the men and women in all conditions of life, too, are thinking of what is to be when the war is ended—of what must be. Only last week Lloyd George in the House of Commons declared that "we are laying the foundation of the bridge that will carry us into a new world." In an interview a day or two before Viscount Northcliffe gave blunt details of this new earth from the British soldier's standpoint. And the main feature was land, a home, a real stake in the country.

As Viscount Northcliffe said in that interview—one of the most significant since this war began—the old England is gone. The great ducal and baronial estates are doomed at the end of the war. They will be made into little farms and homes for the returning soldiers, who, having fought for their native land, are going to demand it. It has been aptly said that "restoration is always a revolution." That is emphatically what restoration of the lands now devoted to cultivation to the old purposes of pleasure and maintaining dignity would mean.

More things have been plowed up in England since this war began than turf. The turning furrow has covered a great part of the old regime. Years ago, with the industrial revolution's advent and success, the landed nobility shared its eminence with the new industrial nobility. After this war it, and the industrial nobility, for that matter, will share privileges with the new nobility that will return, knights from a nobler vigil and by the imposition of a mightier sword than made the privileged few of old.

Will this be socialism? Yes, in the larger sense.

No, in the Marxian sense. The small landholder always has been, always will be, the despair of the orthodox socialist with his theories of control, his basic idea that private ownership of such an essential means of production means robbery. Lenin understood this when he expressed his fear that the peasants, even with their small land holdings, might be adverse to the proletarian socialistic program. The anarchist Prince Kropotkin understood it, when he adduced the situation as to small holdings as evidence that the socialistic theory that industry was constantly being concentrated into greater and greater units, thus leading logically and easily to final expropriation of the proprietors, did not necessarily obtain in the agricultural field. The farmer, even when he does not know it, is incurably individualistic. Land hunger is an expression of individualism, of the desire for private property at least in some means of production. The soldiers who return to claim what they have long so greatly prized will hardly surrender it to any theory.

The governments of all nations will play a greater part in the life of the peoples than before the war. Old theories have been discarded in the stress and struggle of war and they will not be restored. *Laissez-faire* is in its last gasp. Business no longer demands to be "let alone." It merely insists on being treated justly and with clear understanding of its problems. Government control: but not government ownership. If governments have laid stern hands on the profiteers in war time, they will have to do it when peace comes. It will be the settled policy of the nations. Investigations, public indignation, will not serve the purpose. Results count and they will be demanded. The necessities of life are going to be the object of more and more governmental attention; and the willingness to exercise the whole power of the government will know no abatement. It is all in getting used to things; and some of the things we and others are getting used to now in the way of direct and effective government action, as opposed to old methods of circumlocution and delay, will not be forgotten.

Governments will pay more attention to the business needs of their nations. They will have to, as a correlative of their other forms of activity. They will do what they can to help export trade by sweeping away foolish restrictions which hamper it. Neither protection nor free trade will be the fetich it once was; practicality and eclecticism will be the word. They will exert themselves more and more to prevent interruptions in production due to labor unrest and other causes. They will recognize more and more that the exercise of great power with regard to industry means the assumption of a corresponding responsibility.

Lessons burned into the national conscience in the crucible of war have a permanency that is not easily erased. They will abide and bear fruit.

Health, ultimately, will be an assured possession of the human race. It will be a governmental obligation. Nevermore will governments be permitted to allow millions of people to live half lives handicapped by preventable diseases, condemned to senseless inefficiency.

At no distant date, from the moment the babe is born, nay in the long months before birth, care will be given the mother and the child. Science will be put at the disposal of all. Diseases will be prevented before they have occurred.

The same care which now surrounds armies in the field will be extended to the entire nations. But the care for health will not be limited to negative measures.

Work will be so ordered, recreation will be so interspersed, living will be so planned that the largest number of people possible will enjoy the exultant pleasures of being thoroughly alive and vigorous. The new democracies require strong citizens. Health is an object of the coming state.

HYMNS AND POEMS

Selected and Original

Words of Gratitude and Encouragement

(Written January 2, 1917.)

We thank thee, Lord of heaven above,
 For words of gladness, words of love,
 Sent forth all drooping hearts to cheer
 And welcome in the newborn year.
 While in the past we all may trace
 Thy boundless goodness and thy grace,
 Help us to look with hope and cheer
 For blessings through the dawning year,
 And looking, each perform his part
 To cleanse the garden of the heart
 And every doubt and fear dispel,
 Believing thou doest all things well.
 Thy promise stands, nor once forgot
 "For thou art God and changeth not."
 "That he who seeks shall surely find
 Thou art a gracious God and kind,"
 Thy hand outstretched to aid and bless
 In times of trial and distress.
 But we thy creatures oft do err
 And at thy providence demur
 Because of our shortsightedness
 When thou hast only sought to bless.
 For when Time's ravages have wrought
 Its changes on our mortal past,
 Our mental powers begin to wane,
 Unfitting us for arduous strain
 On the grim battle field of life
 On which we've waged a holy strife,
 And still our part would gladly bear
 And help the way for Christ prepare.

The cunning foe would fain destroy
 Our hopes and rob us of our joy,
 And make us feel we are disgraced
 When younger men must take our place.
 Yet God we know doest all things well,
 And nothing can his love excel.
 And he who called us to the task
 Knows our desires from first to last,
 Will not ignore the good we've done
 Bearing the banner of his Son
 In face of hell's invading host
 Nor sitting down to count the cost
 Of worldly honors or applause;
 But loving more truth's sacred cause
 Their lives to God did consecrate,
 Content to labor and to wait
 The just reward of all their toil
 Where Satan's host cannot despoil.
 Or rob them of the priceless boon
 Secured through Jesus Christ the Son.
 But God's great purpose must not wait;
 Upon it hangs a lost world's fate.
 Hence Zion's banks compact must stand
 To meet the foe on every hand.
 Her young men and her maidens too,
 Each for the work that each may do,
 Must gird their armor on and stand
 For God and truth in every land,
 While they who bore the brunt before
 God's blessing on your work implore
 And in your great success rejoice
 With all who make the Lord their choice.

CHARLES DERRY.

"Hope"

(Tune: "Lift up your heads, ye heirs of glory.")

Some glad day, when God's own people,
 Shall in Zion City dwell,
 We shall join in glad hosannas,
 And ne'er more shall say farewell.

Chorus:

Farewell no more God's chosen people,
 Favored seed of Israel's race,
 Let us sing for joy and gladness,
 Praise the Lord for saving grace.

There are those whose hearts are troubled;
 There are those whose hearts are sad.
 But when Jesus comes to meet them,
 They'll rejoice with feelings glad.

Though your sons be taken, mothers,
 Trust in God; his love is true,
 And when earth's great trials are over,
 He will bring them back to you.

Note the world's in wild commotion,
 Perils rage in every land.
 But these things all go to show us,
 A great day is near at hand.

ORVAL L. THOMPSON.

Has your education given sympathy with all good causes
 and made you espouse them?

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Happy New Year!

With the joy and the cheer of the holiday time, there come to the thoughtful many serious reflections. The opening of a new record, the turning into a new street, the beginning of a fresh journey, the tacking up of new resolutions, all are of a nature to make one sense the frailty of human nature, and the *divinity* of its aspirations.

For the women of the church, we are wishing a broader vision, a clearer view, a more definite impression and understanding, of their place in life, in the church, and in the world's work. The meanings of life are obscured to the most studious among us, but are truly opaque to the heedless. What can be done by thoughtful observation and the deductions justified by the experiences of the past, to open the eyes of our members to the peculiar task that confronts us as a church organization should become to each of us a sacred duty. If God needs us for educational purposes—and what was the message of Christ if not that?—can we hope to help if we sleep upon our opportunities to qualify for that work?

So we are wishing for us all a deeper insight into our work, and with it a greater joy in service. The *ability to do*, coupled with the *desire!* Is not this the supreme test of a Christian—or, in other words, a follower of the Christ?

AUDENTIA ANDERSON.

A Leader for Our Boys' Organization

We were very much gratified at the announcement from the First Presidency of the church, made in the HERALD for December 12, to the effect that Brother Floyd McDowell has consented to take the leadership of the Boys' Movement, with the direct and immediate responsibility of outlining a plan for coordinating the efforts along this line, this plan to be presented to the next General Conference for action. This seems to us to be the beginning of new and wonderful things for the young of our church, who have, in the past, been left too much to themselves so far as their diversions and the use of their spare time is concerned. Brother McDowell is pre-eminently qualified for this work, having been a student especially interested along the lines of understanding the young, and their needs, and their adaptability or inadaptability to what has been offered to them in the past.

The members of the committee appointed last conference at the special meeting called to consider this boy question, and that owing to the great distance from each other, it was practically impossible to counsel, study, examine and decide upon this important matter intrusted to them, with any degree of satisfaction to themselves. An appeal, therefore, was made to President Smith, with this very gratifying result, and we sincerely trust that all those interested in this work—those who have written the committee of their hopes, desires and visions for the boys and young men of the church—will take notice of this appointment, and communicate with Brother McDowell at once, giving him the benefit of their ideas, suggestions or experience. His address is 331 North Gilbert Street, Iowa City, Iowa.

Of course I know that it is better to build a cathedral than to make a boot; but I think it better actually to make a boot than only to dream about building a cathedral.—Ellen Thornycroft Fowler.

Bible Research

(*Sister Anderson:* This article was written by Sister Pointer, who has charge of the Bible Research, Archæology, and Comparative Religions departments. We think it might serve as an impetus for study along those lines. Sister Pointer is conducting a class in Independence and will carry on extension work in these subjects, as we are doing in other lines of study.

DORA L. GLINES,

Supervisor Educational Bureau.)

There is no topic of modern times that has caused so much, or such deep-rooted controversy as that of fiat and evolution. For hundreds of years man's misconception of the Hebrew Scriptures has caused him to believe that the earth was created in six days, of twenty-four hours each, and that it was created out of nothing.

Many of the so-called heathen nations held the idea that the earth was formed out of existing matter, but if there was any attention at all paid to their belief it was considered only a pagan notion entirely unworthy of Christianity.

The All-seeing One, knowing that all things would be shaken that could be, saw fit to reveal to his covenant people in the latter days the story of the six days of creation, as it had formerly been revealed to Moses, reaffirming that God spake and it was so, but not that it was magically or instantaneously so.

The revealments of science in the latter half of the nineteenth century made the old, time-worn theory untenable; and fight as hard as they might, the devotees of fiat were forced to yield, and for a time it seemed that the whole religious system would be up-rooted. This, of course, caused profound research on both sides, and many valuable truths have been brought to light.

Among them, that the Hebrew word *yom* or day, which is universally employed in that language to express natural day as measured by a revolution of the earth on its axis, was also used figuratively in Hebrew literature, meaning "a period of duration."

Geologists tell us that there is recorded in the earth's crust four great evolutionary or formative periods, the first being solid rock and without any life-form. Compare this with Genesis 1: 3, 4, and find that "In the beginning I created the heaven, and the earth upon which thou standest. And the earth was without form, and void." This with the dividing the light from the darkness constituted the "first day." Also the first day or period of time in geology, known as the Archæan of Eozoic.

The second day as recorded in Genesis was the dividing "the great waters under the firmament from the waters which were above the firmament." This naturally would not be recorded in the earth's crust.

In the third day of Genesis, the grass, herbs, and trees were created. This is abundantly testified of in the second geological period, for the vast coal beds, from which the principal fuel supply of the world comes to-day, are composed of the vegetation of this age. Clood says there was an abundance of vegetable remains. "Not only do we find huge tree-like plants of which our club-mosses and ferns are pigmy representatives, but true trees as proven by the concentric rings in their trunks." The scientific name for this division is Primary of Paleozoic.

The sun, moon and stars were set in the firmament of heaven on the fourth day, which fact would hardly be recorded in the earth's crust.

"And I, God, said, let the waters bring forth abundantly, the moving creature that hath life, and the fowl which may fly above the earth, in the open firmament of heaven." This is the fifth creative era of the divine record and in geology is

the third, the Secondary or Mesozoic. Le Conte, in his Elements of Geology, says, "There was evidently extraordinary abundance and variety of life in the Silurian. These early seas literally swarmed with living beings. Over ten thousand species have been described and these must be regarded as only a part of the actual fauna of the age. In spite of every allowance the suddenness of the appearance of the first fauna is extraordinary." "A certain horizon and without break by unconformity and therefore without notable loss of record, fishes appear in great numbers and variety. It looks as if they came without progenitors."

The Bible's record for the sixth day is the creation of man and the animals of the earth. The fact is also recorded (Inspired Translation) that man was the first flesh upon the earth. This corresponds to the fourth great division in geology. And both agree that man and the great mammals were contemporaneous. For a time it was thought man was a much later creation, but since his remains have been found together with these of the great mammals in many thousand instances, it can no longer be gainsaid that man was at least as early as any flesh upon the earth. The Territory of Cenozoic period.

The two great books are open to the vision of the nineteenth century. The Book of Revelation, in which the words of God are recorded by inspired men and the wonderful Book of Nature, in which the doings of God are laid in the solid rock, by his own hand. The one testified of the other. And those who seek to educate themselves therein, by study and by prayer will find a source of never-ending delight.

MRS. J. G. POINTER.

INDEPENDENCE, MISSOURI, 301 South Spring Street.

Practical Hints on Home Nursing

MEASLES

The outbreak is rather sudden, usually without any warning symptoms, and is marked by sudden rise of temperature, sneezing, cold in the head and hoarseness; there is a severe cough which is apt to be loose, intolerance of light and inflamed and watery eyes. Diarrhoea is not uncommon at some stage of the attack. The incubation period is from seven to ten days. The rash usually appears on the third or fifth day, first on the face and then spreads rapidly over the whole body. The rash consists of dark red or even faintly brownish-red spots varying in size from a mere spot to one half the size of a pea, they are slightly raised and closely ranged over the skin; sometimes touching at their borders but usually separated by a narrow extent of nearly normal skin. The face and backs of hands are sometimes much swollen, and itching and burning often accompany the rash. This eruption, or rash, reaches its height in 36 or 48 hours, and after two or three days rapidly fades. The catarrhal symptoms decline with the fading of the rash.

It is well to know that the peeling of measles is different from the peeling of scarlet fever, in the former the scales are much finer. Even in mild cases the patient should be kept in bed until the rash is faded and the peeling, or desquamation, is over. Pneumonia is a frequent complication of measles and for this reason extra care should be taken to protect the patient from drafts and other risks. When the patient begins to feel like eating a generous diet of nourishing but not rich food should be given. Milk, broths, cereals, toast, eggs, custards and other light foods may be given. The room should be kept slightly darkened but not absolutely so. The eyes, nose, and mouth should be bathed frequently with lukewarm water to which has been added a little borax or witch hazel or even common baking soda. The edges of the eyelids should be slightly smeared once or twice a day with cold cream, vaseline or olive oil. The nose should be sprayed

and the throat gargled or sprayed using solution given in scarlet fever.

A very common symptom, especially in young children, is pain across the upper part of the abdomen caused by the excessive use of the abdominal muscles in the act of coughing. A soft towel placed around this part of the body and pinned quite tightly helps to relieve the strain. A mustard plaster to the front of neck and chest relieves the cough wonderfully. (Be sure to rub neck and chest well with vaseline, lard, or olive oil before applying the plaster, to prevent blistering.)

The temperature may be reduced by bathing with olive oil, care being taken not to allow the body to be exposed and chilled. Soft rags should be used for the nose and mouth discharge and disposed of as in scarlet fever. Watch for discharge from the ears; if there should be any do not attempt to treat it without the advice of a physician.

Many persons think that measles is a mild and harmless disease, but this is not so. It is one of the respiratory diseases and may lay the foundation for tuberculosis. In the city of Providence in January, 1916, there were more deaths from measles alone than from any other disease. Children who have had measles are usually very susceptible to bronchitis. The same precautions that are used to prevent the spreading of scarlet fever should be used in measles.

A "Home Credits" System

My five children are not very bad, but it is the little weeds which do the damage when grown—quarreling, tale-bearing, selfishness, a habit of slighting work, and such things as I know ought not to be. I talked to them, prayed with them and for them (the oldest is eleven), and sometimes I punished; but all this seemed to have little effect, so I took this idea from the home credits they have in school.

We cut little cards, one half by one and one half inches, from pasteboard, and call them "merit-cards." Every time they do their tasks perfectly—get up without being called, win a victory over temptation, retire at the proper time, when the little ones wash their hands and faces before meals without being told; in fact, for almost everything they do well—I give them one merit-card. Each morning they tell me what they did the day before, and receive cards accordingly.

When a child has fifty cards, I give him some little thing—a child is so easy to please. Last week I made little spelling-tablets, and tied each with baby ribbon. When they have five of these tokens, I give them something a little nicer. The cards go back in the glass in the cupboard to be used again. I expect to give pencils, school-tablets, marbles, etc., and for later presents something a little better, till, for one thousand merits, a still nicer gift is received.

This whole plan takes very little time and study, nothing compared with the rest and peace it brings into the home. On Sunday the children do not work for merits, but show mamma they can be good and kind one day in each week because they love her and because it is right. This keeps their minds from the cares of life on God's holy day.—*Advent Review*.

To the Mothers of To-day

From time to time we read articles concerning the mothers and the homes. Too much of a helpful nature cannot be said of the work that lies before the mothers of to-day. Many of them, burdened with home cares, often realize that they are not often seen in the church, and chafe at confinement, longing to be out in the world "to do something really great." They forget that they are, in truth, doing already, in the faithful discharge of home duties, the greatest work that

could be offered to God or man. "The hand that rocks the cradle, rules the world."

Our young men are being called to the colors of their countries, and only the best are desired. When they are gone, others will be needed to step into the vacant places. Are we not helping, as we train, nourish, and develop these small sons of ours? And, when we guide, teach, direct, and train these young girls to prepare them for their tasks in life, are we not helping the great world? For these high aims, as well as others equally noble, was the Woman's Auxiliary organized, and we should all be thankful for it, and for the band of devoted women who are giving their time and talents for the benefit of womankind about them. Are we doing our "bit," to help them accomplish good, or are we stumbling-blocks and hindrances?

Our president, Sister Sandy, has asked our "aid" societies to change their names to "Relief and Service" Departments. What a grand opportunity to do good is conjured up by even the very name? Let us have fewer "social" times, taking up, rather, some line of study, (such of Forbush's Child Study, as Sister Sandy suggests,) and thus developing ourselves for better work in the lines intrusted to us. Let us be active, too, in the "relief" feature. The Red Cross needs so much work that can best be done by woman's fingers. Can we not knit? Accurate instructions for all their work can be obtained from the Red Cross auxiliaries, located everywhere, and all of us should feel justified in doing all we can for our soldier boys, whether at the front, or in the camps. This work, too, becomes a medium through which we can establish close associations with "outsiders," women who have hearts as warm, and devotion as acceptable as ours. The unity of women is thus demonstrated in this war work, as well as the unity of our men. Becoming friendly with them, through means of the Red Cross, we may find golden opportunities to tell others the good story of the gospel, in the tactful and welcome way we should be prepared to give it. It sounds good to everyone now, to speak hopefully of the time when there shall be no more war, when all people shall be united under the banner of the King of kings.

Speaking of soldiers, I am reminded of an experience I had last spring, shortly after our Bishop McGuire's address to the Woman's Auxiliary convention had been published. We had been discussing it, and each sister had her own idea about it, some thinking it no harm to have the women's societies working to earn money for the church. Some wondered if Brother McGuire were not a bit radical (some men are, you know, when it comes to a woman going outside the four walls of her home), and I had about concluded that our old methods were all right. I picked up a Zion's Praises, and turning the leaves, came to "Hark! Listen to the trumpeters." I sang it over once, but it had no special meaning. Later, coming to it again, I sang it once more and this time it had a thrilling meaning for me!

"Hark! Listen to the trumpeters,
They sound for *volunteers*,
Commissioned by the *King of kings*,
Behold the *officers*."

In a flash I saw the joint council, composed of First Presidency, the Twelve, and the Bishopric! They seemed to me to be dressed in white!

"Their armor clean, and glistening bright,
With courage bold they stand,
Enlisting soldiers for their King,
Soldiers for Zion's land!"

And the second verse—how pregnant with meaning:

"Their King is Christ, their armor truth,
The word of God their sword,
Their shield the power of mighty faith,
Their general is the Lord!
It sets my heart all in a flame
A soldier brave to be;
I will enlist, gird on my arms,
And fight for liberty!"

Surely it is a grand army we can enlist in, and we should heed the commands of our officers!

Woman's first duty is in the home and the school, where most of the time of the children is spent. These are their formative years—the important years, and no service could be greater to God, the church, and the Nation, than for women to wisely use these years of opportunity.

A poet has beautifully expressed great truth in the following:

"Sometimes I am tempted to murmur that life is flitting away,
With only its round of trifles filling each busy day;
Dusting nooks and corners, and making the house look fair,
And patiently taking upon me, the burden of woman's care,
Setting the dear home table; clearing the meal away;
And going on little errands in the twilight of the day;
One day is just like another—sewing and mending well
Little jackets and trousers so neatly that none can tell
Where are the seams and joinings—Ah, the seamy side of
life
That is kept out of sight by the magic of many a mother and
wife!
But oft when I'm tempted to murmur that life is flitting
away
With only its round of trifles filling each busy day,
It comes to my spirit sweetly, like the voice of a thought
divine
'You are living, toiling, for love's sake, and the loving should
never repine;
You are guiding the little footsteps in the way they ought to
walk,
You are speaking words for Jesus in the midst of your
household talk,
Living your life for love's sake, till the homely cares grow
sweet,
And sacred the self-denial, that is laid at the Master's
feet!'"

May the Woman's Auxiliary continue to grow until every woman in the church senses its importance, and every mother of to-day understands more clearly her duties and her privileges!

EFFIE J. DENTON.

The Executive Committee Concerning Red Cross Work

Since the question of Red Cross work has been raised, it is the opinion of the members of the Executive Committee of the Woman's Auxiliary:

That this work is very important, and quite necessary to be done. We advise that, wherever our members find it possible, they should assist our Government in this work. There doubtless are many throughout the church who feel that they have time which they can devote to Red Cross work.

We wish to add further, that in our doing, we should not neglect other vital features of our work; study of such subjects as will serve to fit us for more efficient service to those who look to us for care and training now, and will do so in the years to come.

Respectfully submitted,

THE EXECUTIVE COMMITTEE.

MRS. J. A. GARDNER, *Superintendent*.

LETTER DEPARTMENT

Australian Conditions Unfavorable

The work in this field is progressing slowly onward, but many obstacles are met as a result of this war. Our late Victoria conference was a success.

The last season has not been prolific in baptisms, but the work has been done and the workers are zealous, so we confidently look for future reaping.

Financial stringency is one of the deterring factors, the cost of living absorbing the whole income of most workers. Industrial strife, as well as war, is rampant, and recently bordered on revolution, but the authorities now seem to have the situation well in hand. Railway, tramway (in New South Wales), wharf laborers, coal miners, and seamen (in Victoria and New South Wales) have all been out on strike, and the seamen have not yet returned. Industries depending upon gas and electricity for motive power have been partially stopped with the consequent unemployment and misery.

Living is forty per cent dearer than in prewar days, with clothing on a par. Rent is also high. This makes the elder's wife's allowance look much smaller, any advance made not being commensurate with the advanced cost of everything.

The Saints have been wonderfully blessed in the past, that very little, if any, unemployment has fallen to them. The decrease of shipping, through submarine ravages, is vitally affecting Australia. Great stacks of grain and other produce paid for by England lie at port awaiting shipment, and the new harvest, anticipated to be good, is coming in on top of it. Money promises to be very scarce if these conditions continue, as markets for our surplus product are cut off. This glut at home does not reduce prices for us, as we have a wheat board which has fixed European values. To add to our troubles came a plague of mice which caused great havoc to grain and in the homes of farmers. Devices for killing mice have destroyed some of them and the plague seems to be abating. Workmen contracted disease by handling the bags made filthy by the rodents.

Seemingly, perilous times have come to-day and the world's great trouble preceding the coming of Christ, as outlined in the Messiah's utterance, is beginning to manifest itself. The world seems to be in a condition of transition, old things passing away and a new era dawning. Will the ideals of Zion be realized? Will the social changes prepare the world for the acceptance of our message? Will God powerfully use his "small people" in the regeneration of society? May we look forward for powerful intervention of Deity to vindicate the right and set up his kingdom? The promises say "Yes," but we humanly ask, "When?" The world's horizon is dark; ominous clouds hover over our heads. Will they break in blessing? There is nothing better in this world than the hope of the gospel and may we be kept true to it and be instrumental in assisting in the preparing of a people to meet him at his appearing and kingdom is the prayer of your brother.

J. H. N. JONES.

RICHMOND, VICTORIA, AUSTRALIA, 80 Richmond Terrace, October 18.

Church Should Be Loyal

I have been a reader of your valuable paper for about twenty-four years, and during that time have learned many valuable truths and have also been strengthened in my faith. I am also pleased with the HERALD in the broad views it takes in most of the great questions that are now before the world

and especially so in the stand it takes in the war question. Of all the people in this world, we as a church should loyally stand by this Nation, as we learn from the three standard books that God raised this Nation up for a specific purpose of destroying autocracy or the underlying principles thereof, which is that a man is born and rules by divine authority both in the church and in the state.

This is the principle that has been the foundation of monarchical form of government since the day of Nebuchadnezzar, and which the stone kingdom or democracy should destroy.

For fear that some might claim that this is a theory of mine, I will draw your attention to this fact, that about the same time that Daniel interpreted Nebuchadnezzar's dream, he also spoke through Nephi on this hemisphere, as we read in Nephi 3: 147-156, 176, also 2 Nephi 7: 17-20. In reading this you will find that it was by the power of God and his direction that they were established here upon this hemisphere and that no nation should prosper in fighting against this land, and finally Christ should be king.

This shows that God would raise up and bless the nations upon this choice land that should be a land of liberty to the Gentiles.

Now I draw your attention to the latter-day revelation, Doctrine and Covenants 65; 98: 10; 95: 2. All these show conclusively that he would raise up a nation in the last days upon different principles, or the principles of freedom, which is the principle of democracy. It has permeated the world until to-day all nations are crying out for democracy, which they will sooner or later be blessed with. From the beginning of the latter-day dispensation, we as a church have proclaimed the gospel which also is the law of liberty, and also the restoration of the children of Israel.

This restoration will be accomplished at the end of the war, as all evidence indicates, and then also shall be fulfilled the saying of Jesus Christ, when he predicted his second coming. After he had told of the destructive war he says: "And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations."

When the infinite purpose of God has been accomplished through democracy in liberating the nations, then the gospel will roll forth as the little stone cut out of the mountain without hands shall roll forth until it has filled the whole earth. By these means will a people be prepared for the full establishment of the kingdom of God and the reign of Christ. The Spirit of God indicates through the leading men of the church that before us lies great opportunities of accomplishing the purpose of God for the salvation of the human race.

So let us all consecrate ourselves so we will be ready for the great opportunities that God is extending to us now.

Respectfully yours,

MINNEAPOLIS, MINNESOTA.

CHARLES LUNDEEN.

What Comes After This Life

When all things in this life fail we must turn to the Bible and its teachings for comfort. Christ has said that the gospel was so simple that a wayfaring man though a fool need not err therein.

Take the Lord's prayer, do many understand it? We pray, Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is done in heaven. Are many of us looking for Christ to come to rule this earth and to set up his kingdom? Very few, possibly, compared with the number of people there are on this earth. Still if they would study the Bible and seek with honest heart for light from on high, the veil would be lifted. They would understand the Bible more clearly and be able to see that we are

living in the last days and that Christ will soon be here to set up his kingdom and rule this earth.

In Acts, chapter 17, we are told by Paul that noble men and women searched the Scriptures, also that they should seek the Lord if haply they might feel after him and find him, though he be not far from every one of us. James 1 tells us if we lack wisdom to ask of God.

If a man die shall he live again? Paul in his first letter to the Corinthians, chapter 15, says: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming. . . . Awake to righteousness and sin not; for some have not the knowledge of God; I speak this to your shame. But some man will say, How are the dead raised up? and with what body shall they come? Thou fool, that which thou sowest is not quickened, except it die. . . . But God giveth it a body as it hath pleased him, and to every seed his own body."

If we are obedient to the perfect law that Christ has laid down, so we will be worthy of a perfect body, a body celestial and worthy of gaining the first glory. If we do not obey the perfect law we will be only worthy of a lesser glory. This body cannot inherit the kingdom of God. We shall not all sleep but we shall be changed, at the last trump, in the twinkling of an eye, for this corruptible must put on incorruption and this mortal must put on immortality. Then shall be brought to pass the saying that death is swallowed up in victory.

MRS. J. S. CLAUS.

DETROIT, MICHIGAN, 630 Campbell Avenue.

A Letter From the Manitoulin

I suppose there are some readers of our valuable little paper who often heard of the great Manitoulin Island, but who have never had the pleasure of visiting the land, so I thought that maybe some would like to catch a glimpse of it even by reading. So I will try to explain something about it.

I arrived here the first of June and have spent the summer here and as I have traveled extensively, I am in a position to say that the great Manitoulin Island in the summer is one of the most picturesque places one can find in many a day's travel. It is the largest island in fresh water. It is about one hundred miles long and forty miles wide. There are about one hundred small lakes through the island, beside the rapidly flowing rivers, high hills and rocks, handsome groves and many beautiful waterfalls. It truly takes a grand journey over the roads through the woods and around the lakes to really get the full beauty of the island.

Our largest town is Little Current, where the train runs in from the main shore. So we have train as well as boat service here.

In the summer there are fruits of various kinds growing wild, which, when gathered and preserved, are far above the tame fruits.

There are also deer, bears, and other smaller animals to be found here.

Well, I guess I have told you all about the island. I will now try to tell you of some of the people who live here. The Lamanites, or Indians, have their reservations here and some are very wealthy. They have churches and schools which truly are a credit to them.

There are also many different churches of the white people, and among them, we are proud to say, is the Latter Day Saint Church. The Saints have a nice church at Lake Manitou, and one under construction at the Slash and still another to be built at Mindimaya in the spring. So, dear readers,

you see that even in this place the honest in heart are being gathered in, and we believe here are many more yet to come.

The winter here is very severe and there are days when it is impossible to get out and that will retard the work for a while. But God rules the winter as well as the summer and he knows all things.

We have truly been blessed since coming here. We have led eighteen honest souls into the waters of baptism, into the fold of God, and we feel truly repaid for our summer's work. We are looking forward to doing all we can this winter for from day to day it comes more forceably to us that we are in the day of God's judgments and that the harvest is ripe and that the laborers are few.

We have held several all-day meetings here with good interest manifest and we had one two-day meeting at Sandfield. About three hundred were there and out of that number about two hundred were nonmembers, and it was a decided success. Among the speakers were Elders W. D. Ellis, Grant St. John, and E. Aelicks, and a most enjoyable time was spent by all.

We thought of the time when we will be permitted, if faithful, to meet and not have to part again. We are your co-laborers.

Ever praying for the success of the work,

E. M. ORTON.

NORTH WALES, November 23, 1917.

Editors Herald: I am still in the old track and the work is quite revived in some points of the Western Wales District. There have been baptisms at Aberaman; several at Gilfach-Goch, several at Neath and one at Pembroke, the first in that section with the Reorganization.

We had some novel experiences there one week-end toward the last of September. Quite a nice company came out to the crossroads in the little village of Bosherton one Sunday afternoon. They brought their own chairs and that amused me considerably. Brother Walter Rogers, who received the message at Pontyates, and who was anxious for me to preach in his native place, was my scout and he did well.

We had a nice audience for several nights at the home of Brother John Rodgers, who was baptized while I was there. We hope there are others to follow.

One man who attended the open-air meeting was the sexton for the church. He showed me around the quaint old church, saying, "I shall be up to your service at Mr. Rogers' as soon as I have lighted the lamps and rung the people to church." And soon he came out of the church after performing his duties.

About fifteen went to the church and about forty to our meeting. We expect more to follow Brother Rogers into the fold. He is a man much respected, whose word and testimony will count. Brother Walter bore his testimony in the open air with good effect after my talk.

We have a good foundation laid there and feel that the Lord has a people in that section of the country.

We hope to see soon the end of this world war. Many of the brethren are called to the conflict of the world and some have fallen. Others have been preserved marvelously. May the end of it soon come into view.

I am as ever yours in the conflict,

THOMAS JONES.

INTERNATIONAL FALLS, MINNESOTA, December 2, 1917.

Editors Herald: This is a lonely place up here on the banks of Rainy River, with Fort Francis on the opposite bank in Canada. There are no Saints here, or at least I have not seen any, but there are all kinds of churches. I have gone to the Baptist Church since I came here, but it has not the old gospel ring to it as the Saints have. I believe that the other churches are beginning to see their condition as one person in the Christian Endeavor, last Sunday

night, said he thought that the time was not far hence when Christ would come. He did not say to fulfill his ministry, but to judge the earth. Asking an interest in your prayers that I might hold to the rod of iron and ever fight for the gospel,
Yours in gospel bonds,

W. W. TUTTY.

HENRIETTA, MISSOURI, December 3, 1917.

Editors Herald: We are glad to scan your pages of good news each week. We think the address to the priesthood in last HERALD by the President of the church worth fully the price of the HERALD for one year.

We can report the majority of the Saints in this part of the stake as gradually moving forward, both in Sunday school and church work and on the Christmas offering as well.

Brother Okerlind and I are laboring together for the present. Attendance and interest fair, roads and weather fine.

I long to see Zion established and the church put on her beautiful garments, so that her power may be felt for greater good in the world.

Hopefully,

D. E. TUCKER.

DUBOIS, IDAHO, December 3, 1917.

Editors Herald: It has been a long time since I wrote to our most valuable paper to bear my testimony to this glorious work.

Being isolated from church privileges, and having been for nearly three years, I truly can sympathize with those of like situation.

Oh! how we long for the redemption of Zion, when we can move to Zion, or to the "regions round about," with the songs of everlasting joy and peace. Dear beloved Saints, let us hasten that glorious day by living the life which was exemplified in Christ Jesus. We can if we will. The redemption of Zion can only be brought about by the living of a pure and spotless life, which life will be filled with love in helping all we can in a material way for the purchasing of lands, and for relieving the depressed conditions of the poor, and all those who are worthy of our help. We could even pay the church debt in a day, and much more, if our love for obeying the commands of God was free from selfishness. O selfishness! thou enemy to the progress of truth and right! How long wilt thou afflict this people!

How often do we not say we know this to be the true church of God, and that we love it, oh how we love it; and yet at the same time seek to satisfy our own selfish nature by withholding our moneys and even our talented capacities from the good of the church. Let us instantly turn aside from the enticements of the Evil One, and work together with consecrated efforts toward the redemption of Zion. We can do wonders when we cooperate and concentrate our talents and our efforts toward the cause we love.

The signs of the times truly presage the near approach of Christ to earth again, therefore let us merit our love for the work, that we may not be found wanting when tempests, famine, earthquakes and other immediate signs of his coming overtake us.

I know this is the true church of God, my testimony is strong, and it grows stronger according to my diligence in observing the gospel law. The law of God is plain, that those who seek diligently for the truth need not err therein.

I belong to the Salt Lake City Branch of our church, but have not had the opportunity to visit the Saints there for these three years. May God prosper his people everywhere,

and may we all forget self and remember to live by every word that proceedeth from the mouth of God.

Asking an interest in the prayers of the faithful.

Your brother in bonds,

C. O. A. PETERSON.

Care of Denning and Clark.

DETROIT, MICHIGAN, December 3, 1917.

Editors Herald: This being a mutual work and yours so much different than mine, I presume you will not think it strange if I write and tell you of the success of the work in this place and tell you that your work is appreciated and we are trying to encourage the people to patronize the house for Christmas gifts, at least the book agent is doing this.

We are all on the home stretch for this year and hope none of our forces will be lost.

We wish to speak a few words of commendation of the work that our city missionary, J. R. Grice, is doing and also of his work since his appointment among us, one year ago last April. We have been able by his help and that of our pastor, J. R. Grant, and the local brethren as well as the membership in general to enlarge the work so that it became necessary to organize four other branches in the city, all of which are doing nicely. They are presided over by able men: Elder J. A. Grant at number one; Elder William F. Smith at number two; Elder Frederick Simpkins at number three; Elder Edward I. Yoder at number four and Elder Henry Williams at Highland Park. At present the Highland Park Saints have leased a hall for six months and Elder Grice is holding forth there every Sunday afternoon to fair crowds. He is well liked by all who know him and makes friends with all who wish to be friendly and so we consider ourselves fortunate in having such a man in our midst, and the church can well be proud of him as our representative; he is a booster for the various institutions of the church and those of the world who have for the motto, "God speed the right."

We have not said very much this year in the columns of the HERALD but we have been busy, and we wish to say that even though we have organized four branches we still have a membership at the first branch of four hundred and ninety-seven, and going up.

Wishing and working for the success of the work I am your brother and coworker,
833 Ferry Park Avenue.

JAMES D. GAULT.

RIDGEWAY, COLORADO, December 4, 1917.

Editors Herald: Because of the love we have for the work is the reason we are in it, but because we feel our inability to write as well as some others is the reason you do not hear more often from many of us. When a person begins to speak in public, he has stagefright, and some of us do not get over it very soon. It is the same way in writing. I know there are many people that would like to write to the church papers, but because of a feeling of incompetency they do not do it.

I notice in regard to the subject of education that there is a tendency on the part of some to misinterpret what has been said by those who have spoken in favor of it. I have failed to see anything in the HERALD or the *Ensign*, by those we look upon as leaders, that seemed to hold out the idea that we were to depend first upon the education we received from some college or other institution of learning. The Holy Spirit has always been placed first, the other secondary. But because those whom God hath chosen to be our leaders, and whom we have sustained as such, teach us the law upon this subject, we find some afraid we are going to depend upon their own wisdom. The word of God to us is: "Wherefore,

now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." (Doctrine and Covenants 104: 44.) "Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth, things which have been; things which are; things which must shortly come to pass, things which are at home; things which are abroad; the wars and perplexities of nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you." (Doctrine and Covenants 85: 21.) The question for us to decide is: Are we going to uphold those who teach us these things, or are we going to try to do all we can against their teaching?

There is another thing that it seems to me we need to be very careful about, and that is, our expressions in regard to the war. We are an international church. No matter what country we may be in we are supposed to honor the laws of the land. (Doctrine and Covenants 58: 5.)

The work in this district is advancing along all lines, although we have not gained as many by baptism as usual, yet we feel the Lord has been with us. The Christmas offering, with what has gone in direct to the Bishop to be applied on the church debt will no doubt be more than ten times what was sent in last year. If all districts do as well throughout the church, there is going to be a time of rejoicing for us as a people. The Saints are waking up to realize their responsibilities as members of the church of Christ.

May the Spirit of God rest upon his people is the prayer of
AMOS T. HIGDON.

SILVERTON, OREGON, November 27, 1917.

Editors Herald: Last Wednesday, November 21, I concluded a series of eleven services at the Evergreen Schoolhouse which is two miles from town. The last four meetings were stereopticon lectures. Had a fair interest and attendance. The locality has been much prejudiced, so I was not looking for much. I found conditions better than I anticipated. Last Sunday, the twenty-fifth, I spoke in town. Am now speaking at a logging camp thirty miles out.

In bonds,
A. C. BARMORE.

LAWNDALE, OHIO, December 6, 1917.

Editors Herald: Just a line. Was assigned to the Pittsburgh District for the present year. Hustled and put out my garden, so as to get into my field early, expecting to put in a good year's work for the Master. On my first trip in my field, I contracted a skin disease and have been obliged to remain at home ever since. But I have not been idle much of the time. I assisted Brother Anderson with his tent meetings at Kenmore until he was called home, because of his wife's sickness, who had to undergo an operation at the Sanitarium.

The writer continued the tent meetings as long as the weather would permit. Also distributed tracts and papers. And have been visiting the homes of some that became interested during the tent meetings.

I saw the doctor yesterday. He thought that if I would be good I could leave home in a few days.

Still in the faith,

JAMES MCCONNAUGHY.

SAN JOSE, CALIFORNIA, December 5, 1917.

Editors Herald: The San Jose Branch is still among the living and trying to hold up the banner of Immanuel. Branch, Sunday school, Religio, and Woman's Auxiliary are holding regular meetings, and much of the Spirit of the Master is enjoyed, and peace and harmony prevails.

We had a very enjoyable Thanksgiving service in our little church here, on the day set apart by the President for that purpose. After the song service and opening prayer, the pastor read the 151st Psalm, which he wrote by the aid of the Spirit, and is entitled, "A Psalm of Thanksgiving" and was written for the occasion. It was as follows:

Give thanks unto the Lord, oh ye Saints of the Most High God; for his mercy endureth forever. Praise his holy name, for all his loving-kindness and tender mercies and blessings; because he hath looked down from his holy habitation, and hath had compassion upon the children of men.

Because they had forsaken him, "The Fountain of Living Waters," darkness covered the earth, and gross darkness the minds of the people; they walked, every man in his own way, for there was no servant of God to lead them.

Where there is no vision, the people perish; and they were as the blind leading the blind; for there was no revelation from God.

In the anguish of their hearts they cried unto the Lord their God, and he heard their prayers, and hath had respect unto their supplications. Yea, he hath sent forth his angels from the courts of glory, and hath established his kingdom, and renewed his covenant, which he made with his servants of old.

He hath led his people out of darkness, into the light and liberty of the truth; he hath made the crooked paths straight; he hath caused the light to shine upon their pathway; he hath caused the water of life to flow freely; he hath covenanted to establish Zion; he hath made a proclamation to all the nations of the earth; he hath set up an ensign to the people, and hath sent forth his servants to proclaim the great day of salvation.

Therefore bring forth the harp and the organ, and the stringed instruments, and the instruments of brass, and make melody unto the Lord, and praise his holy name.

Let all the young men and maidens mingle their voices in songs of praise and thanksgiving unto the Most High. And let not the aged forget the gladness of their youth, but sing aloud unto the Lord, and extol the name of him who hath made heaven and earth, and the sea, and the fountains of water, and inclineth his ear unto the supplications of his Saints.

Glory and honor, and thanksgiving and praise, be unto his holy name forevermore. Amen.

After a few brief remarks by the president, and vice president of the branch, the congregation was given opportunity to bear thanksgiving testimonies, which was taken advantage of by the Saints, nearly everyone present taking part in the meeting. The Spirit of the Master was present, and the Saints felt that they had not met together in vain.

On the sixth of November the Saints did their "bit" toward voting the saloons out of San Jose. They go out on January 1, 1918, and we hope that they will have a vacation until the end of eternity, and then some.

The Woman's Auxiliary, along with many other good things that they are doing, are doing their part in raising funds to pay off the debt that is on our little church. They have just closed a bazaar, which has been very successful,

and they are rejoicing over their success, and thanking the Lord for blessing their efforts, which they asked him to do, before they started their bazaar. They took in over eighty dollars and the major part of this was from nonmembers. One of the merchants of uptown district, let them have the use of a store building, free, in one of the very best locations in the city. They held their sale three days, with the above result. If I am correctly informed, they were out only one dollar for expenses. They have informed me that on next Monday they will have one hundred and fifty dollars to turn over to the building committee. God bless the Woman's Auxiliary, not only for what they are doing in a financial way, but more especially for the good that they are doing in the home, and along other lines.

On Sunday, the 2d inst., it was the Saints' lot to enjoy one of the most spiritual sacrament services that has been held for some time. There was a goodly number of the more faithful Saints present, and the Spirit of the Master was manifest in spiritual gifts, namely: Singing in tongues, and the interpretation; and prophecy and exhortation by the Spirit. Doubts and fears were dispelled, and the Saints encouraged to onward and upward progress.

On Friday, November 30, the Religio held a free social at the home of Sister Minnie Bates, the Religio president, when a very enjoyable time was had; both old and young, entering into the activities of the evening. During the evening, light refreshments were served, which disappeared before the hungry host like the frost before the morning sun.

To-night, Wednesday, we hold our regular midweek prayer-meeting; and away out here on the western shores of California, there are some of the Saints at least that have read the request of the sister in Rochester, New York, who is afflicted with cancer, and are paying heed to the request that has been made in her behalf, and are fasting and praying on this day set apart, that if it be the Lord's will, she may be spared to her family; but she is not the only one that is being remembered, there are others that appreciate our prayers.

Our motto is "Onward and upward"; and our slogan is, "Observe the whole law of liberty."

Sincerely yours for service,

615 Spencer Avenue.

C. W. HAWKINS.

NIAGARA FALLS, ONTARIO, December 6, 1917.

Editors Herald: I have just returned home from Sault Ste Marie, where I have put in two and a half months service for the church. When I began my labor there, the interest had waned, but after some few weeks of careful work, the interest began to pick up and instead of ten or twelve for an audience to greet the speaker, we had thirty and forty-five before we conducted our services there on November 23. I did all I could for the work on both sides of the Soo River, viz, Soo, Michigan, Soo, Ontario, after Brother David Burch left who had been in charge of the work on both sides of the river for some time.

I had but a short acquaintance with this brother, and his affable wife, Sister Burch, as they left for the South shortly after my arrival, but believe them to be ardent and zealous workers, and had accomplished much good.

I was nobly assisted by the branch officers and members in my work. I also had a short visit from the district president, the stalwart Elder D. B. Perkins of Clavering, Ontario, who rendered aid to the progress of the work, rendering his service on both sides of the river. He is a man that takes well with the people.

On October 7, at Stulton, Ontario, my nephew, Albert Tomlinson, was called and ordained to the office of priest, under the hands of the writer and Elders Perkins and Brown. Elder Perkins was also spoken to by the Spirit revealing impor-

tant matter which gave him great comfort. Albert Tomlinson was told in his ordination if faithful he would yet occupy in the office and calling of his father, Elder John A. Tomlinson, now residing at Senlac, Saskatchewan, and who we might say is the father of the Stulton Branch, and acted as president for many years.

On November 12 we had another visitor from Gaylord, Michigan, Elder Arthur Starks. I did not have the privilege of hearing this brother preach, but we rejoiced together under the wonderful outpouring of God's Holy Spirit, in the home of our worthy Brother and Sister James Ferguson, Easterly Street, Soo, Michigan. This brother was called to be a colaborer with God, ordained later to the office of priest, and made president of the newly organized branch there. We look for good results from him. We often think of him and his affable wife, who have many times befriended the servants of the Lord by their hospitality and glad shake of the hand. One always feels at home with Brother and Sister Ferguson, and when you leave this brother he presses a few dollars in the hand to cheer you on your way. May the dear Lord remember their kind deeds, and supply them with the precious things of earth and heaven, is my prayer and wish.

There were four baptisms and one marriage, and a branch organized on the Michigan side by Elder Starks. The prospects look brighter for the work on both sides of the river. The work will be cared for by Elder Orton.

During the latter part of October I took a run up to Port Arthur, where I opened up the work last fall, and gave the Saints there two week's labor.

I left Sunday evening October 28, and landed at the Soo, the following day and resumed my work there until November 23. Baptized one, the head of a family, and married a couple.

On my arrival home after four month's absence, I found all well, but received the sad news of my baby girl's husband's death. So far as we can learn he was murdered by the Germans when he was sleeping. He was the doctor's first aid in the medical corps, went over the sea, July, 1915, with the 123d Battalion from Toronto. He leaves a wife and three small children to mourn his demise.

Oh, when shall the nations be humbled and the purposes of the Lord be obtained, and the Prince of peace come and reign? when the nations will beat their spears into pruning hooks, and their swords into plowshares, and there will be no more war? O, God, hasten that glad day.

Yours sincerely,

S. TOMLINSON.

MIDLAND, MICHIGAN, December 8, 1917.

Editors Herald: I thought I would write you concerning the work done here in Midland. About five years ago, I came to this city and opened up the work. The first year I baptized three or four and then went back to other parts of the district. The next season I came back again and baptized a few more, but it seemed so hard to get the work started. Discouragements were had each time and I would come back and find the work seemingly thrown away. I sometimes said to myself, "What is the use of my coming here to preach and then going away and letting the work die out again?" For there was no shepherd to care for the flock.

Finally we came to the conclusion to fast and pray that God would send a shepherd to the flock, and shortly afterwards Brother Ambrose Dewolfe came and built up the work in starting a Sunday school, and things began to look more bright.

After a while Brother Dewolfe moved away and things seemed to fall back again. In the course of time, a few Saints moved in from other parts and began to sustain the work,

but it was so hard to get a building to worship in, that the Saints were again discouraged, as they had to vacate the building which they had rented for about a year. Then they began to hold prayer meetings and Sunday school in private houses. At last they got the little town hall, but this was a very disagreeable place, for the town people, when they held their meetings, would spit tobacco juice on the floor, and leave it in a bad condition in which to worship. Finally I came there again last June to hold tent meetings. But I will state that my spirit was not buoyed up by great calculations of success, for the discouragements of the past had their weight.

I had been shown that there was a work to be done, but I came to the conclusion that some one else would do it, not I. So we set to work with these feelings. Brother Willard Shotwell, of Tawas, a very promising, energetic young man, came to assist in the work. We sat up in the tent in the most convenient place and began our services. To our surprise, we had a full house. The Spirit of the Master was with us, and with the faithful assistance that the Saints gave, interest began to increase.

I think there were three or four different ministers who came to hear, and sometimes we would talk until one o'clock. They were very friendly at first, but as time went on they were not so friendly, as we showed them that they were acting without authority and all they were representing was a reformation brought about by Martin Luther, John Wesley, and his brother Charles, John Calvin, and others.

We showed them the work of restoration brought about through the hand of Joseph Smith, how he received angelic ordination and God spoke again from heaven, that the church was again established with apostles, prophets, evangelists and teachers, and that men must have faith in God as they did in the days of our Savior, that the sick could be healed, there would be prophecy, gift of tongues, interpretation of them. We told them that people should repent of their sins and have the laying on of hands for the reception of the Holy Spirit, that there should be in the church the ordinance of blessing little children, also that God would call his ministry by direct revelation.

When they heard all of these things, they were not so friendly, but went from house to house telling the people to beware of us for we were nothing but the Mormons from Utah. Our lights were attached to one of the neighboring houses, and one of these ministers even went so far as to try to get these people, who had so kindly assisted us by furnishing the electricity, to turn out the lights and leave us in the dark. Jesus said, "By their fruits shall ye know them" and "Men do not gather grapes of thorns." Their leaven did not work, for the Father is at the head of this latter-day work. The Saints were fasting and praying that honest souls might be brought into the fold.

The people who furnished us the electric light came into the true church, for we furnished them that spiritual light of this glorious gospel and they are now rejoicing in the true faith.

After we had been holding meetings for about two weeks, Brother Ernest Burt came and also assisted in the work. We held forth until nearly thirty were baptized, most of them ranging from fourteen to thirty-five years of age.

The question then came up about building a church. As we were in sore need of a place of worship, we sought the counsel of the Lord, for I would not undertake the task until I knew he would approve of it. One night in a dream I saw the church in process of construction on the very spot where it now stands. I was busy pounding nails in the studding.

I wondered how we could get the lot, as it had been refused us, and I wondered where the money to build would come from. I then saw myself walking along a straight and narrow way. I came to a place where I picked up a handful of

money and I kept walking and picking up money until my pockets were filled.

I then awoke from my dream, knowing I had received a manifestation, but still wondering how we could get that lot for the building, which I had seen in my dream. We again fasted and prayed and to our surprise there came a telephone message saying that we could have the lot. It was finally purchased at half price. Then I started out with a paper to get people to subscribe money for the building. I received one dollar from the first, second, and third persons, and then it began to come in larger amounts until we had almost enough to build. The work was mostly donated by the brethren who assisted faithfully after their day's work was done.

This was Brother Shotwell's first experience in the field, and he, being a school-teacher, had hands that were soft and tender, but he truly "Shotwell" the shingle nails into those shingles. The sun would beat down until the sweat would drop from his brow, but he was always the same cheerful fellow, and expressed himself this fall, when returning to school, as being pleased with the experiences obtained through service. Next summer when your vacation comes, come again, Brother Shotwell, and we will build some more churches.

He also expressed himself as having had some trials during the summer, but our heavenly Father must have a tried people, and for his sacrifice there will be stars added to his crown.

Within about thirty or forty days the church was finished, and the Saints are now occupying with comfort.

This fall Brother Curtis and Brother Burt came and organized a branch, with a full set of officers, and I believe that a wise choice of them was made. A spirit of unity was felt.

We have a large Sunday school, and they are trying to make the Christmas offering as large as possible. We also have a Religio and a ladies' aid. They are trying to do what they can to advance the cause. We have now a branch with about sixty members. We hope and trust that unity will prevail, and all try to carry on the work. The clouds of discouragement of the past are rolled away.

And now I leave for other parts to help build up God's work in other places, leaving the care of this little flock to these branch officers. The work of the seventy is to hunt the honest in heart from the holes in the rocks if need be. I love the work I am engaged in, and I hope to spend my life in the service of my Master, in inviting all to come to him whose providence never fails. My face is set Zionward and I hope to live to see the Savior come to his people. About a year ago, I heard a voice saying, "You shall not depart this life until you see Christ coming in the clouds of heaven." I felt the power of the Spirit at the time and while I write I feel again the manifestation. I have had my trials as well as the rest of my brethren. I have a wife and four children who are dear to me, and it is hard to be away from them so much, but I know my Father will care for them if I am faithful in performing his labor of love. God has been wonderfully good to me and I have been blessed in convincing the honest in heart of the truth of his gospel. I have almost reached the three hundredth mark in baptisms in the past six years of my ministry. I have been persecuted in places, "rotton-egged," cast out of schoolhouses, and from other places where I have tried to tell the gospel story.

Our Father has blessed me much in the gift of healing. Twice, two were restored who had drunk deadly poison, and many have been raised from beds of sickness in a marvelous way. Men and women have a right to the blessings of heaven if faithful in keeping up their life insurance policy, the assessments being their tithes and offerings. This is the only policy I am trying to hold and the only one that will benefit me after the death of the mortal body. I have faith in the

principles of this church that if faithful we shall be cared for and also our offspring.

Now is the time, dear brethren, to devote our time to right living, fasting and prayer, and also the sacrifice of our temporal means for the redemption of Zion. If we live in the gay world, we shall suffer loss. Saints who are enjoying the spirit of this work will not take up with the pleasures of this world but will devote their time and talent for the benefit of their fellow men.

May God help us to live better, to seek more to obtain unity, to uphold the ministry, by the prayer of faith, that the work be not burdened by murmuring and complaining because we think all ought to be done our way.

We as a whole need more faith, more power, and more strength, and we can only obtain it by living the life we claim to be representing. But "He who thinketh he standeth, take heed lest he fall." The frost of an autumn night may blight the sweetest flower.

God wants men and women whom he can depend upon, for he has given to us a religion of faith, by which we must live every day if we expect to reap the fruits.

Ever praying for the redemption of God's people,
SAMUEL PENDLETON.

TOLEDO, OHIO, December 21, 1917.

Editors Herald: We are rather few in number, but are still awake to our duties and by all helping make our work lighter.

A marked social and spiritual improvement has been noticed in our branch within the last two months. Brother and Sister Mintun have been with us since October 1, and their entire time and ability is being used in the interest of the work here. Special work is also being done by the priesthood to reclaim the inactive members and those in transgression.

It is sad to know that some will not accept the offers of mercy and have permitted themselves to be cast out of the church.

Brother William Keill has been called and is ordained a teacher. He gladly accepted the duties of this office and said to the tobacco habit, "I have no more use for you."

The sisters have been working almost day and night to help pay our debt by giving suppers, and have just raised a good sum from our Christmas bazaar, October 15, everything donated, making all profits clear. The choir is making excellent progress under the direction of local talent.

The Sunday school has set the amount of their Christmas offering at fifty dollars, but there are so many other pressing needs that it makes the raising of this amount more of a burden than it would be if there were no other church obligations to be met at this time. Interest in the Sunday school is increasing, especially among the younger people.

Thanksgiving services were held at the church, and the power of God then felt will be a spiritual help long to be remembered. Our president is raising the standard of life high, and laboring hard to prepare a people worthy of an acceptance in Zion. He is trying to establish pure religion both by example and precept.

Several marvelous cases of healing have been had of late; our aged Brother Cairns has been very sick but has received relief to some extent.

The voice of God has been heard through the gift of wisdom and prophecy, in which reproof and correction have been given, and words of encouragement have been received also.

Brother Netter, of Independence, has spent the summer with us, being here to settle an estate.

Sister Sarah Rodgers, superintendent of nurses at Independence Sanitarium, spent Saturday night and Sunday at our president's home and worshiped with us. She is taking post-graduate course in nurses training at Detroit.

Contents of "Journal of History" for January, 1918

Conclusion of "Voices and visions of the yesterdays," being an account of a visit to historical places in the East, by Vida E. Smith.

Conclusion of "Polygamy from an official standpoint," being composed principally of extracts from messages from Presidents of the United States on the subject.

"Presidents of Seventy," containing introductory chapter of biography of James McKiernan, and biography of John Arthur Davies.

"Mississippi River Dam," showing that the Latter Day Saints at Nauvoo were the first to suggest the feasibility of this great enterprise.

"Reminiscences of Sister H. J. Tharpe," a pioneer of the church in Missouri and Illinois.

"Loyalty of the Saints," treated historically from the Book of Mormon, latter day revelations and enactments, by the Editor.

Continuation of "History of Decatur District and Lamoni Stake," by Duncan Campbell.

"Letter from Zion," written by elders in Zion in 1833, treating on the gathering, tithing, consecration, etc.

One of the new features soon to be introduced is autobiographic or biographic character sketches of distinguished women of the church. In making selection of sisters for this series it will not be done with reference to father, husband, or family position, but with reference solely to the individual work of the subject. Not being acquainted with all, suggestions regarding proper subjects for this series accompanied with necessary data would be appreciated.

The price is a dollar a year in advance, for the four big quarterly numbers of 128 pages each. Order of Herald or Ensign offices.

Brother Herman Rose, of Michigan, formerly of Toledo, is working here through the winter months. We are glad to have him back in our midst again.

Your sister in gospel bonds,

812 Fourth Street.

MEDA OWEN.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTHEASTERN MISSOURI.—Bevier, Missouri, November 17 and 18, 1917, A. M. Chase and W. B. Richards in charge. Branches reported: Bevier, Higbee, and Menefee. Delegates elected to General Conference: John Ely, Vernie Ruch, Frank Lofty, Sister Vernie Ruch, and Sister A. M. Chase; alternates, Sister Carrie Richards, Elizabeth Jones, and Albert Brooks. The question of holding a reunion in 1918 was left in the hands of the district officers. Adjourned to meet at the call of the district president. William C. Chapman, district secretary.

NORTH DAKOTA.—At Fargo, December 1, 1917, district presidency in charge. W. E. Shakespeare chosen secretary pro tem. Branches reporting: Fargo, Dunn Center, Dunseith, Lansford. Of the ministry, 11 reported. D. A. Whiting of Minnesota made statement of the outlook in his district. Bishop's agent reported: Receipts for five months ending November 30, \$1,915.79; paid out, \$1,875.60. Next conference will be held on the Wednesday afternoon of the 1918 reunion and at the same place. W. E. Shakespeare, secretary pro tem.

The Presidency

NOTICE TO MINISTRY

A number of requests have reached us, asking for the recently published address to the priesthood to be issued as a leaflet. The undersigned has ordered that an edition of one thousand be published and sold at a price slightly above cost. These may be ordered from the Herald Publishing House. The Presidency will send one copy to each branch president.

Yours respectfully,

FREDERICK M. SMITH,
President.

Conference Notices

Pottawattamie, at Council Bluffs, Iowa, January 13 and 14, 1918. P. H. Heuermann, secretary.

Northern Nebraska, at Fremont, February 9 and 10. Arrangements as to place conference will be held are in hands of J. A. Gardner, Fremont, 251 Platte Avenue. Send reports to Sister Odessa Carter Jensen, secretary, Blair, Nebraska.

Pittsburgh, at Pittsburgh, Pennsylvania, February 9 and 10, 1918. Election of officers, delegates, and other important items of business to be attended to. Let every branch be fully represented. Emma Lockard, secretary, 622 Sickles Street, Wilksburg, Pennsylvania.

Convention Notices

Pittsburgh Sunday school and Religio at Pittsburgh, Pennsylvania, February 9 and 10. Emma Lockard, secretary, 622 Sickles Avenue, Wilksburg, Pennsylvania.

Our Departed Ones

BROWN.—Joseph Monroe Brown was born February 22, 1877, at Borden, Indiana. Baptized November 4, 1892, by J. M. Scott. Died November 23, 1917, at Independence, Missouri. One brother, Alma Brown, survives, and a large number of relatives. Funeral conducted by George Jenkins, interment in Mound Grove Cemetery, Independence, Missouri.

NORTHEY.—Rosanna Northey died at the home of her daughter, Fenelon Falls, Ontario, on December 18, 1917, at the age of 86 years, 6 months. Sister Northey was baptized over twenty years ago by John Shields, and leaves 5 sons, 1 daughter, and a number of grandchildren. Funeral sermon

by David Pycok, assisted by Methodist and Presbyterian preachers.

ACKLEY.—Martin Ackley was born February 22, 1844, near Cleveland, Ohio. At the age of 15 he moved with his parents to Iowa, and in that State and the State of Missouri he lived the most of his life. Married Helen Nobles December 10, 1864. To them were born 7 children, 2 of whom preceded their father in death. Baptized January 24, 1887. He was an old soldier, serving 3 years and 3 months in the Army, belonging to the twenty-first Iowa Company. Died December 1, 1917, near Allendale, Missouri.

PARKER.—Hiram Parker was born at Ulseby, Lancashire, England, October 31, 1831. Baptized August 1, 1875. Married Sarah Ann Brown Selley, March 9, 1862. To this union were born 9 children, 2 boys and 7 girls. Baptized August 1, 1975. Died December 12, 1917, at Atchison, Kansas. Those surviving are: Mrs. Anna Ethridge, Atchison, Kansas; Mrs. Emma Williams, Mrs. Addie Sumner, Hiram Parker, Whiting, Kansas, 23 grandchildren, and 10 great-grandchildren. Funeral conducted by George Jenkins, Netawaka, Kansas.

CAMPBELL.—Esther M. Campbell was born in Indiana, June 5, 1844. Married William B. Martin, December 20, 1868. Baptized over 60 years ago by E. C. Briggs. She has lived an exemplary life of a true Saint, greatly aiding in church and Sunday school work. Died at her home near Woodbine, Iowa, November 5, 1917, of heart trouble and pneumonia. Leaves husband, 3 children, 2 sisters, 2 grandsons, and other relatives. Funeral services at the Saints' church in Woodbine, in charge of S. B. Kibler. Sermon by Fred A. Fry. Interment in Keg Creek Cemetery.

CURTIS.—William Noah, born Noble County, Ohio, June 29, 1851, died at his home, Lucas County, Iowa, November 8, 1917, of pneumonia. At six years he accompanied his parents to Lucas County, where he spent nearly all his life on a farm near the home place. Married Mary J. Marker, March 1, 1874. To them were born Blanche Eubanks, Clark and May. These with wife, seven grandchildren, many kinsmen and friends survive. Mr. Curtis was not a member of the church, though was a friend of the cause, his home being open to the elders. Sermon at the home by J. F. Garver, assisted by R. J. Lambert, interment in Graceland Cemetery.

SWAIN.—Elizabeth R. Swain was born November 10, 1844, in Niagara County, New York. Married Seymour Snyder in 1866. To this union were born five children. One son, Harry, departed this life in 1901. She was a member of the Methodist Episcopal Church for thirty years, but of recent years has been identified with the Saints' church. Died at Coldwater, Michigan, December 1, 1917. She leaves to mourn 4 children, Mrs. G. B. Turner, Ypsilanti; Mrs. Arthur Lyon, Coldwater; J. H. Snyder, Lansing; Morton Snyder, Wheaton, Illinois, also 3 brothers. Funeral was conducted from the home of her daughter, December 4, S. W. L. Scott officiating. Interment in Oak Grove Cemetery.

TORNQUIST.—Gertrude Richardson, born at Allerton, Iowa, August 21, 1870, died at Ottumwa, Iowa, November 7, 1917, following an operation for abscess. In young womanhood she married Henry Luke, deceased at Hiteman, Iowa, March 29, 1911. On December 23, 1916, she married John Tornquist, at Ottumwa, Iowa, where she resided till her death. There survive her, husband, two children, Mrs. Esther Jenkins, Hiteman Iowa, Herbert, Marlene, Missouri, two grandchildren, other relatives and friends. Uniting with the church September 28, 1908, Sister Tornquist lived true to the covenant she made with Christ in baptism. Sermon at the home by J. F. Garver, assisted by William Wilson, interment at Ottumwa.

KINSEY.—L. T. Kinsey was born in Yreka, Siskiyou County, California, in 1852. Was twice county treasurer and once county clerk, and from 1892 to 1894 was mayor of the city of Eureka. Previous to this he had served as councilman from the first ward. For many years was active in banking and stock raising, having been one of the first stockholders of the Bank of Eureka and the Savings Bank of Humboldt County. He filled both the positions of cashier and assistant cashier at different times and at one time was vice president of the two. His later years were devoted to stock raising. Died at his home in Eureka, December 8, 1917, following an illness of less than two days. No minister of our faith being available, Reverend Charles E. Farrar, of the Episcopalian Church, preached the sermon, under the auspices of the Knights of Pythias.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

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HERE AND THERE DEPARTMENT

NOTE THIS ABOUT BROOKLYN CHURCH

Brother Wardell Christy writes one of the brethren in Lamoni how difficult it is to look up all the various boys who may be stationed near New York City. One trip recently taken cost about ten dollars, counting in the repair expenses. It would cost about fifty dollars a month to make all the calls sent his way. He desires to have all of them visit the church or parsonage. Please note the correct address of each: The church is located at the corner of Park Place and Schenectady Avenue, Brooklyn, New York. The parsonage where Brother Christy lives, is 1312 Park Place, Brooklyn. If it is desired that he call on any of the lads sent there, give full address, and do not expect him to spend a day to make the trip unless his car fare is included. Having all the information necessary, he might see your son on another trip. Perhaps most of us do not realize the size of our greatest city and its mighty suburbs.

A letter from Robert T. Brown, informs us that Brethren Ellis and Christensen are doing a good work, and the sisters

The Advertising Manager Says:

I've just been looking over the subscription lists, finding out who receive the church papers—and incidentally, about some who do not.

While I was getting the most joy out of the fact that the lists were fairly large and gradually increasing, the subscription clerk handed me some neat little rolls of paper. I wish she hadn't, but they had to come. As I unrolled these and found name after name who had allowed their subscriptions to expire with the closing numbers of the year, it gave me a sinking sensation at the heart.

Of course many of these will renew; but, how many? How would you like to see your best friends and associates desert you for a few paltry cents?

It only costs 12½ cents a month to have the HERALD come to your home. Surely you wouldn't put up that amount against its loss!

For only 8½ cents a month—think of it, about 2 cents a week—the *Ensign* will be sent to your door; or the *Autumn Leaves*; or the *Journal of History*.

Half that amount, a cent a week, will get you the *Stepping Stones*, with its excellent stories and character building articles; while the *Hope* for the little children, is less yet.

Unity, for the priesthood, costs about a half cent a week. Does it come to all the members of the priesthood you know? If not, why shouldn't it?

You could save us a lot of heartaches and assure yourself that you will not lose out concerning the progress of the church if you would renew your present expiring subscriptions and be sure you are not missing something you need in the others. We'll be glad to send you sample copies if you like. Send your orders to the nearest house, Herald Office or Ensign Office.

Watchfully yours,
THE AD MAN.

are by no means behind them. Brother Brown and his wife are battling with the language and the mosquitoes, and they are not certain yet which will win. He has managed to bear his testimony in Tahiti after only a few months' experience.

A very successful Christmas service was held in Omaha on the 23d. A fine Christmas program was had, with a seasonable sermon by the city missionary, Elder Hubert Case. The subject was, "The Babe of Bethlehem soon coming as king of the world." It had been well advertised, and a packed house was the result. The recent capture of Jerusalem was featured, with the fulfillment of prophecy in these latter days. Six are to be baptized there soon.

DECEMBER LEAVES GONE AGAIN

A second edition of the *Autumn Leaves* for December was printed to supply the unusual demand, but they are all gone again. Other publications do not attempt to supply back numbers—which they become after mailing date—but the expense was gone to, to keep everybody good-natured. In spite of this the supply is exhausted. The January number is being printed now and a big demand is expected for it. Get your subscriptions in early. A dollar a year, or fifty cents for six months. The first of the "Special Dozen" stories is a fine one, by H. J. Davison.

We have an obituary notice concerning the demise of Rachel Barnhouse, widow of the late Samuel Bennington, but it lacks several essential items. Will the sender please furnish his name and address, as we have neither and must get the information in this manner.

THE NEW PREACHING NOTICES

Some call attention to the fact that in our issue of three weeks ago the preaching notice and the explanation of the prices, etc., were widely separated in the same issue. This is true, and we hope if you did not read the two together, you will do so now. The notices are an excellent aid in many cases, and at the price of 50 cents per 100 make cheap advertising. No. E545.

C. Ed. Miller has been over at Hilo, Hawaii, visiting and working with Brother M. A. McConley. He has been preparing some very interesting material for our Hawaiian number of the *HERALD*, to appear ere long.

LAMONI STEAM LAUNDRY

The new building for the Lamoni Steam Laundry is finished and the business will soon be in operation under the management of Brethren A. E. Stoff and R. J. Wildey on a stewardship basis. The machinery is all in and rapidly being installed. They expect to be ready for work by about January 7. They will do all kinds of laundry work, and have added an up-to-date dry cleaning department to the original plan, which will be conducted by a competent man.

BROTHER M'DOWELL'S ADDRESS CHANGED

Recently we had a notice that F. M. McDowell had been appointed to have charge of the Boy Movement in the church. Since then, his address has been changed to 18 South Van Buren Street, Iowa City, Iowa. Please note this in your correspondence directed his way.

Brother E. D. Moore reports a pleasant lecture trip recently completed through the Des Moines District. He visited seven branches, lecturing on interesting phases of the Sunday school, Religio, and Woman's Auxiliary. He held in addition, several officers' and teachers' meetings, taught a Religio class—without a *Quarterly* in hand, as he so strenuously advocates—and preached once. While he does not expect to find time to get out any more this winter, he is enthusiastic

over the plan and urges that every district try to secure the services of some of those who are available for this line of work. Write early to the manager of the lecture board, A. W. Smith, Federal Reserve Bank Building, Saint Louis, Missouri. The Des Moines District hopes to have at least four of these if possible.

Sister Anna Paris, of Cloverdale, British Columbia, requests that some of the Detroit Saints call on her daughter, Mrs. William Hoult, who lives at 20 Genesee Apartments, 163 Alexandria Avenue West. She is not a member of the church but would welcome any of the Saints.

Some one wants the street and house number of Sister Ruth Reeves, of Webster Groves, Missouri, published. She may send it to us.

Bishop B. R. McGuire preached in San Francisco on the evening of the 18th to a large and appreciative audience. He left for Salt Lake City on the 19th, on his way home to Independence.

The Lamoni Sunday school held a Christmas entertainment on Christmas Eve, giving an excellent program by the children. An offering was taken for the beginner and primary departments, totaling over twenty-nine dollars for their Christmas offering. These two departments, with the junior and intermediate, had previously voted to give the five dollars voted each, with which to purchase Christmas treats, as an addition to their offering. The superintendent announced that nearly \$2,100 had been received, and the amount would be more than that before being sent in. This means about \$3 per member, for the enrollment.

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Elder H. J. Davison (with sketch of his life)

Nauvoo: From a Painting by David H. Smith

SANDY Holmes J. Davison.

A CALL TO ACTIVE SERVICE, G. R. Wells, G. S. Trowbridge,

Lula M. Sandy

EDITORIAL CHAT

New Year Resolutions; Our "Special Dozen"; "A Call to Active Service"; Suggestions for Writers.

TIMBERS FOR THE TEMPLE Elbert A. Smith.

THE PERISCOPE Delbert.

Interviewing the Associate Editor; Tie Up Your Goat; Shoe Polish is Still Cheap; I Don't Know Beans; Eat an Apple and Send a Biscuit; Pronouncing Camouflage; We Beg to Advise.

A VINEYARD STORY Estella Wight

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"Unto Others"; The Hygiene Editor; News about Women; Care of the Skin; Choosing a Vocation; Let's Have a Military Party; From Everygirl; A Monitor; Up to You; Pass the Word Along.

THE RELIGIO'S ARENA S. A. Burgess, Editor.

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THE SUNDAY SCHOOL DEPARTMENT G. R. Wells, Editor.

Temperance Superintendent; Proposed Amendments to the Constitution; Tardy and Absent Treatment; Fathers' Day at Logan, Iowa; Deadly Uniformity Fatal to Free Growth; Cradle Roll Party; "Buckle In."

THE EDITOR'S POSTSCRIPT

Those not acquainted with *Autumn Leaves* in its new form, should send for a free sample. The price of the magazine is a dollar a year, in advance.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, January 9, 1918

Number 2

E D I T O R I A L

HALF HOURS WITH CELEBRITIES

II. DOMINIE TRADITION

There had been an evening lecture in the high school building. I loitered in my seat, watching the audience disperse. They went out chatting gayly—all the students, followed by the pedagogues, until only the janitor was left.

I yawned and prepared to go, but just then my attention was attracted to an old gentleman who seemed to materialize from the shadowy corners of the room and came down the aisle, evidently with the intent to address me.

He was old and gray, with stooped figure, yet with a venerable dignity that seemed to indicate that for many, many years he had commanded the utmost respect.

He chuckled to himself as he approached, and said, "Did you hear the young professor run on to-night? These young pedagogues amuse me. But I should not laugh, for I taught them all, and their fathers before them."

Seeing my look of surprise, he went on, "I am one of the oldest teachers on earth. Just as soon as the sons of Adam got a little way from God, I established a school, and every man from that day to this has been under my tutelage. All of them have stood at my desk, though, bless you, they may not have known it."

"You must have had many strange experiences," I ventured, as my visitor seemed to lapse into an abstracted, reminiscent mood.

"Yes," he answered. "I have taught many strange people—dusky Egyptians, stern Romans, poetic Greeks, visionary Jews, aspiring Japanese, obstinate Englishmen, inquisitive Yankees. All of them come under the rod of Dominie Tradition."

"I suppose you have had some trouble in matters of discipline," I inquired.

"A great deal," he answered, carelessly. "But I

have many methods of dealing with the refractory. Many a great man have I ferruled soundly. I made Galileo get right down on his knees and admit that the earth was flat and stationary."

He paused to frown darkly, and added, "But the rascal got up and slipped to his seat, whispering, 'And yet it moves.'" His smile returned, however, and he went on, "But that is all right now, for it has become traditional that the earth revolves, and I teach it myself now."

"I have had trouble with religious students also. Most of the reformers in religion, as in politics and science, were quite unruly. But I trounced them all severely in their turn. And now that their heresies are become orthodox I trounce those who differ from them. Each new age has its rebels for me to discipline. They eternally ask, Why? No wonder I look so old. Young people make Tradition look old."

This frank confession irritated me, and I cried: "You but confirm my previous opinion of you. You are the enemy of progress in every age. It was you who caused the Jewish slaves to turn against Moses, their deliverer."

"Possibly so," the reverend Dominie admitted.

"And it was you who centuries later caused the Jews to revere Moses and reject Jesus."

"Very likely," replied my new friend, swelling with pride.

"It is you," I went on heatedly, "Who perpetuate every falsehood. It is you who maintain the tyranny of the dead over the living. It is you who slay the prophets in every generation and later build their tombs."

"Not so fast, my son," interposed the Dominie coolly. "You must remember also that I carry down from father to son every truth that persists. Granted, I hate new things and love old things. But still credit me with teaching truth as impartially as I teach error—if it is only old enough to

be respectable. It was I who preserved the Christian doctrines before Bibles were printed. And in every home where ideals of honesty and temperance and industry are upheld I make them traditional and carry them down from generation to generation. I teach what the fathers want me to teach. Don't blame me for their sins."

Somewhat mollified, I quieted down, but made bold to ask, "But why do you not teach all truth? Then might you become a great blessing to man, and your school be the greatest as well as the largest school in the world."

The old man shrugged his shoulders and replied, "That is because I have no conscience and no judgment. I am memory. I am tradition *only*. I am a teacher. That which I receive from the fathers I teach, whether of good or of bad. If you are finicky about ethics see that you give me only truth and morality for your children. For I will teach your children's children after you, just as I taught your great-grandfathers before you, back to Adam."

"You are of the past," I asserted. "Paul declared that he would forget things past and press forward toward the mark of the prize of his high calling."

"Paul!" cried the old gentleman. "Yes; Paul was the great breaker of traditions. He turned from circumcision to Christian baptism; from the school of Gamaliel to the feet of Jesus. Don't quote Paul to me."

"But Paul was a dominant man in his age," I persisted. "Nicodemus is all but forgotten. But Paul lives forever. I will follow Paul's advice."

But my friend laughed. "Paul's advice is *tradition*—you are learning," and as I arose to go, he caught me by the sleeve: "Come with me!" he said.

The walls of the school building seemed to fade away and I looked with surprise into a dim country toward which my preceptor was attempting to drag me. I saw dim candle lights, and many old men, and great stacks of musty volumes, and dusty shrines and idols where the ancients worshiped, and old cathedrals, and tombs, and priests and kings in robes; and I heard incantations and mummery of prayers, and many voices repeating by rote the words of the long-ago dead.

"It is the past," I murmured. "The land of yesterday."

"Yes," my guide answered, "and I lead you to it. Come with me. Here is buried the wisdom and the folly of all past ages."

But I resisted the inner promptings that urged me to obey my ancient monitor. Turning squarely from him I looked in the opposite direction. There I saw another dim country. But it had the twilight of sunrise rather than that of the sunset.

And I saw many lights, like morning stars. And there were domes of temples yet to be erected. And I heard voices singing hymns, and saw many preachers of righteousness and truth; and a figure that typified my ideal of faith. And there were books here, too, and schools, and builders, and many young men and women marching. And all pressed forward. For this was the land of the future."

I wrenched myself from the grasp of my ancient companion and said, "I will not go with you. Nor will I accept you as a teacher. I will consider you only as a servant. Bring me what truth you have from the past, that I may carry it with me into the future. But bring me none of its errors and follies. A Christian must have brain and conscience and heart as well as memory. And he must walk with Jesus, who ever presses forward and carries with him all truth."

Then dimly I heard the sound of footsteps. And I awoke to find the janitor of the school building laughing at me. "You have been asleep, sir," he said. "All the others have gone and left you and it is time to lock the building."

I arose to go, feeling rather foolish; but even so I could not refrain from looking about to see if I could discover anywhere in the school building the reverend form of Dominie Tradition.

I am sure if you look about you, in time you will detect this venerable preceptor conducting his classes, in the church, as well as in the school, among the elders, in society, everywhere. If you come under his tutelage, learn to discriminate, for he does not; and invoke the guidance of a higher instructor who is pledged to guide you into all truth.

ELBERT A. SMITH.

BLUE PENCIL NOTES

"If ye are not one," says Jesus, "ye are not mine."

A little boy was singing at his play: "I love daddy and daddy loves me, and that's the reason we always agree." Come to think about it, that is the only sure basis for permanent agreement.

But this might do for a dirge to sing over the average dead and disrupted branch: "I didn't like Jones and Jones didn't like me, and that was the reason we never could agree."

It is terrible to work a long time for a certain thing and then find that you cannot enjoy it. Our attention has been called to the case of Mr. Fiddle. He took a course in theology and finally graduated as doctor of divinity. And then, alas, he found

that he took no pleasure at all in signing his name, Reverend Fiddle, D. D.

The Twentieth Century New Testament has a significant version of Luke 2: 14. The angels are made to say: "Glory to God on high, and on earth peace among men in whom he finds pleasure." The wish for peace is not made toward all men in general, but only toward those in whom God finds pleasure.

Sam Jones used to tell about two men who were turned back at the pearly gates. Sorrowing they went away. But as they did so they met a cripple. Each man got under the cripple's arm, one on either side, and agreed to help him as far as the gate. When they got there Peter threw the gates wide open and said to the cripple, "Come in and bring your crutches with you." That was a good way to get in, after all.

E. A. S.

THE WORK OF ELDERS SHEEHY AND BUTTERWORTH

To the Church; Greeting: In a recent notice which I published regarding the work of the members of the Twelve, names of two members of that quorum were not mentioned. My attention has recently been called to this fact by a silly rumor which has reached me. The rumor assigned reasons for this failure to mention these names. We therefore take time and space to set at rest these rumors by saying that we did not mention the names of Brethren C. A. Butterworth and F. M. Sheehy because their work was not changed in any way as a result of the last council work. Brother Butterworth remains in charge of the work in Australia, and he will continue as in the past, to give to the interest of the church such attention as strength and opportunity permit.

To Brother Sheehy has been assigned by us the task of doing research work in American archæology. This we did after the post conference councils, and because we saw no necessity to change his work did not mention his name in our recent notice. Brother Sheehy's time and talents have always been at the disposal of the church, and when in position to do so has cheerfully responded to our requests for special work. We have found him an able defender of the work and a wise counselor, and we have reasons to believe that his work in archæology will be valuable to the church. Within recent years there has been a splendid development in the field of American archæology, and we are convinced that it is well that some one versed in such study shall be assigned to the task of keeping in touch with these developments; and because of his past experiences and study on this

line, Brother Sheehy was and is the logical minister for this appointment. We feel sure his work will justify the assignment.

Respectfully submitted,
FREDERICK M. SMITH, *President.*

QUESTIONS AND ANSWERS

USURY

Q. "Deuteronomy 23: 19: 'Thou shalt not lend upon usury to thy brother.' In reading of the overthrow of the Greeks by the Saracens I read that one of the ancient advisers of the king attributed their defeat to national disobedience of this command. It you want to dwell in safety, is it out of date to boom Leviticus 25 and 18; or do you think it safer not to boom it?"

As a matter of historic fact, the Greeks in Greece did not become subject to the Saracen Turks. The Greek cities in Asia Minor probably did fall, as did the Holy Land. Greece proper, and Constantinople were taken by the Ottoman Turks about the middle of the fifteenth century A. D.

It is a matter of interest that in several works, particularly one entitled *The Nemesis of the Nations*, by Patterson, if memory serves us right, the idea is set forth that each of the nations of antiquity fell, when luxury caused a few to exalt themselves over their brethren and the common people were crushed and became slaves. It is a matter of historic fact that Babylon, Persia, Greece, and Rome, each fell in turn when it went after iniquity, worshiped the powers of darkness, oppressed the poor in their wages, so that while a few dwelt in extreme luxury the common people became slaves.

According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it; for according to the number of the years of the fruits doth he sell unto thee. Ye shall not therefore oppress one another; but thou shalt fear thy God; for I am the Lord your God. Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.—Leviticus 25: 16-19, Inspired Version.

In our humble judgment it is a time to emphasize this passage, and others like it. It is a time to preach repentance, and the commandments of God. The eighteenth verse particularly says, "Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety."

We think it is a time that we should preach repentance, and the commandments of God. We should preach it to the world, we should preach it to the church, seek to study and to understand and keep more perfectly the law of God, avoid iniquity, and deal justly one with another. In our judgment

it is the one thing that needs to be preached more than anything else, personal righteousness, and keeping the commandments of God, his statutes and his judgments that we may dwell in the land in safety.

NOTES AND COMMENTS

How to Report Your Christmas Offering

Brother A. W. Smith, who has been working so hard during the year to enthuse the schools with the possibilities of a great offering, urges that we now save nearly \$800 by not printing in full all the names of the contributors. He suggests that the names of classes and individuals be posted in the schools where all are well known, but that the name of the school and the amount given be sent to the Bishop for publication in the *Blue Stepping Stones*. As has been previously mentioned, it cost about \$800 to print the list last year, while a little cooperation may easily save most of this to the church, in addition to much valuable time in the office of the Bishopric and at the publishing house.

"Sandhedens Banner"

The *Sandhedens Banner* is to resume publication with the January number. It was suspended with the September, 1916, number, on account of Brother Peter Muceus leaving the Scandinavian Mission. He and Brother Peter Anderson will continue to edit this church paper, printed in the Norwegian language, for the special needs of the mission. It is a sixteen-page monthly, sells at fifty cents a year, and will hereafter be published at this office. Those who are already subscribers will continue to receive the publication, while those who are not, but are interested in that mission, should subscribe. Send orders to this office, and matter intended for publication to Peter Muceus, Lamoni, Iowa.

"The Des Moines District Dispatch"

The Des Moines District has begun the publication of a four-page monthly with the above title. The editor is the district president, Elder O. Salisbury, with D. T. Williams associate, and R. J. Farthing, publisher. There is no subscription price, it being sent free to all members of the district. In the editorial greeting we note this: "It is our desire to reach every member whose name is on our district record. If you know of any member of the church who does not receive *The Dispatch*, you will confer a favor on them and us by sending us the name and address. We hope to arouse a greater interest among our members and keep them in closer touch with what it taking place in the district." It should do a great deal of good and is a very neat little publication, the first issue con-

taining a picture of the new church at Rhodes, Iowa.

"The Messenger"

Brother R. W. Farrell, of Providence, Rhode Island, continues to issue *The Messenger*, a four-page publication he has been sending out. It features, in the current number, eight sermons by Brother Ward L. Christy, of Brooklyn, from December 9 to 12. We quote:

When studying psychology under the efficient instruction of Professor Colvin, I submitted to him the following question: "If all rational punishment is inflicted to reform or reclaim the guilty person, then must not God's punishments be for the same purpose? And would not this fact disprove the theory of endless torment?" His answer did not surprise me. It was—"I did not know that anybody in these days believes in endless punishment."

The editor makes from the situation that he wonders if any still believe that the Reorganized Church has fellowship with the organization in Utah, and quotes from the *Congressional Record* and the *North American Review*.

Christmas Offe-RING

Who put the ring in Christmas offering?

I'll tell you! Thousands of Sunday school pupils, who have the "I can and I will" spirit the same as this aged sister, from whose letter we quote.

Dear Sir and Brother: Inclosed find money order for seven dollars which is my Christmas offering. I am sorry that it is not more. I was eighty years old the third of last October and live with my daughter and her husband. They have a Mr. — rooming here. He was not pleased with his washing and I said, "I will do it for you." That is how I earned my Christmas offering.

Who can justly hold back and say, "I can do nothing"?

Let everyone who has helped this year, find some who have not, and persuade them to "do their bit." Begin to-day on your 1918 offering.

February 18 to November 30	\$ 6,747.23
December	20,129.23
January 1 to 5	16,322.52
Total	\$43,198.98

All schools that have not sent in their 1917 Christmas offering should send them at once to this office.

Yours sincerely,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

INDEPENDENCE, MISSOURI.

The Hebrew language is at present being taught in over fifty-five American colleges.—*The American Hebrew*.

Neither education nor riches can take the place of character, yet we can all get as much character as we want.—Patrick Flvnn.

ORIGINAL ARTICLES

THE NEW YEAR

We now begin the work of a New Year. With our power for good expanded by tasks performed and encouraged by the progress made, we can more efficiently press forward to greater achievements in 1918.

We have been made happy by the universal expression of confidence in ultimate triumph of the Master's cause as reflected in the devoted efforts put forth by the membership of the Sunday school to increase the Christmas offering.

It seems, from the statements which we hear every day, that the accomplishment of 1917 has furnished zest for a greater effort in 1918. Some have thought that the interest taken in the Christmas offering would deflect from the tithing receipts, but the facts prove to the contrary. The spirit extolled by our Lord, in the statement, "It is more blessed to give than to receive," has apparently been enjoyed in an increased measure by the Saints throughout the church.

The financial report for the year 1917 will show more than a fifty per cent increase in tithings and offerings over the year 1916. While we are pleased that the burden of debt will soon be lifted, the Saints have added cause for rejoicing as the noble consecration thus revealed, brings nearer the redemption of Zion.

The New Year holds in store for us many problems to be solved, and much constructive work to be performed. With an unwavering faith in the principles of truth, and specially in the light of their more earnest devotion to God in the observance of his law, the participation of the Saints in the realization of the hope of the gospel becomes more propitious.

We know our heavenly Father will bless his obedient children and we are assured that the Saints everywhere will strive to do their part. The bishopric (general and local) are grateful for the hearty support which you have given them. Trusting in Him from whence cometh our strength, we will try to merit your confidence in our future efforts to conserve and advance the Master's work, in which we are happy to be engaged as

Your colaborer,
BENJAMIN R. MCGUIRE.

While we are considering when to begin, it is often too late to act.—Quintilian.

FAITH AND ORIGIN OF CHURCHES--Part 11

BY J. F. MINTUN

METHODIST EPISCOPAL CHURCH

It can be truthfully stated that with the efforts of John Wesley and his associates a reformation began within the Church of England that represented more nearly, in many respects, the work of New Testament times than any of the reformers that had preceded him, and was the means of awakening in many a desire for the work of God in its fullness and purity.

The history of this work is so clearly outlined by representatives of that faith as printed in the Discipline, that I believe it best to let them give it in their own language, asking the reader to notice particularly their claims to its origin, and what of divinity is claimed by those through whom this work began.

To the members of the Methodist Episcopal Church:

Dearly Beloved Brethren: We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. "In 1729, two young men, in England, reading the Bible, saw they could not be saved without holiness: followed after it, and invited others so to do. In 1737, they say likewise, that men are justified before they are sanctified: but still holiness was their object. God then thrust them out to raise a holy people."

In the year 1766, Philip Embury, a local preacher of our society, from Ireland, began to preach in the city of New York, and formed a society of his own countrymen and citizens: and the same year, Thomas Webb preached in a hired room near the barracks. About the same time, Robert Strawbridge, a local preacher from Ireland, settled in Frederic County, in the State of Maryland, and, preaching there, formed some societies. The first Methodist church was built in New York in 1768 or 1769; and in 1769 Richard Boardman and Joseph Pilmor came to New York; who were the first regular Methodist preachers on the continent. In the latter end of the year 1771, Francis Asbury and Richard Wright, of the same order, came over.

We believe that God's design in raising up the preachers called Methodists in America, was to reform the continent, and spread scripture holiness over these lands. . . .

We esteem it our duty and privilege most earnestly to recommend to you, as members of our church, our form of discipline, which has been founded on the experience of a long series of years; as also on the observations and remarks we have made on ancient and modern churches.

We wish to see this little publication in the house of every Methodist; and the more so, as it contains the articles of religion maintained more or less, in part or in whole, by every reformed church in the world. . . .

Beverly Waugh, Thomas Morris, Edmund S. Janes, Levi Scott, Matthew Simpson, Osmon C. Baker, Edward R. Ames.—Methodist Episcopal Discipline, pp. 3-6, 1856.

We further quote from this same Discipline,

pages 13 and 14, upon this same subject of the origin of the Methodist Church;

The preachers and members of our society in general, being convinced that there was a great deficiency of vital religion in the Church of England in America, and being in many places destitute of the Christian sacraments, as several of the clergy had forsaken their churches, requested the late Reverend John Wesley to take such measures, in his wisdom and prudence, as would afford them suitable relief in their distress.

In consequence of this, our venerable friend, who, under God, had been the father of the great revival of religion now extending over the earth, by the means of the Methodists, determined to ordain ministers for America; and for this purpose, in the year 1784, sent over three regularly ordained clergy; but preferring the episcopal mode of church government to any other, he solemnly set apart, by the imposition of his hands and prayer, one of them, namely, Thomas Coke, doctor of civil law, late of Jesus College, in the University of Oxford, and a presbyter of the Church of England, for the Episcopal Office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, then general assistant of the Methodist Society in America, for the same episcopal office; he, the said Francis Asbury, was solemnly set apart for the said episcopal office by prayer, and the imposition of the hands of the said Thomas Coke, other regularly ordained ministers assisting in the sacred ceremony. At which time the General Conference, held at Baltimore, did unanimously receive the said Thomas Coke and Francis Asbury as their bishops, being fully satisfied of the validity of their Episcopal ordination.

Without being authorized by the church of which he was a member or commanded by the Lord to set apart Thomas Coke for the episcopal order, or to authorize him to appoint Francis Asbury to be ordained to the same position, we have it in John Wesley's own language how he came to do what he did, and we now copy in full the certificate he gives of this transaction, so that the reader may have the merit of it.

To all to whom these presents shall come, John Wesley, late fellow of Lincoln College, in Oxford, presbyter of the Church of England, sendeth greeting:

Whereas, many of the people in the southern province of North America, who desire to continue under our care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper, according to the usage of the same church; and whereas, there does not appear to be any other way of supplying them with ministers.

Know all men, that I, John Wesley, think myself to be providentially called at this time to set apart some person for the work of the ministry in America. And, therefore, under the protection of almighty God and with an eye single to his glory, I have this day set apart as a superintendent, by the imposition of my hands and prayer (being assisted by other ordained ministers) Thomas Coke, doctor of civil law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty-four.

JOHN WESLEY.

The Church of England had received its author-

ity to minister from dissatisfaction with the Catholic Church, of which it was formerly a part, and through that church, as represented by Henry VIII and Bishop Cranmer, one claiming to be head over the temporal concerns of the church and the other set apart by him to be the ecclesiastical head of the church existing in England; and without any other authority except the authority that grew out of dissatisfaction with the church of which both were formerly members and representatives, withdrew from the mother church and established one of their own. Now John Wesley, a minister of the Church of England, without their consent or authority, proceeds to call, upon his own judgment, and ordain to an office that he himself did not hold, even in the Church of England, others to whom is to be credited the source of authority for the Methodist Church in America to-day. It is for the reader to determine whether this is according to the divine plan as taught in the Holy Scriptures. We give the facts, leaving the reader under the responsibility to answer to God for their conclusions when they have finished the consideration of this book.

FAITH OF THE METHODIST EPISCOPAL CHURCH

The faith of this church was derived by adopting, in a greater or less changed form, twenty-five of the thirty-nine articles of the faith of the Church of England. These omissions and changes were made without the authority or consent of the church whose property they were. That the reader may have the privilege of comparing them with what they were formerly, and with the Scriptures, we quote them in full:

1. There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons, of one substance, power and eternity: the Father, the Son, and the Holy Ghost.

2. The Son, who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

4. The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

5. The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and

New Testament, of whose authority was never any doubt in the church.

[Then follows the names of the books in the Old Testament as found in the King James Translation.—AUTHOR.]

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

6. The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

7. Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

8. The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

9. We are accounted righteous before God, only for the merits of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

10. Although good works, which are the fruits of faith, and follow after justification, cannot put away sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

11. Voluntary works,—besides, over, and above God's commandments—which are called works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas, Christ saith plainly, when we have done all that is commanded you, say, We are unprofitable servants.

12. Not every sin willfully committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, by the grace of God, rise again and mend our lives. And therefore, they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

13. The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments are duly administered, according to Christ's ordinance, in all those things that are of necessity requisite to the same.

14. The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of scripture, but repugnant to the word of God.

15. It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

16. Sacraments ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's will towards us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments, ordained of Christ our Lord in the gospel; that is to say, baptism, and the supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the gospel, being such as have partly grown out of the corrupt following of the apostles; and partly are states allowed in the Scriptures, but yet have not the like nature of baptism and the Lord's supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves condemnation, as Saint Paul saith, 1 Corinthians 11: 29.

17. Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

18. The supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by the holy writ, but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper, is faith. The sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

19. The cup of the Lord is not to be denied to the lay people; for both parts of the Lord's supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

20. The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

21. The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they may judge the same to best serve to godliness.

22. It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been

always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained by common authority, ought to be rebuked openly, that others may fear to do the like; as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren. Every particular church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

23. The president, the congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective States. And the said States are a sovereign and independent Nation, and ought not to be subject to any foreign jurisdiction.

24. The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do solemnly boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

25. As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.—Methodist Episcopal Discipline, pp. 15-25.

This church grew out of societies which were first formed composed of "a company of men having a form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation." (Discipline, p. 26.)

These societies were divided into classes, consisting of about twelve persons, having a leader who is to visit each member of his class once a week to revive them and receive what they may have to give for the "preachers, church, and poor," and to pay over to the stewards once a week what they have received, and inform the minister of any who are sick or disorderly.

Those who were received into these societies must have a desire to flee from the wrath to come, to do no harm, not to swear, to keep sacred the day of the Lord, to avoid drunkenness; must neither buy nor sell spirituous liquors except in extreme necessity, must oppose slavery, must avoid fighting, quarreling, brawling, and should not go to law with a brother; should not take unlawful interest, or speak evil of rulers or ministers, should observe the "golden rule," should not wear gold or costly apparel, should avoid singing or reading that which does not tend to the love of God, must not buy or borrow without the probability of paying, and should be merciful and do good to all, especially those of the faith.

From these societies those who are to be received into the church must be recommended by a leader, "with whom they have met at least six months on trial, and have been baptized," and shall prove to the minister in charge that their faith is correct, and they are willing to observe the church rules. All children are considered worthy of baptism.

Baptism is administered either by sprinkling, pouring, or immersion, the person to be baptized or having a young child to be baptized making the choice of which form should be used. They believe that adults who are baptized "receive a remission of their sins by spiritual regeneration." (Discipline, p. 107.) Such ones must renounce the Devil and all his work, acknowledge belief in God, in Jesus Christ, in the Holy Ghost, the Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death. (See Discipline, p. 110.) The formula used in baptizing after calling the person by name is, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (Ibid., p. 112.) They use as scriptural evidence for the baptizing of young children, Mark 10:13, and elsewhere in the Scripture where reference is made to Christ blessing little children.

They hold quarterly, annual, and general conferences.

The officers of the church are, bishops, elders, deacons, local preachers, exhorters, trustees, stewards, and leaders. The bishops are elected by the general conferences, and are ordained by the laying on of hands of at least one bishop and two elders; but in case there is no bishop present, the one elected may be ordained by three elders. Elders are divided into two classes, presiding elders, who are chosen by the bishops, and traveling elders, who are elected by the annual conference, both of which has authority to baptize, administer the Lord's supper, and perform the marriage ceremony. In order for one to be qualified for the office of elder he must have exercised the office of traveling deacon for two years. Ministers of other churches are received and authorized to act without election or ordination, by taking the ordination vow, giving evidence they are in agreement with the church in "doctrine, discipline, government and usage."

The manner of determining whether one is called of God is, they must answer affirmatively that they "know God as a pardoning God, that they have the love of God abiding in them, that they desire nothing but God," that they are holy in all manner of conversation, they must prove that they have gifts for the ministry, have a right judgment in the things of God, that they have a just conception of salvation by faith, and that they have been given

a degree of utterance; they must speak justly, readily, and clearly, and they must have brought forth fruit by having convinced some of sin, and converted some to God by their preaching before they are ordained.

After the time given when John Wesley began the work we have been considering, about nine years, or on February 3, 1738, he acknowledges his unconverted state in the following striking language:

I went to America to convert the Indians; but oh, who shall convert me! Who is this that will deliver me from this evil heart of unbelief? . . . It is over two years since I left my own country to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why (what I least of all suspected), that I, who went to America to convert others, was never converted myself. I am not mad though I thus speak, but I speak the words of truth and soberness.—Richard Watson's History of J. Wesley, pp. 46, 56.

Mr. Wesley also acknowledges about the same time that he had no authority to preach except that received from the Episcopal Church, in the following plain language:

When their champion (Mr. Nash) appeared, coming close to me, asked by what authority I did these things, I replied, "By the authority of Jesus Christ, conveyed to me by the (now) Archbishop of Canterbury, when he laid his hands upon me and said, 'Take thou authority to preach the gospel.'"—Ibid., p. 75.

Taking these evidences produced by representative men and books of the church, of this church as correct, we conclude that those who were instrumental in its origin were self-acknowledged, unconverted persons, and had no other authority than that received through the Roman Catholic Church, through Bishop Cranmer, and the church has no other authority now than this authority from Bishop Cranmer conferred upon John Wesley, and transmitted by him to others whom he ordained while he says he was in an unconverted condition. Is this the authority that should be possessed by those who under God bring into existence, the Church of Jesus Christ, and does this church represent the church of New Testament times in its organization and faith?

All other Methodist churches claim a common origin. The Wesleyan Methodist Church claims to be the original church, growing out of the work of the Wesleys and Whitfield. Mr. Whitfield, after his visit to America, espoused the faith of Calvin, while John Wesley adhered to the Arminian ideas; hence there was a division here, known as the Calvinistic Methodists, and the Wesleyan Methodists, or Arminian Methodists.

There is the Methodist Episcopal Church South, a division from the Methodist Episcopal Church by reason of the southern Methodists espousing the cause of slavery.

The Reformed Methodist Church is congregational in its church government. They formerly believed a minister, after being chosen by the people, might be ordained by the lay members, but their ideas and practices in this regard are now changed.

The Methodist Protestant Church rejected the Episcopacy, and each congregation was independent. They claimed Jesus Christ as their only head, and the word of God as the only rule of faith and practice, yet the doctrines taught, the mode of worship, and their usages were common with the Methodist Episcopal Church.

While there are a number of other division of the Methodists, yet they all have a common faith, but differ slightly in church government, and what is said about the authority of the one can be said of the others, for they all claim a common origin.

"AND GROSS DARKNESS THE PEOPLE"

"At evening time it shall be light."

October 31, 1917, was the fourth centenary of an important event in the religious world, an event that on this anniversary was especially celebrated by a well-known Protestant denomination, the Lutherans. There were thankful gatherings of that people in various lands, the United States included. Many memorial sermons were preached, and a few were published. Among them there appeared in a popular and liberal religious weekly a sermon written by a follower of Martin Luther, the great reformer of four hundred years ago.

Certainly Luther was a great man in the true sense of the word, one who tried to step out of the world-wide religious darkness of that period and who instituted and accomplished, or set in motion, certain reforms which helped prepare the way for the greater light and greater liberty that was to follow from that time down to our own day, when the great culmination in God's purposes seems to be at hand, or not far away, even Christ's coming and kingdom.

I believe we may say that Martin Luther did all that was possible for one man to do at that period and under the conditions that prevailed in his time, after the centuries of great darkness that had indeed covered the earth. Not only by nature's endowment and by his education did he have uncommon ability, also mental power and forcefulness, but added to these he possessed wisdom, comprehension, and strength of purpose to use his mind and intelligence in the right direction, or according to the light given him by God.

In his youth he was noted for his uprightness and his love of truth, and for his firmness of character.

Also the historians say he was generous and noble in his disposition and that he was always fearless in advocating honesty, morality, and whatever was for the benefit of humanity, and later especially so when he stood for that which he believed was the gospel of the Lord, as partially understood by him after finding and reading a copy of the Bible when he was about twenty-two years old, in 1505.

A Bible was a scarce article in those times, they were only seen by the priests and monks. After reading the words of prophets and of Christ and his apostles, his heart was filled with great anxiety about sin and the punishment sure to follow at some time. This anxiety continued until he accepted the idea from another monk in the convent where they were, that "sins are forgiven to all by God's grace, through faith in Christ as the Savior." And in believing that he became satisfied and found rest without further questioning of God or man. His views about the church at Rome are stated to have been as follows: "Although he saw in Rome the depravity and vices of the Roman Catholic clergy, yet he never doubted either the authority of the pope or the doctrines of the church."

Consequently, in 1507, he was willing to be ordained a priest, and in 1508 he was chosen as the professor of philosophy in the Wittenberg University; also in 1512 he took the degree of doctor of divinity. But it is said that in all his preaching he condemned every form of sin and vice, both that among the rich and the great, as well as that among the poor and the lowly, and his vigorous and eloquent sermons and appeals for righteousness attracted large congregations. And even when the notorious Tetzl came announcing for sale all kinds of indulgences, "not only for sins they had committed but also for sins they would like to commit," as history states was consented to by Pope Leo X, in order to obtain money to build what is known as Saint Peter's church in Rome. Luther openly proclaimed against the dreadful doctrine with great force, declaring that even the pope had no authority to permit people to commit sin. Finally he became so indignant that on October 31, 1517, he wrote out and nailed to the church door in Wittenberg his celebrated ninety-five propositions against the evils being taught and permitted by the pope and by many priests in the church.

Thenceforth Luther bravely and unflinchingly faced persecution and danger for the sake of his convictions, believing that it was God's will, and for the sake of the people whom he would rescue from lamentable error and from awful depravity. He would not swerve, even in the least degree, from what he believed was right, or from preaching in strong terms that which he understood was essential that people might be saved from their sins.

One needs but to read a small part of the history of Luther's life and experiences to become an admirer of the motives and purposes that actuated his course, and of the grand traits of his character, so manifesting a good heart and a brave soul. Probably very few of the men and women who suffered martyrdom at an earlier time demonstrated greater courage, or showed more willingness to suffer a martyr's death than he did.

Had he lived when the fullness of the gospel was restored from heaven, with its complete ordinances, it is quite reasonable to believe that he might have accepted the whole truth with gladness, and would have joyfully endured "the reproach of Christ" more completely, even the scorn of the world, which the Savior declared must be suffered by all who should stand fast for the fullness of eternal truth.

But Luther's work and heroism were needed in the day when he came, at a time when, in the providence of God, the first rays of light were to penetrate a little into the dense darkness of the world, preparing the way in the hearts of people among the nations for the greater light of the next and succeeding centuries. And if known to God that Luther would accept the fullness when it should come, then we have reason to believe that he is justified and will enter into reward when Christ shall come to bless the martyrs of all ages and nations. At least we are assured that Martin Luther and others who did all that they knew how to do in behalf of righteousness and truth, and for the happiness and freedom of mankind, will receive abundantly at the hands of a just God, and from the Lord Jesus Christ, who is declared by Paul as being "the Savior of all men, especially of them that believe."

The day had not yet come when the complete gospel, and the authority from heaven to administer in its ordinances, should be restored, and only thereby could the sins of men be remitted in the legal way, that way preached by John the Baptist, and by Peter on Pentecost.

Therefore it must be had again, sometime. In the wisdom and foreknowledge of God, four hundred years ago was not the time to restore the greater things. The second coming of Christ was not then at hand and the Savior had said that one of the signs of his nearness would be the preaching of the gospel "as a witness" of its approach. The continent which was, by the will of God, to be the special land of civil and religious liberty, the land upon which eternal truth could prosper best, or even succeed at all, had not then been peopled by those from Europe who sought "freedom to worship God" by crossing the wild Atlantic to find new homes in a strange land.

It was a hundred years after Luther's struggle for a clean church and for religious liberty before

the pilgrim band fled from similar persecution in England to the new world and breathed the air of freedom.

It appears that in the Reformation the people were only prepared to receive a part of heaven's truth, therefore they were only able to obtain a limited degree of the Holy Spirit and not that amount of it that would have guided them "into all truth" (John 16:13), which the Savior promised to all those who received and obeyed the fullness of the gospel, whenever it was in the world. The part that Luther and others in those days longed for was especially that they be permitted to read and interpret the Bible for themselves, that not the priests only, but also the common people, might be privileged to see for themselves, what the book contained of God's commandments and promises to mankind, such as came through the prophets and apostles; and especially what the Son of God himself had said about sin and the way of salvation.

That was the chief thing, indeed more than all else they sought in the Reformation, as it grew, the privilege to read the Scriptures and to interpret for themselves, and liberty to worship God "according to the dictates of their own conscience," or as they might be enlightened and made able to understand what was intended by the Lord for them to do. For centuries the people had supposed that the church of Rome was the true church of God, and the only church for man, and they believed it held the whole truth of God and the true priesthood authority, only that some had gone into gross errors of teaching and of conduct.

Now I quote from the published sermon mentioned in the first paragraph of this article. As the minister himself wrote the sermon for publication probably the wording is as he intended. He wrote as follows:

In opposition to Rome, Luther proclaimed this to be the true content of Christ's gospel, namely:

Christ, as mankind's mediator, has fulfilled all the law of God in mankind's stead; likewise, has made atonement for all the sins of all the world; likewise, has vanquished all the powers of sin, death and hell. Thus he has gained for all the world, as a free gift of grace, liberty from all the law of God, from all the guilt and penalty of sin, and from the dominion of sin. Coming to faith in Christ, man is at once justified of God, reconciled to him, restored to all the rights and privileges of divine kinship, and hence to the heritage of eternal life. There is nothing left for the believer in Christ to earn; all is already his through God's free grace in Christ. Yet with faith in Christ, is also given to man freedom from power of sin. . . .

There is no doubt that Luther's doctrine is the very truth taught in Christ's gospel. What clearer statement and more convincing proof for the truth of Luther's fundamental teaching as to the soul liberty secured by Christ for all the world could one desire than is given in these words of the Christ:

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have

everlasting life." Or in these words of his great apostle Paul, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." . . .

What clearer statement than these words of John could be desired in proof of the truth that Christ has delivered us from the guilt and penalty of even our actual sins: "If anyone sin, we have an advocate with the Father, Jesus Christ the righteous. . . ."

Is it not, from these passages of Holy Writ, shown beyond all dispute that Luther did indeed restore the pure gospel teaching, and that the liberty wrought by Christ for all the world, and into the possession of which all sinners enter by faith, is the restoration of all the rights and privileges of divine kinship and the restoration of the true child mind? By faith in Christ, through the unmerited grace of God, we all become, as Peter declares, royal priests of God, and in the words of John, kings and priests. Princes and princesses of the Lord Most High are we by faith in Christ. Can there be any question then of our having direct, immediate access to our God, or of our being possessed of all the rights and powers secured by Christ for his church.

If that minister's interpretation of the great reformer's views, and the construction he puts upon some of the texts he quotes, are as Luther held and believed, then how much he fell short in his efforts to understand the teachings of the Lord Jesus Christ and those of his disciples who wrote the New Testament epistles, and also were inspired to preach exactly what men must do to be saved in God's kingdom. From the first words here quoted it appears that this minister makes no distinction between the Mosaic law, which had an end in Christ, and the other laws of God, even the gospel law which are for all people to obey, not for any to simply *believe* that Christ came to save mankind without any obedience to laws or ordinances on their part. He does not define any difference.

He affirms that the Savior "vanquished all the powers of sin, death, and hell," and gained "liberty from all the law of God, from all the penalty of sin, and from the dominion of sin." Instead of that, the Scriptures make it plain that Satan, sin, and death are not yet overthrown, and that Christ is still working and will work until the great fact of Satan's overthrow is accomplished, and he is bound for a thousand years and put in prison. Paul states that Christ "must reign," that is, rule or control, "till he has put all enemies under his feet." Satan will not be overcome until at or near the beginning of the millennium or seventh thousand years (Revelation 20:1-3), and the final enemy, death, will not be destroyed until the end of the millennium. The first resurrection takes place when Christ comes (1 Thessalonians 4:16), but "the rest of the dead" will not be liberated from death's power until as stated by Paul and John.

Therefore Christ has not yet "vanquished all the powers of sin, death and hell," as the minister states he has, and the living Saints are still subject

to the powers of Satan, sin, and death, until Christ shall come and bind Satan, and release the Saints from death for the thousand year's reign. During the millennium the children of mortal Saints who become obedient to God's laws, those who are really his people, will not die, but they will be "changed" at maturity, or when one hundred years old, according to Isaiah 65:20. *They* will become immortal, but the outside nations will continue to be subject to death. "Until the thousand years are finished" death will have power over all who are not protected and preserved by God's fatherly care. See Doctrine and Covenants 63:13 and 98:5 on these points.

In the same mistaken manner the minister wrote that mankind obtained "liberty from all the law of God, from all the guilt and penalty of sin, and from the dominion of sin." Taken in one sense a part of this is true, but in the main it is very misleading as it reads. For as long as man remains mortal, whether he continues an actual sinner or by obedience to the gospel law he becomes a child of God, in either case, he suffers from "the dominion of sin." In his mortal body he is paying the penalty for both Adam's transgression and his own, till Christ's redemption has effect in the first resurrection.

Also it is not Christ's teaching that man is already "restored to all the rights and privileges of divine kinship," or that "there is nothing left for the believer in Christ to earn." Because the whole record of Christ and his prophets and disciples makes plain that all the reward that man is promised he must earn by a continual service in keeping God's commandments as a true soldier of Jesus Christ. He is making the race in anticipation of the eternal life he hopes for. It is written, "He that endureth to the end the same shall be saved."

Yet the assertion is made that "there is no doubt that Luther's doctrine is the very truth taught in Christ's gospel." By this and the previous ideas we can see how fully the gloom of the Dark Ages continues to our time. In the Reformation days there was a good change to religious liberty and to better times, as wrought out through the zeal, the sufferings, or the martyrdom of John Huss, Zwingli, Melancthon, Luther, Calvin, and other brave souls. But much darkness still remains with all, particularly with those who have established their creeds and articles, and who do not study the Scriptures enough, and are unable or unwilling to see that the complete doctrines and ordinances taught by John the Baptist, and by Christ, and by the other ministry were not adopted, nor practiced, nor taught by any of those reformers, nor by the reformers who came later, such as Cranmer, Knox, and Wesley.

For after faith in God, (to a degree,) and repentance, (a sorrow for sin), they did not go on to advocate or to reap the rewards of a higher faith and of a ceasing to war, and to kill, and to do other evil, neither to practice the well-known gospel doctrine of baptism for the remission of sins, as taught and administered by John the Baptist and Christ, by Peter and by Philip, and by others whom God sent, to do his work on earth.

Nor did Martin Luther or any other of the reformers teach or practice the doctrine of Christ as to the laying on of hands for the conferring of the Holy Spirit. Neither did any of them speak of the necessity that men should have direct authority from heaven in order to officiate for God and for Christ in gospel work, yet Jesus said, "Neither came I of myself, but he sent me." God's will is that all his ministers shall be appointed by him, each individual so.

Neither did the reformers teach that the Holy Spirit is the real source of power to God's servants in all ages, or that divine revelation was intended to abide with God's people as their instructor, revealer and guide forever, as taught by Christ in John 14:26, 15:26, and 16:13. Not merely faith accompanied by good deeds will bring eternal life, as that minister appears to believe.

Further, he quotes 1 John 2:1, reading, "If any man sin, we have an advocate with the Father," as if it means all men everywhere of every degree and kind. He fails to notice that John wrote solely to the Saints and not to the world. He spoke to those who had already received and obeyed the gospel, to those who had been baptized for the remission of sins. Such had no need of rebaptism, but if they sinned and repented they were entitled to forgiveness as members of Christ's family, as his brethren.

Many other people have made the same error in applying that text to everybody, but the Savior made a wide distinction between those whom he called "brethren," and those outside of his church. In his prayer to the Father he said, "They are not of the world even as I am not of the world." It is a vain thought to believe that anybody and everybody can enter where Christ dwells simply by his intercession, no matter what their sins have been, or without their becoming citizens of the kingdom of God, through the divinely appointed ordinances.

But some may say that John added that Christ is the propitiation "for the sins of the whole world," therefore everybody is included equally in Christ being their advocate. We admit that by Christ's power every soul will have part in the resurrection, for as Paul wrote to Timothy, Christ "is the Savior of all men," yet he adds the words, "specially of those that believe," showing that there will be a difference. This also agrees with Paul's letter to

the Corinthians, that "in Christ shall all be made alive," to which he adds, "But every man in his own order." The atonement of Christ cannot destroy the justice of God which provides that "every one" shall receive "according to what he hath done." "Those that believe" are those who also obey and work righteousness according to God's word.

Also a wrong idea has been gained about James 1: 27, which reads, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world."

Many people have likewise applied this text as meaning that all that is necessary for anybody to do in order to find favor with God is to be good and kind to the destitute and the sorrowing. They have supposed that a complete salvation will be had. But this word by James was also written solely to the Saints, those he addresses as "brethren." Evidently he did not at all include those who had not accepted Christ and yielded obedience to the gospel ordinances. To his disciples the Savior said, "All ye are brethren," and in scores of places in the epistles and in Acts they were denominated as "the brethren," and all the epistles are written to them and are not applicable to the world's people, only in places where specified.

Other statements by the minister might be mentioned, but it is not needful to do so. Greater light will soon come into the world and will dispel all the darkness. At the close of the world's long day, of six thousand years, or at the "evening time," the light of God will illuminate the whole world for a thousand years. Then will the Son of God govern his people in equity and love and rule over all nations with justice and righteousness. And the pure gospel will be taught to all people, with no chance for mistakes, misunderstanding, deviation, or falsehood. All who really love truth will have full opportunity to obey "and none shall make them afraid."

"In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72: 7, 8.

"For he shall deliver the needy when he crieth; the poor also and him that hath no helper."—Psalm 72: 12.

"His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."—Psalm 72: 17.

H. A. STEBBINS.

OF GENERAL INTEREST

AMANAITES APPEAL FOR DRAFT RELIEF

Communitic villages of Iowa County are faring badly under the new selective draft regulations. Appeals for relief have been sent to Adjutant General Guy E. Logan, who in turn has passed the appeals on to Provost Marshal General Crowder.

According to the communistic plan as used by the Amanaites of Iowa County there are no dependents. Men of military age are for the same reason prevented from listing themselves on the selective draft service questionnaires as having dependents.

Adjutant General Logan said in examining a number of the questionnaires which were sent to him that those men who made no claim of dependency will be classed in division No. 1. and will be among the first to be drawn for military service.

MAKES CLEAN SWEEP

It is explained that through such a procedure the best of the community's young men, those upon whom the majority of community is dependent for the production of wealth, will be drawn first. The new regulations threaten to bereave the communitarians of all of their men of military age regardless of the conditions or number in their families.

During the first draft period the Amanaites were partially relieved from the dependency clause in that their men of military age were drawn in rotation, or by lot, rather than on a dependency basis.

In both the first period and in the second the Amanaites have entered a claim for exemption for religious reasons. The creed of the church is opposed to any form of military life.

Despite the exemption claim the Amanaites were drawn for service through a special ruling of the provost marshal.

CAME TO ESCAPE ARMY DUTY

Adjutant General Logan said that the question of what was to be done to relieve the situation at Amana, Iowa, was of such a nature that he would not attempt to rule upon it. He has asked that the provost marshal give an opinion.

The Amanaites emigrated to America from Germany. One of the principal reasons for their coming to America was to escape military service.

The communistic plan as followed in Iowa County is said to be one of the strongest in the United States. The work of the community is done in common and all of the proceeds from the sale of produce is placed in a common fund.

The principal occupation of the inhabitants of Amana and a few other villages in the vicinity of

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Franklin.

the principal city is that of farming. A flour mill and a few other industries have been established by the Amanaites. It has been reported that the society has several thousand of dollars deposited in the banks of New York City.

The Amanaites strive for simplicity in dress and in living. Automobiles are under the ban.

During the past several years the young people of Amana have been inclined to form alliances with persons outside of the villages.—*Des Moines Register*, December 27, 1917.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

Should the Choir Be Organized--Part 2

We closed part one of this article, in the December number of *The Staff*, with our promise to consider in part two some plans or suggestions for organizing choirs. We now take up this feature of the subject, hoping that we may do so to the material benefit of all who are in need of help in that line.

First, let us affirm that whatever plans or suggestions we may offer are derived from both experience and observation. But we have very material confidence in these plans and suggestions, believing that they are more than mere theory: that they will be found practicable and feasible. However, our readers must bear this in mind: these plans and suggestions are *general* in their character and can hardly be expected to fit every individual case. The principles involved in them must be extracted, and intelligently modified to suit the requirements of each case concerned. With this understanding we can therefore proceed at once to a concrete analysis of the subject.

We are confident that there exists over the church situations like this: a branch, of fair size and strength, possessed of a chorister and a choir of average ability, said choir having no systematized organization, and producing but little worthy of note in the way of a finished product. We believe this situation is so common that we shall take it as a type upon which to base our arguments. Therefore, what can this branch do to bring the choir arm of its service up to proper efficiency?

Every branch should be the architect and builder of its own choir. In too many branches the work of designing, constructing, and directing the choir is left to the care of those who largely take such work upon themselves, the branch paying but little attention to what is going on. The result is that the branch, having had no voice in the design or part in the continuance of the choir, feels but little interest in the work. In all cases the branch should be the parent of its child, the master of the body which serves it.

The chief factor in the successful development, growth or maintenance of a choir is the chorister; therefore every branch should *look well to its chorister*, and see that the person holding this office is the best that can be possibly secured, so far as qualifications or ability are concerned. Yet how few branches really do this. So often do we find choristers chosen from various reasons, such a pleasing voice; a winning personality; a "political pull"; anything except the rare qualification of *leadership*. So, we repeat, let every branch look well to its chorister.

The chorister should always be chosen by the branch for the reason that the choir over which he is to preside is a servant of the branch and the branch should have this jurisdiction over

its servant. Incidentally, the interest of the branch in the choir and its work will be materially increased if it retains this feature of its control. It may be argued that the branch, composed in its larger sense of those who do not understand choir work, its needs, and who is best qualified to care for the choir properly, is very likely to select some one, for some of the many reasons previously stated, who is unfitted for the work, or is not liked by the choir members. This can most easily be overcome by giving the choir the privilege of placing before the branch its *recommendation* of such a party as it deems suitable and acceptable. It is hardly likely that a branch would refuse to indorse such recommendation, coming from the lips of a faithful servant, unless the individual so recommended was not a proper person to occupy the place.

What other officers should the choir have? As few as possible, consistent with the work to be done. A multiplicity of officers invariably is harmful. They "get into each other's way" and almost invariably get jealous of each other because of fancied encroachments of individual prerogatives. The chorister should be privileged to choose his assistant, that his work may be unhampered. Next in importance comes the organist (or pianist, if a piano is used), who is sometimes selected by the branch and sometimes by the choir. If the branch selects, the choir should have the privilege of recommending some one whom they deem competent. But here again should great care be exercised, for a good accompanist is of untold value to the work of a choir, and every choir should see to it that it has one. The organist (or pianist) should also be allowed to choose his assistant, if one is needed. Next, if the choir is given to transacting a deal of business (some choirs are obsessed with the idea that they are not prospering unless they frequently indulge in lengthy "pow wows") a secretary may be chosen; and if a fund is maintained for definite purposes, a treasurer also. If the library (the supply of music used by the choir is properly given this term) is too large for the individual members to each carry his portion back and forth, or for the chorister to oversee without undue inconvenience, then a librarian may be selected. With the exception of the chorister and the possible exception of the organist (or pianist) all other officers should be left to the choir for selection.

The foregoing are about all the officers that any choir, even a large choir, will likely need. We urge that no choir make the mistake of creating offices before they are needed. In so doing they merely heap to themselves trouble against a day of future reckoning.

What by-laws or "rules" should be had? Here we most earnestly raise a warning voice. Beware of rules that prescribe the conduct and operation of the choir members and their work. Let us again repeat that the only object for the existence of a choir in *this church* is that it may do the service of the church and thereby build up God's kingdom. Therefore if choir members realize the sacredness of the work they engage in and give to it consecrated hearts they will not need elaborated rules to guide their conduct and work. We are firmly convinced that a multiplicity of rules will eventually work harm to any choir. It is but another instance where "the letter killeth, but the spirit giveth life." (2 Corinthians 3: 6.) In all cases, if rules are deemed to be necessary, they should grow out of the choir's experience rather than precede it. Incidentally we may observe that the law of the church in dealing with offenses is amply sufficient to care for much of the wrongs in a choir. Many choirs have failed to prosper and many have been disrupted entirely, because they chose to deal with their offenses in their own carnal way instead of in the way that God has prescribed.

Who shall be members of the choir? God graciously instructed his church concerning the song service and said,

"Let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service." (Doctrine and Covenants 119: 6.) This is but God's way of saying that those who are endowed with talents and who feel the monitions of the Spirit in the form of a concrete desire to sing, should enlist themselves in the service of song. God "calls" people to this service as well as to other departments of his work, but how often do we fail to hear his call. It is therefore the duty of everyone who has been endowed with the gift to sing to use it in God's service, constantly and unselfishly. It is a service that calls not only for members to fill ranks but for members who will render service that is consistent, regular and *consecrated*. If otherwise it cannot be "wholly acceptable" to God.

Who shall choose the choir members? The chorister, who, on account of his position, is responsible to the branch for *results*, should have an effectual voice in this work, either himself or in conjunction with assistants of qualified judgment. But, as Kipling says, "That is another story," and we will consider it in a future article.

In conclusion let us say that the choir and its work are important before God and must be honored and performed before him in true singleness of heart. To this end let all the work of designing; constructing, organizing and directing the choir, as well as serving within its ranks, be done from a desire to observe the spirit of the work, which "giveth life," rather than a mere performance of "the letter," which inevitably kills.

From the Society Islands

A letter from Brother Alva H. Christensen, at Papeete, Tahiti, who is one of the church's missionaries to the Society Islands, states that during the last year musical matters have progressed in his mission. He had ordered a set of fourteen band instruments and they were expected to arrive on the next steamer. He reports that the native boys had been at work and had made excellent progress and that great interest had been shown in the work. It is expected that some young people would be interested in the church and its work through the medium of this musical development.

We feel that this movement will result in real good in that mission. In fact wherever musical development is made an adjunct to church work the result is always to attract some to the work of the church. Also, it is known that the natives of the Society Islands, as well as others of the islands of the Pacific, are intensely musical by nature, their hearts responding to melody in a marked degree.

Independence Choir Sings "The Messiah"

The "Stone Church Choir" gave its second annual rendition of Handel's masterpiece oratorio, "The Messiah," on the evening of December 27. The large chorus of one hundred and forty voices was massed in front of the organ, and was accompanied by the organ and two grand pianos. Sister George H. Hulmes directed the oratorio, and the soloists for the occasion were: Sister W. N. Robinson, soprano; Mrs. Esther Darnell, of Kansas City, contralto, Brother Richard C. Smith, tenor, Brother Paul N. Craig, bass. The accompanists were: Sister Ruth McMullin and Brother Robert Miller, piano, and Sister Amy Winning, organ. In spite of the inclemency of the weather, a goodly sized crowd was present, and the rendition of the oratorio was successful and highly enjoyed by all.

It's all right to take things easy, provided they don't belong to some one else.

Hats Off

A COMEDY IN THREE ACTS

Characters:

Sister Paischens, Chorister of the ——— choir, "Somewhere in the church."

Sisters Hinote, Metso and Contra, independent (and impudent) members of the choir.

Brother Wise, Presiding elder of the branch.

The congregation.

ACT I

It was a beautiful, moonlit night. The choir of the ——— branch, "somewhere in the church," had about concluded its regular weekly rehearsal. The hymns for the following Sunday services had been "gone over" and the finishing touches carefully bestowed upon the "brand new" anthem to be rendered next Sabbath morning. The choir members were already astir in that preliminary stage of bustle usually coincident with their dispersing, when Sister Paischens addressed them briefly in the following vein:

"I have decided to ask that beginning next Sunday morning the ladies of the choir leave their hats and wraps in the choir anteroom before marching to their places, and render their part of the services without those articles of apparel. When I visited the branch at ——— the choir there observed this custom and I was greatly impressed with the added dignity of its appearance; and I could not help but feel that its service was the more spiritual in consequence. So I have resolved to introduce the same practice into our choir, for I feel that it would impart the same dignity and grace to our service. We will arrange to have suitable hooks provided in the choir anteroom on which you can hang your things; and let us make the start of this worthy practice next Sunday. That is all; good-night."

ACT II

Sunday morning dawned bright and clear, with just enough frost in the air to make the wearing of outer wraps desirable, and to impel the wearer of an attractive hat to hold her head the more erect. The late October weather fairly made one want to go to church, and so the Saints of that branch were "faithful" that morning. The Sunday school has closed its session and the consequent bustle and confusion of dismissal had subsided into the droning hum usually preceding church service. The choir was assembling in its anteroom, those there having already hung their hats and wraps upon the hooks that had been provided. Sister Paischens, the chorister, was concluding details for the service and expectantly awaiting the arrival of some much-desired members. Five minutes before the service had been set as the time for them to file into their places in the choir, and but thirty seconds remained until that time should be up. Sister Hinote, the leading soprano; Sister Metso, a muchly desired support; and Sister Contra, the principal alto, were not yet there and that anthem, upon which so much labor and pains had been lavished, simply could not be sung without them. The five minutes before service came; then four minutes; three minutes; two minutes; and then the anxious query of Brother Wise, the presiding elder, compelled them to no longer defer taking their places for the service. An additional hymn was hastily selected and substituted for the anthem, and the service proceeded in usual form. Sister Paischens received great comfort (?) from witnessing the three absent singers placidly seated in the congregation, the head of each one tilted at an unmistakably independent (and impudent) angle.

ACT III

The sermon of the morning had been delivered; the last hymn sung; the benediction a thing of the past; and the con-

gregation was slowly filing out. Brother Wise was shaking the many hands of friendly greeting, when he was confronted by a group of three women, composed of the three choir members who had that morning favored the congregation with their presence rather than the choir with their services. "Brother Wise," said Sister Hinote, who had constituted herself spokesman for the group, "we want to bring a matter to your attention. Sister Paischens, the chorister, last Thursday night introduced a plan into the choir that we don't approve of. She requests that hereafter the ladies of the choir leave their hats and wraps in the choir anteroom and sit in the choir seats and sing the hymns and anthems with bare heads, just like the men do. Who ever heard of such a notion? You know the Scriptures expressly forbid women to pray in the church with uncovered heads, and we don't think it is any better for a woman to *sing* with her head uncovered. So we have made up our minds that if this rule is enforced we will not sing in the choir any longer."

At the conclusion of Sister Hinote's statement, Brother Wise seemed to be thinking deeply, although a gleam of amusement could be plainly seen in his eyes. Finally he spoke: "Sisters, I am glad you have referred this question to me, for I believe I can settle it to your complete satisfaction. But first let us see why the Scriptures forbade women to pray in the churches with uncovered heads. The Apostle Paul is the only writer of the Christian dispensation who discourses upon the matter, and his instructions regarding it are found in the eleventh chapter of his first epistle to the Corinthians. But we must understand that Paul, who is believed to have had rather cynical views concerning the privileges and place of women, wrote with regard to the peculiar customs of his time. Then it was required that a woman attend public worship with her head covered, said covering of her head being as a sign of her submission to her husband. Do you sisters (here the twinkle in his eyes grew more intense) desire to wear *your* hats for this same reason? Besides, if we honor Paul's counsel regarding women in one particular, should we not also honor it in others? In the fourteenth chapter of that same epistle, the thirty-fourth and thirty-fifth verses, he says: 'Let your women keep silence in the churches; for it is not permitted unto them to speak; . . . And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.' Would you women consent to a rule compelling you to keep silent in all our church functions? That would not only prohibit you from taking part in even a prayer and testimony meeting, or from singing in the choir, but would prevent much of the service that you as women can so effectually render. Also, (and here the twinkle in his eyes descended into an unmistakable smile) would you not rebel if you were required, every time you wanted information, to wait until you reached home to ask your husbands? So you see that Paul's teachings, entirely proper for his times, are hardly applicable now.

"However, I think Sister Paischens acted from a sincere desire to better the service of the choir; and personally I am in hearty sympathy with her ideas and efforts. I believe that if the sisters of our choir will adopt her recommendation it will result in not only bettering the appearance of the choir in the services, but in a more *spiritual* rendition of those services as well. It is an undeniable fact that the modern feminine hat is too often a medium for the display of style and fashion. The sister who sings in the choir will naturally feel that, as she is in so conspicuous a position, she must have a headdress that is a little better than the ordinary. Conversely, the sister who cannot afford the better piece of millinery or apparel, will naturally feel that she cannot maintain a proper standard in the choir, and the church will consequently be deprived of her services. The spirit of the instruc-

tions given to us by the Lord, regarding the simplicity of our apparel, has a very proper application to our choir work, I believe. Choir members cannot dress in unduly gay attire without detracting from the spiritual character of their work. Many modern churches are realizing this, and where large chorus choirs are employed, are requiring the lady members to doff both hats and wraps before engaging in the service, and to dress in modest apparel. Should we as a church be less zealous? Hence, I really feel that Sister Paischens' order, if heeded, will conduce to a more spiritual service."

EPILOGUE

The following Sabbath day dawned just as clear and bright as its predecessor, and the "faithful" were out in large numbers. A full choir, with "hats off" rendered the new anthem in a manner to elicit much flattering comment. Some of the congregation were heard to remark that they had never heard the choir sing so well or with so much feeling. The gratified gleam in the orbs of Brother Wise found ample expression in the helpful and spiritual sermon of the hour. As for the hooks in the choir anteroom—they were too busy in their duties of sustaining the burden of hats and wraps to express themselves.

Note: The above sketch although presented in a humorous style is based on actual incidents. ARTHUR H. MILLS.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Practical Hints on Home Nursing

DIPHTHERIA

The attack begins with soreness, pain, or swelling of the throat, headache, backache, and sometimes chills. There is fever, loss of appetite, and restlessness. In the early stages, the tonsils and surrounding parts are red and swollen. One or more grayish-white patches, firmly attached to the throat, may be seen. In the milder cases they are usually confined to one tonsil; in severe cases, they extend rapidly.

The "incubation" period rarely exceeds five days. Many cases of diphtheria are mild, ending in recovery in the course of a week or ten days. The terribly fatal nature of severe cases is well known.

The patient, even in mild cases, must be isolated, and no one but the one who is caring for him should be allowed in the room. While the manner of infection is different from that of the other contagious diseases treated in former articles, the same precautions should be used to prevent the spread of diphtheria.

The diet must be, necessarily, liquid, until the throat is able to bear the passage of solid food. A characteristic of diphtheria is the tendency to prostration, hence the importance of a generous and nutritious liquid diet from the beginning of the disease. Give milk, malted milk, broths, egg-nogs, etc., at regular intervals.

The throat should be sprayed or gargled every two or three hours, with an antiseptic solution, such as hydrogen peroxide, boric acid, or listerine. Many other solutions are used, but the three given above are to be found in nearly every home, and may be used by the mother who is many miles from a physician or drug store.

A word concerning antitoxin. Many people object to it on the grounds that it causes paralysis. It is not the antitoxin that causes paralysis, but that condition is a result of the disease itself. Many patients who have had large doses of antitoxin have had no paralysis whatever, while many who have had no antitoxin have been so afflicted as to be unable to

feed themselves. Dr. J. C. Wilson says, "Patients convalescent from diphtheria are liable to palsies. This nervous affection may appear within a day or two after the throat trouble passes away, or not for a fortnight or more. It may follow mild as well as severe cases. It most commonly affects the palate, and leads to impairment in the act of swallowing, fluids being regurgitated through the nose."

As in all contagious diseases, soft rags should be used instead of handkerchiefs. These should be wrapped in paper and burned as soon as used. Soiled clothing should also be cared for, as mentioned in the paper on scarlet fever. The patient should have a shampoo and bath also as in scarlet fever, before being allowed to mingle with the family.

Diphtheria is a most treacherous disease. Even the light cases must be well cared for. The heart is apt to be affected, hence the importance of keeping the patient quiet, in bed. Normal strength may not return for weeks, or even months, after the attack.

LOUISE SAWLER FARRELL.

Some Oriole Twitters

SCRANTON, PENNSYLVANIA,

"About twenty-five of our Orioles in Scranton gave a program two weeks ago for the Christmas offering fund. I wish you might have been here and heard the program. It was fine indeed. I surely am proud of our girls. We advertised it well in our newspapers and did not have seating room enough for the crowd."

(Sister Lentell will be glad to give details of their program, I am sure.—MRS. GARDNER.)

WRAY, COLORADO

"Early in the fall we Orioles gave a pie social for which we netted ten dollars for Christmas offering. About the middle of this month we gave a box supper. We had a nice crowd and everyone was ready and willing to help us with our offering. We received forty-five dollars and we were certainly a proud circle of Orioles when we sent in our check for fifty dollars."

MRS. V. E. WILLIS.

WASHINGTON, MISSOURI

"We are thinking of taking up the study of Spanish in our circle. Also, working for a bazaar, having pledged ourselves to raise ten dollars or more for Christmas offering."

MRS. G. A. WILLIS.

CAMERON, MISSOURI

"Two of our boys told my mother that they did not think it was fair for the girls to have such a nice time with the Orioles and for the boys to have nothing to do. So we have been thinking of having a junior choir. We will invite the boys to a meeting Sunday afternoon and organize a choir and make it a rule to have the boys attend an Oriole meeting now and then, when we have anything extra going on."

DONNIE LEHMAN.

"These and Those"

A NEW AUXILIARY IN CALIFORNIA

Sister Cleda Simpson, organizer for the Northern California District, reports the organization of an auxiliary local at Stockton, with Mrs. J. F. Mallory, as president, Mrs. Mina Williams as vice president, and Mrs. S. T. Bluett for secretary and treasurer. They are planning to form a study class, and are enthusiastic over their affiliation with the general woman's movement of the church. Sister Simpson reports a call from Chico, also, and we may hear soon of the crystalli-

zation of their desires into an active local there. Sister Simpson has felt very markedly the power of the Spirit in connection with her efforts among the women, and feels that God is pleased with what we are striving in humility to accomplish. Greater things are ahead for us, dear sisters, if only we put ourselves in touch, get the spirit of preparation and service, and permit ourselves to experience the uplift of true and consecrated devotion to a worthy cause.

AN INTERESTED MISSIONARY

Brother James W. Davis, or "Jimmy," as his friends call him, writes from Hamilton, Ontario, of the rich field he has encountered in that place, for work among the women. They are "ready for organization," for a uniting of their efforts and a "connecting up" with the main association. The Canadians are never known to do things by halves, and we may confidently expect to hear, before long, of some very interesting activities among them in these regions concerning which Brother Davis and his capable wife are planning.

OUR WORKERS AT COUNCIL BLUFFS

The sisters of the Council Bluffs Branch have had one of the most practical and energetic societies we have known. Their organization has been without "red tape," but one which has worked many real wonders in various channels of activity. The sisters have felt, for some time, however, that they were missing that peculiar incentive and encouragement which comes from identifying their interests with those of the sisters in other regions, of branching out, and becoming one of the solid units among the working feminine forces of the church at large. So they called a mass meeting for Sunday, December 16, at which time a short but inspirational program of music and reading was followed by a talk by Sister Audentia Anderson on the object and benefit of uniting with the general organization of women. Her remarks seemed to meet the approval of the attentive listeners, and upon invitation from her, they freely asked questions in regard to the practical workings of the auxiliary.

The result of this meeting was the appointment of a committee to draft a constitution and by-laws to present at their annual business meeting in January, looking towards a move to affiliate then. This committee is composed of the superintendents of their three active departments, the relief and service, the educational, and the young woman's. We will doubtless soon have the good news that these efficient workers have lined themselves up with the rest of us, and have formed a unit willing and ready to say, "Here am I, send me!" Entering in upon the wider and more versatile branches of work in the church peculiarly devolving upon women, the church officers of the branch will find, as time justifies the step, that they have at hand, an organized body of helpers, ready and efficient, upon which they can depend whenever its services are required.

Personal Hygiene

(The following paper came to us unsigned, but we think it was one of several sent us from a convention in Ontario somewhere. It is brief, and to the point, and very welcome because of its wholesome suggestions. (A. A.)

It might be in order at the commencement to consider for a few moments, the meaning of these words.

Hygiene according to the encyclopedia, is the art or science of maintaining health through cleanliness of mind and body, to be wise in thought, action and habit, thereby obtaining the greatest of all gifts, a clean mind and a clean body.

Probably the most important part of the subject is the problem of *duties*.

To eat only these things that have a real good value, thereby properly nourishing the body, fitting it to repel the attacks of disease. No mind, however brilliant, can perform its best functions when its house is polluted with the wastes and poisons of nutrition. Among these foods we might name vegetables, eggs, cocoa, meat in season, butter, bread, milk, tapioca, rice, fish, sugar and oatmeal and good long drinks of fresh cold water.

It is important also that the blood may be properly purified as it passes through the lungs. To accomplish this a person should practice deep breathing, that is to fill the lungs as full as possible by long steady breaths of pure, fresh air.

The skin, as it is well known, contains millions of tiny pores whose duty it is to exhale the poisons and to inhale fresh air. If these be clogged it is plainly apparent that they cannot perform their intended function, therefore it is necessary that the entire surface of the body should receive its daily bath.

To develop the mind it should be occupied with things that can develop it. Fifteen minutes reading daily of good serious literature will do more to develop the mind in a proper channel than all the cheap amusement in the world. Thomas A. Edison says, "Tell me what you read, and I will tell you what you are."

The rules of health are simple, fresh air, sunshine, good food and exercise. The rules for mind development are the same: Sunshine, proper food and exercise. If these be observed they will make one's life happy, death more remote and the world a better place in which to live.

LETTER DEPARTMENT

Bishop McGuire in Southern California

Bishop McGuire's trip through Southern California proved an ovation. From the time he landed in Colton on December 11, until he left for San Francisco on the night of the 16th, he led a strenuous life. Everywhere he went the people were heard to say, "Bishop McGuire is all right, all right."

Necessarily conditions were somewhat embarrassing. This was the Bishop's first trip to the west coast. The people did not know him. He had not "spread himself" over many pages of our church publications thus far, hence our knowledge of the man was limited—a bit hazy.

Have you ever met men who, by the very strength of their own personality, win their way into your confidence almost with a handshake; who in one moment disarm all queries of loyalty or integrity; who dispel in one frank look all your self-erected walls of reserve and, like a gentle, warm, spring breeze open up your very soul with a call to life and comradeship?

Bishop McGuire is that kind of a man. He commands the love of every good man. He inspires respect in every man, good or bad. Even our cynics could find no fault in him. Our proverbial crank remarked, "I have heard men who were greater orators, but I never met a man in my life who impressed me more with his sincerity than Brother McGuire." Poor innocent! He did not know that this very quality is the soul of eloquence! Well, to the story.

Brother Robert T. Cooper, our bishop's agent for Southern California, furnished a touring car and volunteered his services as chauffeur and, in company with John W. Rushton, representative of the Presidency on the Pacific Coast, George H. Harrington, president of the Southern California District, and Thomas W. Williams, associate president, motored from Los Angeles to Colton, a distance of sixty-five miles stopping en route to inspect the new church building at Ontario. The Saints in this town are to be commended. They

have a modern building capable of seating a hundred and fifty persons.

We "suppered" at San Bernardino then drove over to Colton to meet the Sunset Limited and Brother McGuire. Train nearly three hours late. Arrived at 9.15. Formalities over, Brother McGuire crowded into the tonneau and we were soon "placed" for the night.

Wednesday, up bright and early. The day was spent in visiting members of the church at Redlands, Riverside and San Bernardino. Incidentally we took in various points of interest. Smiley Heights, Redland's star attraction, has lost none of its charm and beauty.

The general tendency of all Easterners is to contrast the West with the East—California with Missouri! May the Saints forgive them! Not so with Brother McGuire. He was unstinted in his praise of this land of sunshine and flowers. All day he inhaled the pure ozone, reveled in the ever-changing landscape, and went into ecstasy over the surpassing and diversified verdure of hill and dale. Once in a while we would see Greene in his eye and he would exclaim, "This is exquisite. There is only one place in all the world that approaches it: the rock-ribbed coast of Maine!" Suffice to say the Greene of Maine is a different kind of green to that found in California.

In the evening Brother McGuire was greeted with a representative audience at the San Bernardino church. He was somewhat constrained, but his remarks were well received. Brother Wise, a veteran in the cause remarked, "I'll stand by the Bishop. He didn't tell me anything new. He teaches the very things we pioneers of the church heard before he was born"—a great tribute.

Thursday we were routed out at six o'clock and by eight were on our way to San Diego, a distance of one hundred and fifty miles. We traversed part of the Orange Belt, then crossing a slight eminence, we were on the virgin desert. The contrast between what was and what is was striking.

God made the climate of this glorious land, he stored the water in the everlasting hills, he supplied the fertility of the soil—man has done the rest. The water has been carried to the land through the most elaborate irrigation system the world has ever known. The planting of the orange, lemon, grapefruit, grape, guavas, loquots, berries, fruits of all kinds, deciduous and perennial, has converted the desert into "a veritable paradise." These last words just slipped from the lips of Brother McGuire.

En route we called on Brother and Sister Journegan at Oceanside. Our brother and sister are not blessed with an abundance of this world's goods; but the yard, the house, everything bespoke thrift and cleanliness.

At San Diego we "spruced up," had an excellent dinner in a typical California cafeteria—the only place to get satisfactory service, by waiting on yourself. I wonder why these staid, conservative, middle westerners always ape the East! A tip to you: if you wish to get pointers, come west, young man!

At 7.30 we were at the church—a residence converted into a church building. The meeting was in charge of Brother Rushton. Brother McGuire was the speaker. He was at his best. The two-day trip in God's own country had done its work. His face beaming with a great light, his mind without a care, his soul overflowing with love for everybody, he told those plain people about the many things already accomplished in Zion. He led their minds in the fields of prophecy, and "showed them things to come." It was a heart-to-heart talk, no furbelows, no pyrotechnics. Just a simple story straight from the heart. It went home. The people of San Diego had a new vision. Hope sprang up in their breasts. They "warmed up" to the divine plan as it was unfolded to them by this "practical business man."

The writer was asked to say something. We could only express our accord and briefly relate some experiences which have culminated in a complete surrender to the divine demands—a reconsecration of body, soul, and spirit to the furtherance of the latter-day evangel. The barriers are all burned away!

Brother Rushton, in his inimitable way, delivered one of his classic, epigrammatical addresses, full of truth and pregnant with prophecy. Brother Cooper, not one whit behind his predecessors for zeal and service, followed. He reviewed the various progressive steps taken in the district, together with the experiences of the San Diego Saints, and urged the people to diligence and service.

A business meeting followed. Brother Harrington resigned as the pastor and Brother Levi Hemmingway was selected to take his place. Brother Weatherby, a bright, young man, was called and ordained to the office of priest. The standbys here are Sister Elizabeth Pickles, Brother and Sister Salter, Brother Hemmingway, the Rulan family, Brother and Sister Hollenbeck and family. The meeting broke up with the Spirit of God beaming in every face. The hearty handshake bespoke comradeship and love.

The next morning, (Friday) we visited with Mrs. Pitt and daughters, an estimable family. These people are lifelong friends of Brother McGuire. They consider "Ben" one of their very own. After dinner, I gently asked the hostess if she wished to adopt another one. I am still waiting her answer! By the way, these people are English. Brother Rushton remarked they "were the best ever."

We left San Diego at one o'clock for Los Angeles, a distance of one hundred and thirty-five miles. Came past Brother Crick's home at La Jolla—nobody home—little wonder—no occasion for people to stay indoors in California except at nights, and a blanket on the sand would not be unpleasant even then.

Reached Santa Ana at 6.30. There were no pro-Germans in the crowd, so we ordered five oyster stews. Again the Bishop was game. He remarked that these bivalves were equal to Baltimore's best! Who could not love a guest like that! The other members of the group held mental reservations. We could not bring ourselves to tell the Bishop that all our oysters came from the East—we loved our country too well for that! It would have been cruel to disillusion so gracious a guest.

We called on Sister Burton. If the Angel Gabriel has as much difficulty in making our sister understand as did the Bishop she will be late for the great reunion. Sister Burton, though quite deaf, has an exceptional mind, a keen intellect. Her eyes are her ears. She is a monument of fidelity and heroic loyalty to the truth.

A new start, now for Garden Grove, a new experience—California fog. Have often wondered why Brother Rushton is so in love with California. Now I know; the fogs remind him so much of "dear old Lunnon." There is this difference—the California fogs are a diversion. They are the regular bill of fare "over there—over there." We visited Brother and Sister Penfold and Brother Nathaniel Carmichael and family; then a plunge into the fog again. Brother Cooper is a master hand at the lines. He simply holds a loose rein, plunges ahead and permits the nag to pick her way. It was lucky for us that there were no speed cops abroad.

Brother Rushton and the writer had been away from our families nearly four days, so we parted company on reaching Long Beach; Brethren McGuire and Cooper to meet a group of the Long Beach Saints, while Rushton and I took car for home.

Sunday was a district affair—the place of meeting, Los Angeles. Saints from Santa Ana, Garden Grove, Anaheim, Altadena, Pomona, Ontario, and San Bernardino were present.

Our pews were all filled; we used every available chair.

God must have been with Brother McGuire Sunday morning. I know now that men can be raised from the dead. I saw people, who to my knowledge had been dead for years, come to life. The blind had their eyes opened. The deaf heard. It was a great meeting. Brother McGuire in a quiet, dignified manner unfolded the purpose of the general bishopric. He placed his program on the table, face up. He kept nothing back. The Lord wrought mightily with the people. Some of those who have been loud in their acclaim that the "gospel's free," and have ever been loyal to their creed, were converted. They are now going to do something for themselves by doing something for others.

A well-apportioned luncheon was provided by the Los Angeles Women's Auxiliary. Everyone sat down, was filled, and after all were satisfied we gathered up several baskets full for the evening meal.

At two o'clock a symposium; George E. Harrington, Bishop McGuire, and John W. Rushton, speakers; T. W. Williams presiding. Brother McGuire enlarged on his morning discourse. Brother Harrington gave an excellent address on the "Duty of parents to their children." Brother Rushton—well, I haven't the vocabulary to do justice to his effort. I am sure it was all right, for I overheard one woman, who boasts that she "quit school at ten," remark that "she understood every word, and followed him in his every thought." Well, I "quit school at eleven," I heard every word; I weighed every thought; and I know that the speaker drank deeply at the fountain of truth, and the spring from which he drew the water of life was higher up the mountain side than I had ever ventured before. We forgot the faucet, the lead pipe, and the river sands, as we quenched our thirst with this pure water fresh from the fount of God.

At 3.30 all the priesthood of the district met together with Brother McGuire as speaker. I do not know whether Brother McGuire is a literal descendant of Aaron or not—maybe not—but the mantle of Aaron was upon him as he unfolded the work, the character and the possibilities of the priesthood so that every individual member in the room felt ashamed of his ministerial delinquencies. How blessed indeed it is for the men of God to dwell together in love! The ministers of the church in Southern California are united. They are doing team work.

A hurried ride to the pastor's home for dinner with Brethren Harrington, Rushton and McGuire, and at 7.30 Brother McGuire was the speaker. He gave us a gospel sermon directed to Saint and sinner. His text was, "The law of the Lord is perfect, converting the soul." A good sermon; wholesome truths so clearly put that a child could understand. A half hour spent in greetings, felicitations, and good-bys; a run down to the depot with Brethren McGuire and Rushton tucked away for the night in a "tourist" en route to San Francisco and we start for home at "the end of a perfect day."

Well wishes of Southern California Saints go with you, Brother McGuire. We know that God has called you to this work. We pledge you our faith and support. It will be unalloyed joy to work with you in carrying out your plans for the establishment of Zion and the redemption of the pure in heart.

Sincerely your brother in Christ,

THOMAS W. WILLIAMS.

Courage is a virtue that the young cannot spare; to lose it is to grow old before the time; it is better to make a thousand mistakes and suffer a thousand reverses than to run away from the battle.—Henry Van Dyke.

Lamoni Developments

The recent annual business meeting held in Lamoni for the branch, adopted two important documents, which we are pleased to submit in full. The resident membership of Lamoni is about twelve hundred, and the report of the presiding priest showed that there are in the incorporate limits a total of 343 families, of which 305 had been visited by the priests, 67 of them twice.

The size of the branch emphasizes the wisdom of the move indicated in the following document, which establishes a system like the one put into effect in Independence not long since. It was indorsed by the branch by an enthusiastic vote and will no doubt soon be put into operation. It reads as follows:

"In view of the present and prospective number of Saints in Lamoni; in view of the conditions incident to the gathering which is upon us, and the corresponding need of the greatest degree of efficiency possible in the work of leadership in the development of our people; and in consideration of the present and apparent inadequacy of the methods heretofore used under the old system of branch work for the task before us, we are of the opinion that the time has come for a fuller organization in Lamoni of our forces for this important and imperative work.

"We therefore recommend:

"1. That in addition to the present system of appointment under which a priest, teacher, and deacon labor in each of the districts of the branch, one of the Melchisedec priesthood be also appointed to labor in each district.

2. That the priest, teacher, and deacon in each district labor under the immediate direction of the elder appointed to each district.

"3. That all these appointments be made by the branch presidency, said presidency to have the immediate direction of the elders in the various districts, and the general supervision and direction of the men and work in all districts.

"4. That this organization be placed at the disposal of the stake bishopric for utilization in the temporal department so far as practicable.

"It will be understood that the presiding priest, teacher, and deacon as appointed will continue to occupy in the council of the branch as heretofore, each having his part in the direction of the work of his department in this manner, and co-operating under his appointment in the responsibility and ordering of the cause."

The local church has plenty of coal to run till summer, but in order to cooperate with the nation in its hour of need, as outlined in the following, there was a hearty concurrence in the proposal to dispense with some of the services at the church and hold them elsewhere during the winter. The document reads:

"In our opinion it would be well to dispense with week night services at the Lamoni church during the present winter, so far as practicable, and for the following reasons:

"1. The coal saved could be used as needed in supplying poor and other families not otherwise able to secure fuel.

"2. The moral effect (since the church should lead in example in every way) would be wholesome in pointing to economy and conservation in this time of national stress and need.

"We further recommend, that in case this suggestion carries, closing the church on week nights for the term indicated, four ward prayer services be provided to be held weekly in private houses. This would care amply for the prayer services and in our opinion would bring greater good through a large attendance and more compact meetings.

"Other church activities when and where necessary could be provided for through other means, and in our opinion in a manner not to detract from the interest, nor to hamper the work to any perceptible degree."

The work is onward with us; a definite though quiet progress being made which will bear abundant fruitage some day. We have some things to try our patience, but have faith that the work will triumph.

There have been no serious epidemics of sickness so far, and though there is inconvenience from lack of coal, there seems to have been no actual suffering. Those who desire may obtain plenty of wood.

Perhaps you have heard that Lamoni Sunday school raised its share in the Christmas offering, a total of \$2,106 to date—about three dollars per member. There are already in progress plans for a greater offering next year. We have learned we can do things when we try. We'll keep trying.

DELBERT.

A Vision of God's Power in Operation

(A spiritual communication given Sister Mary E. Gillin, of Peoria, Illinois.)

Brother William Norris had asked the Saints to come fasting and praying for the sick of this branch. A larger number than usual was present and a spiritual meeting was had, throughout.

As a number testified of "knowledge" of the truth of the work, I felt the Spirit's gentle influence, like a soft white cloud, settling upon me. A brother (who had lately attended a large revival meeting held by the churches of this city, and in which the best talent both in music and speakers was employed) spoke so earnestly of how he had wished that we might be able to reach the thousands as did they, and have men qualified to occupy, singers, etc., and then another told of his peculiar weakness and asked help to overcome, I felt the burden of the word of the Lord to be spoken.

Visioned before my spirit's eye clearly I saw an angel with half-averted head, busily writing down each testimony as was given, and not alone that were uttered, but the righteous desires that burned in the hearts of some of those present who had not arisen to their feet, were also recorded by the angel. These were commended, as well as those who had spoken. I was very conscious that not alone our words were recorded, but at least sometimes, the heart's desires ascend unto God as "testimonies" to be written in the "Book of remembrance."

Further on, the word was given that, "The desires of those who yearn to carry this, my gospel unto the world, are pleasing in my sight." "Be ye not troubled, for the time is near at hand when my gospel, the gospel of the Son of God, shall be proclaimed unto every nation, tongue, and people, and walls shall not shut in the sound thereof. My servants shall go forth clothed with power from on high."

As these words were slowly given and delivered, at the same time I saw as from a long distance, a plain with cities, covered with a mist of darkness, similar to a thick fog which had no wetness, only darkness; yet it seemed to be composed of particles of darkness, like a fog is of particles of moisture. On the outskirts (at the northwestern corner) appeared two men, walking close together. They were clothed in long, loose garments which looked alike, but one was taller than the other. As they approached and entered the city, there went from before them a light, or rather like two lights on an automobile, only much more far-reaching. And as they proceeded to pass through the city, going east, that light penetrated every nook and corner of the city, and all were

made aware of their presence and the message which they brought.

The darkness rolled up in a roll, but remained near the ground, simply rolled back before them till they came near the center of the city, and it then seemed as a thing alive, and from its rolling edges there came dark forms to contend with the men; but they were in no way concerned about it. Only the light grew so intensely bright that it was blinding, and these dark forms melted from before its rays, as mist before the noonday sun.

And then I was made to sense what made these message bearers so powerful; for I saw, as if in a by-play, a number of workers, in shop, field, desk; each man busily engaged in his own particular job, but he heard a call from above (I did not hear), and each left his task, dropping the hammer, the saw—the plow was left as well as the desk—and as each was ready there descended one of these loose fitting, outer cloaks, or garments, such as these other men had worn, and then all were very similar in appearance. All seemed to be concerned only with the message which they had to proclaim. I plainly saw these garments coming down from above and enveloping these men before they started, and I was much impressed that they went together in groups of two, walking close together.

These words were given: "The powers of darkness shall flee before them, but some will turn and contend, but they shall be overcome. The nations of the earth shall hear the message. It shall not be declared in the power of man's wisdom. Yea, verily, thus saith the Spirit, even as I have declared oft before, I have chosen those whom men term weak, even the weak things of the earth; and when these men are humble, filled with love, and diligent in service, I will clothe them with my Spirit as with a garment, and they shall become mighty in my hands, even to the confounding of the wise among men.

"So, stay your hearts and know that my work will be accomplished in mine own due time. Many in this room will live to see the gospel preached to the nations of the earth."

There was considerable more, but referred more particularly to ourselves. But vision and words made plain to me that this last warning will be done by men chosen from the common walks of life and who, by meeting the requirements, will be clothed with power from on high. They will go by twos. Angels shall go before and prepare the way. Destruction shall follow after. And all the combined wisdom of this earth will not be sufficient to in any way frustrate the deliverance of the message that these humble men shall carry.

MARY E. GILLIN.

MISCELLANEOUS DEPARTMENT

Conference Minutes

UTAH.—At Salt Lake City, October 6, presided over by G. J. S. Abels, C. A. Smurthwaite and L. G. Holloway. Pauline Dykes was chosen secretary pro tem. Reports from a number of the ministry, also verbal reports from several. These reports show the work to be in fair condition in some branches, while in others it is at a low ebb. Matter of disorganization of Provo Branch was referred to district presidency, they to report to the next conference as to advisability of same. Following officers elected: L. G. Holloway, president; C. A. Smurthwaite, vice president; Viva Wind secretary; Flo Richards, member library board. Meet again in Ogden, some time in March, 1918.

SPRING RIVER.—With Weir, Kansas, November 10, 1917. District presidency, W. M. Aylor and Ellis Short in charge. Branches reporting: Pittsburg, Weir, Webb City, Purcell, Fairland, Scammon, Joplin, Lowell, and Nowata. Member-

ship 1,673, scattered members 261. Organization of branches at Arma and Mulberry ordered. Ordained to the office of elder: John Brown, C. A. Dooley, Charles O. Meyers, and John Bath; priests, James W. Wooten, Thomas Richardson, Launce L. Sutherland, and Alva R. Gilbert; teachers, Vaughn H. Thomas, Elisha S. Horn, and Thomas G. Williams; deacon, Luke Dorman; president First Quorum of Priests, Sylvester L. Cale. Ordinations provided for later: elders, Daniel Gray and John Virgin; priest, Osborne A. Beck; deacon, Robert Budworth; counselor of First Quorum of Priests, James W. Wooten. Three baptisms. General collection, \$20.82. Sunday school reported Albert V. Karlstrom of 1702 Picher Avenue, Joplin, Missouri, as district superintendent. Next conference at Nowata, Oklahoma, at call of district president, John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Convention Minutes

NORTHEASTERN ILLINOIS.—Sunday school at 4416 Gladys Avenue, Chicago, Illinois, December 7, 1917. Officers elected: C. B. Hartshorn, superintendent; J. J. Oliver, assistant superintendent; LaJune Howard, secretary and treasurer; May Horton, sr., home department superintendent; L. J. Sherman, member library board; Cleve Petterson, cradle roll superintendent; Elmer Hoover, normal superintendent; Lou Williams, member gospel literature bureau. Delegates elected: J. O. Dutton, W. A. McDowell, Sister W. A. McDowell, James E. Smith, Sister James E. Smith, D. E. Dowker, J. A. Daer, Harry Thorne, Grace E. Johnson, Jennie Dowker, Fred H. Johnson, Grace Johnson, R. N. Burwell, Ella Burwell, John Oliver, E. O. Byrn, Arthur Colburn, Harry Passman, Vernon Reese, Sister Harry Passman, Jennie Maginnis, Ethel Williamson, Electa Hoie, Bernice Hoie, O. T. Hayer, F. F. Wipper, L. O. Wildermuth. Delegates empowered to cast majority and minority vote in case of division. Fifty dollars were set aside for district officers' expenses; also appropriation made to assist the state normal superintendent. Adjourned to meet day preceding next district conference. LaJune Howard, secretary.

Conference Notices

Central Nebraska with the Inman Branch, February 23 and 24, 1918. Send reports to Miss Mary Soderston, Clearwater, Nebraska. W. M. Self, president.

Northeastern Kansas with the Topeka Branch February 2, 1918, at 10.30 a. m. We call attention to pending resolutions to amend rules 3 and 5. Branch clerks mail statistical reports to district secretary promptly. William Twombly, secretary, Fanning, Kansas.

Wheeling District with the Wheeling, West Virginia, Branch on February 2 and 3, at 2 p. m., 2d. To insure all reports being in promptly, mail to district secretary, Jasper N. Dobbs, Glen Easton, West Virginia, in ample time. Apostle G. T. Griffiths will be in attendance. O. J. Tary, president; Jasper N. Dobbs, secretary.

LAMONI STAKE.—At Lamoni, Iowa, February 2, 1918. Prayer meeting at 9 a. m. Business at 10. This being the annual conference of the stake at which the officers are to be sustained and elected, and delegates elected to the coming General Conference, it is desirable that every branch be represented, and as special priesthood and quorum activities will be engaged in, every ordained man should be present if possible. All branches should report for six months ending December 31, 1917, and these reports should be in my hands by January 27. C. I. Carpenter, stake secretary, Lamoni, Iowa.

Convention Notices

Southeastern Illinois Sunday school at Mount Vernon, January 26 and 27. Sam Hoover, superintendent, Xenia, Illinois.

Notice to Gospel Literature Workers

The time has come to begin closing in the year's work on gospel literature distribution. I have received the addresses of many local board superintendents, but not all. Will every person who reads this and has distributed literature this year please report results to either his district superintendent or to the general commission chairman, R. W. Farrell, 14 Kenwood Street, Providence, Rhode Island. This will encourage other workers; it will make more workable

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

This paper will be promptly discontinued at date of expiration.

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

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

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

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

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

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the system; it will help along the work for 1918. Make January and February banner months. A city that is set on a hill cannot be hid; how much more will our gospel work shine if its members hold it up before the eyes of the people. Let the tracts and papers help you to advertise the kingdom of God. It is our duty.

The Call of the Wild

Recently we ran across a copy of London's Call of the Wild in the Macmillan Pocket Class edition for 25 cents. It was such a convenient little book that we slipped it into a pocket and between times read the story, appreciating not only the author's thrilling account but the valuable introduction, and comprehensive notes. That is typical of this edition of books, and they bring us a goodly selection of subjects by authors in many fields.

Our Departed Ones

CARPENTER.—Nettie M. Carpenter, was born December 7, 1897, at Westwood, Antrin County, Michigan. Was baptized August 14, 1910, by M. A. Harper. Died at her mother's home in East Jordan, Michigan, December 11, 1917, after an illness of a few months. She leaves, husband, one child, father, mother, sister, and one brother to mourn. Funeral services at East Jordan, sermon by C. N. Burtch, assisted by R. D. Davis. Interment in the city cemetery.

THOMPSON.—George Madison Thompson was born December 6, 1854, at Holden, Missouri. Married Miss Eliza McWhirt, July 19, 1884. To this union were born 5 children, 4 sons and one daughter, the latter dying in infancy. There remain the wife, 4 sons and 5 grandchildren, one brother, 2 sisters and a host of friends to mourn. Baptized December 18, 1917; this had always been the church of his choice.

Died at Council Grove, Kansas, December 20, 1917. Was loved by all who knew him. Funeral from the home, sermon by J. D. Shower. Interment in Green Wood Cemetery, Council Grove, Kansas.

GRIFFITH.—Mrs. Mary B. Taylor was born June 1, 1841, at Churchville, New York. Married Joseph C. Griffith, October 11, 1860. To this union were born 7 children, 5 sons and 2 daughters. Two sons died in infancy. Three sons, 2 daughters, 14 grandchildren, 14 great-grandchildren and a host of friends remain to mourn. Brother Griffith preceded his companion to the beyond some 9 years ago. She was baptized April 8, 1898. Died December 6, 1917. Sermon by J. D. Shower, interment in Poplar Grove Cemetery, Belleville, Kansas.

WREN.—Mrs. Elizabeth Wren, born January 11, 1838, at Maidstone, England. Married Thomas R. Wren September 21, 1859, whose death occurred July 6, 1913. Nine children were born to this union. Baptized by T. W. Smith in 1874. Died December 17, 1917, at Middletown, Ohio. Funeral in charge of J. G. Halb.

HILL.—William Henry Hill was born April 17, 1881. Was baptized December, 1895, by J. L. Goodrich. Died November 20, 1917, at Harrisonburg, Virginia, after a two-weeks' sickness of pneumonia fever. He was the son of John and Mary Hill, of Linville, Virginia. Funeral held at the Dunkard church, at Linville, Virginia. Sermon by William Quick.

Help Wanted

The following positions are waiting for the right people. Those who have the suggested qualifications or have reason to believe they can soon acquire them, should correspond with or see the signers of the advertisements herewith listed:

Proof Reader

An experienced proof reader for our proof department. Give references. Address, Herald Publishing House, Lamoni, Iowa.

Advertising Manager

A capable man or woman to fill the position of advertising manager of the Board of Publication. Must be a Latter Day Saint. A steady job for the right person. Give references. Address Herald Publishing House, Lamoni, Iowa.

Office Man

A first-class, all-around office man. Must be a good stenographer and typist, a member of the church and willing to work on stewardship basis. Would prefer one not subject to military duty. A steady and congenial position for the right person. Give references. Address Lamoni Stake Bishopric, Lamoni, Iowa.

Big Drive On---

FOR A GREATER CHRISTMAS OFFERING NEXT YEAR

While at this writing we don't know the exact amount of the big Christmas offering raised this year, we all know it is far in excess of any total we have hitherto raised. From all directions unexpected amounts are bombarding the Presiding Bishopric and we all feel fine over it.

NOW FOR NEXT YEAR

Right now, before another day goes by, let us plan to do much better this year, and make the old church debt only a memory. No need of taking three years for it, when one big pull will do it by next Christmas.

LET US ALSO HELP

During October and November of last year we gave a discount of ten per cent for the Christmas offering on all new subscriptions to the church publications and those who took hold of it found it a great help. Brother Matthew W. Liston, of Flint, Michigan, found it easy to get the \$6.97 we allowed him, while Sister Leroy Colbert of Chetek, Wisconsin, retained \$4.96 on orders she sent in. There are a number of others who retained nice amounts, and at the same time did an excellent service to all concerned.

E. D. MOORE, Advertising Manager

LAMONI, IOWA

HERALD PUBLISHING HOUSE,
LAMONI, IOWA.

BEGIN RIGHT AWAY

We all read the most during the winter months. Get organized right away; talk it over with the branch president, the leaders in the Sunday school and Religio, and agree as to how it shall be handled, then go to work. Possibly some missionary in the community would enjoy this opportunity—anyway, see that it is done soon and do not rest till every family of Saints has one or more of the church publications in the home. Sample copies will be sent direct to any names and addresses you indicate.

HOW TO DO IT

When you are ready to send in your order, just take out ten per cent of the total of all new subscriptions to the publications, put it into the Christmas offering fund, preferably of the Sunday school in the community, and send the balance to the nearest publishing house listed below. That is the only restriction—it must be given to the Christmas offering fund. If we can help you personally in the campaign, it will be a pleasure to do so.

ENSIGN PUBLISHING HOUSE,
INDEPENDENCE, MISSOURI.

HERE AND THERE DEPARTMENT

A letter from Hubert T. Weston, in the service in France, in the Canadian forces, tells of the death of one of our lads, though he and another brother had been rather remarkably spared. A recent order gives them the privilege of writing to the United States as well as to home lands, postage free.

SAINT LOUIS SAVES FIFTY DOLLARS

By dispensing with their usual Christmas entertainment and by giving certificates instead of prizes for attendance, giving the money to the church instead of for treats, the Saint Louis Sunday school saved for the church Christmas offering about fifty dollars. They had an excellent cantata on Christmas Eve.

Bevier and Kansas City Central, Missouri, were rather unfortunate in choosing very cold and disagreeable weather for the lectures delivered by Brother Albert Carmichael. Those who braved the storm and cold report that they very much enjoyed the lectures, and regret that weather conditions kept many away. They are looking forward to having Brother Carmichael return at some future date.

A PERSONAL LOSS

All too many branches with a goodly number of members take only a very few of the church publications. It seems to us that this is a real, personal loss to the ones who are not in touch with what the church is doing. How can we know how the laws of the church are being put into operation without keeping in touch with the church through its publications? Let us send a sample copy of any of the papers to some of your friends who do not subscribe. We'll be glad to do it. Send their names to the Advertising Manager, this office.

Any Saints living in or near Emporia, Kansas, are invited to call on a sister at 327 Rusal Street. Her name is Mrs. Lena Weaver.

Augustine Dwyer is conducting his second series of lectures at Knobnoster, Missouri, using stereopticon pictures. Brother W. S. Macrae says the big church is jammed full before the hour for the lectures to begin, the interest increasing.

HELP FOR SUNDAY SCHOOL SUPERINTENDENTS

Every little while some consecrated, knowledge-hungry, superintendent of a Sunday school writes in for information as to what publication or book will help in his special work. The first thing to do is to subscribe for the *Autumn Leaves*, which has a Sunday school department each month, with just the material he needs, though not so extensive as might be desired. The *Exponent* was not well patronized and the *Autumn Leaves* is trying to carry this as the best possible substitute for an exclusive Sunday school publication. G. R. Wells as general superintendent gets in touch with a number of interesting developments and they are told here in a brief way for your profit.

Saints living in or near Craigville, Alberta, should visit Mrs. H. Lee. She is acquainted with our work and quite interested. Her husband is in the livery business there.

S. A. Burgess, associate editor of the *HERALD*, accompanied by his wife, visited home folks in Saint Louis during the holidays. They returned via Macon and Bevier, Missouri, lecturing at all three places.

Brother A. H. Christensen reports to The Staff that they were expecting fourteen band instruments for use by the native boys. That ought to be an interesting band.

WAR AND WIRELESS

Graceland College has gotten out a fine little two-color booklet explaining in detail the wireless course they offer, which gives professional training for Government and commercial service. A very good response is being had, and by the time this reaches our readers there will still be about two weeks left in which to enroll. Those who have not investigated but are interested, should get busy right away.

HEMAN C. SMITH BILLED FOR LECTURE TRIP

Arrangements have been completed whereby Church Historian Heman C. Smith is to visit the Des Moines District and deliver illustrated lectures on church history. He carries his own lantern and has a good collection of colored slides, which, put with his vast fund of historical knowledge makes a fine combination. The dates are Des Moines, 21st; Knoxville, 22d; Runnells, 23d; Rhodes, 24th; Nevada, 25th; Boone, 26th; Perry, 27th.

The Independence Mount Zion Sunday school at the Stone Church, formally turned over \$2,100 to the Christmas offering fund, about three times what it was last year.

The Sunday school at Beloit, Wisconsin, is alive and progressing. Brother Carl Johnson reports it, saying that they did not give out candy nor have a tree this year, observing the spirit of sacrifice in the land, and doing their part in the Christmas offering.

Elder U. W. Greene recently visited Seattle and in company with Brother J. M. Terry dined with Brother H. R. Tabbut, who was born at Joppa, of parents who were with the G. J. Adams colony. Brother W. M. Aylor went north to Bellingham, etc.

The little branch at Ava, Illinois, reports that it has grown to forty-five members, and that they have a nice little church building. They are conducting a mission near by, with good results.

CHURCH LITERATURE WANTED

Those who have church literature, such as tracts, *Autumn Leaves*, *HERALD*, or *Ensigns* and want them in use, might send them to our faithful brother and his wife whose writings we have often seen in the church publications: Frederick Roos, Vollmer, 48 Drahtzugstrasse, Basel, Switzerland. The transportation charges should be paid in advance.

FINE WORK FOR THE PUBLICATIONS

Brethren D. T. Williams and R. J. Farthing went out a few hours on several afternoons and visited the Saints in the interests of the church periodicals. The Des Moines list was a typical one, but like other places, there were a goodly number of members who had their names on the church records but not on the subscription lists. The result at this writing, is \$46.60 in subscriptions, mostly new.

Elder E. E. Long, recently called to his home in Lamoni on account of illness, returned to his mission in Northwest Ohio on the 8th. He has appointments waiting for him at Saint Marys, in an Adventist neighborhood.

In accordance with the new plan for division of ministerial labor in Lamoni, the appointments for districts were made on Sunday, the 6th, and a number are reported as already done. The four ward cottage praying official work also announced for the winter season. er meetings are

THE SAINTS' HERALD

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

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

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

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Number 3

E D I T O R I A L

GOOD OR CLEVER; OR BOTH

It is a curious thing, as was pointed out in *Hibbert's Journal*, two years ago, that, contrary to other races, the English-speaking races have attempted to draw a distinction between intelligence and morality. The folk stories of the Latin nation, or even of the Germans, make the Devil a personage to be fooled. They do not always make him out to be any smarter than a man, and sometimes not near so smart. But Milton's *Paradise Lost* makes Lucifer a giant in intellect and of brilliant power.

This is a masterpiece of literature, but the same thought runs through fiction and poetry. The villain is clever, shrewd, and scheming; the hero is good and in continual trouble until the last chapter or the last scene, when suddenly divine providence intervenes and saves him. As the article in *Hibbert's Journal* shows, logically divine providence would have to follow him around and keep him out of trouble through his life. The thought is carried out quite thoroughly that it were better to be good than clever.

So this disposition within the church is by no means unique. Other modern Christian societies show a similar reaction as we note from criticism in their church publications.

The educated or learned man is evidently put at a discount, especially the one who has studied modern German thought. And we have noted the comment that many a young man has given up a good charge to make better preparation in one of the secular universities, only to find upon his return that he had to accept an inferior pastorate.

This is probably true only in part. Yet we note again and again in the correspondence coming to this office, the assumption that too much attention is given to the intellectual, and an effort made to draw a line of distinction between the man-taught and the Spirit-taught men. No man can assist in this work unless he is taught of the Spirit of God. No man can

do what he should do unless he humbly seeks divine guidance. No man can assist in this work unless he is humble and full of love. There is, then, no such distinction to be made.

Some unlettered men are man-taught. Some have been taught by the Spirit of God. Some of the most widely read men we have have been taught of God. That is essential. But it is equally essential if we are to make progress that some, at least, of the priesthood push out energetically into new fields. We have something more to do than to preach and baptize people. We have the sociologic, economic—yes, and the great spiritual questions yet to be answered.

It is significant, as we look over the priesthood, to note that while several have attended Graceland College at some time or another and taken work, very few could be considered widely educated, if by that term we are to understand school or college work. One man in the Presidency has received a liberal education in the schools, colleges, and universities of the land; yet he emphasizes that education is merely the development of the man. It is not to be determined by school work alone. Another man in the Presidency, we are informed, did not finish grammar school; yet who will dare to say he is not an educated and a learned man, prepared, so far as is humanly possible, for the duties of his office, and also touched by the divine fire.

In the Quorum of Twelve we are not advised if any of them have taken collegiate work. A few of them have probably finished high school, but some of those who stand the frankest for educational work have not progressed that far. The same may be said of the Seven Presidents of the Seventies, of the Presiding Patriarch, of the president of the high priest's quorum, and of the presidents of the various stakes. Not one of these men, so far as we have been advised, in their regular school work finished more than high school. In fact, we are not informed that any one of the stake presidents holds a high school diploma.

From what we have noted of the biography of Bishop McGuire, he may have finished grammar school and later attended a law school. As to Bishop Keir, we are not informed, but reports from Chicago as to his habits of study would seem to indicate that he has made his preparation when and where opportunity has offered, reading and studying when he had a chance.

Now, it is true that many of these men are widely read and are close students of human nature. In fact, there is not a man in the missionary field who is doing his duty who does not study his Bible, who does not study good books to show himself approved. But if education is to be a matter of schooling, and upon that is to rest preferment, we do not seem to be in much danger in the church. In fact, as the assistant editor remarked, "Why, Fred M. and a few of you fellows deserve especial credit for getting ahead at all under such a handicap."

In presenting the General Conference items we necessarily emphasized this question of preparation because it was made so prominent in the work of the conference, and our purpose was to set forth the news and state what actually took place. A great deal of emphasis was made that each man should excel in something—that there should be some one thing that he can do better than others. That is still the note of appeal from the stakes. In fact that emphasis is growing stronger as a necessity for Zion.

Now, of course, this might be placed on a plane to exclude everybody, but it has not been and will not be. A remark made by one of the joint council in connection with the appointments is significant. He said in substance that many people had objected to their appointing certain men and omitting certain other men from the list. He said, "Of course, Brother H. (which is not his initial) is better fitted all around for work here in Lamoni and some other places than is Brother G. But we can send Brother G. to such and such a place, where he will do a good work, and Brother H. would not do at all." He went over in this way several names voluntarily, pointing out the especial fitness of certain men for their special field of service. We ought not to think that those men not appointed are thereby decreed to be generally unfit. Such is not the case. Nor should we lay them upon the shelf. For various reasons they were not considered available for ministerial appointment, and some were considered to be more available in other departments of work. But we ought to try to utilize our efforts to the best of our ability, and we should try to utilize these men wherever possible. The fact that a man is left at home in Independence or Lamoni may signify that they thought he can do a better work there than elsewhere

in the field. Let him do so and his just wants and needs should be met.

Now the question is raised, May we not pay too much attention to the purely intellectual aspect? Certainly we may, just as we may pay too much attention to the physical aspect.

"Do you not think that some are paying too much attention to the intellectual alone?" Most assuredly, just as we think that some young men at high school or college give too much attention to athletics and to running around, to the neglect of their studies.

"Do you not think the church is in serious danger on this account?" Most emphatically, No. We are not depending upon human wisdom alone. No matter how much a man is learned, he must have the inspiration of the almighty God before he attempts to occupy in the sacred desk.

No man can assist in this work unless he is humble and full of love; but we do affirm that the greater his physical strength, the greater his intellectual power, so long as he is humble, prayerful, and seeks divine guidance, the better work can he render to the church and family of God.

Furthermore, we have many special questions to meet. It is a very different proposition—writing for the church papers and preaching a sermon that will melt our hearers to tears. The affections are more easily reached from the ear than the eye. Grammatical expression, which may and should be overlooked in the case of the oral representation of the truth, cannot and should not be overlooked on the printed page. In hearing a sermon we should strive to get the truth that the man is presenting, not merely the form. But on the printed page we need to consider both.

Then there are additional problems that require, it is true, divine direction. But should we forever say, "Jesus paid it all; all to him we owe"? He certainly has done his share. Ought we not to be willing to assist and do our part? Salvation, it is true, comes only through him. But that can scarcely mean that we should lie down and wait to be carried, either physically, intellectually, or spiritually, for we are called to be *laborers together with God*.

Our physical strength differs; so must our physical work differ. Our intellectual ability differs; so should men be selected for the several works for which they are best fitted. But the same great Spirit of our heavenly Father should abide with us, one and all; direct and fit us for our own special service.

S. A. B.

People do not lack strength; they lack will.—Victor Hugo.

You can give without loving, but you cannot love without giving.—Anon.

HALF HOURS WITH CELEBRITIES

III. SIR PROCRASTINATION

It was afternoon. I had just seated myself at the desk to prepare an editorial. I was fingering the keys of the typewriter tentatively when some one touched me on the shoulder and a voice said, "Do not be in a hurry. Wait a little while, until you feel more in the mood for work."

Glancing up I discovered a very presentable old gentleman standing at my elbow.

"Whom have I the honor to address?" I asked.

"I am Sir Procrastination," he replied.

"And your business with me?"

"Oh, I just dropped in, as usual, to have a little chat and pass the time away. But in this strenuous age I find that I must be brief. People used to give me weeks of time—still I have no reason to complain, I make Duty cool his heels in the waiting room a good many hours yet."

"You dropped in *as usual*?" I queried. "I do not recall your face."

"Oh, yes;" he replied, "I have been here before, at times when I thought that you were not too busy to listen to a harmless old man. You simply did not recognize me; that is all. Many people do not. My voice is much like that of Reason, and people often mistake one for the other, a mistake that is somewhat to my advantage at times."

"Pray be seated," I urged, somewhat tardily.

"Thanks, in just a moment," he replied.

There seemed no occasion for him to say in just a moment, but I discovered that it was one of his peculiarities to meet every proposal with the remark, "Wait a moment," or "Presently," or "To-morrow," with the exception of any motion to defer action, which always elicited a ready second.

After my visitor had seated himself, I inquired further of him concerning his business with me, and obtained this reply:

"I merely dropped in to advise you to defer this task until a more opportune time. Never do to-day that which you can put off until to-morrow. We have but one life to live. Why not have a good time while we are at it? Throw books and study and work and worry to the dogs! Go out and chase a rainbow; or if it suits you better, sit here and dream. I can tell you some *wonderful* things that you will do *by and by*.

True to his promise, my friend, for I then supposed him to be such, launched out in a glowing description of the future. He painted gorgeous word pictures of the wonderful deeds that I might do *some day*. Under the hypnotic spell of his oratory the present was forgotten; it seemed of no value—the present task became a dreary round of profitless

drudgery. Ah, the beautiful, shining land of To-morrow!

Once I stirred from my dream to ask him the time; but he only frowned angrily and declared that he never carried a timepiece and abhorred calendars. He averred that we had talked only a minute and that he would go presently.

In answer to certain inquiries I learned that my visitor had played a very important part in the history of the world. I then discovered that he had journeyed with the Israelites in the wilderness, and it was largely through his influence that they kept out of the Promised Land so long. He had watched them later as they labored on their temple; and standing at their elbows, he had advised them to defer their labors until their own homes were fully builded and furnished.

He boasted with considerable pride that he had been closeted in his day with such rulers as Louis XVI, Czar Nicholas, and others of like station, and on his advice they had deferred granting liberty to the people until that ever-receding, magical by and by.

He it is who has counseled every sinner since the world began to postpone repentance one more day. He stood by Felix while great Paul reasoned of righteousness, temperance, and judgment. And when Felix trembled under his kingly vestments and was about to yield, he it was who suggested the avenue of escape: "Go thy way for *this* time; when I have a *more convenient season*, I will call for thee."

I asked my guest if he did not feel some regrets concerning the results of such advice. He only replied, "Oh, I don't know. I have never given it a thought. I will think it over by and by.

"Do you know," he went on, "that at one time your God said, 'There is even now already in store a sufficiency, yea, even an abundance to redeem Zion, were the churches, who call themselves after my name, willing to hearken to *my voice*'?"

"That was a great day for me. Whose voice do you suppose they *were* hearkening to?"

"I am sure I do not know," I replied.

"To *mine*," he answered. "People who listen to me are deaf to God."

"Then," I answered, "I will not listen to you any more. And any way, I must get at my work right *now*."

My visitor sprang to his feet angrily. "Do not use that word in my presence," he commanded. "If you do I shall depart instantly."

"What word?"

"That insulting word *now*!"

"Then I shall repeat it; I must go to work *now*!"

At that my uninvited visitor stumped vehemently from the room.

After he had made his exit I was about to take

up the task that had been deferred, but just then I was astonished to hear the clock strike the hour of seven, and immediately my wife appeared to announce the evening meal. My half hour with this particular visitor had consumed the entire afternoon.

"What," I cried, "I have lost six valuable hours! Where can the time have gone?"

"Why, didn't you know," she said sweetly, "that Procrastination is the thief of time?"

I am compelled to believe that the charge is true. I had harbored the greatest thief in the world. I have never recovered the six valuable hours that the old rascal stole from me. The Saints everywhere should take notice, and not admit him to their homes or listen to his blandishments.

ELBERT A. SMITH.

(To be concluded.)

NOTES AND COMMENTS

Hawaiian Number of the "Herald"

Early in February we expect to issue a magazine number of the HERALD, devoted entirely to the Hawaiian Mission. It will be profusely illustrated, with an extra number of pages and some very interesting and profitable material. The "copy" is all in our hands, and barring accidents, we expect to have it ready for issuance the first number in February.

\$100,000,000 To Restore Holy Land

A campaign is being conducted to raise the above amount as a Palestine Restoration Fund and "which will be devoted to the needs of the Zionist organization, outside and inside of Palestine, to enable it to realize and further the aim of the Zionist movement." The Baltimore convention pledged itself to raise a million dollars of this amount within sixty days. Some of the most prominent Jews are affiliated with the movement.

Holden Stake Bishopric

Bishop C. J. Hunt of the Holden Stake, with his two counselors, J. W. A. Bailey and I. M. Ross, have issued a four-page bulletin entitled *An Appeal to the Saints*, being Bulletin No. 2 of their series. Brother Hunt has done this each year in his previous field and finds it pays. The front page carries a picture of the three of them, while the entire sheet contains interesting information and pertinent suggestions. Two cartoon illustrations are used. It is the kind of publicity that pays.

Draft Law Upheld

We note that the Supreme Court has upheld selective service of the draft law. It is of interest to note that men have been drafted in the previous wars of the United States. This time an effort is made to proceed more consistently and to give to

each man the work for which he is best fitted. It is, in fact, more democratic, and as Socialism means, a setting aside of rabid individualism for the benefit of society and the state, to that extent it would also be socialistic. The Supreme Court is concerned only with the question of its validity under the Federal Constitution. Hence the contentions made against the law are overruled.

The Far West Stake

We are publishing in this issue the statement from the bishop of the Far West Stake. He has received many inquiries, and so desires to give this general information to our people. Similar conditions will also be found in the other stakes, so far as farming community is concerned, except the Independence Stake, within the city of Independence. But the land around it is very good farming land, but rather higher in price. The one thing above all others we should remember is, to have all things prepared before us. Confer with the bishops before you begin to get ready to make your move. Bishop Scott, of the Far West Stake, was in the real estate business for several years in Independence, and had been appointed to the Saint Joseph District, which is the larger part of the Far West Stake, for the past four years.

Graceland To Close May 3

By vote of the faculty and students of Graceland it was agreed that during the second semester classes will be held six days a week, including Saturday, instead of five, as heretofore. It seems that in each course of study, one extra hour every week will be provided. Fifteen weeks, six times a week, is the exact equivalent of five times a week for eighteen weeks. College classes which meet three times a week will now meet four times a week, thus giving six additional classes for the semester. The spring holidays in April will also be eliminated, thus permitting the college being closed four weeks earlier, without loss of time. The purpose is, that as many of our young people come from rural communities, it will free them as early as possible for farm work. Another purpose is, that this speeding up means that four months to May 1 will be sufficient to complete the wireless course. Then beginning May 1 there will be time for another four months course in wireless, provided the demand is sufficient. The value of wireless and its necessity to the Government at this time has already been emphasized, together with its value to our young men who may be drafted for war service. It will also shorten the period for which the students must pay board. Those who are working for their board, who desire to do so, may remain and make up the time after the close of the semester.

ORIGINAL ARTICLES

ZION AND EDUCATION

I am glad of the opportunity to respond to your invitation to submit an article on "Zion and Education."

As a people we have always been willing to "admit the value of the education of the schools for general culture and esthetic appreciation and as a preparation for citizenship in a democracy," and to recognize its legitimate place in the progress toward Zion conditions. We have, however, sometimes and all too frequently failed to appreciate the "close relation between education and the production of wealth," or to understand fully the extent to which wealth and the wealth producing power of any people depend on the quantity and quality of education." We have many times failed as heads of our own families and responsible for their economic and industrial independence to comprehend fully that "no other form of investment yields so large dividends in material wealth as do investments in education, and that comparative poverty is not to be pleaded as a reason for withholding the means of education, but rather as a reason for supplying them in larger proportion."

Recent letters from the presidents of some of our branches in a few of the largest cities in the country bring the information that with very few exceptions the young men and young women of our church in those large cities are not taking advantage of the public school facilities in their own communities much beyond the compulsory school age; that very few of our own young people are found in the high schools of those cities.

We have recently been admonished that the hastening time is upon us. We must therefore begin the preparation of Zion for the Saints who are going to ask for admission soon. One of the first essentials for that preparation is the purchase of the lands and properties in the "regions round about." To begin this preparation, then, large sums must be available for these purchases. God might have planned it some other way, but the fact that in his divine economy he has not, admonishes us that if we are to enter in and occupy we must do it in God's own way and not in our way. Hence the necessity of recognizing the close relationship between "education and life," and that education promotes industrial efficiency and increases material wealth.

One of the leading educators of this country recently said that the most valuable result of right education is the broadening, deepening, and refining

of human life. This result can no more be measured by dollars and cents than truth, self-sacrifice, and love can be made out of meat and potatoes. While the higher things of the soul are priceless rewards which true education brings, they are not its only result. The material and measurable rewards of education must be more fully appreciated by us if we are to take our place in the economic and industrial development of Zion.

The concrete evidence of the effect of education in increasing industrial efficiency is overwhelming, whether considered from the national standpoint or from that of the individual citizen. We have only to examine the records of the nations of the world to realize that one, with limited natural resources, but with an excellent school system, has grown in wealth and power so much more rapidly than another with a vigorous and talented national stock and vastly better resources, but poor educational facilities. That this phenomenal success is the direct result of her thorough educational system is generally admitted.

The remarkable results shown in the history of the leading nations of the world cannot be wholly attributed to racial or climatic differences. Wherever there is adequate provision for education there follows great industrial efficiency and national wealth. On the other hand, wherever there is the lack of the necessary school system there is the same story of poverty, revolution and misery, regardless of race, climate, or abundance of natural resources.

Even in our own country it has been shown by the president of one of our great universities that the earning capacities of the citizens of the several States are in direct proportion to the efficiency of their school systems. In one State the average schooling given to its citizens was seven years; to those of the United States as a whole four and four-tenths years; while that of another State was only three years. Corresponding to these figures it was found that the average daily production of the citizen of the first State was eighty-five cents; that of the United States as a whole fifty-five cents; while that of the second State was only thirty-eight cents. The productive capacity of the citizens of the first named State was found to be on the average \$466 per year; for the United States as a whole, \$332; and for the second named State, \$174.

Of course, many elements entered into the conditions bringing about these remarkable results, yet the unbiased observer must recognize that education is a controlling factor when he sees that among all

varieties of races and accompanied by all kinds of conditions of climate, natural resources, geographical location, economic and social environment, in every case educated people produce much and amass wealth, while uneducated people under the same conditions produce little and save less.

Zion is to be a land of plenty, a land of wealth, a land where there is to be no misery, no poverty, no hunger, no one without everything his needs and just wants require. To bring this condition about God's spiritual and economic laws must be observed.

It will not satisfy Zion conditions for the *few* to be spiritual and to be educated, for the *few* to be in a condition to appreciate and to take advantage of all opportunities. One prospers just in proportion to the prosperity of the average man with whom he is brought in contact. If the masses of the people are poor and ignorant, every individual, every interest, every industry in the community will feel and register the pulling down power of their backwardness as inevitably as the thermometer records the temperature of the air. Every man who through ignorance, lack of training, or by reason of any other hindering cause is producing or earning only half as much as he ought, by his inefficiency is making everybody else in the community poorer. The necessity for education has increased and will continue to increase with the advance in complexity of the processes of civilization. Because of the unparalleled progress in most directions during the past fifty years the need for education has in a generation multiplied many fold.

In recent years several studies have been made which show the influence of education upon individual success.

One such investigation shows that only one child in 150,000 has been able in America, *without education*, to become a notable factor in the progress of the Nation, while the children with *common school education* have, in proportion to numbers, accomplished this four times as often, those with *high school education* eighty-seven times as often, and those with *college training* eight hundred times as often.

Another investigation shows that in proportion to their numbers in the population, the college men have become members of the National House of Representatives 352 times as often as the non-college-bred men; members of the Senate 530 times as often; President 1,392 times as often; Justices of the Supreme Court 2,027 times as often. In proportion to the total number in America possessing a college education there were 277 times as many college-bred men who have amassed great wealth as there were non-college-bred men.

The above studies indicate the advantages of a college education in the way of material profit. Some

investigations have recently been made to show the financial returns of elementary and technical education also.

Such a study was made in two of the average sized cities of the country. It is found that the life expectancy of the average high school boy is more than forty years, and that his average annual salary is \$1,000, while the average annual salary of the illiterate laborer is \$500 for the same length of time. A comparison of these figures shows how richly the child and the community are repaid for each day the child attends school.

\$1000 for 40 years equals	\$40,000
\$ 500 for 40 years equals	20,000

Difference.....	\$20,000
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Twelve years of 180 days each, or a total of 2,160 days of school, bring the child, therefore, an added life income of \$20,000, or a return of over nine dollars for each day spent in school.

An investigation of the earnings of nearly 4,000 pupils who left school at the end of the eighth grade showed that they started life with an average salary of \$240 per year, while the salaries of nearly 1,000 graduates of the high school in the same community showed that they started with an average salary of \$600 and after six years were earning an average of \$1,380.

Another investigation of the labor income of 1,303 farmers in four townships showed the following:

With district school education,	\$318 per year.
With high school education,.....	\$622 per year.
With college education,.....	\$847 per year.

Many other such studies have been made. The above are only a few taken from a recent report by the United States Bureau of Education, which closes as follows: "Such studies as the above, while open to the criticisms that have been mentioned before, because of the fact that the educated are a selected set to begin with, have nevertheless answered unmistakably the question as to whether the schools, with all their admitted imperfections, are preparing their pupils for greater economic efficiency. The figures show conclusively that the schools are giving their pupils a greater earning power than even the strongest advocate of education had claimed. Inevitably, as the economic processes become more complex, the relative need for directive force in industry becomes greater and greater. Experience has shown that only through a thorough system of public schools and colleges can a State or Nation provide for itself an adequate supply of citizens capable of furnishing this necessary directive force."

Zion must be redeemed on the basis of God's economic laws, and when redeemed must be organized

and conducted in accordance with the same laws. Hence it behooves us to be awake to the signs of the times, and in proportion as we appreciate these "handwritings on the wall" and profit by them, in that proportion will the time be hastened when Zion will in very fact be redeemed and the Saints of God will be ready to step in and fully occupy, according to his divine plan.

GEORGE N. BRIGGS.

DOUBLE D.'S

A well-dressed man of pleasing appearance knocked at my door late one Saturday afternoon. He was a tall, broad-shouldered, fine-featured gentleman, with a clear, honest eye, which bespoke confidence.

"Mr. Hartshorn, I believe," he said, as he handed me a card upon which was neatly engraved:

Rev. J. Reginald Rawlston, D. D., Ph. D.

*Pastor Keeler Ave. Congregational Church,
Chicago.*

"My purpose here is to invite you to our community church in this neighborhood."

Then he introduced himself, and upon invitation entered my parlor, where a few inquiries developed into an hour's conversation.

Most of what "he said" and "I said" will be left to the reader's imagination, as it lacks any general importance. "The nonessentials of churchism" were discussed. The advantages of supporting our "community church" were urged in all their spiritual and civic aspects, with special inducements added for families in the habit of spending carfare to go two miles to meetings four times a week, as mine did. He also discouraged any attempt to go into doctrinal matters, for by so doing only "magnify our differences," and "after all," I was told, "the matters wherein we differ are inconsequential, while we have common faith in the essential matters of belief."

His tact and grace were admirable. The impression was slightly marred, however, by an inferential argument. "I have been through two college courses, and I ought to know whereof I speak." I found consolation in Paul's statement to the effect that not many wise, mighty, and noble after the flesh, are chosen, but God has chosen the foolish and weak to confound the wise and mighty. (1 Corinthians 1: 26, 27.) Yet I am not in the habit of classifying myself with the "foolish and weak."

I can imagine that the Reverend Rawlston came from a good home, where faith in God and the family altar were a part of daily life, and reaching the age of discretion, that his heart was touched with the real desire for service to God. Seeing the effects of sin, the misery and woe which follow in its wake, and having tasted the sweetness of doing good, the peace of mind which attends the righteous, that

this man must have said with all the sincerity of a noble heart, "Here am I, Lord, use me."

The best preparation of our schools and colleges were obtained after years of expense, hard study, and self-denial. The D. D. and Ph. D. were conferred as a just recognition for the work successfully completed. The course followed is the logical outcome of his sacred choice, considering the environment and the titles conferred—from the world's standpoint—follow as naturally as the harvest follows the planting of the grain.

In Isaiah 29: 26 we learn that with the latter-day restoration, God would "Proceed to do a marvelous work . . . for the wisdom of the wise and learned shall perish." Those who trust in their own wisdom should be confounded by servants chosen and enlightened by God. Yet this does not give us the opportunity to "lord it over others." Though we have more knowledge of spiritual matters, yet Jesus said, "The children of this world are in this generation wiser than the children of light." Because others cannot "see the light," it does not offer occasion for ridicule. Good grace is not manifested upon our part to speak slightly of the Reverend D. D.'s, etc. I fear the motive is frequently mistaken as a case of "sour grapes."

The "sectarian" ministry represents a class of citizenry far above the average. In fact, I believe, that when considered by the knowledge they are to be held accountable for, they are among the noblest class of men on earth. 'Tis idle talk to tell of the unwise speech of a few. Some may even "teach things which they ought not, for filthy lucre's sake" as they did in the days of Titus and Peter. But I venture the assertion that ninety per cent of the sectarian ministry are getting less money than they would receive had their education been devoted to the business world. They really deserve twice as much.

Certainly they are entitled to the courtesy and respect of all men, and especially from the representatives of the "children of light." "Can two walk together except they be agreed?" No. But to parade another's errors or make jibes about "doctoring divinity" has the appearance of glorying in their weakness, which is unbecoming the "evangelists of love." "Can we say we have been baptized with the spirit of love" and yet joy in holding these men up to public contempt? The injury does not stop with offending some visitor, but some members get an idea that it is clever and they try to "pull it off" on their neighbors, who generally are slow to see the joke or patronize it half-heartedly.

Latter Day Saint prejudice and jealousy belong in the garbage can. Don't set them on the table when feeding the faithful.

Quoting a HERALD editorial (November 14), "I have many forces at work in the world, saith the Lord, I have many spiritual forces at work that you know not of. You see but the smaller part of my work and the world perceives it not at all."

The great army of ministers, Sunday school and church workers; regardless of title or denomination, who are with us in the fight against sin, trying to make a better world according to the light as they see it, may be here indicated as the "many forces." Should we not then studiously avoid antagonizing them? I do not mean to compromise, diplomatize. It's either charity or "sounding brass." They should be treated as erring brothers, for Isaiah says of our time, "They that erred in spirit shall come to understanding."

Summing up all these things, brethren, as we "live in glass houses," to indulge in "stone throwing," would therefore not be prudent.

CHRIS B. HARTSHORN.

FAITH AND ORIGIN OF CHURCHES--Part 12

BY J. F. MINTUN

BRETHREN IN CHRIST, OR DUNKARDS

The religious society now calling themselves the "Brethren in Christ," but better known as Dunkards, had their origin in 1708, at Schwarzenan, Province of Wettgenstein, Germany. The first organization was formed of five men and three women, chief among whom was A. Mack. Their effort, like many other reformers, was to bring back to the world primitive Christianity.

Since its origin, its growth has been slow. It is claimed that the church now numbers about one hundred thousand members.

The question of baptism was seriously considered by the eight who first formerly entered into this society, having concluded that it was necessary to form a new association, and they decided that trine immersion was the only correct mode, but they could not so easily decide who had authority to officiate in the rite. Mr. A. Mack, one of the number of eight, says in his book, *A Plain View of the Rites in the House of God*, edition of 1888, that they finally concluded to act as follows:

They mutually pledged their word that no one should ever divulge who among them had baptized first (according to the lot), in order to cut off all occasion of calling them after any man. . . . Being thus prepared, the eight went out together one morning in solitude, to a stream called the Eder, and the brother upon whom the lot had fallen, baptized first that brother who desired to be baptized by the Church of Christ, and when he was baptized, he baptized him by whom he had been baptized, and the remaining three brethren and three sisters.

Mr. Mack was of the Calvinistic faith, and through investigation he became convinced that he was wrong

in his belief, and with him others came to the same conclusion. But none had been immersed, or had previously believed in trine immersion. There is no evidence that any of the eight had been ordained before the baptism above referred to was administered, nor has there been any record of any ordination of A. Mack since, yet this religious society now claims that the eldership in America came through him. See *Messenger*, volume 41, page 682. They do not recognize that any priesthood is conferred by ordination, yet men hold office in the church through ordination. The offices into which men are ordained are evangelist, elder, minister in the second degree, minister in the first degree, and deacon.

They believe in anointing the sick with oil, but do not strictly adhere to the instruction to "send for the elders of the church" in such cases, they believing that those who hold no office in the church may administer this rite.

They believe in feet washing, the sisters washing the sisters' feet, and the brethren the brethren's feet. While they claim it to be an ordinance in the church, yet they do not consider that officers of the church only have the authority to administer it.

They do not believe that the Lord's supper and the communion are the same, but believe that they are two institutions to be engaged in, associated with each other, but to be administered in the evening, the communion to follow the Lord's supper. The supper is believed to be a meal prepared as a feast, while the communion is the bread and wine received in commemoration of the sacrifice of Christ, and should be administered to none but those in union with the church.

They claim that the Bible is their only creed, yet they have published tracts and articles that completely justify the conclusion that they have a fixed faith that they claim to have always taught, as follows:

1. God is the Father of us all, the Creator of all things, the one true and living triune God.
2. One Lord, the only Begotten Son of God, our Redeemer, the Christ, the head and founder of the Christian Church.
3. One Spirit, our Comforter, which is to guide us into the way of all truth.
4. One church, of which Jesus Christ is the head, founder, and lawgiver.
5. One law, which is the New Testament and perfect law, to which we must not add, and from which we dare not subtract.
6. One faith, of which Jesus Christ is both author and finisher, and which is made perfect by works.
7. One baptism, administered "into the name of the Father, and of the Son, and of the Holy Ghost."—E. M. Cobb, of Elgin, Illinois, April 19, 1908.

We append to what we have said the following, wherein they speak for themselves upon the several subjects:

CHURCH

It is important to become a member of the church, for in the church is salvation. We have no promise of salvation out of it. . . . We enter the church in Christian baptism, and if we are in Christ we are in the church.—The Importance of Church Membership, p. 1.

We are living under the same dispensation that Paul was, and God has never authorized the existence of any other sect than that to which Paul belonged; there is no divine, no Bible authority for any other church.—Which Is the Right Church, p. 2.

Now just adopt the same course of reasoning in every case, compare all the features and leading characteristics of the various churches around you with that old sect to which Paul belonged, and when you find a church having the same name, the same foundation or creed, the same officers, the same ordinances, the same teachings and practices, which that old sect had, you have found the right church, the true church of Jesus Christ, that God will own and bless, and not have aught against us as long as it lives up to its creed (the Bible).—Ibid., p. 8.

The promised seed, which is Christ, having come into the world, all power in heaven and in earth is given to him. He establishes his kingdom with citizenship, conditioned upon obedience to the first principles of the doctrine of Christ,—faith, repentance and baptism, as enunciated by the Apostle Paul. See Hebrews 6:1, 2.—Christian Baptism, p. 5.

The question of sin, sins and death, in relation to mankind, is fully met and forever settled, in Christ Godward, that is, God has accepted it and became reconciled to the world.—The Atoning Blood of Christ, p. 3.

BAPTISM

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. (1 John 5:7.) And so also is there but one ordinance of baptism by which they are all introduced into the one body or church.—Christian Baptism, p. 1.

As we have no account of the introduction of trine immersion this side of the apostles, it follows, as a logical sequence, that it is the "one baptism" in the text, and that Paul was not discussing the action in the performance of the ordinance.—Ibid., p. 2.

We have in Christian baptism, a trinity in unity, and a unity in trinity, one in three and three in one, one baptism by three immersions.—Ibid., p. 11.

It is emphatically declared that baptism is *for* the remission of sins.—Ibid., p. 14.

LAYING ON OF HANDS

Before the candidate arises from the kneeling posture, (after baptism), the minister lays his hands upon the head of the applicant, and in a brief prayer asks the Father for the gift of the Holy Ghost, after which the candidate arises, leaves the water, and is received by the members of the church into full fellowship.—E. M. Cobb, in *Register and Leader*, April 19, 1908.

The penitent believer . . . being then baptized . . . is a child of God, and has the promise of the Holy Spirit, for which the brethren pray and lay their hands on everyone they baptize, as did the apostles.—The House We Live In, p. 5.

OFFICERS

How completely this church was officered! There were the bishops or elders, overseeing the church. . . . Then there were the deacons, attending to the temporal interests of the church. . . . There were the teachers, instructing the ignorant

and assisting the elders in feeding the lambs of the flock upon the sincere milk of the word. There were the evangelists, going like swift-winged messengers in all directions, publishing the glad news of the gospel to the world.—Which Is the Right Church, p. 8.

APOSTOLIC SUCCESSION

But, dear reader, the true apostolic succession is not a succession of ordinations, but a succession of faith and practice.—Ibid., p. 8.

FEET WASHING

The brethren, in the evening, in connection with the Lord's supper and the communion, wash one another's feet as the Lord commanded. A full meal is prepared for all the members present, and is placed on tables around which the members are seated as one family. Before eating, one brother arises from supper, girds himself with a towel, and both washes and wipes the feet of another, who then rises, takes the towel, girds himself with it, and both washes and wipes the feet of the next, and so on until each member has followed the example and command given by the Master. . . . The sisters, in like manner, wash one another's feet.—The House We Live In, pp. 10, 11.

COMMUNION

Immediately after the supper, the Lord instituted the communion—the bread and cup, commemorative of his death.—The House We Live In, p. 12.

They practice the feet washing, the Lord's supper and the communion all in connection, and in the night, as the Lord instituted them.—Ibid., p. 13.

ANOINTING THE SICK

The elders of the Brethren Church anoint such members with oil in the name of the Lord, when called upon to do so, because so commanded by the Holy Spirit.—Ibid., p. 14.

The Church of the Brethren disbelieve in going to law with a brother, in taking an oath before a magistrate, in war or retaliation, in becoming a member of secret societies, or in the foolish amusements and fashions of the world; yet they believe in the sisters having a prayer covering, in the holy kiss, wherein brother kisses brother, and sister kisses sister, and in temperance. They have a fashion of their own in regard to their head gear, although many are not observing that, and some of the Dunkards have a peculiar style of dress, made very plain, and generally of plain goods, although as they increase in wealth the goods used are quite expensive, as well as the hats they wear.

(To be continued.)

The generous heart should scorn a pleasure which gives others pain.—Anonymous.

By varied discipline man slowly learns his part in what the Master Mind has planned.—Nathan Haskell Dole.

It is a ridiculous thing for a man not to fly from his own badness, which indeed is possible, but to fly from other men's badness, which is impossible.—Marcus Aurelius.

OF GENERAL INTEREST

COMMUNITY CHURCH WITH ADVANCED IDEAS

At a meeting yesterday afternoon in the home of Howard W. Evans, Gas Avenue, Northside, a constitution was drafted which provides for the creation of a congregation to be known as the Community Church of Pittsburgh and which will be undenominational and the initial one of its character in this country. It will have a charter membership of about fifty persons and the meetings will be held for the present in Schwerd Hall, 145 McClure Avenue, Northside. It was expected that Reverend Steward Smith would head the church, but he has been forced to decline on account of taking up Y. M. C. A. war work in France. He will leave Pittsburgh to-night for that purpose.

The creed of the new church will be broad enough to admit everyone who believes in the fatherhood of God, the immortality of the soul, and the brotherhood of man. Activity in the church is a condition of membership, and every member will be assigned some specific duty upon which he will be required to report. The constitution states that leadership shall be delegated as the need arises and that the compensation shall be an honorarium of a stated amount to be doubled each time the contributory membership is doubled. Thus the pastor's salary will depend on the efficiency of his work.

The church is to be made a center of social righteousness and civic progress, the constitution states, and its aim will be "to help the people in their daily work, to help them in the maintenance of sweet domestic relations and to promote child welfare and wholesome amusement."—*Pittsburgh Dispatch*, December 26, 1917.

THE FUTURE OF PALESTINE

The establishment of a great Jewish community in Palestine is now as certain as anything can be contingent on an allied victory. The forty small settlements already started, with a population aggregating 40,000 will be extended, enlarged, and drawn together into a self-governing republic under the auspices of the world's most liberal governments. And in the carrying out of the enterprise, the opportunity is presented to put to the test of practice those new social principles that have acquired universal acceptance in every enlightened democratic nation, but that have never been realized because of the inertia of the people and the power of the established order. The time is here when such a set

of principles can be agreed upon by the most practical of men, provided only they are free of self-interest and have the courage of their convictions.

The new Palestine will be a land of agriculture, a miniature California, its farmers dependent upon community enterprise for the irrigation works and the fertilization without which the soil cannot yield generously enough to support the increased population that is planned. All the experience of the most enlightened communities in the United States, Australia, Canada, and other nations can be drawn upon to devise a method of financing and a system of land tenure that will assure the independence and prosperity of the humblest Zionist, provided only he have the will and the industry to contribute his share of toil. This question of land tenure is certain to be vital in the new colony. And there will be no excuse for a method of colonizing that will leave room for the land speculator, the taker of unearned increment, the usurious banker, or the monopolist of such community functions as the transporting and storing of the land's products.—*The Public*.

OUR ATTITUDE TOWARD ENEMY PEOPLES

"We do not wish in any way to impair or to rearrange the Austrian-Hungarian Empire. It is no affair of ours what they do with their own life, either industrially or politically. We do not purpose or desire to dictate to them in any way. We only desire to see that their affairs are left in their own hands, in all matters, great or small.

"We shall hope to secure for the people of the Balkan Peninsula and the Turkish Empire the power and right to make their own lives safe, their own fortunes secure against oppression or injustice and from the dictation of foreign courts or parties.

"And our attitude with regard to Germany herself is of a like kind. We intend no wrong against the German Empire, no interference with her internal affairs. . . . We are in fact fighting for her people's emancipation from fear along with our own—from the fear as well as from the fact of unjust attack by neighbors, or rivals, or schemers after world empire. No one is threatening the existence or independence of the peaceful enterprise of the German Empire."—From the President's Message of December 4.

WHO ARE THE SLACKERS?

[The following appeared in the *Macon (Missouri) Daily Chronicle-Herald* for December 18, 1917, contributed by Elder A. M. Chase.—EDITORS.]

Slacker—One who fails to do his duty by his country in any time of stress, but more particularly in this time of our country's peril of war.

How is this war to be won for democracy? By conservation, or saving our resources.

Is the above definition and answer correct? If so, how many of us are willing to "do our bit" in this cause? We hardly take up a paper but we see something about conservation, urging the good housewife to be more careful not to use anything that can be put to our account as a nation in this battle of resources. "Use less flour, sugar, meat, and animal fats," is the constant cry, and we are even instructed to give the kiddies substitutes for the usual sugar candy which we have been taught was such an excellent food if not taken in excessive quantities.

I wonder how many of our men are willing to deny themselves of their usual tobacco in any of the several forms in which it is used and put the money so saved into Uncle Sam's hands in return for Liberty Bonds? Why should they not be asked to do their part as well as the kiddies and women "that the world may be made safe for democracy?"

It is a very moderate user of tobacco who does not spend as much to gratify that artificial appetite as would purchase the flour for a family of two. How many Liberty Bonds could be purchased for the money which daily goes up in smoke, or is otherwise consumed by our tobacco users in this broad land?

Of course we would not like to say that the men are slackers, yet if a slacker is one who refuses to enlist in the service of his country, either with his manhood or means—that this war may be won, do not those who will not deny themselves of that which can do no good other than to gratify an artificial appetite come perilously near the line where stands the company to whom we give the unlovely name of "Slackers?" Shall we ask the kiddies to do what we are too selfish or too weak to do ourselves? Are we slackers?

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Children's Bureau War Time Program for Child Welfare

WASHINGTON, December 10.—The Children's Bureau of the United States Department of Labor announces its War Time Program for Child Welfare in the fifth annual report made public to-day.

Young children and mothers need public protection. Through public effort some, at least, of the 15,000 mothers who die each year from conditions caused by childbirth and some of the 300,000 children who die under five years of age may be saved. The Children's Bureau's studies of child welfare abroad have shown that by the great efforts which Paris, Great Britain, and Belgium have made to give mothers and babies better care, they have reduced their infant death rates in the midst of war. The Bureau's studies of child welfare

in this country show mothers and babies suffering and dying because nursing and medical care are not available.

Babies and older children need their mothers' care and decent home conditions. The bureau's infant mortality studies show that for this the fathers must have adequate income. In Manchester, New Hampshire, nearly three fourths of the mothers whose husbands earned less than \$450 a year were gainfully employed; only about a tenth when the husband's wage was \$1,050 or over. And the babies of mothers who went out to work died at more than twice the rate of more fortunate children.

That the chance of life of the baby grows appallingly less as the father's earnings grow smaller is shown by the combined results of the bureau's studies of infant mortality among 13,000 babies in eight American cities—Johnstown, Pennsylvania, Montclair, New Jersey, Manchester, New Hampshire, Brockton, Massachusetts, Saginaw, Michigan, New Bedford, Massachusetts, Waterbury, Connecticut, and Akron, Ohio. One fourth of all the fathers earned less than \$550 a year; in these families every sixth baby died. Only about an eighth of the fathers earned \$1,050 or more; of their babies only one in sixteen died. The rise of prices and the disorganization of social and industrial life with the war accentuate the importance of this persistent relation of income to infant mortality.

The special needs of soldiers' children, and the provision made by the governments of Canada and 12 other foreign countries were included in the bureau's studies of child welfare abroad. The new law providing separation allowances to the wives and children of American soldiers is based on this foreign experience and will do much to make possible for the children of our fighting forces the home life and parental care upon which the welfare of the country's children depends. Supplementary provision for extraordinary needs, and mothers' pensions for the widows of civilians will have to be made from local public or private funds if mothers are not to be driven by poverty to leave their children and go to work.

Children must be safeguarded from premature labor, and older children from overwork. Reports received by the Children's Bureau from France, England, Russia, and Italy have warned America that labor standards let down to speed up production must be restored to promote greater efficiency. For the sake of output, as well as of children, child-labor laws must be strictly enforced.

Children protected from work by child-labor laws should have full-time schooling, and especially in war time, children, whether at school or at work, need all the safeguards of peace, playgrounds, recreation centers, clubs, with increasingly skillful leadership.

The war time record of juvenile delinquency abroad shows, according to the Children's Bureau, that the sure penalty for neglecting the home, the school, and the play needs of children is an increasing stream of young delinquents brought to court for offenses that community foresight and care should have prevented.

Resolutions of Some Famous People

A good resolution is only a noble choice. It indicates a right use of the will. Many persons, who have won great fame, acknowledge their indebtedness to some good resolution, which they found in early life. Having made such a resolution they found it to be a spur to right conduct. No one should be afraid to resolve to do what he knows to be right and best for himself. It is manly to do so. The youth of to-day should be impressed with the importance of setting a high aim in life, and then pushing toward it with all their power. The following resolutions of some well-known peo-

ple should prove a stimulant to the young people of to-day.

To rise above little things.—John Burroughs.

In my highest moments I have tried to subordinate my private interests to a common good. I have found this endeavor sufficient for the effort of a lifetime. The common good should be the North Star in all conduct.—Edwin Markham.

For many years my motto, by which I endeavor to guide the ordinary actions of life, consists of one word, which is "Stop." It is generally very easy to go on, no matter what you may be doing, good or bad. But to stop when the right time comes to stop is so difficult that I endeavor to keep continually in my mind the importance of so doing.—Frank R. Stockton.

Some years ago I resolved to cultivate habitual cheerfulness under all circumstances. It has not been an easy task, but I have succeeded, and now, drifting on to my eightieth birthday, burdened with heavy cares, stripped of those nearest and dearest to me by death, I am not sorrowful. I am not "going downhill," as people say of the old, but "uphill" all the way, and am sure that life is better farther on.—Mary A. Livermore.

I have, like other people, I suppose, made many resolutions that I have broken, or only half kept; but the one which I send you, and which was in my mind long before it took the form of a resolution, is the keynote of my life. It is this: always to regard as mere impertinences of fate the handicaps which were placed upon my life almost at the beginning. I resolved that they should not crush or dwarf my soul, but rather, be made to "blossom like Aaron's rod, with flowers."—Hellen Keller.

I hereby resolve that I will live honestly and walk uprightly before God and man. I will keep my lips wet with words of kindness, my heart pure with noble ideals, my hands clean with honorable actions. I will keep my body sacred and my soul free. I will strive to be rich in love, strong in gentleness, untiring in patience, abundant in hope. I will serve God by helping some of his children. I will always to be better than my word, and more liberal than my promise. Every day I will make the most of my time and the best of myself, and so be ready for the opportunities which God daily sends to those who are waiting for them.—R. J. Burdette.

The Study of Domestic Science

What study, in the wide area of subjects open to women of to-day, is more fitted for her natural acquirements and line of activity than that of domestic science? And yet, how surprisingly few of the young women are interesting themselves in it! Some scoff at the idea, and seem to feel that it is a subject upon which they must be comparatively ignorant in order to make a "success" in the world—at least from a business standpoint. This is a short-sighted position for an alert young woman to take, for more and more is it really becoming recognized that in order to become a "helpmeet," and to intelligently and faithfully perform her part of the dual contract when a home is established, the woman must be *informed* as to the duties she is assuming. It is her *business* to be efficient and capable in her part of the partnership of life. It is a work which calls for responsibility, thoroughness, good judgment, adaptability and the ability to blend all into a harmonious, individual, and serviceable whole. The mind of a competent homemaker is broadened along many channels; it must grasp the principles of different trades and sciences; it must understand something of sanitation, food combinations, decorative effects,

plumbing, comfort, appointments—and the long train of other necessary qualifications.

It is to be hoped that the day is not far distant when domestic science will be taught in every public school, and our girls everywhere be impressed with the desire and the determination to prepare themselves to properly and efficiently manage a home, whether that home shall be in the shelter of a good man's care, or one small hall bedroom, from which she daily emerges to toil in other ways. We would find fewer unhappy homes, fewer divorce cases, fewer wrecks on humanity's shores, could this be accomplished. Young women would enter upon their life's tasks with a clearer idea of their scope, with a better understanding of their privileges, and better qualified to make a success of it all.

They will know how to economize, how to meet emergencies, and will better appreciate their positions as "helpmates," in all things which pertain to home life.

While I have referred more to the young women, the rule applies equally to older ones. We are never too old to learn better ways of doing things—better ways of managing, or in fact, to receive teaching along any line of thought or improvement. Many of the older ones have learned to be efficient managers of their homes, only through many bitter trials and experiences. When a young woman remarks, "I would enjoy a home of my own, if I thought I could ever conduct it in the systematic manner in which Mrs. B. manages hers!" she should feel that right *then* is the time for her to begin and learn how Mrs. B. does it. She should resolve that she will put forth every effort possible to her, to qualify herself along this most charmingly interesting science. A woman should understand that every attractive, well-governed home has its foundation in system; where there is system, there is order—even heaven's first law! So do not despise the old adage "A place for everything, and everything in its place"! It has been the keynote of many well-ordered households.

To the young woman of to-day, I would urge, in the strongest language necessary to impress it indelibly, endeavor to equip yourselves for the efficient conduct of a home. Avail yourselves of every opportunity to study this most vital of subjects; neglect no privilege of qualifying yourselves in this oldest of arts—the maintaining of a real home! Sooner or later, somewhere near or far, you will, without doubt, have the responsibility of household duties upon you—the happiness of its inmates resting in your hands. Be a real help and partner to your husband, giving lifts which will make his burden lighter, and a sympathetic and intelligent understanding of his efforts and aims. For remember, that his labor is not very exhilarating or exalting, when every scratch of the pen, or every stroke of the hammer, is simply to rivet a link in the chain of grim necessity! A wife, by cooperation, by intelligent management and economy, can aid, so much, the "wage-earner of her home," and thus help him to rise above obstacles to success. Some women, alas, never appreciate what is done for them, never realize how many burdens and buffetings she has been shielded from, until the battered old dinner-pail hangs, unused, beside the toil-stained coat that will never be needed again!

Oh, that we might have a domestic science class in every branch of our church, competent instructors provided, and our young girls well-grounded in the principles of home-making. Then our older women, too, will catch the spirit of progress and proper qualifying, and every home will feel the trend of the call to come up to higher grounds!

(From an address by Sister Leon Snow, of Lincoln, at a convention of the Southern Nebraska District, held at Wilber, Nebraska.)

A Remedy for a Growing Evil

Chicago's Court of Domestic Relations has, in a number of recent instances, been privileged to pour oil on the troubled waters of domestic infelicities, by the tactful ministrations of Miss Mary Bartelme, in charge of that work. Naturally, she has ample opportunity for close observation, and considerable importance must, therefore, be attached to her recent statement regarding marital misunderstandings: "If we could find some way of restoring the fine old home spirit of the past, we would find a sure way of getting at the roots of a good bit of the divorce trouble." Her analysis of the matter is worthy of serious thought. Somehow, in this busy and bustling age, our Nation is fast losing the real home-making, home-keeping and home-dwelling spirit that, at its best, makes divorces practically impossible. A home that is merely a place in which to eat or sleep cannot, by any stretch of imagination, be regarded as a real home. It is just such a condition that furnishes the many divorce suits, continually crowding the calendars of our courts. A home must have attractions congenial to all, and, while it has wholesome liberties, there must also be duly recognized restrictions. All outside activities should be subordinated to the one supreme aim of making the home a real haven of rest to all its inmates. When the door closes, it must shut out the world, with all its troubles and perplexities. The ideal home must, in fact, be an antechamber of the better world beyond.—Selected.

LETTER DEPARTMENT

South Sea Islands Mission

Some time has elapsed since the HERALD has heard from us, but it is not due, however, to our forgetting the many HERALD readers who read the news of our mission. We left Tahiti June 2 for an extended tour through the upper islands, and just returned to Tahiti the middle of this month. Five months and a half is the longest trip we have made yet in this mission, and its length seemed much greater because of the absence of our companion, who was detained in Papeete.

Upon our return to Tahiti we found Brother and Sister Robert T. Brown, from Merlin, Ontario, in Papeete. We are overjoyed with the enlargement of our missionary force. We hope, pray, and work for greater results during the years before us. They are at the present time trying to decipher the means by which they may be able to keep from saying what they do not want to say, and say what they want and ought to say. It is one of the many difficult things met in this field. Success is their goal and we have no doubt as to their reaching it. It is sure.

Our mission work is still moving, notwithstanding the many and peculiar obstacles with which we come in contact. The war's influence has not seriously affected us in that our numbers have been reduced to any degree. Rumor after rumor comes to our ears that the Tuamotuan inhabitants are to be drafted for the front, but up to the present time no action has been taken. We have many young men in these islands, and should the bloody hand be stretched toward them, disaster is sure to be the result in some of the branches.

We read with much interest and pride of the strides being made in the home land in Zionistic conditions, and we are laboring with our might in these isles, endeavoring to establish the Zionistic spirit among our native brethren. All points to the

hastening time of the Lord. May we stand, faithful and true, with unexcelled loyalty to the banner of righteousness.

Still fighting,

CLYDE F. ELLIS.

Rhodes Dedication

A two-day meeting and the dedication of their comfortable little church was held at Rhodes, Iowa, December 29 and 30, Brother O. Salisbury, district president, assisted by the writer, being with them. Three preaching services were held each day, with Sunday school and Religio sessions on Sunday. Brother Salisbury delivered the dedicatory sermon Sunday morning, the writer offering the dedicatory prayer, each taking his turn in the other services.

Although the weather was very severe, the attendance at all the services was exceptionally good and the Saints are to be commended for the efforts made.

A brief history of the branch was given by Brother Charlie Richeson, branch president, showing the branch to have first been organized about 1868, under the name of the Independence Branch, with fourteen charter members, two of whom are still living: Sister Anna Nirk and Brother I. N. White. Brethren William C. Nirk and James Z. Smith were baptized January 19, 1868, Brother Nirk being ordained an elder and Brother Smith a teacher on the same day. The branch has continued to grow until at the present time they have a membership of one hundred and sixty. The name of the branch was changed in 1881 to the Edenville Branch, and again in 1902 to the Rhodes Branch. In 1894 they organized their first Sunday school, through the instrumentality of Sister Mattie Hughes, who has continued a faithful worker and to whom much credit is due for the present condition of the work at that place. In 1912 Brother William Nirk passed away and for a while they were without a leader, Brother Charlie Richeson being ordained a priest soon after and later to the office of elder.

Meetings were held in private houses until 1914 when a hall was rented for a short time and a lot was purchased for \$139.75. A little later the present building was erected at a cost of \$2,167.75, making a total cost of \$2,317.50. Of this amount \$1,006.00 has been raised since May, 1917. Surely they have made sacrifice and are entitled to enjoy the fruits of their labors, and we pray that under the guidance of their present leader, Brother Richeson, and his able collaborators, and others who may be chosen from time to time, they may continue to develop and grow on toward perfection.

All rejoiced in their newly acquired home, as it was dedicated to the service of God, and especially was Sister Mattie heard to express it as one of the happiest moments of her life.

To say that the visiting brethren mentioned enjoyed the services and the genial hospitality of the good Saints there, is putting it very mildly, for we were made to realize a goodly degree of the Spirit was present throughout the services.

May the Father continue to be with them and abundantly bless is our earnest prayer.

J. R. EPPERSON.

DES MOINES, IOWA.

Serve, not rule; be least, not greatest; last, not first, meek, not proud; poor, not rich; feel sinful, not righteous; weak, not strong; be pure in soul and not merely ceremonially correct; regard God who sees the heart, and not man who sees externals; found the Kingdom of God within and not without; let it develop secretly and slowly and not come suddenly with ostentation or by observation, and if need be let its citizens be recruited among Gentiles and even outcasts.—G. Stanley Hall.

The Protecting Hand of God

I am one of those who settled with the first colony at Jaffa in 1866, so I have had some "ups and downs" in my life.

We have always looked forward with awe to the time when Turkey should fall, knowing it would cause trouble in Palestine, but when talking it over mother would say: "Do not worry, Mary, for when that time comes, if you will be faithful you will be led to a place of safety." Now I think it quite wonderful how, after my husband's death, I was led to come out to this lonely but peaceable spot during the terrible war in Europe.

Before leaving Jerusalem, in 1911, in a dream I seemed to be above Jerusalem, and watched mountain after mountain (for there were many of them) arise, turn into volcanoes with fire spurting out most terribly. I looked on in wonder, then seeing that it did not cause our home at Jerusalem to catch on fire, I said in wonder, How wonderful it was that the place did not ignite with that fire all around it. And I seemed to know and thank God for its protection.

In 1912, while in Egypt, when the war was being waged with Italy over Tripoli, I seemed to have the assurance that that was one of the volcanoes.

Since seeing how nation after nation has arisen, if He allows me to live to see the home at Jerusalem whole, how thankful I shall be to him for comforting me with dreams in these trying times.

According to the papers there has been a massacre, probably reaching twelve miles inland at Jaffa; so if reports are true, our property would be destroyed. But as that was the starting point of the colonization, and if our going there was, as we have thought, by the leading of God, he surely will protect that place.

So you see I am hopeful and interested in watching for the end of the war.

MARY J. FLOYD.

JERUSALEM BRANCH, TANGO, MONTANA.

"Let the Privileges of the Lands Be Known"

The gathering, redemption of the land and building up of Zion, as part of the gospel plan, were committed to the church of latter days in its organization, and again in its reorganization. Malachi 3:6 declares that God changes not; James 1:17 confirms the thought, assuring us that in the Father of lights, from whom comes every good and perfect gift, there is no variableness, neither shadow of turning. Through the first prophets to latter-day Israel (Doctrine and Covenants 2:1) we have been reassured that the works, designs and purposes of God cannot be frustrated nor come to naught that he does not vary from that which he has said; that his paths are straight and his course is one eternal round. Through the voice of inspiration he has also instructed us to *search* the commandments of the Book of Doctrine and Covenants, as they are true and faithful, and the prophecies and promises therein shall all be fulfilled.

We refer you to sections 122:6; 126:10; 127:7; all of 128.

God has not changed; that which he purposes he will do, and he works largely through human instrumentality. Do we believe in him? Are we making full preparation to meet his requirements?

We believe, from daily inquiries received, that the spirit of the gathering is growing among the Saints. Many manifest an earnest desire to locate in organized territory, in harmony with the law.

Six months have passed since the organization of Far

West Stake. Each of the nineteen branches has been visited and a careful study made of land values and of opportunities in general. Sixteen counties in Northwestern Missouri comprise our territory, and after years of experience in the real estate business in Jackson and adjoining counties and four years' residence in the former Far West District, I am prepared to say a better section than Far West Stake, for those desiring to engage in agricultural pursuits, would be hard to find. The land, generally, is well watered. The soil on the bottoms is a deep black loam, especially adapted to corn; the table lands are of a lighter yet very productive soil, suited to small grain, fruits and meadows; the more rolling and hilly parts are unsurpassed for blue grass, clover and pasture. Considerable timber land remains; oak, hickory, walnut, ash, elm, and many other varieties suitable for building and fencing purposes. Oats this year made from 35 to 80 bushels an acre; corn, from 30 to 85; wheat, from 15 to 35. The price of land varies from \$65 to \$200 an acre, according to location and improvements. In the immediate vicinity of Saint Joseph, prices are higher, ranging from \$200 to \$300 an acre.

This is a very good section for poultry and stock raising; recently, sheep especially have proven a money maker. The honey bee does well here.

In some parts the land is underlined with coal, there being a number of mines in operation near Richmond, Lexington Junction and Trenton.

At present we have two openings for blacksmiths—one at Far West and one at Kingston.

We shall be glad to hear from those who contemplate moving Zionward. As a result of correspondence, a number have already located within our boundaries and are assisting in building up the waste places of historic old Far West. We look forward to the coming of others. We are at your service; do not hesitate to write us.

Very sincerely,

B. J. SCOTT,

Bishop Far West Stake.

SAINT JOSEPH, MISSOURI, 307 North Sixteenth Street.

The Capture of Jerusalem: The Fall of Islamism

With the capture of Jerusalem by the British forces this month came a thrill of joy to my heart and gratitude toward God, for we have been awaiting this news month after month for three years. I know it will be a source of great relief to those of our number there, and I lost no time in trying to get mail to them via Egypt. Marvelous, too, does it seem, when we consider that Jerusalem was taken without bombardment of its sacred places, for Jerusalem next to Mecca and Meding is a most sacred city to Mohammedans. A Moslem must visit his shrine at Jerusalem before he can call his pilgrimage completed.

While we witnessed before leaving that country great patriotic demonstrations by the Turkish Government, together with the German colonists, we realized also that there was a great undertow of grave consternation felt by many Moslems as to the outcome of this great war. I well recall a day Sister Jenkins and myself were shopping, and we had strayed well into the Mohammedan quarter of the city. I had noticed a group of sheikhs (men of letters, at least, judging from their white turbans) upon our left, ardently engaged in conversation. You can imagine my surprise when one aged sire of the group turned and touched me upon the arm, inquiring in Arabic if I were an American and if I lived at the American colony. Upon being assured I was an American though not living at the colony, he asked

in all seriousness if I thought Messiah was soon to come. I replied that I did not believe he would at that time. Again he questioned if I thought he would come that year. And when I answered that I believed it would be a few more years at least, a look of satisfaction came over his face, and he turned again to his friends who had been apparently listening. The real object of the inquiry I shall never know of course. But as we passed along I recalled the beautiful Golden Gate of the temple, which has long been closed, and the Mohammedan fear that some day a conqueror would come and enter by that gate, and that conqueror would be the Messiah, which would mean the downfall of Islam forever. While this time has not yet arrived, the passing of Jerusalem from Moslem to Christian rule will mean much to the Mohammedan.

I am very much interested at present to know just what weight the letter written by Doctor James L. Barton, secretary of the American board of commissioners for foreign missions, to Senator Lodge, setting forth reasons against a declaration of war on Turkey as well as Bulgaria, will have with this Government. Despite the fact that a few of our statesmen have said the only real way to champion the cause of the Armenians, the Syrians, the Jews and the Greeks, would be to make war upon their enemy the Turks, I believe Doctor Barton is right in his argument, as he has been able to view that situation at close range. In brief he declares that Turkish officials are impressingly friendly toward the United States," and that such an act would be "destructive to American interests in Turkey, and to the innocent people of the empire who are suffering at the hands of their lord almost as much as the people of Belgium, Serbia, and German Poland suffer."

While our property losses would be very small compared with those of other institutions, I should feel very sorry indeed to learn that the small beginning we had made during our fifteen months stay there, had been completely undone by ravages of the Turkish officials. Of course if the British continue to hold their positions there (and we sincerely hope they will) there will be no chance for such depredations, unless the Turks took such liberties before this time. However we do know that whatever has been undone, God will set to rights in due time, for his work must prosper.

I believe it will not be long now before we shall hear from our people in Jerusalem, for I am confident that the British will do all in their power to relieve the strain of misery which has been so long endured there. Ships are undoubtedly plying daily now between Port Said, Egypt and Jaffa with supplies (a night's journey), and I have great hopes that we shall soon be in touch with our Saints there.

EDNA HOWLAND KOEHLER.

Suggestions to Local Ministry

Herald Editors: I am inclosing carbon copy of "Suggestions to the local ministry." The original was sent to President Frederick M. Smith. These suggestions have been handed to the members of the local ministry under the Los Angeles charge.

I have divided the territory occupied by the Los Angeles church into seven districts and have placed an elder or priest in charge of each district. I have also placed a teacher to look after that department of work.

My plan is to have these men take charge of their respective districts, secure new openings for preaching, organize Sunday schools and visit each member in their respective charge.

Each man is expected to be in his district on Sunday and any other day he can devote to the work.

I have prepared a local church directory and divided the membership into "Active," "Passive," "Bad Standing," "Absent from city," and "Lost." In addition to this I have another classification covering the names of "Resident" members who do not belong to our branch; also "Inquirers."

During the last three months I have succeeded in locating about fifty members whose whereabouts were unknown. Letters of removal have been sent to most of these.

We hope for good results. The New Year finds us fully consecrated, with our sleeves rolled up and ready for hard work.

Greetings of the season. May this be our "bestest" year. We must go over the top with colors flying, the enemy routed, and peace achieved.

THOMAS W. WILLIAMS.

PREPARATION

Preparation and fitness is essential to success in all walks of life. No man can succeed in church work unless he masters every detail of his profession. He must avail himself of every possible means making for efficiency.

There is no royal road to success. It has been aptly said that "Genius is the ability to work hard." Desultory, sporadic effort is of little avail. Persistent application, coupled with ordinary ability, will win.

MUST BE STUDENTS

The Lord has commanded us to "seek to be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God." We are commanded to "study all good books." This implies research and application. Paul instructed Timothy to "give attendance to reading, to exhortation, to doctrine," and "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

CORELATION

All church work is corelated. The church of Christ is a theocracy. Inspiration emanates from the head, not the feet. This precludes the "rule of the mob." There is no place for anarchy. Liberty, yes, but not license. Every man attends to his own duty. To win respect one must render respect to others. Let every man occupy where God hath placed him. Fraternity and priesthood are synonymous.

MINISTERIAL DIGNITY

Comport yourself as a minister of Christ. Refrain from telling jokes. Use chaste and becoming language. Be exemplary. Maintain your dignity. Do not lower yourself in your own estimation nor in the estimation of the Saints. Make your influence elevating. Do not be officious. A man can be a gentleman, and at the same time, be pleasant and agreeable.

BE OPTIMISTIC

Be optimistic. Do not be a conveyer of pessimistic germs. Do not repeat any scandal heard in other quarters. If any member recounts a grievance to you endeavor to dislodge it. In most instances a tactful worker can dissipate imaginary wrongs and settle difficulties without even calling in the second party. If this cannot be accomplished have the party make his charge in writing and turn same over to the pastor. Cultivate the habit of seeing the bright side of things. This is God's work. We cannot fail.

RULES FOR VISITING

Do not approach the membership with an air of superiority. Do not assume an "I-am-holier-than-thou" attitude. Treat each individual as an equal. Make him feel that "we are workers together with God."

Avoid, as much as possible, any reference to "authority."

"priesthood," or "duty." Manifest the spirit of comradeship, mutual love and friendship.

Reach the members on their social side. Talk with them on their business and social interests. Touch their human sympathies. Avoid the "church" tone. Eschew religious cant. Under no circumstances "lecture" them as to their duties. Allow for individual expression. Make them feel glad that you called and look forward with joy to a return visit.

Point out the way in which each individual may render service without drawing attention to his past derelictions. You cannot create interest by upbraiding a man or telling him of his shortcomings. The spirit of this work is manifested in loving, not driving; in drawing, not forcing.

Create interest by reviewing church activities. Recount attractive features. Relate special blessings. Outline opportunities for doing good. Impress upon each member that the church needs his services. Discover his particular talent. Show him where he can fit in. Assign work to the different members and trust them to accomplish same. Make your appeal along altruistic rather than selfish lines.

In speaking of family duties let your advice be general rather than specific. If you have occasion to feel that family prayer is neglected do not humiliate the "head of the house" before his entire family. Confer with him in private.

Cultivate the habit of listening as well as talking. Do not assume the role of "know it all." Be modest. The real work of the visiting officer is to "draw out" the members. The "cramming" process is ineffective. Encourage the members to relate their experiences and recount their difficulties. You can in a few, well-chosen sentences, meet their demands and leave them rejoicing in the help secured. *Do not talk about yourself, what you have done, or what you are doing.*

STUDY FITNESS

Do not force a prayer on the people. Let the suggestion come from your host. Always remember that you are a guest. If the Spirit indicates you may, with propriety, suggest a season of prayer. Study the eternal fitness of things.

Avoid set phrases and stilted terms. Be human. Be natural. Adapt yourself to the circumstances. Some of the best "official" visits ever made were out at the woodpile helping the man stack wood or holding the baby while the mother washed dishes.

BE A MAN

Be a man first—a minister afterwards. Be social. Be pleasant. Cultivate love for the children. If the dog licks your hand you may know that you are showing the right spirit, toward the rest of the family. Let your visit be a benediction—a joyous welcome—an anticipated repetition.

THE PROPER APPROACH

Judgment must be used in calling on members. In some instances it is best to make arrangements before hand. This can be done in a casual way by saying, "Brother Brown, I am thinking of coming out to spend the evening next Wednesday, will you be at home?" This will have a much better effect than if you say, "I am coming out to your house next Wednesday evening on an official visit and I would like for you to have all the members of your family present." If an officer would thus accost me I would be tempted to tell him that I did not wish to see him. The more we forget that we are officials and realize only that we are men and brethren the better it will be for all concerned.

UP-TO-DATE

Keep in close touch with every member of your charge. Be awake to their life problems. Know what difficulties

they are encountering. Render assistance wherever possible. Acquaint yourself with the different classes of business so that you will be in a position to converse intelligently with the different business men in your charge. Advise them of any new departure coming under your observation relating to their lines of business. Be up-to-date regarding everything which concerns the members of your flock.

Study the needs of wage workers and note what each one is adapted for; keep your eyes and ears open to discover an opportunity whereby he can improve his condition. Keep in touch with the labor market. Learn where workers are in demand along given lines. Use your best endeavor to "place" all those who need employment to the best advantage. An idle body is as much your concern as an idle spirit. Keep in touch with the Employment Bureau of the local church.

If you know of any places where purchases may be made to advantage inform the members of your charge. In case any member has supplies or provisions to dispose of post him in regard to available markets. Endeavor to bring the producer and consumer together.

When any member of your charge is sick, visit him. Tell the other members about it. In case one is in need, enlist the assistance of the other members and, if you cannot meet the demand, tell the pastor and he will give the matter his immediate attention.

Induce each family or single member to subscribe for the church papers, HERALD, *Ensign*, *Autumn Leaves*, *Journal of History*, etc. [Correspond with the advertising manager at the Herald Office for assistance in this work.—EDITORS.]

Where a Sunday school is established enroll the members in the home class department and report same to the home class superintendent.

KEEP TAB ON MEMBERS

Report any change of address, name and address of new members, name and address of all friends and inquirers and any other information which may prove helpful to the pastor.

We wish the following information in regard to each member, and ask your cooperation in securing same. We will supply the necessary cards containing the items required.

Name

Born Baptized

Address Phone

Bus. add. Bus. phone.

Business or occupation

Father's name

Husband's name

References

.....

Office of priesthood

Received from

It is very necessary that we secure the husband's and father's name. Should the member become "lost" to this church it is much easier to locate from directory the name of the husband or father. By securing the names of two persons who are well known in the community or to the church who are friends or relatives of the party it will be easy to trace, in case the members remove without giving address.

Let us make the year 1918 the most eventful in the history of our work.

Sincerely your brother in Christ,

THOMAS W. WILLIAMS,

Pastor.

Spokane District

The Spokane District conference has just closed, and we are glad to report that it was the best attended conference ever held in Spokane. Our friends in the city were well in attendance, which fact we were glad to note.

We are glad to see a steady growth throughout the district, both in the Sunday school and the church and a good foundation is being laid for future work.

Sunday school and Religio conventions convened December 7. That evening an interesting program was rendered under the direction of Brother Daniel Macgregor, who made us a timely talk on patriotism, also preaching a wonderful discourse at the close of the conference, which it will be well for some of our brethren to fall in line with, defending the Government which gave birth to all that is dear to us as Saints of God. We were also favored with a talk by Brother William Aylor and a talk by Brother Greene. We are glad to have these brethren with us especially at this time, giving the Saints throughout the district an opportunity to hear the advice and words of comfort and encouragement. May we take this advice in the good spirit that it was given, also heed the council of those who are the watchmen on the towers of Zion. These brethren have preached alternately during this week. Brother Greene talked under the auspices of the Ad Club and Red Cross Society at the Spokane and Davenport Hotels. The meetings have been well attended at the church during the week and all seem to be encouraged by the instructions that have been given.

Brother Charley Crabb and Sister Olive Tomlinson were recently married by Brother Macgregor.

Our reunion will be held at Coeur d' Alene, Idaho. This is a beautiful place on the Coeur d' Alene Lake, just a few blocks from the depot and hotel. As far as accommodations are concerned, it is the best place we have had yet. Only six months until the reunion, so now is the time to start to prepare to go and enjoy a good time.

Our gathering together at this time was a success in all departments. All seemed to enjoy themselves and we are glad to see the work moving along in the right way, our prayers ever being for the success of the work and the building of Zion.

CORRESPONDENT.

PERRY, IOWA, December 11, 1917.

As the end of the year draws near, we feel impressed that a few items from this part of the vineyard may be of interest. With few exceptions, the Perry Saints have been active and truly rejoicing in this great work, yet, as we glance in retrospect over the efforts of the past year, we are forced to admit that we have not fully availed ourselves of the many blessings that might have been ours, had we been alive to the duties and privileges that were ours to enjoy.

Nevertheless, we feel strengthened and encouraged, because the Lord has been pleased to remember us and to call to the offices of priest, teacher, and deacon three of our worthy brothers, thereby completing the branch organization. The newly ordained men are proving themselves alive to their duties and calling.

Priesthood meetings are held the first Sunday of each month, bringing about a unity of effort and enabling the branch officers to cooperate and coordinate with one another and to qualify for the greater responsibilities of this great work.

The Perry Saints were privileged to entertain the Des Moines district conference in June, and received much spiritual strength from the various services. The discourses of Brethren James Gillen and William Aylor being especially edifying and encouraging.

Our various organizations and helps are thriving. The Religio has just elected the new officers for the year and as we look back we feel that some progress has been made in the last year. A systematic effort has resulted in the observance of a number of special days, with suitable and well-rendered programs. One encouraging indication, especially to the program committee, is the spirit of helpfulness with which the members offer their talents in these efforts.

The Sunday school is preparing for the usual Christmas observance, and while it is planned to limit the efforts to conform to the spirit of the present strenuous times, we want our children to rejoice in the day as usual.

Our various departments of the Woman's Auxiliary are active in their respective departments. The educational class has enjoyed many pleasant evenings in the study of the church history, together with the current events. However, we feel the need of a more organized effort in the auxiliary work and hope to be able to secure the help of some of the experienced workers in the near future that our work for the coming year may conform to the general upward tendency.

Our branch president, Brother H. H. Hand, gave a successful series of lectures, with chart illustrations, on the prophecies as related to the Book of Mormon. Quite a gratifying attendance of outsiders with good attention was the result, and we feel that some good was accomplished. The brother is giving the series again at a country school eight miles out, by invitation of a union Sunday school in that district.

We are expecting to have the pleasure of having Brother J. J. Cornish with us in the near future for a series of meetings. From reports throughout the district we are due for a spiritual feast, and look forward to his coming.

May the Lord bless all engaged in this great work in its various departments and may each one sense his responsibility and privileges, and may we all feel the necessity of greater efforts and greater sacrifices for the new year, to the end that the work shall go on and be blessed, strengthened and encouraged, is the prayer of your sister in the one faith.

ESTELLE F. TAYLOR, *Correspondent.*

HONOLULU, TERRITORY OF HAWAII,

December 10, 1917.

Editors Herald: We, here in the islands are greatly blessed with lovely weather, while many others are living in a freezing climate. We are enjoying the warmth and sunshine, and rejoice that we are permitted to bask in the sunshine of God's love. With the Psalmist, we can say that goodness and mercy hath followed us all the days of our lives, and it is the great desire of our hearts to dwell in the house of the Lord forever. It is the great desire of our hearts to see the church grow in grace and knowledge of the truth. I believe that in these islands they who are of the church seek nothing but the truth.

There have been a number taken into fellowship with us the past year, since Brother and Sister Miller and family have come into our midst; over twenty, I think. The services are much better attended, and a greater desire for the things of God are manifested among the Saints here, and it makes our hearts rejoice greatly, yet we desire to see them come up on higher ground. We desire greater spiritual gifts to be among us and want a more abundant outpouring of God's Spirit upon his people. We can say with the Psalmist: "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I appear before God? Blessed be the Lord God of Israel from everlasting to everlasting."

We have a fine body of men here in the priesthood, men who are an example to the flock over which the Holy Ghost has called them to be overseers. They are men who are united in the work of God and for the upbuilding of his church and

kingdom. It would take much space to elaborate on this, but I do hope you will have the pleasure of meeting our people in the near future.

Dear sisters, I wish you could meet with our Hawaiian sisters. They are women of whom the church may well be proud; women of whom it can be said as of Mary by the Lord himself: "She hath chosen the better part which shall not be taken from her." They are faithful and true, while their whole desire is to do the will of God and to accomplish the work he has called them to do.

It would be a pleasure for the Saints everywhere to meet with our children in Sunday school. It would do your souls good to walk into the church some fine Sunday morning and see our beautiful, bright, intelligent little ones and it would make your hearts leap with joy. How I love this people! My heart is knitted to them as were the hearts of David and Jonathan of old.

Dear Saints, I remember all of you in my prayers, and desire that you remember us, for it is written that the prayers of the righteous avail much. Aloha, aloha, aloha, nui from

Your brother,

THOMAS CLANCY.

SARGENTVILLE, MAINE, December 11, 1917.

Editors Herald: Our work thus far this year has had at least a temporary effect in some places, and we trust we have accomplished permanent good in others. The latter is due to our extended stay, and the providing of local men to look after the work; the former, the result of our being unable to make more than a brief stay, and the impossibility of getting capable local men to care for the work after we left.

There are many grievous wolves entering in nowadays in the form of moving pictures, dance halls, auto excursions, and lodge functions that are sapping the spiritual life out of many young people in these rural communities. Some are so engulfed by these things that they have actually suggested the putting off of religious services that they might attend the amusements, and yet not miss any of the meetings. Church work for the most part seems a secondary consideration.

A deplorable feature is the desire of some of our people to cancel services that they might go to some other place of enjoyment. Perhaps this may be all right when all are affected or interested, as attending a silver wedding of a neighbor, or something that has been previously arranged, but I doubt seriously the practicability of doing so in a great many other cases. In one instance I noted there was a prayer service in our church, and a moving picture show not far away on the same night. The absence of our young on that evening was very conspicuous, only a small number going to prayer service. What is true in this case, is true in other places in the State.

The conditions in Maine are radically different than in any State I have been in. During the summer months it is given over largely as a playground for the well-to-do people of this country. Thousands upon thousands come from Chicago, Philadelphia, and other cities and take up houses along the shore, in inland towns, and along the lake fronts. Business, religion, and the serious aspect of things, are totally forgotten in their wild scramble to have a gay time in every way the human mind can conceive of. The spirit of this element is being imbibed more and more by the people each year, and some of our own people too, and if they have not a strong mind, and a stiff backbone they are utterly carried away by the temptations they meet. Morality is a thing least considered by a great number in their endeavor to go the limit.

To induce the people to get out of the swirl is a hard thing to do. Quite a number of people have said to me: "Elder Koehler, I would join your church, but I know that I would

not feel to attend the dance and movies after doing so, and as there are no other amusements, I cannot make up my mind to join just now." Some of our people would suggest that if they did not care to give these pleasures up, that they were not yet converted or that they didn't love the Lord. This may be true in some cases, but in a great many it is not so. It is a serious case with them, that if the church does not provide for their amusement, just where they can go to get it. And every boy and girl knows, although it has been forgotten by a great many older folks, that this desire must be gratified or they suffer. The trouble is that a great number of our people are not converted to the imperative need of making provisions for the youth of our church. The neglect of doing so has been the means of condemning many young souls. Where our people are taking an interest in the young, and although some attend the movies occasionally, you can most always see them at their places in church and prayer services. Where they do not take an interest in the young, you can invariably find them at some place of amusement or at home. This is not anything strange. It is a serious proposition that must be considered by us here if we are to save our young people from this deplorable situation that has arisen. Suggestions have been made and urgently given, but in most every case they have been entirely ignored.

A lack of real life in the auxiliaries, Sunday school and Religio particularly, is responsible for this condition. The people here with few exceptions do not recognize the value of good working auxiliaries in their midst, and are quite satisfied with but a little preaching now and then with only the mildest effort put forth in behalf of the Sunday school and Religio. And it is not altogether their fault, for thus far many have not come in contact with a first-class school or Religio that is actually accomplishing much for the young people. Until they are privileged to see the results accomplished by great effort along these lines, it will undoubtedly remain a difficult matter to instill the desire to promote the work of these auxiliaries for the benefit of the young, thereby greatly aiding the church work also. How many of us owe our spiritual growth and development to the Sunday school, Religio, or both!

It seems there is the necessity of some one occupying much of his time here in the interest of the youth in Sunday school, Religio, Oriole, and other organizations to properly meet the demands of the youth. The missionary cannot do this work efficiently, as the means of travel and the territory to cover would occupy too much of his time and would be an added expense, often too much to be met by him.

Elder John Sheehy and I have labored together in the Eastern District for several months. We were pleased to see large audiences at Addison, South Addison, and Indian River. The numbers attending our services at Indian River were a surprise to us, as few have attended our services there during the past ten years. Our association certainly was congenial.

I wish to speak of the favorable outlook for our work in Dixfield, Vinal Haven, and Sargentville where some have been baptized and the Saints strengthened in the faith. Our work in Dixfield and vicinity has been on the decline for several years, and it made our hearts glad to see the young men in particular come to the front. The integrity of the older Saints there is also worthy of our mention, for they certainly labored diligently for the onward progress and revival of the work, and we trust their efforts will be abundantly blessed in the future.

Splendid signs of life are being manifested at Mountainville and Stonington where Brother George Knowlton is assiduously working to develop the cause.

I have been unable to do any speaking to any great extent during the past three weeks on account of a bad case of lar-

yngeitis. I am much better now and expect to get to work soon again.

Sincerely,
H. ARTHUR KOEHLER.

DALLAS, TEXAS, December 11, 1917.

Editors Herald: While we have had some cold weather here we have not let that interfere with the onward trend of the work. Elder Simmons has been with us for the past two weeks, and holding nightly meetings. The interest is good. Brother Simmons got into a conversation with a Congregationalist minister of a small church in the suburbs, and resulted in his being asked to preach for them. He is holding the interest there.

Bishop McGuire occupied morning and evening of the second, and the evening sermon was so impressive that we omitted the closing hymn, not caring to disturb the thoughts. We simply asked the congregation to arise for the dismissal prayer. It is not often we get such a spiritual awakening and can therefore appreciate it.

Yours truly,
J. E. NICOLL.

BROOKLYN, NEW YORK, December 13, 1917.

Editors Herald: This, I believe, is my first attempt to write anything to the HERALD. However, I wish to submit a few of the many thoughts had in regard to the great events that are now transpiring in the world.

Like many others, no doubt, I was wonderfully impressed by reading the prophetic declaration given by Brother Elbert Smith at the November sacrament service in Lamoni, and which was published in a recent HERALD. Was especially impressed with the statement that we should not be unduly concerned about being few in numbers as compared with the world, that the Lord had many spiritual forces at work, that we know not of. In this connection I want to mention an article I read in the November 10 number of *Collier's* magazine entitled "The future of socialism," by Charles Edward Russell, and which to me was wonderful.

The socialism he speaks of is not the kind one hears from soap boxes on street corners as he expresses it, but all I could think of while reading it was that the Lord permitted him to have a vision of the ideal conditions that would exist if we would but follow the teachings of our Savior; the conditions he describes and which he calls "true socialism" are what we understand as Zionite conditions. He tells how they can be obtained (from his point of view). We as God's people know how they can be obtained, but who in the world would read an article and what periodical would accept an article and print it, written by a Latter Day Saint, if he were known as such? describing Zion and how to obtain it. While there are exceptions to every rule, speaking in general such a person would be ridiculed even if a popular magazine could be prevailed upon to print it. It would not carry much weight. We speak of people, not individuals, as no doubt there are always individuals seeking for light and intelligence, and isn't it true that individuals only accept and obey the gospel, one here and one there, no community or nation ever did or I guess ever will; while on the other hand, communities and large numbers of people are accepting socialism, and if they were accepting the socialism depicted in this article by Mr. Russell, which eliminates politics and other similar features and brings out clearly the teachings of Christ and true brotherhood, they would not be many steps from the right way and could in consequence be easily directed.

And so I see in Mr. Russell and many other writers at this time, who are calling people to higher ideals and conditions,

the forces God spoke of in that prophetic declaration mentioned. And would not be at all surprised if Mr. Russell and others did not know themselves, that they are but instruments in God's hands doing their part to help bring about his purposes. If this is so, how grateful we should be that we are so wonderfully blessed as to be in God's confidence concerning these things, that we can be in direct communication with almighty God himself, due to our having obeyed his commandments to the extent that we were baptized and received the gift of the Holy Ghost which leads and directs us unto light, truth, and intelligence, and if we offer ourselves to him to use as he sees fit, couldn't we be useful instruments? I should think so. The time has come for us to waken if we have been sleeping on our privileges, and be attentive and ready for orders from on high which we should execute with all diligence, not neglecting however to do the little, ordinary things that come our way and need to be done, for who knows but that may be all that will be required of us and if we pass them by waiting for the big things to come we may be called from this sphere of action and have not even the little deeds of kindness, love, and charity, which we can execute every day, nay every hour, to our credit.

May the good work go on, which we feel it is, as we have no doubt it is, as God is manifesting his pleasure and will concerning us from time to time as we read in the HERALD and *Ensign*, and from our observation. We notice the tendency to higher ideals among the Saints here in Brooklyn, as elsewhere.

May we, all of God's people, so live that we may be among those who shall inherit the earth which we read in Doctrine and Covenants 85:4 need be sanctified from all unrighteousness that it may be prepared for celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father. May it be our happy lot to be considered worthy to partake.

Faithfully yours,
KATHERINE NICHOLS.

1395 Sterling Place.

ANDOVER, MISSOURI, December 14, 1917.

Editors Herald: I am writing a few lines to tell you how busy our small branch is in trying to raise a big Christmas offering to help pay the church debt. We are none of us rich in this world's goods but we are trying to do our best.

We were made to feel very sad when one of our workers was called home to the paradise of God. David Dale, the ten-year-old son of Brother and Sister David Perry, departed this life November 23, 1917, and was laid to rest in the Andover Cemetery. He was a bright, earnest, faithful worker, and was loved by all who knew him. He is greatly missed in the home and in the junior class at Sunday school. Our sympathy goes out to the bereaved parents, and we hope they may find some comfort in the words of the poet:

I may not know the reason why
Dark clouds so often veil the sky,
But though my sky be smooth or rough
The Lord knows why and that's enough.

Your sister,
JANE E. STANLEY.

LOCK NO. 4, PENNSYLVANIA, December 16, 1917.

Editors Herald: I get much good from the efforts of others to write, because we are hungering to hear from our brethren and sisters, to learn what they are doing throughout the church so we can compare our part of the work with theirs. It seems to me when I read so many inspiring letters I surely feel my unworthiness to even try to write. The

things that are coming to pass about us cause us to wonder—perilous times, men's, women's, and even children's hearts wax cold. They love pleasure more than God. They are haughty, high-minded, boasters, and proud.

We can see advancement in our branch. It is doing well and our brothers and sisters are learning the law of tithing as well as other laws. That goes to make a lively branch. Our branch numbers between sixty and seventy. Some others are near the kingdom. Our Sunday school is growing, our average each Sunday being from fifty to fifty-five. You see we have a good-sized school. We are doing our bit in the Christmas offering. Last year we had \$12. We have at the time I am writing, \$75 to \$100. We are anxious to see the debt paid.

We understand and teach our people that the debt must be paid before Zion can prosper as it should, the temple of the Lord be built, and a place of safety for the Saints of God to dwell in made ready. We are only praying that the brethren who are in charge of the finances will use them wisely, so that we all as the years go by, may have increased faith in the ones who are at the heads of the different bodies of the greatest organization on earth.

We have a Religio and there is a growing interest manifested in it. We have from thirty to forty each Friday evening. The lessons are inspiring.

We hope the young men and women will cultivate the gift of song and knowledge so that in the future when the endowment is given, and they are called to labor for the last time in the vineyard, they will be qualified to answer the call and go forth with power, healing the sick and lame and blind and casting out devils, and even raising the dead, being baptized for the dead, also. Paul says, "Else what shall they do which are baptized for the dead if the dead rise not at all?" Why are they then baptized for the dead?

We have with us Brother Alma Booker and wife, and they are a great help to us. We are blessed much in our place of meeting at present. We also purchased a tent last summer.

If any of the brethren who have labored here read this letter, I wish to tell you that your work has not been in vain. You all have friends who are not of the fold who often ask about you after you have gone, and we would like to see you again. We have several homes now that you could rest your weary bodies in. Brother O. R. Miller used to like hot buns as well as Brother Etzenhouser liked noodles. We all have our faults.

We are all doing our best to get our church publications before these people and to get our neighbors to read our books.

Your brother in Christ,
SAMUEL GASKILL.

HACHITA, NEW MEXICO, December 20, 1917.

Editors Herald: I have just finished reading the *HERALD* for November 28. I am that far behind in my church papers. I can't read very much at a time on account of my eyes. They get weak and tired easily.

I enjoy especially the letters from the different Saints; they are a source of inspiration to one who hears constantly the "Lord's" name taken in vain. I have been in the Army since last April, enlisted in Saint Joseph. If any of the Saints who are from there or around there and are now in the Army or Navy, I would appreciate corresponding with them. Address me Twelfth Cavalry Band, Hachita, New Mexico.

There isn't a single electric light in the town. All are either gas or coal oil. It is a very small place; more saloons than anything else. The camp is a mile from town and one walks through dust all the way.

I have placed all the *Ensigns*, as soon as I finished reading them, in places where I know they will be seen, and I hope read. Also had a short argument with an old man. I found an *Ensign* that covered the point and gave it to him. He said it was fine, but said he didn't have time to read more. I told him it wouldn't bite him. I don't think he ever gave it a chance to.

It is my sincere desire so to live that I will be ready to meet my Master any time. I ask the sincere prayers of all the Saints for all of us boys in this great struggle. No one knows, except ourselves individually, the temptations which confront each of us each day. May God help us all is my prayer.

Ever praying for the redemption of Zion, I am,
Your brother in Christ,
ROY F. URSENBACH.
Twelfth Cavalry Band, Clarinet Section.

MORRILL, NEBRASKA, December 23, 1917.

Editors Herald: This writing, two days before Christmas, finds the writer with wife and Lorne in our cottage on the treeless prairie in sunny Wyoming. To-day is Sunday, and it will be the first for some time that I have not officially occupied in the formality of divine service. But Henry Ford is somewhat tardy for the time being, the distance against a fierce wind is quite a consideration, hence the Sunday is spent in the quiet and solitude of our quaint little dwelling, as the first Sunday I have had at home for I don't know when.

My mission being applicable to both Wyoming and Nebraska, I am necessarily carried to quite a radius in different directions. New openings have been made and some baptized from time to time. Growth is steady, but sturdy. I know of scarcely an instance of hardness or trouble between members. They are not all afloat on that bark of spirituality which is destined to land them on the delectable shores of Zionian perfection, but withal there is a commendable reciprocity and fraternity between them.

Known to a few of the ministry and quite a number of our readers are Bridgeport, Bayard, Vance, Gering, Scotts Bluff, Bushnell, Wheatland, Slater, Fort Laramie, Torrington, and Morrill, at each of which or in its region the writer has discoursed during the past year.

Two winters ago we had a discussion with a kind of a Baptist preacher at Keystone, Nebraska, who came near being baptized immediately after the debate. He did not quite make the grade at that time, but followed to last General Conference, where he received baptism at the hands of Elder J. M. Stubbart. The same zealous and honest old convert returned to western Nebraska and actively advocated, as he understood it, the principles of his newly espoused faith to those whom he had previously baptized and proselytized to his former belief. Many became greatly interested in what he now offered them, determining to pursue his example, having unbounded confidence in him. Sister Lillie M. Richards, of North Platte, auxiliary worker, went among them at her own expense and brought them farther along. And later still Brother C. W. Prettyman by invitation went among them, who wrote me a few weeks ago that he had baptized—was it twenty-four or twenty-six? That old preacher-convert's name is J. M. Bryant, and he can do much good because he is much honest.

I don't know where Brother Stubbart is, but I presume he is one hundred and fifty or two hundred miles north of me in Wyoming. Brother Prettyman is in Scotts Bluff with his daughter and family, in waiting and lying low for Tuesday's turkey, as I saw him and visited briefly during the past week while en route home.

During the past summer, in answer to promise, I gave

wife and boy an outing, taking them on trip through Wheatland Hills, where, way back many miles from town, live the Dodge family, Mrs. Dodge having been baptized by the writer last summer. There is where the mountain trout are; also the sage hens and the berries. We had the trout and the berries, and had my "twenty-two" done its duty we would have had sage hens. We motored on to Bosler, Laramie, Cheyenne, Fort Collins, the big city of Denver, and next to Wray, Colorado, conference, where we had a real old Canada time with many new acquaintances. It is many years since the writer was in Denver beyond merely passing through. A big bundle of fuel for the coming burning!

Our homesteading conditions and duties will be served to completion by about the first of June next, but our three years will not expire till next fall when we can prove up, acquire patent to our half section, and treat it as our own. Adjacent to us there is much irrigable land which will later be thrown open to filing. A railroad is sure, within a mile or two, and the big Government canal is on its way, and the powerful and gigantic drag lines are operating but seven or eight miles distant. Government land, well grassed, and with much fencing, is available at ten cents per acre adjoining, to lease.

We have not forgotten Independence, and it is hard to say what another winter will bring about. Just for the present we are experiencing—the family, and I when with them—a glorious immunity from what is hounding and tantalizing you in the populous centers. If you don't surrender you are "disloyal." If you assign your reason you are a "traitor." "Traitor" is the little infertile egg pinched off at the end of the season—the dingy smoke which ascends after the engine of intellect and reason has stopped.

For my part I cannot join the furious clamor of the howling rabble. The advice of Brother William's article in a recent HERALD is commendable. Certainly the old world is gasping its last. Look out, Brother Saint, or in your affected patriotism you will lose out elsewhere, like Cardinal Wolsey, the poltroon of King Henry, who, dying in disgrace, said: "Had I but served my God as I have served my king he would not have given me over in my gray hairs." Would you abstain from meat at the instance of an earthly ruler and yet not fast at the instance of God? God is judging the nations, and while his besom of destruction sweeps forth let us with divinely illumined countenances neutrally watch and wait.

My address remains Morrill, Nebraska. In latter March we expect to motor to Independence.

Watching the signs of the times, I remain,

Sincerely yours,

ALVIN KNISLEY.

SANDUSKY, MICHIGAN, January 1, 1918.

Editors Herald: On December 29 and 30 a spiritual and very successful two-day meeting was held at McGregor, Michigan, and though climatic conditions were not entirely in our favor, the thermometer being inclined to go down, and keep pretty close to zero, God's love and kindness under all circumstances was plainly comprehended.

Powerful and inspiratory sermons were delivered by Elders W. M. Grice, of Crosswell, Michigan; O. J. Hawn, of Bay City, Michigan; and Arthur Leverton, of Minden City, Michigan.

The morning social services of both days were of a high order, being well carried on by spiritual impetus.

The musical part which is always an important feature at such events was given due attention, Brother O. L. Thompson was given charge of same by vote of assembly. With as much talent as is always characteristic among God's children this department is speedily going upward.

The Saints at McGregor are a hospitable band. And very kindly ministered to the needs and comforts of those attending the services, for which commendation is due them.

All parted with a greater determination than ever to be true to the gospel of Christ, and help to win the great war for truth.

ORVAL L. THOMPSON.
For Press Committee.

ELGIN, ILLINOIS, December 31, 1917.

Editors Herald: We are a little band of Saints who are trying to let our light shine. There are Saints here who have grown cold in the work, so our great desire is to awaken the Spirit of this great latter-day work among them again. We have a regularly organized Sunday school and hold meetings every Sunday, at 320 Brook Street at 10.15 a. m. Sister Carrie Roth is our superintendent and we would be pleased to have visitors meet with us. We are proud of our attendance record for the last quarter, it was 100 per cent. Our Christmas exercises were held December 23 and all of the children took part.

We have not forgotten our Christmas offering, and we are trying to make it come up to the mark set by our bishop. Some of the elders come here from Chicago every second and fourth Sunday of each month, to preach to us and we invite all who can and have a desire to meet with us. We are looking forward to the time when we can have a member of the priesthood with us so that we can have prayer meetings regularly, and eventually have a branch here; for we feel that there are a number of honest ones here that may be brought into the fold. Wishing all the season's greetings, we ask you to remember the Sunday school in Elgin in your prayers.

CORRESPONDENT.

MISCELLANEOUS DEPARTMENT

Conference Minutes

SPOKANE.—At Spokane, Washington, December 8, District President S. S. Smith in charge. U. W. Greene and W. M. Aylor chosen to preside, assisted by Brother Smith. Branches reporting, Spokane, Valley, Sagle, Mansfield 32, Gifford 76, Palouse 28. Next conference and reunion at Coeur D'Alene, Idaho. Resignation of district secretary, W. W. Fordham, accepted, and Oliver Turnbull elected. Delegates to General Conference: S. S. Smith, Daniel Macgregor, Pearl Reed, Lewis Summers, Robert Newby, with W. F. Yates, Robert McDale, Oscar Case, Sister Robert McDale, Sister S. S. Smith as alternates. Resolution adopted that the Army should have one chaplain for every twelve hundred men, favoring the passage of House Bill 6320. Reunion committee elected: J. O. Hower, William J. Rhein, W. W. Fordham, Oscar Case, Henry Wing. Oliver Turnbull, secretary.

The Presidency

The notice appearing in the HERALD of December 19, 1917, with a request for annual report from General Conference appointees and those devoting their time to church work, should have stated that said report was desired for the conference year ending February 28, 1918. Those concerned please take note.

FREDERICK M. SMITH.

Church Secretary

Delegate credential blanks, provided for by action of General Conference, have been sent to secretaries of districts, stakes, and branches not in districts, addressed to secretaries when possible to obtain addresses. Such officers are requested to forward credentials of delegates appointed to represent their organizations at the General Conference of 1918 to President Frederick M. Smith, Box 255, Independence, Missouri; as soon as practicable, that the report of the committee on credentials may be made up and *printed before the opening of the conference*, as required by conference ac-

tion. Credentials of delegates appointed by conferences held in the fall or winter should be forwarded without delay, and of those yet to be appointed, immediately after appointment. All credentials should be in hand as early in the month of March as possible.

One certificate for each delegation, with number of members in stake, district, or branch, and names of its delegates, signed by the president and secretary of the body appointing, with name of such organization, place and date of conference or business meeting, is sufficient; separate, individual credentials to delegates are unnecessary. Please insert "total membership" in all cases; scattered and absent members may be included in the number; also report if delegates are authorized to cast majority and minority vote in case of division and the full delegation not present.

Any failing to receive blanks will be supplied on application to the undersigned. Credentials should be made upon the official blank, for proper filing and ready reference.

The rules governing "representation" and the "restrictions of delegate voting" will be found in chapter 17 of the Rules of Order, with the exception that such rules have been amended to provide that the basis of representation shall be one delegate for every one hundred members.

Districts should take notice that fractional numbers—less than one hundred—do not entitle them to another delegate.

Branches having a membership of less than one hundred, when not included in districts, are entitled to one delegate.

R. S. SALYARDS, *Church Secretary*.

LAMONI, IOWA, January 10, 1918.

Conference Notices

South Missouri, at Springfield, Missouri, February 23 and 24. Benjamin Pearson, secretary.

Northern California, with Sacramento, February 16 and 17. J. A. Lawn, secretary, Hollister, California.

Des Moines District will meet in Des Moines, Iowa, 712 East Twelfth Street, February 9 and 10. Bessy Laughlin, secretary.

Northwestern Ohio, at Sylvania, Ohio, January 26 and 27, 10 a. m. Take electric car to Sylvania, walk south to Lake Shore depot, thence one block south to the church. W. G. Kimball, secretary.

Eastern Oklahoma will meet February 9 and 10, at Wilburton, Oklahoma. Send all reports, petitions, etc., to the undersigned. Sunday school convention day previous. J. E. Kelsey, secretary, Wilburton, Oklahoma, Box 174.

Nauvoo, at Burlington, Iowa, February 16 and 17. Branch reports should be in hands of secretary by February 1. Election of delegates to General Conference. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Central Oklahoma, at Oklahoma City, Oklahoma, February 16 and 17, 10 a. m. Branch statistical reports and ministerial reports should be in my hands not later than February 10, 1918. Alice M. McGeorge, Terlton, Oklahoma, secretary.

Northeastern Nebraska at Saints' church, Omaha, February 8, 9, and 10, instead of at Fremont as first announced, as there is a scarlet fever epidemic there and district officers authorized the change. Odessa Carter Jensen, secretary, Blair, Nebraska.

Seattle and British Columbia, with the Seattle Branch, February 2, at 10 a. m., and Sunday school convention at 10 a. m. and 2 p. m. respectively, the 1st, having the usual entertainment on Friday evening. It is hoped that all of the ministry both local and general who are serving as branch officers, who have labored within the district, will send their individual reports promptly to the undersigned. District officers for the coming year are to be elected and delegates to General Conference appointed. Everyone who possibly can should attend. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

With Boston Branch, February 2 and 3. Election of officers, reports of all quorums and societies, historical and bishops, and in addition the following resolutions will be acted on: That beginning with the February, 1918, conference, a charge be made for all meals served by the committee of the branch entertaining the district conference, said charge to be determined by the local committee. Also the following was ordered by the October conference and made the special order of the coming conference: Resolved that

after the coming conference in February, 1918, we hold our district conference annually instead of semiannually, as at present. This was referred to the coming conference under the following resolution. Resolved that we refer the above matter to the February conference and branches be instructed to take the resolution under consideration and send their delegates instructed. Send all reports to W. A. Sinclair, M. D., 166 Pearl Street, Winter Hill Branch, Boston, Massachusetts. All reports should reach me not later than January 23, 1918.

Convention Notices

Northwestern Ohio Sunday School, at Sylvania, Ohio, January 25, 10 a. m. Take electric car to Sylvania, walk south to Lake Shore depot, thence on block south to church. W. G. Kimball, secretary.

Nauvoo Sunday school and Religio, Burlington, Iowa, February 14 and 15. First session 7.45 p. m., 14th, devoted to 10-minute lectures and musical numbers. Friday: 8.45 a. m., prayer service; 10 a. m., Sunday school business, election of officers; 2 p. m., Religio business, election of officers; 7.45 p. m., lecture by O. Salisbury. W. H. Gunn, president Religio.

Lamoni Stake Sunday school and Religio in joint convention, Lamoni, Iowa, February 1. Election of officers, also delegates to General Convention. All school and locals should send authorized delegates. Credential blanks are being sent to each local and should be returned to respective secretaries not later than January 28. R. J. Wildey, Sunday school secretary; Blanche Carpenter, secretary Religio, both of Lamoni, Iowa.

Married

STAHL—CRILEY.—Walter W. Stahl and Emma L. Criley were united in marriage January 1, 1918, at the home of the bride's mother in Independence, Missouri; Elder Paul M. Hanson officiating. Many friends and relatives were present. The couple will make their home in Independence, Missouri.

Our Departed Ones

WARD.—Hyrum West was born September 25, 1890, at Percy, Illinois. Baptized August 13, 1901, at Troy, Illinois, by Arthur Allen. Died October 27, 1917, at Troy, Illinois. Leaves wife, father, mother, and one sister. Funeral services from the home to the Methodist Episcopal church. Sermon by George Barraclough.

KNIGHT.—Helen Margaret Knight, infant daughter of Allen and Helen Knight of Fort Madison, Iowa, died November 30, 1917, after a sickness of only 25 hours. She was born August 17, 1915, blessed November 21, 1915, by George P. Lambert. Was a member of the Fort Madison cradle roll. Funeral held in the Saints' church, December 2, 1917, sermon by James McKiernan, assisted by George P. Lambert.

REEVES.—Lonzo Reeves was born December 17, 1872, in Louisiana. Baptized July 10, 1899, by I. P. Baggerly. Married Dazie Peacock, December, 1896. To this union were born 7 children. Died December 28, 1917, at Wilburton, Oklahoma. Leaves wife and 6 children, and a host of friends to mourn his loss. He was a kind and good husband and a loving father. Services conducted at the home of his father-in-law by H. R. Harder and E. A. Erwin.

WHITE.—Robert White was born August 22, 1845, at Belfast, Ireland. Came to the United States in his youth. Located at Wilber, Nebraska, in 1874. Baptized November 3, 1878, at Wilber. Ordained priest, February 19, 1882. Served as priest of Blue River Branch for many years, and as president for two years. Died at the home of his son Alma, Crete, Nebraska, December 27, 1917. Funeral at the Saints' church, at Wilber, December 29, conducted by C. H. Porter.

MC GUIRE.—Bener McGuire was born June 23, 1878, Gray County, Kentucky, died December 28, at Springfield, Missouri, where they had lately moved from their farm near Woodside, Missouri. She was a kind, devoted mother and companion. She was among the first baptized in Oregon County. Baptized by H. Sparling. Leaves a husband and nine living children. Laid to rest in Maple Park Cemetery. Services at their residence, H. Sparling in charge.

GRAY.—Sidney N. Gray, sr., was born February 18, 1836, at Bedford, Massachusetts. At fourteen he went to sea, and served later in the United States Navy during the Civil War,

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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distinguished himself by capturing a contraband ship for which he was brevetted by President Lincoln. Married Josephine Margeson in 1871. Baptized in 1889. Died December 11, 1917, without previous illness, at Joplin, Missouri. Leaves wife, 5 sons, to mourn. Funeral at Saints' church, sermon by Charles Fry, assisted by F. L. English and Augustine Dwyer.

HERE AND THERE DEPARTMENT

Elder J. F. Garver, president of the Lamoni Stake, is at this writing in the Sanitarium at Independence for treatment. He is suffering from exhaustion due to overwork. The outlook is good for speedy recovery but he needs rest.

A letter from Sister Dorothy Oliver, of Brodhead, Kentucky, tells us she misses very much the association of the Saints and longs for the privileges which a branch would furnish.

Brother Israel Goheen says the Saints at Butman, Michigan are enjoying much of God's special favor in spiritual and temporal blessings. He enjoyed Frederick M. Smith's



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address to the priesthood. He tells us that the Saints were admonished by the Spirit to be steadfast through the trying times that are at hand, that they may have communion with God and ultimate success in his work.

BISHOP E. L. KELLEY

His many friends throughout the country have doubtless been wondering where they could write Bishop Kelley, since the item appeared that he had sold his home in Independence to the church for church offices. He writes us that probably until next June, his address will be 821 North Gilbert Street, Iowa City, Iowa. His wife and daughter Ruth are there, while the latter is completing her work at the State University of Iowa. Bishop Kelley expects to be in the field the greater part of the time after the middle of January. He is traveling in the interest of the church.

One of our missionary brethren wants a Corona typewriter. Who of our members has the agency now? Let us know. He is not averse to a good second-hand machine.

"The lecture given by E. D. Moore at the Saints' church, here at Rhodes, December 20, 1917, was well received, both by members and nonmembers. It was spicy and full of good suggestions. On account of bad conditions of the roads, and some sickness in the branch, it was not as well attended as it otherwise would have been."—Sister Mattie Hughes, Rhodes, Iowa.

Brother George Elson of Wayne, Nebraska, desires the prayers of the Saints.

Sister Mary Atwell, about 79 years of age, lives alone, does her own work, and is a great reader. She has read the Bible through 17 times, the Book of Mormon six times, the Doctrine and Covenants several times and is "still learning."

The Chelsea School in Kansas City had 208 new one dollar bills arranged around the room as a decoration at Christmas time, the offering they had raised for this year. Brother J. L. Winter says that though they nearly all work hard for daily bread, they are beginning with a greater determination to do more next year.

DECEMBER UNITY

One of the important features of *Unity*, the priesthood journal, for December is a discussion of the question: "Is the sacrament for the remission of the sins of the Saints, or not?" Then there is an editorial on the manner of baptism, the words to use and advice as to those not to use, another concerning a helpful circular, and a pastor's suggestion that local church directories are needed. Those of the priesthood not on the list should send in a quarter for a year's subscription—to this or the Ensign office.

Sister Sadie Long writes from Loveland, Iowa, to give the address of her son in his country's service. His name and address is Ray Long, Company 8, Puget Sound, Fort Worden, Washington. Anyone who can should call on him. He and his wife are new in the work, they being baptized shortly before he left.

HELPS FOR NORMAL STUDENTS

Brother L. F. P. Curry has gotten out some new leaflets of instruction on the normal course for teachers in Sunday school and Religio. He especially recommends the standard course which is not subject to the same criticism that the old course was. Those who do not have such information should drop a card to Brother Curry at 906 Carnegie Building, Pittsburgh, Pennsylvania. The books for the course may be had of the Herald or Ensign offices.

A PASTOR'S WORK

At the business meeting of January 1, the Lamoni Branch resolved to appoint an elder or high priest in charge of each of the fifteen districts of the branch. On Sunday, January 6, President John F. Garver announced the men who were placed in charge. In number one, we note that E. D. Moore, assistant editor of the *HERALD*, associate editor of the *Autumn Leaves*, advertising manager of the Board of Publication, secretary of the Lamoni Stake Quorum of Elders, secretary of the General Sunday School Association, secretary of the Lamoni Commercial Club, etc., on the afternoon of his appointment went to call upon the priest of his district and found him down with pneumonia. He notified the deacon for that particular district, asking him to call upon the family. The deacon did so immediately with the result that he made an appointment for himself and others, including Elder Moore, for Tuesday afternoon for a wood sawing bee. This is one of the honors that comes to high office. He who is greatest among you, let him be the servant of all. Reporting the incident the next day, Elder Moore paraphrased Cæsar's famous message to the Roman senate in this manner: "I came; I sawed; I ached."

An interesting lot of information was secured in a library survey made last summer by Brother F. J. Sharpe, of the Oland Branch, Blythedale, Missouri, in the Lamoni Stake. He sent out a questionnaire and secured among other items the following: Of the blanks sent out 75% were filled out and returned. Average numbers of papers and magazines taken 11½; the lowest was 5, the highest 20. Church periodicals were read in the following ratio of percentage: *HERALD*, 83½; *Autumn Leaves*, 75; *Ensign*, 16%; *Journal of History*, 8½; *Unity*, 50; all members of the priesthood taking the latter. Fifty per cent of the members filed magazines or papers. Church periodicals were filed in the following percentage: *HERALD*, 33½; *Autumn Leaves*, 41%; *Ensign*, 8½; *Journal of History*, 8½; other magazines, 33½. The average number of books in home libraries was a little over 100, the smallest was 33 and the largest 265. There were 83% using the traveling libraries and 58% using State and United States bulletins. Average daily time spent in reading, one hour. This is a typical farming community. Why not have such information from every community filed with the branch and auxiliary officers? They could then work with a much better understanding of the situation. These surveys do not tell everything, but give valuable information to those locally concerned.

A sister out West sends us 14 short term subscriptions to the *Autumn Leaves*. She kindly suggests that she thinks that when these have read the *Leaves* for three numbers they will surely want it longer, as she thinks the magazine of exceptional interest of late. The business office is glad to do it, and the editors say they will do all they can to keep up the excellent interest in the only church magazine for the youth and youthful—which should include all of us.

The address of Miss Ruth Reeves is 912 Summit Avenue, Webster Grove, Missouri. Street and house number are not really necessary in that place. This is in response to a request for her address.

WEALTH FROM THE SOIL

This important book by an expert (C. C. Bowsfield) tells how to engage in farming with certainty of success. It does more: it tells the experienced farmer a lot of interesting things which make it valuable to him, with the practical side always foremost. It may be had from this office for \$1. There are 300 pages, and it is bound in cloth.

THE SAINTS' HERALD

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

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

Volume 65

Lamoni, Iowa, January 23, 1918

Number 4

E D I T O R I A L

HALF HOURS WITH CELEBRITIES

IV. MADAM RUMOR

At a certain informal social affair, the precise nature of which I have forgotten, I found myself seated by the side of a lady of very charming personality. Without waiting for an introduction, we entered into conversation, as she seemed quite eager to talk.

"You do not recognize me," she said, smilingly, "though you must have heard a great deal about me in the past."

"No," I confessed, "I do not, although your voice has a familiar sound, and I have the impression that I have seen your face before. But, then, I never can remember names and faces."

"You need not apologize. I dress very differently at different times and get myself up in so many guises that you may be pardoned for not recognizing me. But I will tell you who I am; I am Madam Rumor."

"What," I cried, "not *the* Madam Rumor of whom we hear so much?"

"The very same. And now I am going to be *very* confidential with you, because you are an editor, and they are among my best friends. I help them get news; thus they help me to scatter my stories farther than I otherwise could."

"But," I interposed, weakly, "I edit religious periodicals."

"That need not worry you," and she smiled sweetly; "religious people are among my very best friends. They furnish me no end of material. And I have access to many of their homes."

"Yes," she went on, "the editors are a great help to me. Though I used to get on very well even before the press was invented."

"Before the press was invented! For pity's sake, how old are you?"

"That," she answered, "is a *very* impertinent question to ask a lady. Like all single ladies, I am not old at all. I am *always* young. I have the secret of per-

petual charm. Old Mark Antony was much infatuated with me in his day, and so was Belshazzar, and Pontius Pilate, and Cæsar, and all the other great ones, from A to Z. And the humblest scullion for these great men was no less interested in me.

"And it is just the same to-day," she added with delightful candor, "kings and presidents listen for my latest word. Politicians and reporters without number watch my lips and faithfully flash my words over the wires and speed them on the printed page."

"Indeed," I gasped.

"Yes, and to-morrow I contradict that which I said to-day, and then they flash *that* over the wires and speed it on the printed page."

"But," I inquired, "if you are of such importance, why have you time to sit and talk with me? President Wilson or the Kaiser William may be waiting for you right now. The Associated Press may be holding the wires for news from you."

"Tut, tut," she rebuked, "you are very ignorant. Have you never heard that 'Rumor has a thousand tongues'? Well, it is true; and I have the feminine ability to use every one of them to advantage. I can talk to you and to King George and to the Associated Press and to the servant girl next door and to John D. Rockefeller all at the same time."

"My," she went on, maliciously, "I know a lot of women who would like to be able to talk as much as I can!"

"But they do the best they can with one tongue," she added, charitably.

"And," she continued, "I can be in a thousand places at once. I beat Peary and Cook back from the Pole, and I followed Roosevelt into Africa. I can be busy right here in Lamoni between prayer services and at the same time be scaring ungodly Gentiles on the board of trade. My, you men are fools. You laugh when I talk about the women. But I have made life one long nightmare for man ever since the world began. I have started more business panics

and wars on a thin air basis than you could count in a week. Shakespeare recognized my power to foment war and muster armies, when he said in King Henry the Fourth:

"And who but Rumor, who but only I,
Make fearful musters and prepared defense?"

"And I keep civil and church courts busy with litigation started on the same basis. I have made a million murders; and regiments of suicides, have accepted my stories too literally and acted on them too hastily."

My companion seemed lost in pleasant retrospection for a time. But presently she roused herself again and continued:

"But while it is very entertaining to mingle in large affairs, to keep statesmen agog and set kingdoms by the ears with intrigues and rumors of wars, I find it even more to my taste to mingle with people in a social way, to make free with neighbors and help to spread the 'small' gossip of the town."

"You know, it is *so* interesting to tell everybody about everybody—all about the things that they have done and the things that they *would* do if they dared, and the things that they are *suspected* of doing."

She leaned toward me confidentially, and continued in an undertone, "For instance, there is Mrs. Blank, just across the room from you. She is a very unhappy woman. You didn't know it! Why *everybody* is talking about it. And just think, she has been married only a year! And her husband was *so* attentive. He is attentive *now* but not to *her*. You are the *twentieth* person that I have told about it to-night."

As Madam Rumor talked on and on, going from one name to another, her eyes sparkled with enthusiasm. Her voice was thrilling. Her whole personality was magnetic. The little stories about the foibles and sins of my neighbors became entrancingly interesting. I felt impelled to hasten away and tell them to others. They seemed too good to be kept to myself. I burned to confide them to some one else. This desire seemed to increase rather than diminish when my companion charged me that I positively must tell them to no one.

But I bethought me of consequences, and so said to her, "I should think that you would make no end of trouble telling these things everywhere you go."

"Trouble," she laughed, heartily, "why, don't you see? I grow fat on trouble—literally—the more trouble there is in a community the more Rumor there is. When trouble ends in this old world Madam Rumor will die. But I am sure that, as the insurance companies would say, I am a pretty 'good risk' yet. No, young man, you will not live to publish *my* obituary."

I hastened to assure her that we were not reserving space in the SAINTS' HERALD or *Autumn Leaves* on any such remote contingency, though I have since concluded that the church could well afford to publish an extended "died notice" free of charge, and erect a handsome monument over the grave of this lady, if we could have assurance that she was indeed dead.

From this rather personal topic, our talk drifted by degrees to the church. I soon discovered that Madam Rumor knew a few things about the history of the church and fancied that she knew a great many more. She recounted the old Solomon Spalding Romance Story, told me that Joseph Smith had thirty wives, and that the Saints in Missouri used to steal watermelons.

"You seem to have these stories by heart," I ventured to remark.

"Oh, yes," she replied indifferently, "I have been telling them for many years. I used to keep the Gentiles in Missouri and Illinois all stirred up. I suppose that I had as much to do as anyone in bringing Joseph Smith to his death. And I still find a great many preachers and others who like to listen to these old stories. But I prefer something newer, something fresh, that I can get even the church people to listen to.

"Now do you know"—here followed a marvelous tale about the Presiding Bishopric. It was followed by one about the First Presidency, and another about the Twelve. This was followed by others in rapid succession, until it seemed that no officer or member all the way down to the assistant deacon of Obscurity Branch, had been forgotten.

A wonderful thing about these stories was that certain details that I had reason to suppose were true were connected with others of a very damaging nature in such a way as to leave a sickening suspicion that perhaps *something* was wrong after all.

But right here I made bold to inquire, "Are the things that you are telling me *true*? Are they *facts*?"

At the sound of the words *truth* and *facts*, a startled and horrified expression came over the face of my visitor.

But I persisted in my inquiry: "Can you furnish any *proof* of the things that you have told in my presence?"

And now occurred the most singular feature of this strange interview. At the word *proof*, the hitherto apparently solid and substantial form of my visitor began to grow dim and misty, and ere the sentence was finished it had faded entirely away.

Without suspecting it at the time, I had violated her one rule of intimacy. Madam Rumor will *not* remain with those who desire only *facts*. To demand *proof* is to forfeit her society.

A peculiar after-effect followed this brief half hour with the great personage who has kept the world agog for six thousand years. For some time afterward whenever I would meet any of those friends, and especially those church members of whom she had spoken, her stories about them would instantly flash across my memory. It was impossible to banish them entirely from my mind. They created a feeling of suspicion and destroyed cordiality, even though I had learned that they were without foundation.

So I determined that the price was too great to pay for the privilege of associating with an individual who entertains such a peculiar aversion to the words *truth* and *proof*. It seems that my error consisted in not using those words at the very beginning of our interview, as I am creditably informed that in such an event she immediately withdraws, or if she remains she becomes very reserved and conservative in her statements.

ELBERT A. SMITH.

(Concluded.)

CHURCH INDUSTRIES

One of the fundamental ideals of the Zionie condition is that the Saints shall own and control sufficient industries whereby they shall become independent of all perverted commercial tendencies in the world to-day. A start has been made, on a small scale, but it has developed sufficiently to indicate what may be done along this line. We might mention just one instance here:

The Lamoni Roller Mill is owned by the church and managed by Brother Jay Barr, on a stewardship basis. That is the way it should be, but what of the results? On account of the food situation, it has been much handicapped in trying to extend operations. It is impossible to procure sufficient wheat, with the situation as it is, to do very much. The corn crop is nearly all soft, and exceptional care must be taken to mill it for food.

Yet that latter phase is what we would speak of in this brief article. *Exceptional care is taken* in such a minor operation as grinding corn into meal, that we may use it and save wheat. Every ear is sorted by hand and inspected to see that it is sound. Only clean, sound ears are used, and they are ground under sanitary conditions. The danger from moldy grain must be apparent to all.

Then there is another advantage: The germ, the richest part of the kernel, is left in, increasing the food value of the meal to a considerable extent, though it will not keep so long as if it were taken out. By keeping the stock moving and allowing none to get stale, the manager is able to assure us that none of it will spoil unless kept an unusually long time in a heated and unventilated place.

That's a little thing, but a vital one in these days—personal supervision of details by men in whom we may trust. Multiply this by a dozen or a hundred, and would we not have relief from adulteration, short weights, etc., which contribute so largely to the high cost of living?

Speaking of adulteration, how many of us are able to secure pure buckwheat flour these days? Those of us who have raised the grain and had it milled without mixing with corn meal, rye, or other grains, know all too well that the brand "Pure buckwheat," is usually a standing prevarication. The buckwheat itself may be pure, but it is adulterated with cheaper materials. A brother recently secured some of this flour at a low price at another town and his wife found it unusable. An examination proved that it was largely corn meal and that the hulls had only partially been removed. The supposed saving in price was more than lost in the fact that it was worthless.

The new Lamoni Steam Laundry is in operation, and the first week their business far exceeded their most sanguine expectations. We are glad it is so. High-class work plus the fundamental spirit of true service will win, if we but appreciate them. Brethren R. J. Wildey and A. E. Stoff are conducting it on a stewardship basis, as a church institution.

We learn of a pleasing little incident about the Independence storehouse which we have not had time to verify in detail, but it was reported along this line: Certain coal dealers there were worried about the low price at which the storehouse was selling coal. They protested to the Fuel Administration at Washington, who wrote a letter of commendation to Brother Lester Haas, that he was doing the public so great a favor in these times of stress.

May the day hasten when we will have more industries on this basis, but it will require general co-operation. However, there is no need to wait. Those living anywhere near may begin now by getting in touch with these industries and their products.

E. D. MOORE.

QUESTIONS AND ANSWERS

DOCTRINE AND COVENANTS 17

Question. Is section 17 of the Doctrine and Covenants a revelation from God, or is it Joseph Smith's own formation and makeup?

Answer. Section 17 is a revelation from God. It is so presented by Joseph Smith and has been so accepted all along by the church, as will be seen by Church History, volume 1, page 67. He states plainly that it was given by the Spirit of prophecy and revelation. It not only "gave us much information, but also pointed out to us the precise day

upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth." (*Times and Seasons*, vol. 3, pp. 928-931.)

DUTIES OF THE DEACON

Q. Is scrubbing and sweeping the church, cutting the grass, shoveling the snow, the deacon's duty? What is the difference between the deacon and the janitor? If resolution number 471, adopted April 12, 1900, is the deacon's duty, what did they have prior to that date?

A. In 1871 President Joseph Smith, who by virtue of his position had the right to interpret and define such matters, prepared an article on the duties of deacons and published it in the *SAINTS' HERALD*. It was republished several times. At the General Conference of 1900 the church, upon recommendation of the joint council, adopted an abbreviated form of this article, setting forth those duties in specific form. This answers the latter part of the question. The adoption of the resolution in 1900 is merely a brief summary of what was represented by the President of the church in 1871. What he then presented was his understanding of these duties; not only what they were, but what they had been.

We note under this statement that it is the duty of the deacon to see that the floors, doors, windows, pulpit, stand, seats, tables, lamps, and other fixtures are cleaned and in good order. To see that the lamps or candles are trimmed, lighted, and burning, to keep and preserve from damage, and account for all personal effects of the association.

A tract by President Elbert A. Smith, printed at present by the Herald Publishing House, "The duties of branch officers," has more to say along the same line, and reiterates the fact that the floor and other parts of the building should be kept clean.

As custodian of the church property, it is in like manner his duty to care for more modern equipment. It is also his duty to care for the exterior as well as the interior of the building; see that the grass is cut, that the walks are clean from snow or anything else which may hinder. In many places it is the duty of the custodian by the law of the land, to see that snow is removed from the walks and that weeds are not permitted to grow on vacant lots.

In what his duty differs from a janitor is this: In some instances it is deemed advisable by the branch to hire some one specially to do the cleaning. If so, it is done under the direction of the deacon. In many instances the deacon, with local help, can attend to these matters himself. In some instances he makes the janitor his representative to see that fires are built, that the building is open, lighted, and

warm. But any reasonable service ought not to be considered beneath the dignity of any man of the priesthood.

We would respectfully call attention again to the instance related by President Frederick M. Smith, that when Elbert A. Smith was in Colorado Springs, he was elected and acted as deacon of the branch, and in doing so, swept and cleaned the building. The interests of the body should be conserved.

But the deacon is more than a janitor. It is part, but not all of his duty to care for the building. We refer to 1 Timothy 3 as to his qualifications. According to the Doctrine and Covenants he is to assist the teacher, to be sent by the teacher to adjust matters, or may be sent by the pastor of the church to adjust difficulties. He may preside over branch business meetings if so chosen (Doctrine and Covenants 120: 2), or where there is no one else of the priesthood present to do so, he may preach in a local way.

He takes charge also of the work of the ushers, preserving order in the building, escorting the members to their seats, caring for their health and comfort and for the sanitation of the building. He has the right to carry the keys and have the custody of the building.

He has charge of the treasury of the branch and should be an assistant to the bishop in administering the financial law. As financial officer of the branch he should be a proper one to be chosen by the branch to supervise repairs, when needed.

He is to visit the poor, ascertain their needs, and report the same to the church.

In this somewhat brief summary it will be seen how great and responsible is the work of the deacon, and how carefully right men should be sought for that duty and responsibility. We trust the above will give the information desired.

THE ORDINATION OF JOHN

The following questions were sent us from Australia.

Q. In section 83: 4 we read that John was ordained by an angel of God to overthrow the kingdom of the Jews. What can this mean?

A. The portion of this paragraph which evidently applies is as follows: "Therefore, he took Moses out of their midst and the holy priesthood also; and the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in his wrath, caused to continue with the house of Aaron, among the children of Israel until John, whom God raised up, being

(Continued on page 93.)

ORIGINAL ARTICLES

NEUTRAL REFLECTIONS

In 1895, upon the completion of the Baltic Canal, there was a great peace demonstration at the instance of the present German Emperor. In response to his call and proclamation there was over one hundred war vessels assembled at the Kiel and passed in procession through said canal, these vessels being sent by the different nations participating.

In those days everyone talked peace. It was but four years after the writer's baptism, and I very distinctly recall a conversation with a young man associate into whose company I was frequently thrown, who took me to task because I was honest enough to believe in the prophecies and an eventual crash. He said: "You have been dreaming, Alvin. War is a thing of the past. The civilization and advancement of the nations will no longer stand for war. Difficulties hereafter will be adjusted by arbitration." Such was the talk, the sincere cry, not only by this young man, but by press, platform, and pulpit as well.

Jeremiah said the time would come when people would say, "Peace, peace, when there is no peace." (Jeremiah 6.)

In 1899 the Czar of Russia took his turn to make a peace proclamation. At this instance the nations sent representatives to The Hague during that very year to talk peace with the object in view of gradual or eventual disarmament. But it is noteworthy and remarkable that the very nations who were thus represented in that great international council went home and increased their armaments instead of decreasing them.

The poet Whittier did not take to this false alarm of "peace" when all the nations were preparing for its very opposite. Many years ago he wrote:

Great peace in Europe! Order reigns
From Tiber's hills to Danube's plains!
So say her kings and priests; so say
The lying prophets of our day.
Go lay to earth a list'ning ear;
The tramp of measured marches hear,
The rolling of the cannon's wheel,
The shotted musket's murtherous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall,
From polar sea and tropic fen
The dying groans of exiled men,
The bolted cell, the galley's chains,
The scaffold smoking with its stains!
Order,—the hush of brooding slaves!
Peace,—in the dungeon vaults and graves!
Speak, Prince and Kaiser, Priest and Czar!
If this be peace, pray what is war?

It would almost seem that the poet had a premonition of the great crash to come. Yet not necessarily so, for there was nothing more apparent than that we were approaching the time when the nations would have to either try out their weapons or throw them away, notwithstanding the peace cry.

And right here it is not by any means improper to call the attention of the reader to a picture of the European conflict by Joseph Burton in 1878, who writes from Brighton, California:

This morning I felt very happy. Being in the enjoyment of the Spirit of God in my heart, I desired to be alone, where I could commune with God, and went out for a walk in a field (they are now so green and beautiful) and while there the following passed before my view:

From the western side of Asia there arose a great cloud of smoke which rolled westward until it enveloped all Europe and extended even to America. I heard a great noise accompanying this smoke, as of heavy artillery, and the clanging and clashing of cavalry and arms; and the dark cloud was pierced from time to time with shafts of light or fire, the sight and sound of which caused an intense feeling of horror to rest upon me, insomuch that I felt to be sinking to the earth.—Page 152 of Revelations in Our Times.

The actual place of the beginning of the present great war and its developments have most satisfactorily vindicated Brother Burton's remarkable manifestation. The expectancy, the forebodings, of many Latter Day Saints was such that when in the latter summer of 1914, or about the first of September, when the papers announced the war declarations they were wont to exclaim: "Prophecy is now being fulfilled."

Reading a portion of the third chapter of Joel, one cannot help but believe that we are in the very throes of the calamitous times which he describes:

Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

Indeed they have been preparing for war, and now all the men of war are drawing near. Church bells, junk yards and the fragments, even of exploded shells, have contributed to replenish the ammunition supply, which responds to that part of the prediction indicating conversion of peaceful implements of usefulness into weapons of destruction.

"Learn war"—universal training, conscription, etc. Europe is a veritable training camp, and we are on their heels.

The "valley of *decision*" must be the place where the knockout blow is to be delivered, whether it (Jehoshaphat—decision) is in Syria or figuratively in Flanders.

Adventist theorists have speculated on the manner in which Turkey, the supposed "king of the north" of Daniel's prophecy, would be affected. They taught us that she would be driven out of Europe and temporarily set her capital up in Palestine. And those very speculations have sometimes been recited by and have found vent in our literature and pulpits. But I have this to say, that the very opposite of that is *apparent* now, with Palestine passing to the English and the promise of the pope to condemn anyone who attempts to recover it from them.

Truly the mighty men have been waked up. Cabinets are tumbling and toppling. The great and admired of to-day are the cast-offs of to-morrow. The Czar is worse than out of a job and Kerensky is interested in his personal safety. In fact, there is no crown that has the assurance of permanency, and even the security of responsible offices is in doubt. Where will this thing end? Lord Northcliffe said it was destined to destroy the civilized world. Daniel said: "And there shall be a time of trouble, such as never was since there was a nation even to that same time." If ever there was a time to stand in holy places and be not moved it is now.

The Revelator said the time would come when a third part of the ships would be sunk. Such has been approximated.

Our martyred Seer said that the time would come when no flesh would be safe upon the waters. Come it has, for safety is no longer on either inland or ocean waters. The very waves seem to protest our voyage.

Joel's prediction was to be fulfilled at a time when "their iniquity is *very* great." *Their* iniquity. Whose? One nation's? No, but the whole plurality. When Israel was right with God war was of short duration. But when they had prostituted opportunity, even though they had the right legal side, they were the surrenderers and their enemies the conquerors.

We could hardly sympathize with the nonresistant idea, or the position of peace-at-any-price. This for the reason that, as Father Lambert says in reply to Ingersoll: The right to exist implies the right to repel that which hinders existence. In Old Testament times, in Book of Mormon, and New Testament times, alike in the latter-day dispensation, men of God have made forcible resistance to the invasion of their birthright, to violent aggression.

It is, however, equally true that before they were anciently justified in going out in armed array to grapple with their enemies they were required to get a certificate of approval by revelation from God himself. Otherwise they would go at their peril.

Peace will come when comes the Prince of peace. Babylon is falling. Ecclesiasticism has lost its grip and must go down as the prophecies foretell. The Lord is done with them. The churches have told their story and have failed in their mission. So of all earthly governments, for the Lord said the consumption decreed would make a full end of *all* nations—none excepted.

Pastor Russell's posthumous work speaks of a reversion to anarchy. Maybe. I entertain some very serious reflections here which I shall not trust to paper just now. I know of no scripture or revelation bearing out the conclusion that all governments will necessarily become democratic prior to Christ's coming. If you do, teach me; but let me interpose to ask if the right and righteousness under democratic administrations to-day exceeds that under monarchial or kingly forms? Does it? God helped ancient Israel, not because that between them and their enemies they were right, but because they were right between them and Him.

There is to-day neither an *absolute* monarchy nor an absolute democracy. Yes, says one, our democracy is quite absolute. It is? Let us see. Suppose our electoral term were fifty years instead of four. That would be almost monarchial, would it not? Suppose however, the term were twenty years instead of fifty. You will agree that that would be much better than fifty, but that it would afford us a very meager opportunity of correcting the abuses into which a government is very liable to degenerate. Let us bring the figure down to ten then. The only corollary being manifest is that the greater the time that elapses between our opportunities of directing our candidates, the less is the responsibility of our Government, and, therefore, the less is it democratic. All you say about a fifty-year term, then, is, that it is *less* democratic than a four-year term. But none of them are purely and fully democratic.

Nor can we concur in the idea that it is our duty at *all* times and under *all* circumstances to stand by and support the acts of our different governments, of whatever form they may partake. He who so insists let him answer me when I say: Suppose our Congress were to pass a law that all children at a certain age and for a certain time be drowned. Must we yield without dissension? He who says yes would have made a very poor revolutionist in Washington's time. With such as he composing the Russian yeomanry they would ever have stood solid with the Czar. Evidently our great administrative minds are not im-

buéd with that doctrine; for we notice that they favor the dropping of literature of that nature, behind enemy lines, as is intended to beget sedition and revolution; showing that they recognize the existence of circumstances which justify a revolt on the part of the governed from their government. The right, therefore, to revolt under the strain and stress of given circumstances being established and granted, we are only left to consider, and it merely becomes a question of *when* such crises or circumstances have arrived.

May the Master soon take charge of things. May he soon set up his government in which every citizen will have fair play—no grafters to corner the food and fuel. His government, his kingdom, is to smite not one but all, *all*, these other institutions, these human governments, and it is to supplant them forever.

ALVIN KNISLEY.

BRANCH ELECTIONS

(Paper written for the Massachusetts ministerial conference by Elder Ralph W. Farrell.)

In order to answer properly and comprehensively the queries asked of me; namely, "Which officers should a branch elect? Who should nominate them? Which if any officers should the branch president appoint? Why?" it is necessary for a prefatory statement to be made.

That "dark and cloudy day" which is referred to in a revelation given to the church, through her prophet, cast a peculiar shade over the mind of more than one leader in modern Israel. By this I mean, simply, that the church is coming out from the shade of ignorance and wrong methods. The light is breaking over her fast, but no faster can it be used than the body is willing to appropriate it. At times it takes years to get the body to see a matter which in itself is very plain, and the body admits this plainness when a fair examination is made. It is not necessary to show here to what extent the people have endorsed methods which have been proved wrong later. The instances are numerous. On the other hand, I do not advocate the adoption of moves which in themselves appear speculative. We should, however, be swift to move along right lines, and when it comes to an issue of decision as to who is right, the body or the chosen head of the body, the chances are strongly in favor of the chosen head, though this may not always be the case. In nature it is observable that the tallest tree or house or pole first comes in contact with the lightning bolt—receives the first impression from the vault of heaven. It is so with the leaders of the people, all things being equal.

In my observations of the old methods of branches

especially I discovered inconsistencies therein. Rules were on the books, which were not observed, certain customs observed which had been suitable for old days, but even were not in accord with the revealed law of the church, etc. To advocate a change of these usages was but to bring forth the cry, "The old way is good enough for us." And one hearing such remark is reminded of the days that burned Bruno, imprisoned Columbus, whipped and strangled others because they tried to introduce measures which were in advance of their day. But more inconsistent than crying out that the *old* ways are good enough, is to cry for the continuance of a certain rule as the *old* rule when in reality it is a new rule. For example, When I started the drive which did away with the annual or semiannual election of officers, some member cried: "The old way of semiannual election is good enough for us." And the fact is that the election of these officers every year was in reality a *new* way, for the general church has been sustaining her officers all these many years, so that sustaining officers is really the old way.

First. Which officers should a branch elect? She should elect them all, in this sense: The branch has the right to choose the officers she is to have to represent her, but this choosing, or electing, should take place only once, providing the officers continue to remain workers in said branch. I must repeat in order to make my point plain. When a brother is recommended for ordination and is ordained it is understood that he becomes an officer in the branch. This is his election, as it were, and he continues to hold active office as long as he is faithful in magnifying his calling. Why, then, should the branch go through the repeated form of nominating and electing her officers every little while? On the other hand, it is well to have, for the present, an annual opportunity to elect the presiding officer, for he is not placed in the branch presidency to remain during his life. When a man becomes incapacitated because of age or other legitimate reasons, he should be removed from presiding, that another more efficient may take his place. But this is not so with members of the Aaronic order—they are to serve the branch as long as life and good behavior remain, provided they are not called to travel. It is justly proper, however, to sustain all officers of the Aaronic order at stated periods. This act of sustaining is not an election, and it is done so that if there are reasons an officer is not fit to serve in the branch, (or anywhere else, for that matter) the branch may have opportunity to refuse to sustain. It may be said that in a proper working branch men who hold the priesthood and are not fit to serve the body should be dealt with by the proper authorities, silenced, and thus not be proper candidates for branch service. I ad-

wise, to speak somewhat boldly and positively, that the president of the branch be elected annually, by nomination of the body or higher authorities, as the case may be, and the matter ratified by show of hands. I advise further that the clerk or president of the branch then read the names of all active members of the priesthood (and every member should be active or able to furnish good reasons for inactivity) that they may be sustained by the body to act in such offices as their call and ordination provide. Members of the Aaronic order, then, should be elected but once to serve in their respective branches, but they should be sustained at stated periods, as I have already outlined.

Who should nominate them? Any member of the body has the right to nominate the officers that are to serve it; but the more consistent way would be for the president or clerk, acting for the body and as a member of the body, of course, to read off the inactive members to fill positions, subject to the ratification of the body. I am sure that if you catch the right idea, you will see that at this time of sustaining officers there is really no call for nominations in the sense that we have used the term, for the officers are already branch workers and need only to be sustained. If a body refused to sustain her officer or officers, then the body must through one or more members give reasons for refusing to sustain. No man should rest under a charge that is not proved. If the branch has on its books rules which conflict with the procedure I outline, I advise the branch to begin a careful study of the matter and in time introduce such change as will bring complete harmony with the proper course. Let us be patient and careful and wait till the presidents of the branch, district, or general church advise some change. I mean, that I would not wish to agitate a move before its time. The time has come in the Providence Branch and the body has been willing to embrace it.

Which if any officers should the branch president appoint? I have in part answered this question. So long as the names of the members of the Aaronic priesthood are read for the body to sustain, it does not matter who reads them,—but the better way would be for the secretary or chairman to read or state them. The branch president should appoint the names of those whom he desires to have serve as his counselors, and there should be two.

I shall not be present with the conference when this paper is read, and I trust that there will be no construction placed on what I write other than the construction that I place there myself. I know that the time is not far distant when we shall see many changes along some lines of procedure—and these changes will be for the best interests of the church. I would advise, however, that suggestions be sent

to the president of the general church rather than putting them into operation in a careless way in the initial form. Let the head of the church perfect a concerted action for the branches along lines that are really vital. We should in no wise quibble over nonessentials. God has given us lots of latitude, when it comes to nonessentials. But there is beauty in harmony and system and unity of action—and may God soon speed the day when we can face the world with such a working out of the divine plan he has given that Satan will tremble because of the power of unity which will then be manifested among us.

To this end I labor and pray.

RALPH W. FARRELL.

FAITH AND ORIGIN OF CHURCHES—Part 13

BY J. F. MINTUN

PRESBYTERIAN CHURCH

From a noted writer of the Presbyterian Church it is said that by the reformation of the Catholic Church the pure principles of the gospel of Christ were restored to the world as taught in New Testament times. This reformation was represented by the Waldenses, the Dutch Reformed Church and others, but the Presbyterian ideas were first proclaimed by John Calvin.

John Knox received his instruction from Calvin, and to him is credited and should be credited the representation of the specific ideas and doctrines in a concise manner as they are taught to-day, and as they should be believed. He was the founder of the Reformed Church of Scotland, and this church represented the true Presbyterian idea, and is now considered one of the representatives of the ideas upon which the church received its name. John Knox was formerly a priest in the Catholic Church, as was also Calvin. Knox was converted to the Reformation when he was about thirty-seven years of age.

The Presbyterian Church in America had its origin with the Presbyterians of both Scotland and Ireland, the Church of Scotland being more than any other the model. John Knox and the Church of Scotland claimed the Holy Scriptures as the source of doctrine, discipline and government. At the death of Knox in 1572 he left the Presbyterian Church as it now exists both in doctrine and government. The first General Assembly of the Church of Scotland met in 1560, and received legislative approval in 1567.

This church claims only to be a branch of the family of Christ, but approaches nearer than others to the apostolic model. The apostolic model became changed in the gradual departure from the faith which finally assumed the form of popery, and

through this "man of sin," as they claim papacy to be, the church lost its simplicity and purity.

It vests the oversight of the church in the hands of the Presbytery, composed of several bishops of equal authority. Presbyters and elders were appointed in the churches to instruct and to govern. They claim that succession of the apostles' doctrine and not the office of the apostle is the principle by which they are the true church in succession, and that when the apostles all died the office of apostle ceased.

From works of accredited authority we glean the following:

RESTORATION

Many similar facts prove that the system taught by Calvin was received as truth by the Reformers of England, France, Germany, Switzerland and the Netherlands. . . . As to his connection with the Presbyterian policy, he only perfected what he already found in existence. When he came to Geneva, Farel and Viret had already been instrumental in establishing a Protestant church, and a Presbytery had been formed. By that body Calvin was received as a minister, and appointed to the pastoral office. He approved of all that had been done, and only perfected the work by appointing a body of ruling elders, to assist in the government of the church. . . .

The great work of the Reformation was now fully begun. The church had thrown off the burdens and deformities of the man of sin, and once more appeared in its original purity and simplicity. The restoration of the word of God to its proper place, as the only rule of faith and practice, opened the eyes of men to the errors which had crept in through the traditions of the fathers, and set them free from a long and oppressive servitude. The doctrines and principles of primitive Christianity were re-established.—Sketches of the Presbyterian Church, pp. 88, 89.

REFORMATION

Soon after John Huss and Jerome of Prague were burned at the stake for maintaining similar doctrines, [Similar to Peter Waldo and Wycliffe.—AUTHOR] and attempting to restore the Catholic Church to the simplicity and purity of the apostolic age. It was the preparatory era, and Providence was arranging the material with which, in another century, to introduce the Reformation.—Ibid., pp. 78, 79.

APOSTASY

It was not long before the city pastors, who were chosen to preside in their presbyterial meetings, assumed new powers and authority, claiming supremacy over the churches in certain districts (afterwards called dioceses), and superiority to their ministers or presbyters. It was this departure from the simplicity of the gospel, and from the positive rule of Christ, which forbade any strife for preeminence, that in the course of a few centuries made the church corrupt, filled it with a ministry destitute of the Spirit of Christ, and that changed the simple ordinances of the gospel into a round of rites and ceremonies, borrowed from the temple service and from the worship of heathen idolaters.

Then, as was foretold, the true church fled into the wilderness from before her enemies, and there among the mountains, nourished and kept alive the truth and worship of God, while the whole world went after the lying wonders of the mother of abominations.—Sketches of the Presbyterian Church, pp. 28, 29.

The facts thus briefly presented will serve to answer the question which is often asked with a sneer by the supporters of the papacy and prelacy: "Where was your church before the Reformation?" Its principles are found in the Bible, and they entered into the simple and popular government of the synagogue, and were the early type of the Christian church. All its grand outlines appeared amid those communities which have most purely kept the faith once delivered to the saints. It was found in the valleys of the Piedmont, when all the world had gone after the lying wonders of the Man of Sin. . . . It is no new creation of wild reformers, but is built upon the eternal truths of the gospel, and on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone. . . . And when the morning of the Reformation dawned, it took its side, with the hosts of God's elect, against error, and superstition and sin.

The papal church had at last reached the lowest depth of its corruption, and darkness covered the earth, except where, amid the valleys of the Piedmont, the light shone undimmed by all the growing superstitions of the age. The great doctrine of the gospel, "*By grace are ye saved through faith,*" had been lost amid a round of rites, and heartless observances, and unmeaning ceremonies. The priests of a corrupt religion had succeeded in inducing men to come to them, and not to Christ, for salvation introducing *works* and *rites* and *saints* between the sinner and the Savior. Then a change of dress, a renunciation of social pleasure, and bodily comforts, and necessary food, and the pain of self-inflicted tortures, were substituted for *repentance* toward God. Afterward, as the pope needed money he began to sell *indulgences* for sin, and then to receive money for the redemption of souls from *purgatory*. Thus the church became a place of barter, and was full of corruption. Gradually it had thrown upon the people a burden of superstition which they were unable to bear. The Bible was laid aside, and the voice of tradition, speaking through wicked priests, became the guide of men. The visible church was changed from the bride of Christ to the "mother of abominations."—Sketches of the Presbyterian Church, pp. 75-78.

THE CONFESSION OF FAITH OF THE WALDENSES

Article 1. We believe and firmly hold all that which is contained in the twelve articles of the symbol, which is called the Apostles' Creed, accounting for heresy whatsoever is disagreeing, and not consonant to the said twelve articles.

Article 2. We do believe that there is one God, Father, Son, and Holy Spirit.

Article 3. We acknowledge for the holy canonical Scriptures the books of the Holy Bible, viz: [Here follow the names of the books.—AUTHOR.]

Here follow the books Apochryphal, which are not received of the Hebrews. But we read them (as saith Saint Jerome in his prologue to the Proverbs) for the instruction of the people, not to confirm the authority of the doctrines of the church, viz: [Here follow the names of the Apochryphal books.—AUTHOR.]

Here follow the books of the New Testament: . . .

Article 4. The books above said teach this, that there is one God, Almighty, all-wise and all-good, who has made all things by his goodness; but he formed Adam in his own image and likeness, but that by the envy of the Devil, and the disobedience of the said Adam, sin has entered into the world, and that we are sinners in Adam and by Adam.

Article 5. That Christ has promised to our fathers who received the law, that so knowing by the law their sin, unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.

Article 6. That Christ was born in the time appointed by God the Father. That is to say, in the time when all iniquity abounded, and not for the cause of good works, for all were sinners; but that he might show us grace and mercy, as being faithful.

Article 7. That Christ is our life, truth, peace, and righteousness, also our pastor, advocate, sacrifice, and priest, who died for the salvation of all those that believe, and is risen for our justification.

Article 8. In like manner we firmly hold, that there is no other mediator and advocate with God the Father, save only Jesus Christ. And as for the Virgin Mary, that she was holy, humble, and full of grace; and in like manner do we believe concerning all the other saints, viz: that being in heaven, they wait for the resurrection of their bodies at the day of judgment.

Article 9. *Item*, we believe that after this life, there are only two places, the one for the saved, and the other for the damned, the which two places we call paradise and hell, absolutely denying that purgatory invented by anti-Christ, and forged contrary to the truth.

Article 10. *Item*, we have always accounted as an unspeakable abomination before God, all those inventions of men, namely, the feasts and the vigils of saints, the water which they call holy; as likewise to abstain from flesh upon certain days, and the like; but especially their masses.

Article 11. We esteem for an abomination and as anti-Christian, all those human inventions which are a trouble or a prejudice to the liberty of the Spirit.

Article 12. We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace, accounting it good that the faithful sometimes use the said signs or visible forms, if it may be done. However, we believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them.

Article 13. We acknowledge no other sacraments but baptism and the Lord's supper.

Article 14. We ought to honor the secular powers by submission, ready obedience, and paying of tributes.—Sketches of the Presbyterian Church, pp. 259-262.

CHURCH

The word *church* is used in two important senses in the Confession of Faith, and the distinction therein made is clearly affirmed in the Holy Scriptures.

1. It signifies the whole body of Christ's redeemed people. Thus it is said, "The Catholic or Universal church, which is *invisible*, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fullness of him that filleth all in all."

2. The second sense in which the word *church* is used, refers to those who *profess* the Christian religion. Thus, in the Confession of Faith, we read: "The *visible* church, which is also catholic, or universal, under the gospel (not confined to one nation as before under the law) consists of all those throughout the world who profess the true religion, together with their children, and is the kingdom of our Lord Jesus Christ, and the family of God, out of which there is no ordinary possibility of salvation." . . .

It includes, therefore, all the various denominations, who, while differing from each other in many particulars, receive the word of God as their only rule of faith and practice, and observe the ordinances commanded by our Lord Jesus Christ.—Sketches of the Presbyterian Church, pp. 15-17.

The promise of Christ, "Where two or three are gathered together in my name, there am I in the midst of them," forms

a church wherever there is a Bible, and a people who love and worship God.—*Ibid.*, p. 18.

They were assembled to consider questions of discipline, and when any subject of interest to the church at large was to be decided, we read of a meeting of ministers, or apostles and elders, at Jerusalem, whence decrees were sent to all the churches. (Acts 15: 4-22.)

Here we meet the general outlines of our church:

1. An equality among the ministry.
2. The government of particular congregations by two or more elders.
3. The union of many churches, under a council of ministers and elders, deciding questions of doctrine and practice.

The office of deacon was afterwards introduced to relieve the ministry from the care of the poor.—Sketches of the Presbyterian Church, p. 25.

The Christian church was first organized at Jerusalem.—*Ibid.*, p. 51.

OFFICERS OF THE CHURCH

The permanent officers of the church they arranged into four orders, viz: the minister, or pastor, the doctor or teacher of theology, the ruling elder, and the deacon. To these they added, as temporary officers, because of the paucity of ministers, superintendents, and exhorters. . . .

The government of the church was vested in the hands of the pastor and session. Presbyteries were also erected, which with the provincial synods and a general assembly, constituted the courts of the church.—Sketches of the Presbyterian Church, p. 166.

The officers of the Presbyterian Church are bishops or pastors, ruling elders, and deacons. "The pastoral office is the first in the church both for dignity and usefulness." . . .

Ruling elders are elected by the people as their representatives. In conjunction with the pastor they exercise discipline. . . .

Deacons are also regarded as distinct officers in the church. Their official duty is to care for the poor, and the reception and disbursement of the charities of the congregation.

The sessions consist of the pastor or pastors, and the ruling elder of the congregation, and is the primary judicatory of the church.

A Presbytery consists of all the ministers and one ruling elder from each church, within a certain district.

A synod is a convention of the bishops with one elder from each church in a larger district; it must include at least three presbyteries.—History of Denominations of the United States, pp. 486, 487.

FAITH OR DOCTRINE

The doctrines of the Presbyterian Church are Calvinistic. They are so called, not because Calvin invented them. They were doctrines of all the leading reformers; of the Waldenses, for five or six hundred years before the Reformation; of Augustin and the primitive church, and especially are they distinctly exhibited in the word of God. This doctrine is clearly set forth in the Westminster Confession of Faith, and the Larger and Shorter Catechism.—History of Denominations of the United States, p. 489.

The principal tenets of the Calvinists are comprehended in five articles, to which are added a few of the arguments they employ in defense of their sentiments.

1. That God has chosen a certain number in Christ unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his free grace and love, without the last foresight of faith, good works, or any conditions performed by the creature; and that the rest of mankind he has pleased to pass by, and ordained them to dishonor and wrath for their sins, to the praise of his justice.

2. That Jesus Christ by his death and sufferings, made an atonement for the sins of the elect only.

3. That mankind are totally depraved in consequence of the fall; and by virtue of Adam's being their public head, the guilt of his sin was imputed, and a corrupt nature conveyed to all his posterity, from which proceed all actual transgressions. And that by sin we are made subject to death, and all miseries, temporal, spiritual, and eternal.

4. That all whom God has predestinated unto life, he is pleased, in his appointed time, effectually to call by his word and Spirit, out of that estate of sin and death, in which they are by nature, to grace and salvation by Jesus Christ.

5. That those whom God has effectually called and sanctified by the Spirit, shall never finally fall from a state of grace.—History of All Religions, pp. 193-196.

The character and peculiarities of the Presbyterian Church, may be learned from the Constitution of the Presbyterian Church in the United States of America; containing the Confession of Faith, the Catechisms, and the Directory for the worship of God; together with the Plan of Government and Discipline as amended and ratified by the General Assembly at their session in the First Presbyterian Church, Philadelphia, in May, 1840, and the annals of the church found in the published reports of the proceedings of the ecclesiastical judicatories. . . .

It acknowledges no authority in things pertaining to doctrines and duties of the Christian Church, but the revealed will of God as found in the sacred Scriptures. It maintains—

That God alone is Lord of the conscience, and hath left it free from the doctrine and commandments of men, which are in anything contrary to his word, or, beside it in matters of faith, or worship; that the rights of private judgment in all matters that respect religion are universal and inalienable, and that no religious constitution ought to be added by the civil powers farther than may be necessary for protection and security, and at the same time be equal and common to all others.

That in perfect consistency with the above principle of common right, every Christian church, or union, or association of particular churches, is entitled to declare the terms of admission into its communion, and the qualifications of its ministers and members, as well as the whole system of its internal government which Christ hath appointed; that in the exercise of this right, they may, notwithstanding, err in making the terms of communion either too lax or too narrow; yet, even in this case, they do not infringe upon the liberty or the rights of others, but only make an improper use of their own.

That our blessed Savior, for the edification of the visible church, which is his body, hath appointed officers, not only to preach the gospel and administer the sacraments, but also to exercise discipline, for the preservation of truth and duty; and, that it is incumbent upon these officers, and upon the whole church, in whose name they act, to censure or cast out the erroneous and scandalous; observing in all cases the rules contained in the word of God.

That truth is in order to goodness; and the great touchstone of truth is its tendency to promote holiness; according to our Savior's rule, "by their fruits ye shall know them." And that no opinion can be more pernicious or absurd, than that which brings truth and falsehood upon a level, and represents as of no consequence what a man's opinions are. On the contrary, that there is an inseparable connection between faith and practice, truth and duty. Otherwise it would be of no consequence either to discover truth or to embrace it. . . .

That all church power, whether exercised in the body in

general, or in the way of representation by delegated authority, is only ministerial and declarative; That is to say, that the Holy Scriptures are the only rule of faith and manners; That no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God. Now, though it will easily be admitted, that all synods and councils may err, through the frailty that is inseparable from humanity; yet there is greater danger from the usurped claim of making laws, than from the right of judging laws already made, and common to all who profess the gospel.—History of the Presbyterian Church, by Joel Parker, D. D.

Calvin says:

Predestination, we call the eternal decree of God, by which he hath determined in himself what he would have to become of every individual of mankind for they are not all created with a similar destiny; but eternal life is foreordained for some and eternal damnation for others.

He directs his voice to them (the sinner) but it is that they may become more deaf; he kindles a light, but it is that they may be more blind; he publishes his doctrine, but it is that they may be more besotted, he applies a remedy, but it is that they may not be healed.

John Knox says:

The reprobates are not only left by God's sufferings, but are compelled to sin by his power.

HOLY SCRIPTURES

The Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws, to bind the conscience, in virtue of their own authority; and that all their decisions should be founded upon the revealed will of God.—What Is Presbyterian Law, p. 27.

ORDINANCES

That which is established by authority is an ordinance. . . . That which is ordained of God is an ordinance, binding on the conscience and cannot be changed save by the order of God. All the laws of God, appointed services, times, ceremonies, types and officers are in Scripture called ordinances (Exodus 18:20; Numbers 9:12; Psalm 99:7; Luke 1:6; Colossians 2:14; Hebrews 9:1, 10; Romans 13:2). In the Christian church, therefore, "the ordinances are established by Christ the head." They have his authority and are of perpetual obligation.

These ordinances are, "prayer, singing praises, reading, expounding and preaching the word of God, administering baptism and the Lord's supper, public solemn fasting and thanksgiving, catechising, making collections for the poor and other pious purposes, exercising discipline, and blessing the people.

Christ hath given the ministry oracles and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.—What Is Presbyterian Law, pp. 71, 72.

SACRAMENTS

A sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed and applied to the believer.

Under the Old Testament there were only two sacraments: Circumcision and the passover (Genesis 17:10; Exodus 12). Under the New Testament Christ has instituted in his church

only two sacraments: Baptism and the Lord's Supper. This is the doctrine of all the Reformed churches. . . .

Baptism is a sacrament.—*Ibid.*, p. 82.

BAPTISM

Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

It is the initiatory rite of the Christian church, as circumcision was of the Jewish church. They have the same signification and use. Baptism in the New Testament dispensation has taken the place of circumcision. . . . Circumcision is forbidden (Galatians 5:2), and baptism is enjoined (Acts 2:38). . . .

In other reformed churches, as in our own, baptism is "not to be administered in any case by any private person, but by a minister of Christ, called to be steward of the mysteries of God.—*What Is Presbyterian Law*, pp. 82, 83.

The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of the Spirit in them, that by faith receive them.—*Ibid.*, p. 84. *Shorter Catechism*, p. 91.

Baptism is not to be administered to any that are out of the visible church till they profess their faith in Christ and obedience to him, but infants of such as are members of the visible church are to be baptized.—*Shorter Catechism*, p. 95.

Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents, are to be baptized.—*Confession of Faith*, ch. 27, sec. 4; *What Is Presbyterian Law*, p. 85.

Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.—*Confession of Faith*, ch. 28, sec. 3. He is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer.—*Directory for Worship*, ch. 7, sec. 5. Baptism is the rite of initiation into the church. It was an application of water to the body, in token of the cleansing blood of Christ and the renewing influences of the Holy Spirit.

Hitherto, circumcision had been the seal of the covenant, and the sign of introduction to the church. But when Christ sent forth his ministers, his command was to teach and to baptize the nations. This was only changing the seals but not the covenant. Hence the apostles, rehearsing the promises to believers and their children, baptized them and their families. . . .

The mode of baptism is not essential to the validity of the ordinance. It is a token of purification, and may be accomplished by pouring, or sprinkling, or by immersion. . . .

Baptism is admitted by all to signify the cleansing and renovation of the soul by the Spirit. . . .

Thus the language of Scripture points out to us sprinkling as the most appropriate manner of baptism, and as significant of the work of the Spirit.—*Sketches of the Presbyterian Church*, pp. 31-33.

LORD'S SUPPER

The Lord's Supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal or carnal manner but by faith, made partakers of the body and blood, with all his benefits, to their spiritual nourishment and growth in grace.—*Shorter Catechism*, p. 96.

Neither of which (baptism nor the Lord's Supper) may be dispensed by any but by a minister of the word lawfully ordained.—*Confession of Faith*, ch. 27, sec. 4.

Besides the ordinance of baptism, or the rite of introduction to the church, our Savior introduced the Lord's supper, which he designed to be a part of the worship of his people. . . . When, therefore, Christians celebrate the Lord's supper, they testify before the world to their belief in Christ, and their confidence that he was crucified for their sins. . . . This was evidently the design of Christ in establishing this sacrament, that it should serve as a memorial of him, and its value was to be in proportion to the degree of *faith* and love in which it should be received. He established no rite which of itself secured the salvation of the soul.—*Sketches of the Presbyterian Church*, pp. 34-36.

MIRACLES, APOSTLES, AND PROPHETS

Our blessed Lord at first collected the church out of different nations, and formed it into one body, by the mission of men endued with miraculous gifts, which have long since ceased.

These officers were called the apostles, and sometimes the twelve or the disciples. . . .

An apostle was an immediate messenger of Christ, a witness of his doctrine and of his resurrection. . . .

The special work of an apostle was to testify of Christ, in his name and by his authority to declare the doctrine, worship and polity of the Christian church, and to superintend its establishment and extension.

Their peculiar gifts were: 1. Inspiration; 2. Miraculous powers; 3. Impartation of the Holy Ghost to others by the imposition of hands. . . .

When the church was established, and furnished with the complete word of God for its rule of faith and practice, the apostles' work was finished and their peculiar gifts were no longer needed. The church and the world has long recognized the fact that inspiration, miracles and the impartation of the Holy Ghost have ceased.—*What Is Presbyterian Law*, pp. 41, 42.

Other extraordinary officers in the Christian church were prophets, who "differed from the apostles in that their inspiration was occasional, and therefore their authority as teachers subordinate." Sometimes they foretold future events.

These have ceased because the church has the completed word of God.

Christ made no provision for their continued work or recognition in the church. After the apostolic age they ceased, and so have their qualifications, inspiration and miracles.—*What Is Presbyterian Law*, pp. 43, 44.

OFFICERS ; HOW CHOSEN

Ruling elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline in conjunction with pastors or ministers.

It has been the permanent office in the church under all dispensations, even under the Abrahamic.—*What Is Presbyterian Law*, pp. 52, 53.

Every congregation shall elect persons to the office of ruling elder, and to the office of deacon, or either of them, in the mode most approved and in use in that congregation. These who vote for elders may vote for deacons.—*What Is Presbyterian Law*, p. 68. See *Form of Government*, ch. 13, sec. 2.

MARRIAGES

Marriage is not a sacrament, nor peculiar to the Church of Christ. It is proper that every commonwealth, for the good of society, make laws to regulate marriage which all

citizens are bound to obey.—What Is Presbyterian Law, p. 95. See Directory for Worship, ch. 11, sec. 1.

Marriage is to be between one man and one woman only; neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.—Ibid., p. 97. See Confession of Faith, ch. 24, sec. 1.

THE DAY OF WORSHIP

The first day of the week was universally set apart for the public worship of God. On that day Christ, the Lord of the Sabbath, arose from the dead, and the following passages show that it was henceforth observed as the day of rest: Mark 16: 9; John 20: 19; Matthew 28: 1, 8, 9; Acts 20: 7; 1 Corinthians 16: 2; Revelation 1: 10. Compare also Psalm 118: 24 with the foregoing. From these texts of Scripture it is evident that the apostles with the divine approbation and appointment, changed the day of worship from the seventh to the first day of the week.—Sketches of the Presbyterian Church, pp. 30, 31.

DIVORCES

Divorced persons may not marry unless the divorce has been obtained on scriptural grounds, which our "Confession of Faith" (ch. 24, sec. 6) says to be "nothing but adultery or such willful desertion as can in no way be remedied by the church or civil magistrate." . . .

Drunkenness, abuse, neglect, incompatibility of disposition, etc., are not sufficient cause for divorce. Nor is it sufficient that scriptural grounds are known to exist; they must be alleged and proved as the reasons on account of which the divorce is granted.—What Is Presbyterian Law, pp. 99, 100. See Presbyterian Digest, p. 684.

RAISING THE SALARY

Each congregation should adopt a plan for collecting the salary which it deems most advisable. There are several plans now in use:

1. By subscription. . . .
 2. By taxation. . . .
 3. By rental. . . .
 4. By auction. This is sometimes called the annual sale of pews. . . .
 5. By weekly offerings. . . .
 6. By collection. . . .
- What Is Presbyterian Law, pp. 342, 343.

CHOIRS AND MUSICAL INSTRUMENTS

The manner in which this important part of worship is to be conducted must be determined by the session. (See Form of Government, ch. 9, sec. 6.) The custom in the Church of Scotland is to have a precentor who occupies a place in front of or near the pulpit, and leads the congregation in singing. This was also the usage in the Presbyterian and some other churches in this country. . . . It is more usual to have a trained choir. In 1867 the O. S. Assembly declared that those who lead in singing should be, as far as practicable, only "those who are in communion with the church and amenable to its jurisdiction;" that "the introduction of choirs or musical instruments can be justified only as they serve this end (to inspire and express devotion) and aid or accompany sacred song; and no display of artistic skill, no delicacy of vocal training, no measure of musical ability, compensates for the violation, or even neglect, of the proprieties of divine worship.—What Is Presbyterian Law, pp. 76-78.

(To be continued.)

OF GENERAL INTEREST

THE CASE AGAINST SMOKES

Is it harmful to smoke? Does smoking rest one or does it tend to make a man irritable? What is the effect of a habit which is so general? Does it decrease efficiency? Does it lower vitality? These are questions I have tried to find an answer for. No one had in my judgment given an adequate answer to them. I approached the question dispassionately, for I am not fanatic about the matter. I simply wanted to know the truth so that I would know how to advise young men accurately.

For the past four years I have had a series of experiments made at the Y. M. C. A. college at Springfield, Massachusetts, under the direction of Professor Elmer Berry, upon young men between the ages of twenty-one and twenty-five, men of exceptional physical vigor who were being trained as physical directors. The plan in the experiments was to use smokers and nonsmokers alike, so as to note the effect of smoking on each, to have them go through a given test, first without smoking and then try the same test after smoking. As a rule we used a single cigar or a cigaret.

In our first experiment we tested the effect of smoking a cigar on the heart rate and blood pressure. A single cigar increased the heart rate and blood pressure. The most significant thing about this experiment was the apparent disturbance to the heart in that it took some considerable time for the heart to return to normal, longer than we could wait to measure.

In the next experiment a year later we tried to go into this problem further and gave a series of exercises before and after smoking, taking as before the heart rate. This series of tests revealed as did the others that smokers have a higher heart rate than nonsmokers and that the return to normal after exercise is much delayed after smoking. For illustration, in 74 out of 118 smoking tests, or 62.72 per cent, the heart rate was increased and did not return to normal in fifteen minutes. In 72 out of 74 tests in which the men did not smoke fully 97 per cent did return to normal in less than fifteen minutes, the average time being only five minutes. The smoker does not become fully habituated to smoking.

At the same time that the latter test was given some tests in muscular precision were made by having the men draw lines with a pen on a chart between narrow columns. Every time the sides were touched an error was registered. To test the large muscular coordinations the men were required to lunge at a target with a fencing foil. In these two

Learn a new word worth while every day.

Impossible is a word found only in the dictionary of fools.—Napoleon.

tests all the men showed a loss in precision. This was a great surprise to us. I did not dream that a single cigar, or the smoking of two cigars which were used in the target thrust, would show any appreciable effect.

This led us in our next experiment, to make some experiments on the effects of smoking upon baseball pitching. Twelve men, all baseball players, both smokers and nonsmokers, were used. The men in the tests had ten throws at a target which were recorded. Then each thrower smoked a cigar, taking thirty minutes for the purpose, after which they had ten more throws which were recorded. In another test the men rested in the thirty minute interval instead of smoking. In another test the man smoked two cigars, using sixty minutes between the throws. In this way it was clearly discovered what effect resting or smoking one cigar or smoking two cigars had upon accuracy in pitching. An official baseball was used, fast straight balls were thrown, the men winding up for the throw as baseball pitchers do. The chart shows the group average of the men in test A after smoking one cigar, in test B, after smoking two cigars, in test C when resting and not smoking.

In test A, after smoking one cigar, there was a loss of 12 per cent in accuracy. In test B, after smoking two cigars, there was a loss of 14½ per cent. In test C, during which no cigars were smoked, there was an increase in accuracy of 9 per cent, so that the real effect of the smoking should be judged by comparing the scores made after a rest and those after smoking.

We then determined upon a further test of coordination, and because of the interest in the war we selected rifle shooting. The Wesson Revolver club range of Springfield was used and Mr. Wesson furnished the rifles and ammunition. Five shots at a target twenty yards distant were fired, then either a rest or smoking was indulged in, then five more shots were fired. The prone position was used. Five tests were made in the first test; the men rested thirty minutes between the two periods of shooting. In the second the men smoked one cigar, in the third test two cigars were used in a period of sixty minutes, in the fourth test two cigarettes were used, in the fifth the men again rested. Briefly the results were these. In test number one, when the men did not smoke, they showed an increase in accuracy of 7 per cent. In the second test, after smoking one cigar, there was a loss in accuracy of 4.8 per cent. In the third test, in which the men smoked two cigars, there was a loss in accuracy of 6 per cent. In the fourth experiment, after smoking two cigarettes, there was a loss in scoring of 1.8 per cent. In the fifth experiment, in which the men did not smoke, there was a gain in accuracy.

These tests which I have been having made, covering a number of years, are exceedingly interesting. I do not claim they are conclusive.

As far as we have gone, however, we seem to be compelled to believe that smoking is not beneficial. It quickens the heart rate, affects in slight degree the blood pressure, disturbs the circulatory apparatus so that it takes some considerable time for the heart to return to normal. Smoking affects muscular precision, in such fine movements as writing and in such larger movements as lunging at a target with a fencing foil or in baseball pitching, and also in rifle shooting.

These experiments were made upon men twenty-one to twenty-five, of unusual physique, men accustomed to smoking and those unaccustomed; both groups were affected and in all the experiments there was a remarkable consistency in the character of the results obtained. The case seems to be against tobacco.

In the light of such facts as these what should be our attitude in furnishing tobacco to soldiers? If smoking disturbs the heart, what effect will it have on endurance? If smoking affects accuracy in baseball pitching, what will be the effect upon bomb throwing? If smoking makes for inaccuracy in lunging at a target, what will be the effect in lunging at an enemy with a bayonet? And if men, after smoking, do not shoot as well at twenty yards, what will be the result at a greater distance?

These experiments were made in a well-ventilated place in each instance and after the men had smoked but one or at most two cigars, and two cigars were more severe than one. Most men do not stop with one or two cigars, but have a tendency toward many in a day.

I am not willing to say that soldiers should not smoke. Those habituated to it seemingly get great comfort from smoking. I do not believe, however, that we should encourage them to smoke incessantly nor incite the young soldier who has never smoked to indulge. I am wondering whether special funds for tobacco are wise and I question the wisdom of placing tobacco in every comfort kit. We take it for granted that a soldier will smoke. We are urging him to do so, and incidentally I believe we are doing harm.—George J. Fisher, M. D., in *The Independent*.

Let's take the instant by the forward top.—
Shakespeare.

I feel and grieve, but, by the grace of God, I fret at nothing.—John Wesley.

I have generally found that the man who is good at an excuse is good for nothing else.—Franklin.

BISHOP MCGUIRE IN SAN BERNARDINO

The following clipping under the heading, "Noted church head a speaker at the Reorganized Church here," appeared in *San Bernardino Daily Sun* for December 13:

B. R. McGuire, presiding bishop of the Reorganized Church of Jesus Christ of Latter Day Saints, addressed an interested audience last evening at the local church at Fifth and G Streets. Many people came from different parts of the country and from Riverside to hear the notable speaker. Elder John W. Rushton, who is accompanying the bishop, introduced him to the gathering last evening. T. W. Williams, pastor of the Los Angeles church, offered the opening prayer.

Bishop McGuire used as his text, "The law of the Lord is perfect, converting the soul." He was a practicing lawyer in New York formerly, and quoted Blackstone, as of all human laws, none are perfect. The perfect law was laid down by the divine mind. He said that the fundamental law is love. Warning the congregation not to believe that success is sure with the building of a great church, with its dedication, with its acquiring of an eloquent pastor, with its formal services, he said all these things may result in absolute failure. "The Lord provided opportunities for us to give to the Lord's work. Give one tenth of our increase and seek to use our best judgment as to the dispensing of the remainder. You can't take the amassed millions with you. The laws are exacting. Inheritance taxes have partly eliminated this feature. Leaving money for children to squander is a curse. Rich men have a money distinction between them from the common herd. Children become selfish and quarrel over their income."

Instead of hoarding the money to fight over, Bishop McGuire urged that as Christian people all should give at every opportunity. "It will help us to show our love for humanity. Love our neighbor as ourselves. Help the needy, poor, the Red Cross, education, and the prosecution of higher ideals. Help in the onward march of civilization. We ourselves would be happier."

The party will go to San Diego to-day. During the rest of the week, the delegation will travel over Southern California. In Los Angeles on Sunday, representatives will congregate for a symposium. All elders from Southern California churches will be present. In the absence of Elder George H. Wixom, Elder A. E. Jones will conduct the service here.

THE WORLD AFTER THE WAR

[In the *Chicago Herald* for December 17, in an editorial entitled, "The world after the war," we note the following extract concerning education, which we think is worthy of separate publication.—EDITORS.]

The reborn democracies will pursue a new vision of education. Already the signs are in the clouds and the people are awaiting to welcome the shattering of the shackles which hitherto have handicapped the human spirit.

Education will signify, it is now coming to signify, a genuine development and refinement of the latent strength of the races. In an unprecedented manner schooling will be made universal. Every child will be given an actual opportunity to go as far as his potentialities permit. The nucleus of this progress is now visible.

In spite of the fact that for many years most civilized countries have pretended that all children had even chances to enjoy the benefits of public education, vast sections of society have been deprived of the advantages of school. In every industrial nation—and that means all modern nations—hundreds of thousands of children have been too poorly fed, too inadequately clothed, too shabbily housed to make them receptive to the stimuli of education.

Early in the war the British nation was authoritatively informed that a large part of the millions spent on public education was money thrown away. Hungry, shivering, poorly nourished, disease-infested children cannot learn. Despite the efforts of the most competent teachers for them education fails. Common sense has long known this. Science has now discovered it. So generally the democratic nations are beginning to prepare to meet the challenge.

Because the new democracies realize that their own prosperity depends upon universal education—a truth made manifest by the shameful betrayal of illiterate Russia, but equally realized by the democrats of other centuries, such for example, as Thomas Jefferson—they are beginning to insist that clothes, food, shelter, anything and all that stands between the child and education be supplied by the state. Already the educational bill brought in for the Lloyd George ministry by Herbert A. L. Fisher provides the beginnings of these things.

After making it physically possible for the coming generations to profit by the educative facilities provided, the new democracies will devote themselves—they are now laying the foundations—to re-creating the purposes, the methods, and the machinery of education itself.

No longer will the ideals of education be class ideals. No longer will culture be the narrow, artificial, desiccated decoration of a leisure possessing aristocracy. With ever greater speed goals fit for the new age will be set up. Education will both be more practical and more cultural in a revived sense. The old feudalistic ideal developed in Germany evokes constantly growing contempt. The human race will not live by bread alone and neither will democracies permit their childhood to be deadened by routine repetitions in the materialistic processes of industry.

Children will be taught to work as specialists, all children will be taught to work, but all children will be taught likewise and at the same time to share in the enjoyment of the varied delightful arts achieved by the race. Industrial and vocational schools will be common—every modern country is now laying the foundation for them—but neither vocational nor industrial education will be so administered that classes and castes will be crystallized.

Every child will be given the means to nourish and

develop his special capacities. The ditch digger's son may be the painter of the next generation and the mathematician's heir may be qualified only for the humbler tasks of the menial. But the great intellectually liberating and mentally training machinery fabricated by the great democracies will stand ready to make the best of all. The poor child will get the best and the rich will be able to buy no better.

No longer will enormous hordes of undeveloped boys and girls be swallowed by the voracious maw of a materialistic industry. No longer will the curse of incompetence be passed on from generation to generation. The new democracies will forbid, they are now forbidding, the absorption of the frailty of youth by the monster of mechanical invention. Children will not be transformed into workers before they have qualified as normally developed members of the human race.

Public schools will attain a new dignity and a new utility. The process speeds on. Even in Chicago it may be seen. The school buildings will become more and more the nervous centers, the social ganglia, of the communities. Infancy and old age, childhood, youth and maturity will meet for their respective needs in the schoolhouses. Education will be spread out until it is a large part of the public life of individuals. Babies will be taken to the school nurseries. From kindergarten to university, for training, for play; for the formulation and the expression of the organized community will, the public school building will offer hospitality.

Education and recreation will not be as things apart. Citizenship will emerge from schooling. The habit of the public nursery and the kindergarten will grow into that of the open assembly. Education, in brief, will be rebuilt according to plans now fairly obvious to serve the needs of the new national organizations now casting prophetic shadows across the future. Education will be different, revolutionary, because new races of liberalized men and women are intent upon fulfilling their destinies.

With the background of better education there will be fewer futile men and women. An ever-growing number will work because escape from work will be impossible. Even now idle rich men are objects of well-nigh universal contempt. More and more parasitic, sybaritic women are earning the scorn of society. The payment of the immense debts piled up by the war calls for the vast amounts of human labor devoted to public purposes. As in war, all must fight; so in a democratic peace all must work.

But work itself will tend to be less deadening. With better preparation, with a broad conception of the entire industry of which the individual task is so fragmentary a part, will come that enjoyment of labor which is now chiefly the property of creative

scientists, artists, engineers, executives, and promoters. The sense of power which is born of a knowledge of the wide significance of the detail in the intricate chain of production will be more generally distributed.

HYMNS AND POEMS

Selected and Original

Resolution Song

(Tune, "Glorious things are sung of Zion." Given by inspiration.)

Shall we take the name of Jesus
As we climb life's rugged hill,
Keep his name forever with us,
Trusting all things to his will?
Yes, we'll take the name of Jesus
As we work or sing or pray,
Making happy those around us,
Doing kind acts every day.

Shall we take the name of Jesus
As through life we journey on?
For the church and kingdom need us,
Doing all things through his Son.
When we'll take the name of Jesus
Till we win this glorious race,
Keep his name forever with us,
Then we'll see him face to face.

E.

Let Silent Hearts Break Forth Once More

Oh Israel, let thy silent harps
Which long have hanged upon the reeds
Break forth once more in gladsome song,
For thy salvation's day succeeds.

That long, long night of wandering
As strangers in far lands unknown;
Proclaim Jehovah's song again,
For thine oppressors are o'erthrown.

Come from the north, come from the south,
Come from the distant isles and seas;
For He that scattered gathereth now,
And to Jerusalem speaks peace.

Soon comes thy king; behold his feet
Upon the Mount of Olives stand,
And lo! of mercy filled I see
Outstretched to thee his wounded hands.

With mercy in those hands he comes,
Oh, wilt thou, Israel, own thy king,
With humble joy before him bow,
Salvation's songs henceforth to sing?

ELEANOR WALDORF KEARNEY.

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles.—Arthur Helps.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

What Can the Woman's Auxiliary Do for the Home?

(We commend this splendid article to all the sisters for a careful, thoughtful consideration. Does it not help you to glorify your humble daily tasks by viewing them from this spiritual height? Would we could all bring this feeling, this attitude into our home lives; that all could receive of its reflected beauty! Will Sister Davis favor us with more of her helpful articles?—A. A.)

In speaking on this subject I am not speaking from actual experience, since our auxiliary is very young; but we have not been without our ideals on this subject when contemplating the future. And while speaking from actual experience might bring more satisfaction to the hearer than speaking from theory, yet the ideals must have their place before there can be the satisfactory experience. It has been truly said that we can rise no higher than our ideals.

We have had a vision in moments of aspiration of an auxiliary whose aims and objects were fully understood and sympathized with in the branch, to the extent that every sister was a member; and we have dreamed of the possibilities of such a case, and may here set forth a few of those possibilities.

All benefits to a body must come through the individuals composing that body. All benefits to the home must come through some member or members of the home circle. If the home maker be benefited, we shall see that change in her finding expression in many ways in her home. As our homes are the places where our individualities find expression, one should expect to find the home of a Latter Day Saint not only simple and tasteful and free from gaudiness, but in it an atmosphere that is restful; the place pervaded with the sweet patience and calm faith of the one who presides there. Whatever the facts may be as to whether our homes are thus or not, one unanswerable fact remains; they should be, and should be more free from friction and jarring than the homes of any other people on earth.

It is to be deplored that for many years past there has been a tendency in the world to call in question the family or home life as a career; and many women have come to prefer professional recognition, or educational opportunities, or an independent bank account.

But the pendulum is swinging slowly backward, and many powerful agencies are at work in the land to-day (chief among them being some of our best magazines and many women's clubs) which are presenting to our young women the dignity of house work, the sacred calling of making a home out of a building of four walls: seeking, too, to ennoble the calling of motherhood, and showing up the folly of the idea that has for many years seemed to exist in the minds of many, that it was more noble and more dignified to care for the children of some one else in a school or social settlement than to care for our own at home. Among these agencies, we are proud to say, the Woman's Auxiliary of the Latter Day Saint Church stands out prominently.

The very act of our meeting together to learn, and to discuss our problems of interest, should engender a sisterly affection among us that can only be productive of good. The spiritual good that we should get if we meet in the right spirit and with the right desires, should sweeten all our everyday lives, and help us over the rough places that we are sure to encounter.

In a recent book by Richard C. Cabot, entitled *What Men*

Live By, he claims that the four great fundamentals necessary for a contented and useful life are work, play, love, worship. With them he believes there is contentment, despite sorrow and pain. Life is successful despite apparent failure in the worldly sense of the word.

Work, love, and play he claims, make a powerful team together, but without worship we are rudderless and chartless on the sea of life. Worship ennobles work, consecrates play, purifies love. Drudgery, he defines as doing under strain that which you do not enjoy, for an end that you can at present appreciate. Work is doing what you may or may not now enjoy, for the sake of a future which you clearly see and desire. Worship, then, provides the vision which keeps work from degenerating into drudgery.

This, then, is the vision, to my mind, which we as housekeepers and home makers may behold as we come together at our auxiliary meetings. We may not only study practical ways of doing work, systems and plans that others have found helpful to home efficiency, practical sewing and millinery, economy, etc., but we may also come to see that our business is as noble a profession as any on earth. Most of our complaints of monotony, or the narrowness of our home duties, would cease suddenly, I believe, and our heads hang in shame if we could but suddenly behold in vision the importance of the work to which God has called us as home makers. It is, in very truth, our sacred profession, as noble as that of the preacher of the gospel, or the physician who seeks to allay human suffering, or the teachers who instruct the young of our land in school.

I read once that there was just as much religion in scrubbing the kitchen floor as in going to church, provided the kitchen floor needed scrubbing. Whether this would be true under every circumstance that might arise might be questioned, yet the idea was a great help to me at the time, when I was tempted to despise housework and to look on church work or talking religion only as being acceptable to God.

It is only right that we should all demand of our work that it give us a chance to achieve, to build something, to recognize what we have done; in other words, we have a right to look upon our job, to use a homely word, as our own special spiritual property. I like that poem by Henry Van Dyke in which he prays:

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room,
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
This is my work, my blessing, not my doom,
Of all mankind I am the one by whom
This work can best be done in the right way."

Scrubbing the kitchen floor, then, or doing any one of the countless household tasks that are necessary for the comfort and health of the members of the home are noble tasks, and do give us that chance to achieve and to build something that each of us crave, if their motive be the making of pleasant and comfortable home surroundings for those we love, the creating of a pleasant home atmosphere for our children to look back to in after years, and for our children's father to look forward to after his day's work. The wage earner should expect to find at home, peace and happiness, relief from care, replenishment of strength from food and rest, and intelligent companionship.

Here we find another great benefit to the home that may come through our auxiliaries if we use their privileges rightly. The studies that we are there privileged to take up should make us more intelligent companions to our husbands, better able to understand their discouragements in

the business world, or in their religious life, and better fitted to offer them such encouragement as may be a real help to them. They should also make us broader minded and better informed as to the events and great movements of our day and the reasons therefor, and able to better hold our children's respect and love, as they can look up to mother for their knowledge of many things.

I will not touch here on what may be done to better our homes by the child welfare department, since another sister is to deal with this subject, but will only say that when we better understand how to deal with our children, body and mind, it will be one tremendous factor in the improving of our homes.

In closing let me quote from *Woman in Modern Society*, by Earl Barnes: "For the good of society every young girl should be trained to handle money wisely, to have a general idea of household sanitation, of water supply and sewerage, of foods and their preparation, of clothes, their cost, and their wearing qualities. She should have a sense of the significance of the family life to society in general, and of the social relationship that must exist between husband and wife if their partnership is to be happy and effective. She should have the beginnings of a eugenic conscience established in her, and she should know something of the care of children in infancy."

We have faith in the Woman's Auxiliary—though as yet we have not followed it far—that it will fit us, if we apply ourselves earnestly to learn, to fulfill all these requirements—nay, fit us to come up higher than any standard that the world may set up, since our motive should be to establish a Zion in our homes, that thus we may aid in the establishment of Zion upon the earth as a dwelling place fit for the Son of God when he shall return to earth.

STRATFORD, ONTARIO.

E. M. DAVIS.

A Workday Prayer, by Burton Braley

Great Master Workman: This day I pray thee for imagination, that I may find in the dullest routine of my work the thrill of the true romance. For though I am but one toiler in a universe of toilers and my part in the labor of the world is small, if I have the vision to recognize the beauty and the dignity of that labor I shall know that I, too, am helping to build the dreams of the ages into the facts of the future. And knowing this I shall find even drudgery worth while and feel within me the joy of creation. Amen.

As One Bishop Views It

At one of the reunions of the past fall, following a talk on the new relief and service work outlined by the president of our general auxiliary, and presented by her, one of our bishops spoke for the church on this phase of our woman's work. We quote from his speech:

"The Woman's Auxiliary work has taken a direct step upward in presenting these plans for their work. We are glad to see the great advancement that is being made by them. The suffering among the members of the church should be attended to before even the sending out of the ministry; for sometime, somewhere, it is that the poor are going to inherit the earth. We should not have paid socials. Throw open your doors and give the poor the good things as well as those who are able to pay. There should be no charge at the church door for socials. A few spend more money getting ready for such things than they are

worth. We find, too, that many people are very much alive, social-ly, and very much dead, spiritually! Consecrate of your money, directly; relieve the suffering and distress that are close at hand, and be blessed. I have noted that the activities of the women of the church are bringing them out, and the men, too, as has never been done before. It is time we take off our hats to the sisters, and tell them to occupy as a factor in this work! Much of this burden can be taken from the shoulders of the priesthood and placed upon theirs. In my opinion, there lies before them a wonderful work in this relief and service department."

These comments, from one in authority along temporal lines, are helpful to those who are trying to work out the policies of the auxiliary work, and the statement of the president of the association at the beginning of her administration was not far wrong, when she said that the men of the church should be won to our cause if we would work successfully. Our work is designed to supplement that of the priesthood, and the interest being taken in it by the men in charge of districts and branches, has helped us to realize that we have made no mistake in putting out work on a more definite basis as a "helping organization" to the main one. We should emphasize the spiritual nature of our work as it has never been emphasized before, also, and work in harmony with the ministry at all times—following, not leading.

LULA M. SANDY.

Are Women Businesslike?

If they are, why does our general secretary have such difficulty in getting the secretaries of the various locals to report? We all feel that the work of the women in our church has been greatly accelerated; that much interest has been awakened and blossomed into organized effort among them, everywhere. Why, then, can we not see to it, that our general secretary is enabled to make an accurate and encouraging report to the convention in April, reflecting the inspiring conditions among us throughout the church. Arouse, you secretaries! Look over the past year's activities in your local, neglecting none that will be of interest or suggestive value or encouragement to others; embody them in a newsy report and send to the district organizer appointed over the work in your vicinity. If none has so far been so appointed, mail your report directly to Sister Gardner. But let it all be done "snappy," as the boys would put it! Be "up-to-the-minute," and see how it feels for once!

A. A.

To All Secretaries

The year has just closed, and all clubs, circles, classes, and societies should send in their reports. If you are in a district over which an organizer for the Woman's Auxiliary has been appointed your report should be sent to the organizer at once. If in a district where no organizer has been appointed, or if in isolated territory, your report should be sent to the general secretary without delay.

This is very important, for we wish to enroll you with us in this department of church work. Our enrollment is far from being complete at this time. The first of the year we published a request for every organization of women in the church to notify us whether they were auxiliary members or not. We would have appreciated an active response, but we heard from a very small number.

The following questions are suggestive. Any additional information which you may wish to give that may be helpful may be included and will be appreciated.

1. What class of work or what studies is your organization pursuing?
2. How many members have you enrolled?
3. How often does your organization meet?
4. Your annual assessment of ten cents per capita is due now, if you are a member of the auxiliary. Have you paid it? If not, we invite you to join us.
5. Have you the Auxiliary Yearbook?

Every group of women, whether regularly organized or not, which is engaged in active work or in class work should report. We suggest that you make this report in duplicate and send one copy to the supervisor of the bureau in which you are interested and one to the address given below, at the earliest possible date. It is time now that we were working on our report to the general church President.

Please sign names of president and secretary and give their addresses; also give name of branch.

MRS. J. A. GARDNER,

General Secretary of the Woman's Auxiliary.

INDEPENDENCE, MISSOURI, 711 South Fuller Avenue.

Country Babies

The Children's Bureau of the United States Department of Labor has recently issued its first detailed report on the care which is available for babies and mothers in rural districts. This report is based on a study of the open country in a single county in Kansas and will be followed by reports on counties in other States.

The population in this Kansas county is widely scattered, but no home is more than twenty miles from a doctor, and telephones and good roads minimize the disadvantages of great distances. In all but three of the families visited, the father is a farmer or a farm worker, and the general level of prosperity is high.

In spite of these favorable conditions, two thirds of the mothers had no medical care before their children were born, and more than one third had no visit from a physician after the day of the birth. In only a few cases were the prenatal and postnatal care adequate as compared with accepted standards. Four fifths of the wives of farmers had to work for large farm crews near the time of confinement, when they specially needed to conserve all their strength.

The study includes a record of the infant deaths among those babies who were born at least twelve months before the Children's Bureau agents visited the county. The infant mortality rate is comparatively low, about one death among every twenty-five births, but (we quote from the report):

"The existing rate should not be regarded with complacency. For, as Sir Arthur Nedholme says, 'If babies were well born and well cared for, their mortality would be negligible.' In other words, there is no inherent reason why babies should die in the community which has all the advantages possessed by this county—country life, healthful climate, high standards of living, a high level of intelligence about matters of health, and means wherewith to provide for its mothers and babies."

The studies in other States on which the bureau is now at work indicate that in many country homes poverty and remoteness, with the attendant evils of which maternal and infant deaths are a striking index, press with a severity unknown in this Kansas county.

A plan for providing nurses, doctors, hospitals, and conference centers, making available to all mothers and babies in rural counties adequate medical and nursing care, is outlined by the Children's Bureau. The report says: "In the

Kansas county progress has been made in securing certain of the suggested essentials, but in this county and others of similar type the next step may well be the establishment of a nursing service for the rural parts of the country."

Another bulletin of recent date contains this:

Better care for mothers, with government aid to local authorities and agencies, has been part of Great Britain's war program; she has achieved for 1916 her lowest infant mortality rate. The Government of New Zealand, whose infant mortality rate is scarcely half that of the United States, has for several years afforded to New Zealand mothers care at childbirth.

If the lives and well-being of mothers and babies in the United States are to be protected, Miss Lathrop believes that public health nurses must be maintained to show the mother miles out in the country and the mother in the crowded tenement how to care for herself and her children. Schools and universities should offer instruction covering the field of hygiene for mothers and children, for persons of varying ages and circumstances.

At a convenient center it should be possible to secure examination of well children and expert advice as to their best development. Adequate confinement care should be available. Hospital facilities should be at the command of every American mother and child.

LETTER DEPARTMENT

God's Judgments on the World

I wish to write a few lines from a country once a land of flowers, but now a sheet of ice. December has been one of the coldest times that has been experienced here for many years. The war cloud is growing darker and the times are growing more perilous. In fact the curtains of time are about to go down on a world that will not be seen any more. We are facing a catastrophe that involves the whole human race.

We have before our eyes the declining twilight of one world preceding the dawn of another. The world is staggering under the terrific blows that have been given it in the hours of God's judgments, and our Savior said this was just the beginning of sorrows.

This evening, as I pen these few lines, I look back to the time when I first heard this gospel, and those who preached it thirty-five years ago. In northeastern Texas the Comforter came to us that shows the children of men things of the future, and it spoke of those things that are now coming upon the earth.

Yes; when the angel visited that young man, Joseph Smith, eighty-seven years ago and made known the fearful conditions that were coming to this generation, they killed him for it. But thank the Lord, this Spirit is true, and those things spoken of by the prophet of God are here, so this generation must be brought to its knees. Yes; old Babylon must go, though the earth may weep over her.

But amid these sad conditions the bright sun of inspiration is dawning upon the church, and thousands of God's Saints are rejoicing to know that he is remembering his people. And the long hoped for Zion will soon be a reality. I have enjoyed the Spirit of the gospel this year more than ever in preaching, and I had the pleasure of preaching over two hundred sermons last year to thousands of people. I led quite a number of noble men and women into the waters of baptism. The Lord is remembering his people and if we will live good and pure lives and do all he re-

quires, he will do the rest and Zion will soon shine out in all of her beauty and say to her children, "Come home to meet the Bridegroom." Then we will not say good-by to our dear ones in death any more.

But we will live a thousand bright years with our Lord and have a home in the Holy City. So may God bless his people everywhere.

WILBURTON, OKLAHOMA.

Your brother,
E. A. ERWIN.

Deplores Fighting

There have been so many articles in the HERALD that seem to justify our entering into this great world war that I wish to offer a feeble protest. I cannot understand how members of our church can voluntarily go to war and maybe have to kill some of their brothers in other lands who are compelled to go. Of course, if any of our members are drafted, that is different, as we must obey the laws of our country.

Some of the articles claim it is a war for democracy against autocracy. Now who are the ones that are clamoring the loudest for this so-called democracy? Is it the common people? No. It is the rich and haughty. Can we believe they want democracy? Their action against conscripting the wealth of our country, as well as our young men, show that their patriotism does not reach that far.

Another thing, why is it that nearly all the churches are on the wrong side of every great question? One editorial in the HERALD several months ago said that the church was uncompromisingly opposed to war, and that it is a matter of individual opinion. Now if we believe the church's stand against war is correct, how can we have an adverse opinion any more than we could about any other teaching of the church?

I am surprised that anyone in our church could possibly in any way justify the horrible butchery that is going on in this world war, as war is only legalized murder. *The Bible Student Monthly* is the only religious paper that dares to speak out against this great war.

In conclusion, I wish to say I am not a German and have no apologies to make for any cruel wrongs they may have done, but believe as true Saints of God we are not to take up our sword against our neighbor.

Sincerely your brother,
JAMES F. CAMPBELL.

LAKE GENEVA, WISCONSIN.

Northeastern Illinois

This district is still on the map, but at present undergoing the worst storm of the winter. It began rather mildly Friday morning, but increased all day, and at night had reached the wildest blizzard I ever saw in this district. The mercury stood at twenty-two below zero this morning, and we look for much colder to-morrow.

Well, says some one, what has that to do with the Northeastern Illinois District? Just this: This is a day off; and as one brother said about reporting for this and that: "When I have nothing else to do I will report," and that is my case to-day. The mail man will not show his face here in the country to-day, eight miles west of Manteno; so no mail. I must just think of home, sweet home, and talk with Brother and Sister Abe Rogers, with whom I am made welcome.

The Deselm Branch numbers about seventy-nine members, but about half of them are absent and some of the aged are

too far away to meet, except when the weather and roads are good. But the few are laboring on with some ups and downs; we trust with more of the former than the latter. And what is true of this branch is more or less true of all the branches in the district. On the whole we believe the "onward and upward" motto is being carried out.

In the last few months several have been "cast out" as the result of elders' court findings and recommendations. This is painful many times, but the law of God must be honored, else why continue to believe in the law? We are still of the opinion that there are many more who should be made to repent or be cast out, and as a result there would be a greater degree of service on the part of those remaining. I am wondering if conference resolution number 377 were made a test of fellowship, how many would need to repent, and how many would? It is as follows: "Resolved, That we consider the practice of dancing and card playing as unbecoming to Christians, and should be avoided by all Saints."

Do I hear some one saying; "I did not know that General Conference had ever passed such a resolution?"

Yes, every now and then I find some one who never heard of some of these conference resolutions, but they are there just the same. How about this one: number 593: "That we discourage members of the Reorganized Church of Jesus Christ of Latter Day Saints from holding membership in any society or order which requires the taking of oaths or entering into covenant or obligation to guard the secrets, purposes, or doings of its organization.

"How many are guilty in the light of this? For one I have endeavored to make bold to the young of our church to give heed to the voice of counsel of the church in General Conference assembled.

Again listen: number 671: "That the practice of theater-going should be discouraged and that members of the church should be urged to avoid the practice as detrimental to spirituality." Who answers, I am guilty and I will repent? That is what every member who is indulging in such ought to do.

When we urge the children to save their Christmas offerings, by not doing this and that, I sometimes think of the older children, and wonder if they are willing to stop things that the church has advised against. Why not make the church first in all things? Why put your trust in the arm of flesh? Jesus said we should not. He said we could not serve two masters. Was he correct? I think so. If not, why claim to follow him? Does the law of God not make provision for the needs of the members of his kingdom? You answer, Yes, it certainly does. Well, then, why not let your all in all be put into it? If we do, and further free the hands of the bishopric, Zion will be redeemed and every man's wants and needs be supplied, inasmuch as they are just. That is all I ask for the dearest of mine. Can we not trust the provisions of our heavenly Father, or must we add to or take from? The Lord has said it must be done in his own way, and that is the way I desire to see it done. I hope there will never be a young man or woman with whom I have labored that will be able to meet me, at the judgment day and say that I did not tell him of what the church has required of us and what the Lord has warned us not to do.

I would like to see the money turned into the church in 1918 so that the bishopric could have plenty for every requirement of the work intrusted to their care. I believe this district is coming nearer to the pattern as the days go by. The question is, Will we be among the "valiant" or among the "forgetters"? Then, dear Saints, let us live very near to the law God has given, and come out of the

world, and be "separate" that we may be his "sons and daughters."

Your servant and brother,

MANTENO, ILLINOIS.

J. O. DUTTON.

Good Results in Omaha

The work for the new year looks good to me in many respects. We are facing grave questions, but the work of the Zion of the Lord ought to attract so much enthusiastic effort that it would be a great joy to all of us to work in the vineyard of the Lord in the closing scenes near the coming of the Lord; and, as he has said, we ought to lift up our heads and rejoice, knowing our redemption draweth near.

The cold weather here of late reminds the writer he is no longer in the south. The country is covered with snow, and the northwest wind is piercing cold. I just returned from preaching the funeral sermon of Brother George Brown, a brother of Sister Allie Brewater, of Oklahoma, and the father of Sister Fry, of Boone, Iowa. There is some sickness in the city among the Saints. Sister Schwartz lingers very low, not expected to live. Many of the Saints remember her faithful writings and work.

Six were baptized in the font of the church by the writer last Sunday; all grown people, some noble ones. We have longed to see them come. One of the number, Brother R. W. Scott's wife, surely will be a good worker. Four of the number were from Valley, Nebraska, where I preached a sermon on the signs of the times Wednesday night, and Sister Kelley sang beautifully. The building was too cold for a meeting, but the people were anxious to hear, so about two hundred stayed and listened with intent interest to the last.

The soldier boys from the fort are seen in church here nearly every Sunday, and some of them show real interest, as they surely should do, for they are going into the worst mixup the world ever had. The great events undoubtedly portend good for Zion and Jerusalem.

Your coworker,

OMAHA, NEBRASKA.

HUBERT CASE.

A Word About "Sandhedens Banner"

When in 1916 our missionaries returned from the Scandinavian countries it was found necessary to suspend for a time the publication of *Sandhedens Banner*, our mission paper for that field, but in the interest of the work among the Scandinavian people in this and the home countries we deem it best to resume its publication. The *Banner* will now be issued from our publishing house in Lamoni, Iowa. Brother Peter Muceus, Lamoni, Iowa, and the undersigned will again take up the work and responsibility of editing the paper. It will appear monthly, contain sixteen closely printed pages and cost fifty cents a year.

We feel sure that in the past the *Banner* has fully demonstrated its usefulness and thus earned its right to a place among the publications of the church. While it has its own sphere of influence and activity it endeavors as a colaborer to present the same truth to the people in their own language and to assist in building up the same cause.

While we are aware of the fact that most of the Scandinavian Saints in this country can read our English publications and may not have any special need for a paper like the *Banner*, we believe that the paper may help even them to greater activity and usefulness in the church. Some cannot read English, and we have people in the home countries who need our help. To fulfill our mission in the world as a peo-

ple, two important facts must be kept constantly in mind: we must not become selfish; and the missionary spirit must be kept alive among us. A failure in this regard would make us like the salt that has lost its savor. So, while you may not need the paper, you have friends, relatives, or neighbors who do. Subscribe for them and give them a chance to know the truth. Branches of our people could do the same by a small collection.

We trust this matter may receive the earnest attention of all our people, so that the *Banner* may not only become financially self-supporting, but be able to extend its sphere of activity and be instrumental in bringing the glad news of a restored gospel to many people. Subscriptions should be sent to the Herald Publishing House, Lamoni, Iowa.

Your colaborer,

PETER ANDERSON.

QUESTIONS AND ANSWERS

(Continued from page 76.)

filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight years old unto his power: to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people; to prepare them for the coming of the Lord, in whose hand is given all power."

It would seem to us in reading this passage as a whole, he was baptized in his childhood, and was ordained by the angel of God unto this power, that in his mission he was to be a forerunner of Jesus, that is—to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord." Doing so, the result would be the rejection and overturning of the kingdom of the Jews, for the Jews rejected Christ, and thereby lost their standing and have been wanderers for many years. It could scarcely mean that he, single-handed, was to overturn the kingdom of the Jews. It is true that he was the forerunner of a movement which ended in the destruction of the kingdom of the Jews and the gospel being taken from them and preached to the Gentiles, as is so clearly set forth by the Apostle Paul in the Roman letter. Hence until the time of the Gentiles is fulfilled, the kingdom of the Jews is overthrown. (Luke 21: 24.)

THE BREASTPLATE

Q. What is the specific use of the breastplate?

A. There is not very much definitely written upon this subject. In the Book of Mormon, Mosiah 5: 5, there is a reference to breastplates, but these were apparently used for defense in times of warfare and are closely related to the swords, so used in the plural sense. Paul admonished us to put on the breastplate of righteousness, and we find a similar admonition in Doctrine and Covenants 26: 3.

However, we have the promise given in Doctrine and Covenants 15: 1 that to certain men the priv-

ilege was allowed of having "a view of the plates, and also the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face."

We find a direct reference in volume 1 of the Church History, page 14, to a record kept by Joseph Smith. "Again he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled) I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them, if I did I should be destroyed."

Also that there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times. (Ibid., p. 13.)

It would appear from this that they were used in connection with the Urim and Thummim, possibly as was the case with the high priests of Israel. It is not known definitely so far as we are advised, exactly how they were thus used among the Israelites. There is an assumption that there was a bag or pouch in which the Urim and Thummim was kept. There is no further record that this breastplate was exactly like the one in Israel or similarly set with precious stones.

We find on pages 16 and 17 further reference to the breastplate, but without description. The above passages are from *Times and Seasons*, volume 3, page 729.

We find also in Joseph Smith and His Progenitors, in chapter 24, the following description of the breastplate:

"It was concave on one side and convex on the other, and extended from the neck downwards as far as the center of the stomach of a man of extraordinary size. It had four straps of the same material for the purpose of fastening it to the breast, two of which ran back to go over the shoulders, and the other two were designed to fasten to the hips. They were just the width of two of my fingers, (for I measured them) and they had holes in the ends of them, to be convenient in fastening.

"The whole plate was worth at least five hundred dollars. After I had examined it, Joseph placed it in the chest with the Urim and Thummim."

The fact that it is stated in the previous chapter that Joseph Smith kept the Urim and Thummim constantly about his person, would seem to indicate that it was not permanently attached to the breastplate, but it would seem, considering all these passages as a whole, that they were related to it in some way.

S. A. B.

MISCELLANEOUS DEPARTMENT

The Bishopric

CORRECTIONS TO 1916 BISHOP'S REPORT

Holden, Missouri, Stake:

Earl G. Ross, and wife, should be Earl L. Ross, and wife.

John T. Jones, and wife, omitted, \$5.

In the receipts of the Presiding Bishop, B. R. McGuire, Sadie Hanlon should be Hanson, \$140.

Southern Wisconsin agent's report.

C. N. Joy should be L. N. Joy.

Harlon S. Ott should be Harlow S. Ott.

David Speare should be David Spease, and wife.

BENJAMIN R. MCGUIRE.

Conference Notices

Gallands Grove at Denison, Iowa, February 9 and 10. Wave Cross, secretary.

Alabama, at Pleasant Hill, near McKenzie, Alabama, February 22, 10 a. m. Devotional services in the evening. A. C. Cook, secretary.

Little Sioux at Missouri Valley, February 9 and 10. Election of district officers. Amos Berve, president, 807 Riverside Avenue, Sioux City, Iowa.

Fremont, at Tabor, Iowa, February 23, 11 a. m. Delegates to General Conference to be chosen and other business of importance. T. A. Hougas, president.

To make it possible for G. T. Griffiths to attend, Central Illinois conference has been postponed to March 9 and 10. Walter Daykin, secretary, Taylorville, Illinois.

Northwestern Kansas at Alexander, February 9 and 10. Send all branch and ministerial reports to J. B. Ansley, secretary, Osborn, Kansas. J. D. Shower, president, Independence, Missouri.

Manitoba with Winnipeg Branch, February 9, 10 a. m. Send all reports to W. I. Arnold, 550 Pritchard Avenue, Winnipeg. Nelson Wilson, president, 169 Langside Street, Winnipeg, Manitoba.

Kirtland at Barberton, Ohio, February 23 and 24. All branches expected to forward their reports to Thomas H. Darst, 559 South Broadway, New Philadelphia, Ohio. A. R. Manchester, president, 683 South Broadway, Akron, Ohio.

Southern Ohio at the First Columbus Branch, corner of Thompkins and Medara Streets, Columbus, Ohio, March 2. Send reports to secretary, Miss Sarah Batchelder, The Plains, Ohio, ten days before conference. Arthur Allen, president, 289 East Tompkins Street, Columbus, Ohio.

Convention Notices

Chatham Sunday school at Stevenson, Ontario, February 2 and 3. Lena Tedford, secretary, Blenheim, Ontario.

Clinton Sunday school and Religio at Eldorado Springs, Missouri, February 15, 1918.

Eastern Oklahoma Sunday school at Wilburton, Oklahoma, February 8, 1918. Ora Dollins, secretary.

Northeastern Kansas at Topeka, Kansas, February 1. Mrs. J. A. Lukens, secretary, 520 North Eighth Street, Atchison, Kansas.

Fremont Sunday school and Religio at Tabor, Iowa, February 22, 2.30 p. m. Delegates to General Conventions to be chosen.

Alabama Sunday school at Pleasant Hill, near McKenzie, Alabama, February 22, 10 a. m. Devotional exercises in the evening. A. C. Cook, secretary.

Manitoba Religio and Sunday school at Winnipeg Church, February 8, 10 a. m. and 2 p. m. Jennie Hanlon, 550 Pritchard Avenue, Winnipeg, Manitoba.

Wheeling Religio at Wheeling, West Virginia, February 2. Samuel A. Martin, superintendent, James Edwards, secretary, 804 Zane Street, Martins Ferry, Ohio.

Gallands Grove Sunday school and Religio at Denison,

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Iowa, February 7 and 8, 3 p. m. Annual business session. Floy Holcomb, secretary, Dunlap, Iowa, Route 2.

Kirtland Sunday school and Religio at Barberton, Ohio, February 22, 10 a. m. Car stop 99. Special program in evening. Mrs. Louis Gintz, secretary, Akron, Ohio.

Northern California Religio and Sunday school at Sacramento, 24th and K Streets, February 15, 10 a. m. and 2 p. m. Mrs. L. Day, secretary, 3839 Clark Street, Oakland, California.

Pittsburgh Sunday school and Religio at Pittsburgh, Pennsylvania, February 8, at 7.45 p. m. This is the yearly business convention. J. A. Jaques, superintendent and president, Pittsburg, Pennsylvania.

Book Reviews

GULIVER'S TRAVELS.—The Macmillan Company, New York, has recently gotten out a new edition of this old classic for children. It is edited by Padriac Colum and beautifully illustrated in colors by Pognay. The illustrations make more vivid the strange stories and stranger peoples that trooped from the wonderful imagination of Jonathan Swift. The tiny people of Lilliput and the giants of Brobdingnag are made very real. In cloth, \$2, postage 14 cents.

WHEN STORIES.—Perhaps no writer of children's stories is more popular than Thornton W. Burgess. Even the grownups like to read about Reddy Fox and Bobby Coon and Sammy Jay. A new series under the title "Mother West Wind Stories" is now on the market. The latest of these being the "When Stories." Little, Brown and Company, Boston. Price \$1, postage 10 cents.

PADDY THE BEAVER.—Two new "bedtime stories," are out. Paddy the Beaver, and Poor Mrs. Quack. Written in the usual Burgess style. Fifty cents the volume. Little, Brown and Co.

An Important Book

THE LAW OF HUMAN PROGRESS.—By Henry George, published by Joseph Fels International Commission, New York, 1917. Price 50 cents; leather, \$1; 121 pp. This monograph comprises five chapters of book ten, or Progress and Poverty, by Henry George, with a few verbal changes made by the request of the family of Henry George. It is very readable and of marked interest. It points out the continual decline of empires and civilization of the past. It emphasizes the effect of environment. It gives as the one great underlying cause of decline, progressive in equality. The solution of civilization of association in equality. Equal opportunity and social justice. Civilization tends to specialization. Specialization is too dominant of one class, so that mental powers are used to intensify the system of inequality, which means inevitable decline.

Our Departed Ones

BUTLER.—At Niles, Michigan, December 25, 1917, Sister Frances M. Butler, aged 73 years and 14 days. She died from heart failure a few minutes after the attack. She was a faithful Saint, a noble and worthy woman. Baptized at Galien, Michigan, in 1865. Her daughter, an only brother, and a nephew came to Lamoni with the body. Buried, as she requested, by the side of her husband, Brother Charles J. Butler, who died in 1909, they having lived in Lamoni for many years prior to his death. Sermon by H. A. Stebbins, assisted by Columbus Scott.

BEATTY.—Martin Luther Beatty, born at Limerick, Ohio, October 8, 1879. Married Effie Ethel Erwin, October 1, 1899. To this union were born 5 sons and one daughter, who, with their mother, are left to mourn, also an aged mother, 2 brothers, 3 sisters, besides many other relatives and friends. Baptized October 4, 1903, by his father, T. J. Beatty. Ordained priest in 1907, an elder, 1916. Was president of branch at Limerick, for 10 years. Died December 23, 1917, sermon by J. G. Halb. Was humble and faithful, a kind and affectionate husband, a loving father.

CLEMENTS.—George W. Clements died suddenly, December 21, 1917. He was born at Cane Island, Arkansas, February 20, 1873. Baptized by D. R. Baldwin at same place, March 19, 1905. He maintained his faith in the gospel and always had a cheerful answer for the hope he enjoyed, doing all he could for the cause he loved. Saints in this part feel his departure most keenly. Four sons, 3 daughters, 3 brothers,

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one sister, relatives and friends, mourn. Sermon by D. M. Baldwin, assisted by H. M. Daniel.

MCNAMARA.—Thomas McNamara died at his home 743 Harriet Street, Flint, Michigan, December 27, 1917, aged 57 years. Death caused by cancer. He leaves to mourn a widow, 7 sons, and 3 daughters. Two daughters and one son preceded him. Funeral services in Saints' church, in charge of J. R. Grice. The choir of forty voices rendered the music. Many beautiful flowers showed the esteem in which he was held. His 4 sons Lewis, Fernly, George and Dewey, acted as pallbearers. Interment in the Grace Lawn Cemetery.

WIXOM.—Jasper Wixom was born December 25, 1841, at Woodford County, Illinois. Was baptized in the early sixties, by William Anderson. Married Rebecca Catlain, July 2, 1871. To this union were born 7 children, 5 boys, 2 girls, six of whom preceded him to the beyond. Died Dec. 23, 1917. Wife and daughter, Elizabeth Forest, survive him. Located in San Bernardino in 1864. Thus passes a pioneer of the West, and a pioneer of the church. Funeral sermon by T. W. Williams.

ANDREWS.—William Logan Andrews was born December 2, 1858, Macoupin County, Illinois. Grew to manhood in Illinois, moved to Iowa in 1883. Married Blanche I. Hougas, March 20, 1884. To this union were born 7 children, 2 boys, and 5 girls, 3 of whom died in childhood. He was a teacher in the schools of Iowa over 20 years. Moved to Lincoln, Nebraska, in 1907. In early life he became a member of the Cumberland Presbyterian Church. At time of death, he was not affiliated with any church, but was a clean, upright gentleman, and will be missed by his associates. Died at his home in Lincoln, Nebraska, January 11, 1918. Funeral at Latter Day Saint church in charge of J. A. Dowker, sermon by F. A. Smith.

SCHWARTZ.—Alice Cary Schwartz, daughter of Mr. and Mrs. John J. Schwartz, was born at Iowa City, Iowa, July 20, 1868. She taught school for four years in Iowa, and for twenty-five years did stenographic work in Omaha, Saint Louis, and Chicago. November, 1916, a small growth appeared on her neck, causing much pain, which was not relieved by an operation. In time cancerous growths appeared over the body, and she soon became paralyzed. She was a great sufferer until the last four days of her life, when she was freed from pain and died as a little child going to sleep, January 14, 1918. She was an untiring worker, and for twenty-two years was fully consecrated to the work of the Lord. Leaves 3 brothers, 3 sisters, and many friends and relatives who will miss her. Funeral from Saints' church, Omaha, sermon by Hubert Case, prayer by James Huff.

RUST.—Jacob L. Rust was born in Oquawka, Henderson County, Illinois, in 1839. Joined the church in 1870, presiding at that time in Millersburg, at Buffalo Prairie. He was a soldier in the Civil War. Died October 12, 1917. Leaves one son, Cyril K. Rust, and 2 daughters, Phoebe L. Allen, and Hattie Hicks, 12 grandchildren, and one great-grandson. Funeral service at Burlington, Iowa, conducted by Elder Sage. Interment in Henderson Cemetery.

HERE AND THERE DEPARTMENT

YOUR "HERALD" MAY BE LATE

Nearly all our publications are arriving late. Some come along a week after the usual date of arrival.

It is on account of congested traffic, due to war conditions. Be patient and wait several days before writing us of the nonreceipt of any of your publications. They are all being mailed on time as usual.

"Last spring when Brother Smith—I don't know which Smith it was—made such an earnest appeal to the Saints to help pay off the church debt through the Christmas offering, I wondered what I in my poor circumstances could do. I turned to the old hen and she proved a faithful friend indeed. I decided to save the eggs that were laid on Sunday, to set a hen and save their increase till Christmas time. Behold the results."—Roda Hunter Erhard, Minnesota. The results were \$13.45 for the Christmas offering.

S. R. BURGESS PASSES

The father of S. A. Burgess, the associate editor of the *HERALD*, died suddenly on the morning of the 18th, presumably from heart failure. His health had been good to the time of his death, though it is thought possible than an injury he suffered from being run into by an auto at Christmas time may have contributed to this event. Brother Burgess and other relatives in Lamoni left for Saint Louis, to attend the funeral.

C. W. Clark, recently ordained an elder at Columbus, Ohio, tells a typical little experience in a personal letter, which we take the liberty to quote: "I went last Sunday to hear A. C. Lattimer, ex-Mormon priest, lecture against Mormonism. The Methodist pastor invited me into the pulpit; had me lead in prayer and gave me the resolution it was intended to adopt against polygamy, having me make the motion to adopt the same. Mr. Lattimer seemed to wilt some when he found our people were respected, and confined his remarks to Utah, which he did not do elsewhere."

A number of branches are beginning a campaign to put one of the general church periodicals into the home of every resident family of Saints. They are going to succeed, too,

the way they are organizing for it. The idea is surely a good one, and we note the willingness of the advertising department to cooperate with sample copies, mailing lists, etc. One pastor says it was a revelation to him to note how few of his flock were subscribers to the church papers. Do you realize how few there are among yours?

MAKING THE FARM PAY

The office here acts as agent for an excellent book with the above title. It has 300 pages on how to get the biggest returns from the soil and make the farm life attractive and successful. It is highly recommended by a large number of good journals and is eminently worth the dollar it costs.

Knobnoster, Missouri, is going to be one of those branches that has a church publication in each Saint's home. Brother W. S. Macrae went out about three hours and as a result sent in an order for \$16.18 worth of church literature, mostly new subscriptions. He took out his ten per cent for Christmas offering, which you can do. Who's next?

WHAT OUR READERS THINK

"There is nothing in the *HERALD* for me. The same is true of the rest of the church papers. There are other church papers from which I can get more. The composition, as I consider it, is loose and the subject matter is not profound. The articles are in the main hackneyed. I always read with a notebook and pencil or typewriter at hand. I do not use them when I read the church papers. They neither contain new subjects nor new thoughts on old subjects. There is a little change since I first read the *HERALD* near forty years ago."

Then read this, which expresses a sentiment you may have heard before: "The *HERALD* seems rather deep for most, anyway for a great many nonmembers." And this: "The *HERALD* seems to be written mostly for the educated or learned class." What are the poor editors to do, anyway?

James W. Stobaugh, secretary of the General Religio Society, recently visited Lamoni in the interests of his work.

Iowa is to observe February 3 as Thrift Day. Every pulpit in the State is urged to use the subject "Thrift" as a text and all the people are requested to join in the spirit of the occasion. The sale of United States War Savings Stamps will be especially recommended, which are on sale everywhere at 25 cents each.

DES MOINES DIRECTORY

We are in receipt of a complete directory of the Des Moines, Iowa, Branch, dated January 1, 1918. It shows the various divisions of the city into sections, with the full membership of the branch, their names arranged alphabetically, with number of residence, the street, and the phone number. There are pages listing the names of the branch officers and also the officers of the Sunday school and Religio. The whole makes a convenient little booklet of 24 pages. The branch owns a small press, one of the brethren has a job linotype machine, and they are making good use of both.

NEED ANY MAPS?

The Herald Office has the agency for some excellent maps for Sunday schools and Bible classes. If you do not have class and wall maps for your Sunday school, you need them. Drop a card to the office for an illustrated price list of maps, or include it in your first order sent this way. Money spent on good maps is an investment paying large dividends in inspirational knowledge. In these days when Palestine is figuring so largely in the world's history, are you sure you know its geography? It is easy, with good maps.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, January 30, 1918

Number 5

EDITORIAL

"OPEN HIS EYES, THAT HE MAY SEE"

(Synopsis of a sermon by E. D. Moore, at Lamoni, Iowa, January 20, 1918.)

A mighty host encompassed Dothan, where dwelt Elisha the prophet of God. The king who had sent this host on its mission had heard strange tales of the uncanny power of the prophet. Furthermore, by means of this power, the king of Israel was safe from the Syrian army.

So the Syrian king said in effect: We'll send down a big army and surround this man. When we have captured him, we'll see if he can tell the words I speak in my bed chamber, as my servants verily believe.

The servant of Elisha arose early in the morning—we admire him for that—took in the situation at a glance, evidently, and reported in terror, saying: "How shall we do?"

He had only half seen, as it developed, but yet the sight was sufficient to nearly overcome him. Who wouldn't be frightened under such circumstances? How many of us are prone to flee to our real or imaginary bomb proof caves at much less impressive sights?

Are there any here to-night who have ever been guilty of poking their respective noses out from under the coverlet on a biting cold Sabbath morning, sniffing a few sniffs, and, bearlike, deciding to hibernate most of the day in our cozy dens? How many under like circumstances are prone to forget our duty to our God, our Sunday school classes, ourselves—all because of our fear of the elements.

How many of us are sorely afraid to venture out into the night air, lest we catch cold, as though there were any other kind of air after the twilight and before the dawn?

But we might read further into the sixth chapter of 2 Kings, else we may be as foolish as the servant was blind. It's dangerous to stop at the wrong place. This may explain to Brother Elbert, author of the

"Blue pencil notes," the reason why we poor preachers do not stop—we're afraid we haven't said anything and must continue yet a while, hoping we may. We fear to take chances on stopping. It's dangerous to stop too soon.

Elisha prayed that the eyes of the young man might be opened—and they were. Why, he hadn't seen even half there was to be seen. "The mountain was full of horses and chariots of fire round about Elisha." The man of God explained that "they that be with us are more than they that be with them." They had been there all the time, but the young man saw them not. The prayer of the prophet had been: "Open his eyes, that he may see." They were opened.

Here were two opposing hosts in battle array, yet there was no conflict. Do you recall the outcome? In answer to Elisha's prayer, the Syrian host had been smitten with blindness, led into Samaria, sumptuously dined, and sent home.

BLINDNESS

Oh, the awfulness of blindness! We who possess the full use of our sense of sight, hardly appreciate the blessing it is. To be shut out from the sights this old world affords, in all its range of wondrous beauty of nature to the stark ugliness that civilization may bring, what a pity! To be led by the hand through life, to vainly try to imagine the expression on the faces of those whose voices we know—how cold and dark and dreary!

We shudder at the thought, as well we may, yet most of us are as blind as newborn kittens to the realities existing all about us. We seem to be as unseeing, sometimes, as bats at noonday. The world is teeming with activity, yet they cannot see it. But the young Israelite was out before breakfast and saw while others slept.

When we use the word *see* and its relatives, it is understood that we mean more than the mere registration of sight on the retina. Principally, we mean

to include that which reaches the mind and is woven into our characters. To have our natural vision blinded is terrible; to be spiritually unconscious is doubly dreadful.

AFRAID—OF WHAT?

In one of our old fables, according to Grenville Kleiser, it tells that when man first beheld a camel, its huge size caused him to flee in dreadful terror. Later, observing the animal's seeming gentleness, he approached him less timidly, and then, seeing the almost spiritless nature of the beast, he boldly put a bridle in his mouth and set a child to drive him.

Uncomprehending vision often brings this panic of fear upon us at first, which may later subside into a stupid lethargy. God told Noah and his sons the fear of them should be on every beast and fowl and fish. To this day they retain that fear except when especially domesticated; and no matter how well intentioned we may be, no wild animal is going to appreciate our caresses. It is unreasoning fear, we say, yet it is real.

We who were created in the image of God in the beginning, shall we behold his handiwork and fear? As his thunders roar and his lightnings flash, do we cringe in fear lest we be stricken?

In the present world conflagration which may pave the way for the promulgation of the gospel to the nations of the earth, does the limited vision that comes to us drive us to cover, too fearful to think clearly?

Ah, we would be brave and loyal patriots in the army of the Lord; everyone of us. Sons and daughters of fearless men and brave women; no mere bugaboo shall frighten us. Of course not.

Hark! There is a call on the telephone. "Yes. . . Preach where? . . . Oh, yes. Well, I'd be glad to do what I could, but I'm *afraid* I'm hardly prepared just now. You know I haven't been feeling just right of late and . . ."

Of course you're not prepared. You never will be. You're *afraid* to try!

But you over here who have been chuckling about his cowardice over a little thing like that, here is a call for you: "Yes, he's here; I'll call him," and I turn it over to you. The audience and myself listen to you say this: "Yes; this is Mr. Awfully Busy Man. . . . How's that? Sick? Well, I'm awfully sorry; is there . . . What's that? . . . Wants some one to sit up, and thought of me? Well, I'd be glad to, but I'm so awfully busy lately that I'm *afraid* . . ."

No need to wait longer. You sister over here who has been at the telephone, hours at a time, I ask you: Did he go? The answer I hear is, "Sometimes." But we know that mostly he did not.

But, you protest, you assign such difficult tasks. We cannot preach or visit, neither can we lose sleep

and work. Of course not. Yet many have done so. But we'll give you something easy. It requires great courage and endurance to do the things we have mentioned. Allow us to introduce you to the superintendent of the Sunday school. You know him, already? Very well; he knows you, too. This we hear:

"Teach a class? What class? . . . Do you know, I just joined this bunch here and I'm sure I need to study awhile as a student before I can teach others. Then I'm carrying such heavy work outside, I'm busy all the time. Really, I couldn't handle that class anyway, so I'm *afraid* . . ."

So are we afraid about you. Just keep right on sponging another fifteen or twenty years, parasiting your way through life, and then you'll be ready—ready for the museum as a fossil—not a teacher or a leader.

To the friend you recommend, we introduce the president of the Religio, but he, too, is possessed of this great overshadowing *fear* and won't try. No results.

At prayer meeting the time drags, the ticking of the clock booms out over the oppressively silent meeting—all because so many of us are *afraid* to tell what God has done for us and what we want to do for him. Fearful are we lest we have nothing worth while to say. No doubt about it, so long as we retain that frame of mind.

What a set of moral cowards we must seem to the Almighty.

Constantly we allow ourselves to be afraid. We fear to do a thing anywhere, lest we fail. They need singers for the community chorus, and the chorister asks us to join, but our only song is: "I'm afraid; I'm afraid; I'm a-fra-id." They don't like our anthem, and by request we cease to attend.

For some reason your speaker sometimes lapses into the would-be-leader style of exhortation. Possibly it is the result of earlier training, habit formed from years of leading horses to the tank that they might drink. I led them to the water, but I never made them drink. By a little ingenuity practiced by every farm boy, I have taught many a calf to drink, but never an equine.

One calf in my list of acquaintances seemed to have been born with a vacuum where his brain should have been. He would not drink without something in his mouth. Our fingers got sore, so we would substitute a piece of a corn cob, and he would serenely devour the pailful and bellow for more. He never got over his crazy habit of taking all his liquid nourishment via the cob route. Many a time when he was a big, hulking three-year-old, have I seen him snoozing all over the tank to find a cob, that he might drink.

Foolish? Yes; but I have seen hundreds of male human beings who seem able to breathe well only in that way. Their air seems so much sweeter when pulled through an old corn cob pipe or a bunch of weeds called a cigar, or possibly through a coffin-nail cigarette.

You don't smoke? Thank God; but I have seen many male and female human beings who could hardly part with a quarter for a legitimate purpose such as Red Cross, Y. M. C. A., or even our own church work, except as they were given something to eat for their money. . . Away with such habits if we must be slaves to them!

THE "COMING TO" PROCESS

Years ago, when I was "young," Brother M. H. Bond preached a powerful sermon to me—and I hope to the rest of the big audience—on a text from the parable of the prodigal son.

The young man had fallen to the depths of degradation. He, a cultured Jew, feeding the detested swine, and compelled to live on their rations.

The text said: "*And when he came to himself.*" You know what he did when he came to himself.

That sermon and that text made a lasting impression on me. The coming to one's self is surely an interesting process. To really and truly find one's bearings and emerge from the chrysalis stage where we may unfold our wings and soar a little, is a wonderful thing, whether the subject be a silkworm or a full-grown man.

We were speaking of the leadership attitude. It really isn't that. It is more of the bugler type. If we are able to sound the reveille which will awaken a goodly number in time for the dress parade before the real leaders, it will be sufficient. Anybody can blow a bugle—if he knows how.

As we said, the process of awakening is an important one. We should come to, *now*. You will recall how in the parable of the ten virgins they all slumbered and slept; and when the call came, only five of the ten were ready. They knew the call was coming, but they were unprepared.

To come out of a state of spiritual drowsiness is not the work of a moment. It is not possible to merely unfold our spiritual wings and fly into the realms of eternal bliss. It is better to fly closer to the earth, in touch with the great heart of humanity, lest we fall and break our spiritual necks.

Before we would "rule over many things" we must set our own homes and our individual selves in order. Ere God can use us to evangelize the world, let us demonstrate our willingness to serve, by beginning at home, among sympathetic friends. Truly, the field is already white for the harvest, but it requires more than a passive desire to labor in the

harvest field at noonday. Great endurance is a quality that comes from training and practice.

SEEK ENLARGED CAPACITY

We pray for the endowment. We should. We need it. But should it come to-morrow would it energize and vitalize us, or wreck us with its vibrating power? The Spirit of God is truly as the writer of the Hebrew letter says: "Quick and powerful, and sharper than any two-edged sword, piercing, the demands greater, the remuneration more attractive. But we should not be blinded by the glitter and glare. God has iterated and reiterated that he would abundantly bless his people; not only spiritually, but temporally. Perhaps he is waiting for those with capacity to receive, for those whose eyes are opened.

They who see not by halves as did the servant of Elisha; they who are not fearful and afraid; they who "come to" ere it is too late, will be fit subjects for God's kingdom, militant and triumphant. even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Paul told the Ephesians that this word of God is the sword of the Spirit. The same power that moves mountains and turns rivers from their courses; yes, even by which the creation was brought about in the beginning, is a terrible thing when it comes to those not having capacity to receive and assimilate. History is full of incidents wherein men have been struck dead by this Spirit for violating divine restrictions.

Our worthiness to receive the blessings God is anxious to pour out upon us now and in more abundance later, is for us to determine. There is no need to sit idly in the market place, saying, No man hath hired us.

Everywhere the call is insistent. More and more is there to do, and greater and greater is the emphasis that now is the appointed time. The world beckons and pleads for the services of our most efficient workers—and it gets many of them. It offers much for to-day—nothing for to-morrow. As we qualify to a greater extent, the call is more impera-

A LIFE WELL SPENT

Fifty years ago a boy of sixteen started to write his diary, but before doing so he wrote a brief review of his past life and then concluded his "Retrospective" with the following:

As I close my book this evening to commence regularly to-morrow, I cannot help conjecturing of my future. But oh! I hope that be it what it may in regard to this world's charms, it may always be a righteous, truthful life; and that if every action were recorded here (as Christians say it is in heaven), there would be few among them all that I should be ashamed to acknowledge. And when the doings of my

last day are written by another hand may it be said of me, "He died contented with his lifetime's actions; he expired happy in the thought of having well spent his time."

Since that boy was my father, Samuel R. Burgess, it seems only just that a slight token of respect and love should be paid him, for this boyish idea and hope expressed so long ago has been abundantly fulfilled.

His father was an elder in the church in the days of the Martyr and president of the branch at Manchester, England. In 1847 he moved to Nauvoo, and later to Saint Louis. About 1857 he removed with his family to Great Salt Lake City. "Soon, however, becoming estranged from the church because of the wicked practices of the people, they returned to the States and settled again in Saint Louis."

In 1864 they again went west for the sake of selling goods. There his father died and he was left a boy of twelve to make his own way. At that early age he had completed the grade school and was ready for admission to high school, but as he was the eldest of the family it was necessary that he go to work. Despite his many handicaps he persistently and apparently alone, studied algebra, rhetoric, English grammar, bookkeeping, German, public speaking, and with Doctor J. X. Allen, Latin. As a result he became a reader of exceptional power of expression and clearness, and also a critical and accurate grammarian.

Baptized when he was fifteen years of age, pursuant to certain promises made him, with a close personal friend he fasted Sabbath mornings for several months, and prayed that he might receive the light of revelation and knowledge of the work. He was an active worker in the Sunday school as a teacher nearly his whole life and at various periods as chorister. He developed an orchestra in those early days and trained a quartet of male voices for many years. He was instrumental in the naming of the Zion's Hope Sunday school and the extending of this name to our Sunday school paper.

As a young man he helped to organize the Young Men's Philosophical and Theological Institute for the purpose of studying religious topics. This organization about 1870 was a forerunner of the Zion's Religio-Literary Society. Of recent years he has been quite active in this latter society.

In his earlier years he assiduously helped in all parts of the church work in Saint Louis, even going out with Elder Mark H. Forscutt for a short time.

He held very high ideals of the priesthood. He considered that no greater honor could come to a man, but that in attempting so to represent the Eternal Father a man should have personal evidence that God really wanted him; it should not rest simply on the word of some worthy sister or even an elder who favored him.

Every man should be honorable, prompt, clean in

person and thought, or, in other words, "a gentleman and a scholar." But a priest of the Most High God should be all that and more. He should be above the petty and the worldly, and be ever a high example to others.

He was a gentleman in the highest and fullest sense of that term, gentle to the erring and unfortunate. Truly, members of the priesthood and elders' courts are all too often harsh, holding to the letter of the law. Our effort should be rather to win men and draw them nearer to Christ. This he did much more than would be apparent to the casual eye. He spent hours and even days at a time quietly and secretly trying to reconcile some disaffected one to the church, but he avoided whenever possible public knowledge of his activities. He did not let one hand know what the other hand did, while it was doing good; but he was inclined to enlarge his own faults while forgiving and reconciling those of others.

His success in business made possible his assistance of many others in times of need. He made many "loans" with no hope of any return. He sought out the worthy poor and helped those in need at a time and place when it could not be known. It is quite probable that he did much more in this way than was done by the regular financial officers of the district.

He forgave quickly those who injured him and even helped them, not on occasion, but as a rule of life.

In recent years he was called to the Melchisedec priesthood, but the necessary evidence was in good part prevented by the acts of men.

His assistance was also liberal to the church and its institutions as well as to the missionaries and the local branch, especially when it could be done quietly.

As a husband and father his life belonged to his family. All of his children are in the church. He taught them the great principles of truth, love, virtue, and gave a prayer by example rather than precept, and not at all by force or fear.

Now much of this may seem personal to our readers but there are a few deep lessons. Genesis 1:16 reads: "He made the stars also." Some ask, "Did he not know that the stars were greater than either the sun or moon?" Yes, he knew, but spake according to man's conception. We have often thought that some who modestly serve, practice charity to all, who humble themselves and exalt others, will be found in the divine eye greater, brighter, and more fair than the glowing light of day and night which make their own works apparent.

Again, it is a time for higher ideals of the priesthood by those who hold it and an insistence that higher standards must be maintained. Our work lies not so much in discerning evil as in discovering good and winning one another to better and higher things.

Among the very last words that he spoke were to repeat several times the thought of a book recently read: "He ever lives to intercede for us." His passing was exceedingly peaceful. We never knew just when he left, but the sunrise found him gone. Truly is it written: "He giveth his beloved sleep," and also "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

S. A. B.

QUESTIONS AND ANSWERS

Question. Do you think it is right for people who did not economize at the command of the Lord to do so at the direction of the Government?

Answer. Most emphatically, yes. The commandments and purposes of God still remain. The fact that we were disobedient is no reason why we should not now obey his commandments. It is purely incidental that the directions of the Government on food conservation are to exactly the same end. Also the urging of the Government of fuel saving is along the line of the commandment previously given.

As citizens of the country, we should keep its laws, and carry out the purpose of its Government.

As citizens of the kingdom of God, we should keep not only this command of God, but should seek out all of his commandments and strive to understand them and put them into effect.

WHO WROTE IT?

Those who have listened impatiently to the reading of a long report from some one and have put their time in trying to figure out who was the author rather than to get the points brought out, will appreciate this plea for a change in the custom.

When you pick up a letter from some one, you always want to know who wrote it before you peruse it, don't you? When you read an article or contribution in print, isn't it your habit to turn to see who signs it?

Dozens of conferences and conventions are being held this winter, as usual. There should be many most interesting reports, most of them in writing so they may become a part of the record.

For the sake of those who did the work and put in their time writing those reports, we plead with those in charge of getting them before the people, especially the secretaries, to begin right by stating before a word is read, the name of the author and the office held when he wrote the report.

It may be a committee report. So much more the need of telling the audience whose signatures are

attached and possibly for those who don't know, the origin and purpose of the committee.

If you are in the audience and this is not observed, you might kindly ask for the information, even by interruption, that you and the others might get the most good from the reports read. E. D. MOORE.

NOTES AND COMMENTS

Hawaiian Number Next Week

Everything is going nicely toward the getting out of the Hawaiian Magazine Number next week. It will be extra good, we believe, and a valuable addition to our special list in this series. Extra copies will be sold at five cents each. Order early, lest the supply be exhausted.

"A Woman's Whole Duty"

Our readers will do well to turn to the Woman's Auxiliary Department in this number and read the leading editorial there by Sister Audentia Anderson. It is interesting; it is vital; it is comprehensive. The fundamentals of the question are reached, and we hope she will soon furnish us other articles along this line, as she suggests she may. The department is always of value to us, but sometimes we note a contribution like this which stands out as a beacon light to guide us to higher aspirations and possibilities.

Woman Suffrage

The Leslie Woman's Suffrage Committee is sending out over the country a letter concerning the national amendment. They point out quite truly that several of the States' constitutions cannot readily be amended, and that it would take another generation if not longer to secure mere justice in recognizing woman's interest in the state, and right of personal representation. It may be true that women are different mentally as well as physically from men. But they have qualities of mind which are needed in the home and are also needed for certain problems in the state. It is quite possible that they may make mistakes. Men have certainly made their share. It certainly is curious for a student in history to read the antisuffragist arguments, as they are so nearly identical with those made against universal male suffrage. The arguments are so clearly antidemocratic and in their logic would mean that male suffrage should be repealed. It is becoming more and more apparent that woman is prepared to take her place in the firing line, or immediately behind it if necessary, and to assume also the responsibility of carrying on the heaviest civic work; but beyond this she has taken a decided interest in the upbuilding of the state. Equal suffrage is one of the movements for social justice and democracy. On January 10 the amendment passed the House, so its submission is now before the Senate.

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES—Part 14

BY J. F. MINTUN

THE DISCIPLE OR CHRISTIAN CHURCH—IN TWO PARTS —PART I

Thomas Campbell, with his son Alexander, in the early years of the nineteenth century, came from Scotland to the United States. They were brought up, educated, and believers in the Secession Church, a branch of the Presbyterian Church. The father held credentials to preach, and was assigned to the presbytery of Chartiers in Western Pennsylvania, by the synod of 1809, held at Philadelphia.

They both viewed with dismay and disgust the divided and deplorable condition of the various religious denominations, not excepting the denomination with which they were affiliated. Thomas Campbell, because of this condition, began to plead Christian union on the basis of "the Bible alone." No sooner had he begun this work than his ministerial brethren became suspicious, and he was investigated by the presbytery, the decision of which was that he should be censured, and the synod confirmed this decision when appealed to them.

Those who held to the same views, among whom was his son, Alexander, formed themselves into a society which they called "The Christian Association of Washington," and they adopted "A Declaration" of faith prepared by T. Campbell, and the following resolutions among others:

Resolution 1. The sole purpose of this society is the promulgation of simple, evangelical Christianity, free from all mixture of human opinions and inventions of men. . . .

Resolution 4. That this society considers not itself a church, neither does it assume the powers of a church, but merely as voluntary advocates of church reformation.—Sketch of A. Campbell, p. 8.

In propositions soon after adopted by this society is found an expression of what they were trying to do, and interpreted the meaning of that adopted. It is as follows:

Let none imagine that the subjoined propositions are at all intended as an overture towards a creed, or standard for the church. . . . They are merely designed to open up the way, that we may come fairly and firmly to the original ground upon clear and certain premises, and take up things just as the apostles left them, and thus disentangled from the accruing embarrassments of intervening ages, we may stand with evidence upon the same ground on which the church stood at the beginning.—Sketch of A. Campbell, p. 9.

While others had made an attempt to reform the church of which they were members, the Campbells and associates sought to reform the entire religious world by restoring primitive apostolic Christianity.

Without any ordination, or any claim that God had revealed to him a call to represent him, A. Campbell began to preach in 1810, at the suggestion of his father.

While these men disclaimed any intention of formulating a specific faith, or separate church organization, yet each move brought them nearer to this condition, and in a speech delivered by A. Campbell, he said in answer to an objection urged by the synod of the Presbyterian Church to what they had already done in adopting "The Declaration," and "Address," that the efforts of the Campbells would "terminate in a new party." "It is in their power to verify their own prediction by forcing us into a party. But even then we do not become a new party, but only in the same sense that the primitive Christians became a new party." (Sketch of A. Campbell, pp. 15, 16.)

On May 4, 1811, a distinct organization was formed, claiming to be after the original pattern, with Thomas Campbell as bishop, and the appointment of four deacons, and this without the authority or consent of any existing religious organization, or command from God so to do, the authority to act originating wholly with those who formed the organization.

At this time both the Campbells believed in infant baptism and in sprinkling, they themselves not having understood the Scriptures upon these points, and when their attention was called to the fact that there was neither a "Thus saith the Lord," nor apostolic precedent for infant baptism, they still favored it, the father being the last to yield this, to him, favored principle, because to accept this as true was proof that neither had been "baptized into Christ," hence they were out of Christ.

Becoming convinced, not only that they were out of Christ, because infant baptism was wrong, but also that immersion was the only mode of baptism, they sought to a Baptist minister for baptism, or immersion. After some protesting Elder Luce of the Baptist Church consented to baptize them upon the confession that they believed that "Jesus Christ was the Son of God," and without any previous spiritual "experience." When it is known that the authority of a Baptist minister is to baptize only those who have had an "experience," and because they are saved from their sins, it will be seen that the Baptist minister exceeded his authority, and without any authority so to act except the request of those to whom he ministered. Elder Luce complied with the request, June 12, 1812, associated with Elder Spencer of the same church.

For a time the father and son both preached for the Baptists, being members of the Redstone Association, from which they withdrew in 1823 on account of opposition and the charge of heresy, when they joined the Mahoning Association. In 1830, this association and the Campbells with their followers were renounced by the Beaver Association, and this renouncement was indorsed by Baptist papers generally. The Baptists withdrew from the Mahoning Association, leaving the Campbells and those who believed with them as the "association."

Of this act of the Baptists A. Campbell wrote:

Who are creating factions, swellings and tumults? . . . If there be a division, gentlemen, you will make it, not I.—Sketch of A. Campbell, p. 33.

In 1832, the Dover Association, then the largest association of Baptists in the United States, decided that the doctrines propagated by the Campbells were "not according to godliness, but subversive of the true spirit of the gospel of Christ—disorganizing and demoralizing in their tendency; and, therefore, ought to be disavowed and resisted by all the lovers of truth and sound piety. . . ."

The writings of Alexander Campbell and the spirit and manner of those who profess to admire his writings and sentiments, appear remarkably destitute of "the mind that was in Jesus Christ." Wherever these writings and sentiments have to any extent been introduced into our churches, the spirit of hypercriticism, "vain janglings and strife about words to no profit, but to the subverting of the hearers," have chilled the spirit of true devotion, and put an end to Christian benevolence and harmony. . . .

We, therefore, the assembled ministers and delegates of the Dover Association, after much prayer and deliberation, do hereby recommend to the churches in our connection to separate from their communion all such persons as are promoting controversy and discord, under the specious name of reformers.

The plea for "a restoration of the original gospel and order of things began to be plead" in 1823. In 1827, the Baptists began to declare nonfellowship with the "brethren of the Reformation. Thus by constraint, not by choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the apostles' doctrine," says A. Campbell, in *Millennial Harbinger*, volume 5, page 208.

It will be seen from what has preceded that this religious movement began under the authority of the Secession branch of the Presbyterian Church, continued without any authority from the time they renounced the authority of the Presbyterian Church, then continued under the authority of a small society banded together in 1810 by the acceptance of principles defined by Thomas Campbell, by which society he was appointed bishop and A. Campbell licensed to preach. They continued to exercise ministerial authority thus conferred, though they decided afterwards that they were "out of Christ." In 1812, they

were baptized by a Baptist minister, from which they claimed to be in Christ, but without any other authority than that conferred upon them while they were out of Christ.

This authority associated with their baptism was that by which they afterwards preached and baptized for the Baptists. It was the same authority with which they acted when they began to form religious societies of their own. This they claimed they were compelled to do because of the opposition of the Baptists, who afterwards excommunicated them. By this last act they claim they were compelled to form a separate organization. This certainly places them in the unenviable position of being without authority from either of the churches of which they had formerly been members, or from God; for they make no claim that God had conferred authority upon them; in fact, they deny any communication from God. Thus they would have no authority to minister in word or ordinance only as they assumed that such authority was resident with the people to confer on whomsoever they would, by choice or appointment.

To more completely represent their claims, the position they occupied in the religious world, and their faith, we append the following quotations from representatives of that religious society upon the more important subjects:

AUTHORITY

It was their purpose to unite God's people, of all denominations, into one harmonious body, for the conversion of the world. To do this, they must plead for the authority of the Bible alone. This is the only orthodox position, consequently the only one on which all can unite.—*Christians or Disciples*, p. 7.

The Community, the church, the multitude of the faithful, are the fountain of official power. This power descends from the body itself—not from its servants.—*Christian System*, 1890, p. 69.

As we have frequently answered before, the elders or bishops of the congregations are the organs through which the church acts. Their authority is delegated to them by the congregation which they serve.—*Christian Evangelist*, vol. 33, p. 644. J. H. Garrison.

CHURCH

Undoubtedly the apostolic church is just what is needed. This would give us the living Christ in living men, and this is the practical formula for the cure of the world's unrest. But when we ask, Where is the apostolic church? echo answers, Where? It is freely admitted that our broken and divided denominationalism is a poor representation of what Christ intended his church should be.—*Man Preparing for Other Worlds*, by W. T. Moore, p. 243.

The Scriptures do not warrant us in asserting that "one church is just as good as another." This is a monstrous fallacy, for the reason that Christ never established but one church—a church which bears his name, and no other name.—*The One Body*, by Rowe, p. 17.

The Presbyterian platform is too narrow to receive the Episcopalian, and Lutherans and Methodists; and the Methodist platform is too narrow to receive the Presbyterians, and Episcopalians, and Baptists; and so through, to the end of

the list. *All of them will not stand combined upon the same platform.* Hence, as Christ has only one body, one of them must be right and all the rest wrong, but when compared with the apostolic church we find all these wrong.—Ibid., p. 25.

Christians must regard the church, or body of Christ, as one community, though composed of many small communities, each of which is an organized member of this great national organization.—Christian System, p. 81.

OFFICERS

The standing and immutable ministry of the Christian community is composed of bishops, deacons, and evangelists. . . . Officers there must be while there are offices or services to be performed.—Christian System, p. 83.

All its officers, whether for its services at home or abroad when fully proved, are to be formally and solemnly set apart by the imposition of the hands of the presbytery or eldership of the church. The whole community chooses—the seniors ordain. *This is the apostolic tradition.*—Ibid., p. 88.

CREED

To present such a creed as the Westminster, as adopted either by Baptists or Pedobaptists, such a creed as the Episcopalians, or in fact, any sectarian creed, composed as they all are, of propositions deduced by logical inferences and couched in philosophical language, to all those who are fit subjects of the salvation of heaven, I say, to present such a creed to such for their examination and adoption shocks all common sense. This pernicious course is what has paganized Christianity.—Christian System, p. 131.

No man can be a Christian without the acceptance of the New Testament creed. This is true of no creed which human wisdom or folly has ever devised. . . . It was this profound conviction that caused the pioneers in this movement to go back beyond the Lutheran reformation, and beyond the shadow of the great apostasy, to New Testament times, in search of a simpler, purer, broader, and diviner creed to such for their examination and adoption shocks all form of unity for all the dis severed and alienated members of God's family.—Our Movement, p. 21.

Christianity as a divine system was perfect in the beginning, and when not contaminated by the touch of man, is as perfect as ever.—Disciples of Christ, p. 3.

Apostolic example is justly esteemed of equal authority with an apostolic precept.—Christian Baptist, p. 180.

APOSTASY

If Christians were and may be the happiest people that ever lived, it is because they lived under the most gracious institution ever bestowed on men. The meaning of this institution has been buried under the rubbish of human traditions for hundreds of years. It was lost in the Dark Ages, and has never been, till recently, disinterred. Various efforts have been made, and considerable progress attended them, but since the grand apostasy was completed, till the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness, simplicity, and majesty.—Christian System, p. 192.

The glory of the cross, waving its blood besprinkled banner over the united armies of the Prince of life, streamed through the ancient world with all-conquering might, till the incorporation of pagan philosophy, heathen superstition, and the paralyzing ambitions of the great apostasy, the vaunted assumptions of the mystery of iniquity, disrupted the body and corrupted the pure stream of Christian doctrine that flowed out from Jerusalem and Pentecost.—J. J. Haley, in *Christian Evangelist*, 1896, vol. 33, p. 643.

They (the Christians) regard all the sects and parties of

the Christian world as having in greater or less degree departed from the simplicity of faith and manners of the first Christians, and as forming what the Apostle Paul calls "the apostasy."—*Millennial Harbinger*, vol. 5, pp. 206, 207.

RESTORATION

It ought not to be expected that a complete restoration of all that is essential in the primitive faith and practice could possibly be accomplished within a short period of time. Many years will probably yet elapse before we shall see the dawn a *fully restored church*.—Man Preparing for Other Worlds, by W. T. Moore, 1904, p. 149.

Not until within the present generation did any sect or party in Christendom unite and build upon the Bible alone.

Since that time, the first effort known to us to abandon the whole controversy about creeds and reformations, and to restore primitive Christianity, or to build alone upon the apostles and prophets, Jesus Christ himself the chief corner stone, has been made.—Christian System, p. 5.

But who would have thought it remained for any so late as 1827 to restore to the world the manner—the primitive manner—of administering to mankind the gospel of the Lord Jesus Christ.—Hayden's History of the Disciples, p. 173.

It seems to us to be a matter of vital concern just at present, to call renewed attention to, and lay special emphasis upon, the animating and controlling purpose of this movement; that it is an effort to restore Christianity to what it was as it came from the lips of Christ and his inspired apostles.—J. J. Haley, in *Christian Evangelist*, vol. 33, p. 643.

Let it be remembered, then, that the Reformation is not a denomination, its purpose is not to establish a sect, but simply to restore the church of Christ to the world as it was before denominations existed.—Christians or Disciples, by F. G. Allen, p. 7.

AUTHORS OF THE REFORMATION OR RESTORATION

When the persecuting power of Rome was broken by the Reformation of the fifteenth century, it was the privilege of God's people to restore the Church of Christ in all respects as it was at the beginning. . . . It was never attempted by any man, so far as history informs us, till the present reformation began. This is the fundamental difference in *principle* between the Reformation inaugurated by A. Campbell, and those of Luther, Wesley, and others.—Christians or Disciples, by F. G. Allen, p. 10.

The inceptive thought and first purpose of this movement had their origin with Thomas Campbell. . . . This was the father's task—to project the great reform. But to bring it to full development of purpose and constitution of life and then execute with success, demanded qualities Thomas Campbell did not possess in the fullness of their required strength. This office fell providentially to the son.—The Reformation of the Nineteenth Century, pp. 64, 66.

But Alexander Campbell was no ordinary young man. . . . He thought as no other man ever thought, spoke as no other man ever spoke, wrote as no other man ever wrote.—Life of Alexander Campbell, by Grafton, pp. 67, 180.

(This subject to be concluded in a following number. The series will continue.)

Give me insight into to-day, and you may have the antique and future worlds.—Emerson.

Man does not possess a soul, but he is a soul and possesses a body.—W. H. Book.

Do not pray for tasks equal to your powers. Pray for powers equal to your tasks.—Brooks.

VAIN MEN LIKENED TO WILD ASSES' COLTS

My text is the language in the Book of Job, chapter 11, verse 12: "For vain man would be wise, though man be born like a wild ass's colt."

There is a philosophy which, going out with a spy-glass and a telescope in search of God, returns to say that there is no such personality. Some profess to believe in and to reverence God, yet persistently deny his existence in any more definite conception than that God is in the blade of grass, in the rosebud, and in all nature everywhere. This error leads to the disregarding of the existence of sin as a fact of circumstance, for fear that if we admit the reality of sin, we make it a part of God whose allness, (according to our false notion) includes everything that is, in his very self or personality.

Disregarding the account of the creation of man in the image of his God, this philosophy, not finding God nor the origin of life by instruments made with hands, attempts to interpret physical life, together with spiritual intelligence, in terms of mere physical demonstration; and proceeds to dissect the bodies of a few bugs, animals, and men, and then to announce with due highbrow dignity that all life originated from one, or possibly two, minute particles of matter called protoplasm. Protoplasm is described as a "semifluid albuminous substance, which is viscid, gummy, and sometimes granular." From such a beginning, some science tells us, all life evolved.

God is left out of the subject altogether. Two of those funny little protoplasmic spied each other across a boundless space of a few million miles, fell in love at first sight, carried on a quiet flirtation for a few billions of years, were married without anyone to say the ceremony, took a honeymoon trip to the moon, and proceeded to furnish the universe with worlds, and every kind of walking, flying, creeping, and crawling thing, together with other little protoplasmic, which look just as "albuminous" as their parents before them.

But the words of the book which *wild* science and *burro* philosophy spurn as an idle tale, overshadow all the volumes of worldly wisdom. Standing profound and serene in the splendid glory of their truth those worlds live, and will live, to be a lasting rebuke to the foolishness of the man who, failing to find God a personality, with a scientific search warrant, exhibits the poverty of his own soul by denying the existence of the living God, in whose image man is created.

THE WORD

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? . . . For he knoweth vain man: he seeth wickedness also; will he not then consider it? For vain man would be wise, though man be born like a wild ass's colt.—Job 11: 7, 11, 12.

THE OMNIPRESENCE OF GOD

A personal supreme being having definite dwelling place in some realm of his vast domain can be omnipresent by his matchless power, and by the limitless reach of the laws of nature and of life which are at his command; but if such a spread out nothing as is represented as having no body, no person, no parts, and no passions, is to be the ideal formless, existless form of life and beingless being, then a similar final end for all mankind is all that can be hoped for!

It must be admitted that the hidden, propelling force of all life is operative with, and unfolds from within life in all nature; and that such an exhibition of design and form can not be the result of chance or accident, but that such works as creation displays, are, in and of themselves, monumental witnesses that a Master Intelligence is concerned in it all.

But it does not follow as a necessary conclusion that because such a wonder work as nature is, could not be produced independent of a directing Intelligence, that therefore that Intelligence is in its own essence spread abroad through all life, and that, (as false philosophy asserts) nature is the only God.

Such false ideas as, that there is no God except as is resident within each living atom of nature, leads men to worship the creature rather than the Creator.

That is one common form of idolatry. Believing that the only God existing anywhere, is in the varied forms of nature itself, the next step—adoration and worship of the creature—becomes easy. Thus, the mind may be prostrated to regard the beautiful form of a perfect human body as the very expression of God, and to worship at such a shrine.

Mankind having been created in the image and likeness of his Creator, there is some truth in the thought that man is in very deed, the best expression of God that the works of nature afford; but until God is recognized as a separate personality and Creator, apart from the things which are created, the truth that God is revealed in his works is only partly told, and is not properly divided!

An adoration of, or a worshipful attitude toward all of the beautiful and wonderful things in nature, which are profusely spread as a perpetual invitation to man to reflect upon their wonder, is no doubt very good in its place, and stands as the great primitive sermon being preached in all languages; but that soul which never lifts its gaze above the wonders of the thing created, to discern above all the Master Intelligence and Creator of all, fixes its aim upon an ideal *far too low* ever to develop the best that is possible, from the highest conception of the truth concerning the creature and the Creator.

Those who believe nature to be the only God, assume that the Bible account of the personality of

God and of the creation of man in his own image, is a mere myth. Self-important philosophers clinging to such ideas in contradiction to the best revelation that the world has received, sally forth in the material world, all eyes and conceit, looking for God; and when he is not found of them, they are ready to scoff at others who in the Lord's own way have found him.

There is a vast difference between a ponderous material brain and a fine spiritual mind.

Mere brains may be weighed by ounces, and the brains of animals are even bartered over the counters for so many pence per pound, but no instrument made by man can gather up, nor measure out the God-quality—*mind*.

It is both worthy and desirable, that the brain be cultured and cultivated, but above all things "let that mind be in you which was also in Christ Jesus."

But beware of the tendency of the mere brain operation which ridicules people who are not supposed to be schooled to the wonderful psychological accomplishment whereby they assume to know that as God is not to be seen anywhere by the naked eye, nor by glass lenses of any kind, that therefore he does not exist as a living personality.

The kind of science which takes such position to declare the nonexistence of a personal God because it has looked and failed to find him, and which ridicules those who disagree with it, as being either child minded, ignorant, or fools, and which regards the Bible story of God and creation as a mere myth, is the kind of science or philosophy which peers down the cellar, and squints toward the back yard of God's great universe and, failing to find him, comes back to report that he isn't there; or that if he is there he is a something so diffused through everything as to be a very specific nothing.

Such is the finished wisdom of some sciences, and the Devil is pleased that some churches indorse the same folly.

GOD EVERYWHERE, LITERALLY?

Think of God being in the brothel, in the saloon, and in every place of filth literally; his immediate presence would be in hell as much as in heaven. The Devil, as the opposite power and personality, would by the same fallacious principle be everywhere, and heaven by his presence would, after all, be part hell.

Those who oppose the fact of the one living, personal God, who is to be revealed to all in due time, may hurl their ridicule, and continue to jest concerning the probable color of his eyes, the quality of the hair of his head, and the amount of his avoirdupois, but their own position is the very height of inconsistency and the legitimate target of ridicule.

Think of such an one as even the most rank infidel is willing to admit that Jesus was, teaching his

people to pray by saying: "Our Father which art in hell, and one place or other, hallowed be thy name."

No! he who was known as Jesus, is the Christ, and he said: "Our Father which art in heaven, hallowed be thy name, thy kingdom come;" etc., and as surely as day follows night, when that prayer is answered and he does come in his kingdom, there will be a lot of these philosophies relegated to their portion of shame and everlasting contempt, where they belong—but the philosophers themselves "may be saved, yet so as by fire, but their works shall be burned" (see 1 Corinthians 3: 15); and that would leave an immense amount of shelf room in some libraries.

From the days of Job the woods have been infested with "wild asses' colts." I am glad that a certain salvation has been provided for these wild rangers—vain men who would be wise—and heartily that as the Apostle Paul has said, their buildings of "wood, hay, and stubble, shall be burned, but they themselves shall be saved, yet so as by fire."

That may be a pretty hot brand of salvation, but some scientists, "philosophers, epicureans, and stoics" will have the heat to encounter by reason of not being worthy of a better grade of salvation—at least not on the first few laps of eternity anyway. "For he knoweth vain men: he seeth wickedness also; will he not then consider it?" (Job 11: 11.)

JAMES E. YATES.

OF GENERAL INTEREST

CHRIST TO COME AGAIN?

[Under a subtitle of "Statement of London ministers arouses unusual discussion," *The New Freedom*, of January 5, 1918, published at Honolulu, features the following contribution, evidently from the pen of Brother Thomas Clancy of that place. It is an interesting discussion of a timely topic.—EDITORS.]

In the morning paper of last Sunday there appeared a statement issued and signed by a number of London divines, "some of the most distinguished preachers and religious authors in the world," indicating their belief that Christ is soon to reappear upon earth. In interviews which were published the following day, several "local ministers" took noncommittal or hostile stands, and the matter seems to have become one of quite general comment on the streets of the city. A statement of the case may, consequently, be of some interest to the readers of *The New Freedom*.

BELIEF IN THE BIBLE—IS IT NECESSARY?

I make no pretensions to scholarship in this matter. I do believe, however, that the ability to read and an

earnest desire for enlightenment should be sufficient equipment for anyone to undertake an investigation into the matter. I do not even regard as necessary a belief in the Bible as the word of God, for an honest investigation into this subject, and the wonderful fulfillment of the Bible prophecies pertaining to it are sufficient to cure all unbelief on that score.

"WHERE DOCTORS DISAGREE——"

The ministers of Honolulu, in their published interviews, practically contradict the views set forth by the London ministers, and say that the second coming of Christ is an event either very indefinite or not to be expected at all.

SOME ASSERTIONS—AND THEIR FOUNDATION

But Jesus *is* coming again! His second coming is *not* some mysterious or intangible event, which will only become known through a general increase in righteousness, and which will usher in a period of peace, prosperity and general enlightenment, to be known as "the millennium." When Jesus comes he will come as an actual and visible *person*. "This *same* Jesus . . . shall so come in *like manner* as ye have seen him go into heaven." (Acts 1:11.) "And *every eye* shall see him." (Revelation 1:7.) "As the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be." (Matthew 24:27.)

WHAT WE DO KNOW

It is quite true, as one of the local ministers has said, that we "know not the day nor the hour" when Christ will come to earth again. Whether or not "the day" or "the hour" ever *will* be revealed before the actual event, it is not for me to say—I don't know, though it seems extremely improbable. But we *may* know the *generation* (Matthew 24:34.) Even more than that: We may know when he is "near, even at the doors." (Matthew 24:33.) And so we know that

THE TIME IS NEAR

Jesus is coming *soon*. In the twenty-fourth chapter of Matthew, also in Mark 13 and Luke 21, we read of the signs which will herald his coming. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." (Matthew 24:29.) The darkening of the sun and the moon and the falling of the stars from heaven are signs which are given as immediately preceding Christ's coming. *These signs have already been fulfilled*—as history will show.

A PERIOD OF HORROR

A study of the other prophecies and their fulfillment in history will show that "those days" of "tribulation" (Matthew 24:29) are the 1260 years dur-

ing which the "saints of the most High" were to endure persecution. This evidently refers to the persecutions of the Dark Ages and the Inquisition, in which, it is estimated, from 50,000,000 to 100,000,000 men, women, and children were martyred by the Roman power. See Daniel 7:25: ". . . and shall wear out the saints of the Most High . . . and they shall be given into his hand until a time and times and the dividing of time."

A MYSTERIOUS PHRASE

What is meant by "a time and times and the dividing of time"? See Revelation 12:14: ". . . that she [the woman] might fly into the wilderness, where she is nourished for a time and times and half a time." In verse 6, which is speaking of the same event, it is stated that "the woman fled into the wilderness, . . . that they should feed her there a *thousand two hundred and three-score days*." This shows plainly enough that the time and times and the dividing of time (half a time) means 1260 days (prophetic time; actually, 1260 *years*—see Ezekiel 4:6, Numbers 14:34, and margin).

BEGINNING AND END OF THE PERIOD

This power then, was given full sway for 1260 years. The period began A. D. 538, when a decree of the Emperor Justinian was put into effect, giving the bishop of Rome power over all the churches. Twelve hundred and sixty years from that date would bring us down to the year 1798, and in that same year the period of persecution was brought to an effectual close when French troops under General Berthier entered the city of Rome.

A SHORTENING OF THE DAYS

Although the persecuting power lasted until the year 1798, the persecutions did not continue until that time. The "days were shortened." "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:22.) The actual persecutions had practically ceased by the year 1773.

A DEFINITE PROPHECY

Now "*IN those days, AFTER that tribulation*" (Mark 13:24) "the sun shall be darkened and the moon shall not give her light." From this we would expect the darkening of the sun and the moon to come between 1773 (end of "that tribulation") and 1798 (end of "those days"). And this is just what happened.

SOME REMARKABLE HISTORY

On May 19, 1780, the light of the sun was completely blotted out, and that same night the moon did not "give her light." The darkness began at eleven o'clock in the morning, and lasted until eleven o'clock at night. This was no eclipse, for the moon

had fulfilled the previous night. Noah Webster says: "No satisfactory reason has ever been assigned for the darkness." Herschel, the astronomer, says: "The dark day . . . was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain." It is said that "if every luminous body in the universe had been struck out of existence, the darkness could not have been more complete." The blackness was absolute. Thus were fulfilled the first two signs of Matthew 24: 29.

THE FAMOUS "FALLING OF THE STARS"

"And the stars shall fall from heaven." On the night of November 13, 1833, the stars (shooting stars, or meteors) *did* "fall from heaven." For five hours the shower continued, and during that time the stars fell as thick as snowflakes in a storm. They appeared to come from one point in the heavens, and were scattered abroad "even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." (Revelation 6: 13.) In an article on the falling of the stars, there appeared in the Connecticut *Observer* of November 25, 1833, a quotation to the effect that "a more correct picture of a fig tree casting its fruit when blown by a mighty wind, it was not possible to behold." Professor Olmstead, of Yale College, has said, "The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west. . . . The exhibition of shooting stars was not only visible, but everywhere presented the same appearance." In a book published by Leonard Heinrich Kelber, in Stuttgart, Germany, in the year 1835, it is stated that the same sign occurred over Europe a few days after the great shower over the Western Hemisphere. We read: "On November 25, 1833, there was a fine display of falling stars on the Continent of Europe," and "in Minsterburg, Silesia, stars fell like a rain of fire. With them fell balls of fire, making the night so light that the people thought that the houses near them must be on fire. . . . Many people were made sick through fear."

WHAT IS YET TO COME

This falling of the stars was the fulfillment of the third sign given in Matthew 24: 29. The next statement in this and the succeeding verse is that "the powers of the heaven shall be shaken: and *then* [at *that time*; i. e., when the powers of the heavens shall be shaken] shall appear the sign of the Son of man in heaven . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." This statement of the case makes it appear that the shaking of the powers of the heavens is to take place at the time of Christ's coming. Thus the

last of the warning signs (the falling of the stars) has been fulfilled, and we are now to apply the parable of the fig tree: "Know that he is near, even at the doors." (Matthew 24: 33.)

"THIS GENERATION"

"So likewise ye, when ye shall see *all these things*, know that it is near, even at the doors. Verily I say unto you, *This generation* shall not pass till all these things be fulfilled." (Matthew 24: 33, 34.) Jesus was speaking of the *generation* which should see *all these things* fulfilled; i. e., which should see the fulfillment of the last of the signs, the falling of the stars, which occurred in 1833. The youngest of those who were living when the stars fell and who are still alive are now 84 years of age, and, since "this generation shall not pass," some of these people will still be alive when our Lord comes.

EIGHTY-FOUR YEARS—A LONG LIFETIME

Although all the signs thus given have been fulfilled to the letter, a study of the prophecies of Daniel and the Revelation makes it plain that many things are to take place after the falling of the stars and before Jesus comes again, chiefly in the way of changes of government, wars, etc., in preparation for the great battle of Armageddon, also in the spread of the gospel message throughout the world. Many of these things have already come to pass, and others are coming to our notice every day. But these things must all happen quickly, for "this generation [now eighty-four years old] shall not pass." (Matthew 24: 34.) "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24: 35.)

A WONDERFUL PEN PICTURE

Speaking of the condition of the world before his second coming, Jesus said: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes, in divers places. . . . Upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth." (Matthew 24: 6, 7; Luke 21: 25.) It would be practically impossible to give a better pen picture of the world to-day.

STRAWS THAT SHOW THE WIND

"Famines, pestilences and earthquakes"! Plenty of these surely! To go no further back than a month, the Halifax disaster and the Guatemala earthquake are straws that show which way the wind is blowing.

Another straw we find in the morning paper of last Monday; there we read that "the consensus of

opinion among local ministers is that the chances of Christ's coming before the earthly people again are very slight."

HAVE THEY READ IT?

I wonder whether any of the "local ministers" have ever read this:

"There shall come in the last day scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3: 3, 4, 10, 13.)

This, the greatest revolution, the most awful upheaval of nature the universe will ever see, "must shortly come to pass." Look into it, reader!

PULPIT APOLOGIES

Apologies made by an elder before he addresses the congregation before which he stands to speak are always regarded with more or less suspicion. It has happened that an elder has said at the outset of his effort: "Now I have nothing of myself to say; unless the Lord has something to say through me, I shall not speak to you," and has then rambled on in such an incoherent and careless way that everyone could see that he had not received the Spirit to teach at the time. An instance or two of this kind happening to the same man, will greatly injure the efforts such a man might attempt. We advise the elders that they take thought on this, and when they are called upon to preach, make no apologies, put up a silent prayer for direction and help, and do the best they can.

If they have no liberty it is better to stop than to bore the people and ruin their own reputation. When one has exhausted the thoughts given for utterance, stop and close the effort, no matter whether it be five minutes or an hour. Some otherwise splendid speakers are noted for not knowing when to stop. It is far better to leave much unsaid than to risk losing a good impression already made, by protracting the speech until the listeners are worn out. Two sermons of fifty minutes each, are much better than one of ninety or one hundred and five. It is better to avoid the habit of saying, "In conclusion" and then beginning a new topic. We once listened to an elder who said, "In conclusion" and occupied thirty minutes in a new direction that fell flat on tired ears.

Elders should try diligently to avoid the repeti-

tion of useless phrases, and pet expressions. No matter how fine such expressions may sound at the first hearing of them, they wear upon the ear, and if repeated often they jar on sensitive nerves to such a degree that a fear of their repetition incapacitates the hearer from rightly judging what else is said.

We remember once hearing an elder use the words, "and the great God of heaven," twenty-five times in a sermon thirty-five minutes in length. We heard another use the terms, "this age of the world," "that age of the world," fifty-eight times in an hour's discourse. Another, the sentence, "the children of men," fifty-three times in as many minutes. All such repetitions injure the effect of the elder's speech, and thus hurt his efficiency. Do not use the terms, "admit the fact," "considering the fact"; unless the elder really understands what is stated as a fact and knows it to be such, and is willing to stand by his admission, if it be observed by an opponent. The words "and we find," "we see then," "my dear friends," "my Christian friends," "my dear hearers," "bless you," "bless your souls," and all such expressions are burdens unnecessarily placed upon the thought the speaker is expressing and are only "filling" at the best.

We are charged to help each other in becoming useful in our work; and these suggestions are not intended to hurt the feelings of any rising elder, but as needful instruction which will be beneficial to all, if heeded.

It is understood that the elder is to minister as the Spirit may direct; but it is not proper to understand that the Spirit supervises the utterances of words that convey no meaning in keeping with the harmony of the subject upon which the elder is speaking. A man may cultivate both the manner and matter of his delivery.—Joseph Smith, in THE SAINTS' HERALD, volume 33, page 401, 1886.

SOLDIERS MAKING NEW RELIGION FOR WORLD

The soldiers in the trenches are working out a new religion for the world. It will be a religion free from all sectarianism, narrow patriotism, and artificiality.

Religion has been kept alive throughout the world's history because of its adaptability to changing conditions, but chiefly because some prophet has discovered a great new truth which men had long since forgotten.

Martin Luther reminded men that "the just shall live by faith"—and he became the prophet of the day.

John Calvin proclaimed the doctrine of "the sovereignty of God"—and he became the founder of a great theological system.

John Wesley emphasized "the free will of men"—and he brought the thought of the religious world back to an even balance.

Charles G. Finney thundered out "the law of God" and men fell down upon their faces, crying out for mercy.

Dwight L. Moody plead "the love of God," and men came to the penitent form with tears in their eyes but with smiles upon their faces.

Each new era in the world's history has demanded a new religious message. It was the same old gospel, but it was given a fresh emphasis.

The great world war in which we are now engaged—one of the most stunning events in history—is sure to change our thinking about industrial and political principles and practices. Does anyone imagine that religion—the most vital thing in every man's life, whether he admits it or not—will remain unchanged?

The religion that will come out of the trenches will be a religion that shall fire the hearts of men to heroic action. It will no longer almost exclusively limit the great sacraments of the church—particularly the communion service—to the needs of tired, discouraged people.

It will be a religion that shall satisfy the red-blooded men and women who have been tremendously stirred by the appeal of the war—and who will never be content to crawl back into their shells of formalism and ceremonial observance.

The soldiers who are to bring us this new religion have been face to face with death—every last man of them will have "died" in a very real sense; they come back with a new look in their eyes—and after that what but the most vital things in life can count with them?

They will have seen how small and petty a thing religion has been to most of us, and the church will be unable to hold them with a narrow, sectarian appeal.

The new religion will test the church. Religious life as a whole will grow stronger and better—but it will be a serious question whether the church can stand the pressure of the new expansion of thought and life that the new religion will bring with it.—Reverend Charles Stelzle in *El Paso Morning Times*, December 16, 1917.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Woman's Whole Duty

Our study class in this place, once gave the above topic consideration, and the many things that were brought out were enough to be really disheartening, were it not for the thought that God does not require us to live more than one day, one hour, one minute at a time. Really, the scope of a woman's work seemed as broad as the universe, and as minute and detailed as the mote in the sunbeam; yet we realize that not a jot or tittle is unimportant—the least no less than the greatest. It is as important that the smallest bolt in the great swinging bridge should hold—should "do its bit" as for the immense structure itself to fill its purpose, and allow the heavy trains to pass safely over.

It is not always easy for women to sense the importance and vital nature of the everyday duties that are apt to seem humdrum and burdensome. It is not always easy to see that it is only by perfecting the units in her home, by keeping up the detail work, that the whole is accomplishing its destined mission. True it is, that many women enter into home life without a conception of what its requirements may be, and they find themselves unfitted for it, and its details. Among men it is customary to consider fitness, or liking, when a profession is chosen. The man of literary turn of mind would never choose the anvil, nor the sagacious financier the shovel; but all seem to expect the woman of a literary turn of mind to be as efficient with the dish mop, the broom, or the pancake turner, as the maiden trained to their use. Does it mean that, no matter what a girl longs to be, no matter what inspiration comes to her along other lines of achievement or accomplishment, she must prepare to settle down into the rut of housekeeping? Was it to this end that God gave her powers to write, to paint, to analyze, to create, to carve? Does the "talent" lose its significance because it was delivered into *feminine* hands? Is there no happy way of combining the highest aspirations of the mind with those of the heart?

These and many similar questions have come into the minds of many women, in the world, as well as in the church. Many women cut the Gordian knot, by refusing to take upon themselves those duties which time and its customs have placed entirely to the mothers' share. They frankly turn their backs upon the privileges of wifedom or motherhood, and go forth in response to the voices which call, as they did Joan of Arc. With what measure of success they do this, opinions may be varied. Counting success as the world counts it, many of these have won much that is enviable. Did they sacrifice more than they gained? Was what came to them more to be desired than the privilege of getting meals for "the best man in the world," darning his socks, bearing, rearing, nursing his children, with a world bounded by him and his interests?

No, Latter Day Saint can feel that a life unblest by love and what it stands for, is a successful life. No career that is unguided by the central power of real affection and its attendant consecration can be counted to have filled its highest possibility. The greatest dynamo of human life and interest is this glorified passion called love, which causes those who possess it to pass through trials, purifications, disasters—experiences of whatever nature, unhurt, undismayed, and unconquered. This we all concede; but we are wondering if that great gift can not be "glorified" more than is commonly done or seen in our midst. The consecration of love should not spell drudgery; its power to eliminate self and self-

Of great riches there is no real use, except it be in the distribution.—Bacon.

Weak men wait for opportunities, strong men make them.—Marden.

Great minds have purposes; others have wishes.—Washington Irving.

interest from one's heart should mean that God-given powers of brain or body, of mind or hand, should be dwarfed or extinguished. On the contrary, love should be the inspiration for a more perfect, a more beautiful expression of that gift or talent.

A man toiling in the world for the "bread and butter"—or the bread without the butter—finds that toil irksome only when its fruits are shared in bitterness in his home. A discontented wife, or ungrateful children will "take the heart out" of the best man in the world, and his labor, far from being an expression of the finest there is in him, becomes a yoke, a horror from which he yearns to be free (and from which many cowardly men have freed themselves in ways which were contemptible in the sight of honorable people). On the other hand, a wife toiling in the home, for a thoughtless and unsympathetic husband or selfish and fault-finding children, loses, gradually but surely, that wonderful glory which overwhelmed her life with its beauty and allurements in the first days of her love and mating. She becomes disheartened, too; who can blame her? She has put so many offerings upon the altar—her ambitions, her plans, her freedom to come and go, and if she reaps in return nothing but the privilege to work and labor, to bake, boil, stew, mend, wash, iron, scrub, etc., will it not take a spirit almost unconquerable to be able to keep one's faith and buoyancy?

All this is as it should *not* be; no woman should give so utterly of herself and her strength that she becomes a mere household drudge, unable to keep pace with the mental activities of her children, or hold her place with a sense of propriety in the world of women about her. And no man has a right to expect this of her! If he is unable to provide for her the help every mother should have with the work of a house and family, he should at least make up that deficiency by an appreciation and sympathy which would take from arduous labor its deadly power to crush the spirit. He should supply all the encouragement, with as little fault-finding, as possible, and then feel that he was doing no more than God requires. Just as he finds in her praise and encouragement and faith, incentive for better efforts, for more efficient work in the big world outside, so will the wife find in his intelligent comprehension of her difficulties and triumphs in the homely affairs of her life, that which will rob them of their terror and clothe them with an exaltation, with which she is able to mingle every God-given talent she possesses.

We believe that almost every "gift" God bestows can be exercised and "improved" by woman within the sphere of her own home. Does she wish to write or read or study? Given a chance to do these things, however rarely, what an inspiration that woman can be to her family? The child comes home to her from school with confidence that mother will understand and be able to explain that which puzzles him; the husband turns instinctively to her for suggestions about his business; the friend drops in to discuss the book, or picture, or music which has interested, and finds, instead of merely a household machine, a woman with heart and soul, alive to the things about her, with poise and purpose, giving of her *best* to those about her, in a way she could not do, had her husband not been in sympathetic accord with her desire to study a little in connection with her work. True, perhaps, (since there only twenty-four hours a day, and some of them must be spent in sleep,) there were times when a button was not found where it should be, or a corner of the house with some dust upon it; better that the dust be there than upon the wife's brain.

If we stopped here, we feel sure a storm would be upon us! We hump our shoulders almost instinctively to meet the weight of the criticisms which would descend! So we hasten

to assure our readers that the woman we have in mind is not the one who would sit and read and let the teakettle boil over, or let the fire go out, and have naught but a cold house and an empty table with which to greet her returning lord and husband! Oh, no; she is not one to neglect such obvious duties. If she is truly consecrated, she will have learned the spiritual development to be found in the regular performance of duties necessary to the comfort and the health of her family. It is not so much the knowing how to get a meal which is an education for a woman, but the mastery of her personal inclination to such an extent that she can get that meal when it is due, in spite of everything that would coax her to more fascinating things. Besides, she has learned how to invest even the getting of a meal with a charm of her own, and exults in its perfection, its balance, its harmony and suitability, in a fashion not possible to the drudge.

One writer says a woman's whole duty is threefold: to self, society, and God. That does indeed cover it amply, but the analysis of each one of those phases is a study in itself, and seems to overlap that of every other. Our paper is getting too long, but another time we would like to go into these more in detail. Suffice it for now, if we have been able to help any sister to feel that there are wonderful fields of pleasure and profit to be opened to her through a really earnest study of her position in the world, her duties therein, and her qualification for the accomplishment of the best designed for her. Study to show thyself a workman approved of God, applies to us, and the woman who thinks that her whole duty is performed with becoming only a piece of machinery in her home should ponder that advice, which came from on high.

Is such a course one which would win His approval?

AUDENTIA ANDERSON.

If You Are a Mother

- Don't scold.
- Don't be sick.
- Don't be cross.
- Don't fret or whine.
- Don't be despondent.
- Don't be complaining.
- Don't work too hard.
- Don't set bad examples.
- Don't forget to be a lady.
- Don't wear slippers shoes.
- Don't forget to sit upright.
- Don't neglect the children.
- Don't forget to love and caress them.
- Don't rob yourself of sleep.
- Don't be a fiend of neatness.
- Don't read worthless literature.
- Don't wear uncomfortable clothing.
- Don't allow yourself to be nervous.
- Don't stand when you can sit down.
- Don't try to do two days' work in one.
- Don't forget to be kind and sweet.
- Don't go without a lunch when you are faint.
- Don't forget that your husband is your old lover.
- Don't slump the shoulders and become hunched.
- Don't get out of the habit of walking with spine erect.
- Don't forget that the home without mother is desolate.
- Don't forget that no one can rob you of true womanliness.
- Don't forget to inflate the lungs often with fresh, pure air.
- Don't take on a whole lot of outside work when your hands are full.—*The Methodist (Australian)*.

Our Brooklyn Sisters

When you think of the many and varied obstacles to be met in a city of this size, the women of the Brooklyn Auxiliary have done exceptionally well the past five months.

We are not a large circle, and some of our members live miles apart, yet at a recent bazaar held we cleared \$232, and incidentally made friends to the church by the quick and orderly manner in which it was conducted.

We also have in our auxiliary a Red Cross department and are doing what we can to push work in that line.

We have lately started a class in dressmaking and are quite hopeful of its success. It will not only help to reimburse the treasury but will be the means of teaching those who attend to be more efficient in the art of sewing.

The Orioles are feeling their responsibilities and seeing opportunities in moving out in harmony with the new movement in their line.

How beautifully the auxiliary provides for everyone to work and what amazing results soon follow united action. We are hoping, we are longing, to see every sister enrolled in some department of the work. May the Lord direct our movements and may everything be done with an eye single to his glory.

L. LENOR CHRISTY,
Press Chairman.

Questions

Can you put the spider's web back in place
That once has been swept away?
Can you put the apple again on the bough
Which fell at your feet to-day?
Can you put the lily cup back on the stem
And cause it to live and grow?
Can you mend the butterfly's broken wing
That you crushed with a hasty blow?
Can you put the bloom again on the grape,
And the grape again on the vine?
Can you put the dewdrops back on the flowers,
And make them sparkle and shine?
Can you put the kernel again in the nut,
Or the broken egg in the shell?
Can you put the honey back in the comb,
And cover with wax each cell?
You think my questions are trifling, dear,
Let me ask you another one:
Can a hasty word be ever unsaid,
Or a deed unkind undone?—*Exchange.*

The other day at the woman's club in the home economics department, we had a meeting that was the best attended of the year on "Bread." The women were greatly interested in other grains besides wheat that can be used to make palatable bread. Oatmeal and corn are very good and are easily used. One recipe was: Pour 2 cups boiling water over 1 cup rolled oats, when cool add one half cup brown sugar, one tablespoon fat, two teaspoons salt, one compressed yeast cake and about five cups of flour. Knead dough until it squeaks—about ten minutes. Put in vessel, with straight sides, to rise, in warm place. Let it double in bulk; put on board and make into loaves; let them double and bake in hot oven for 45 minutes. It is estimated 70 per cent of the women make their own bread. There is no use talking about the cost of flour; even corn meal has gone up, with absolutely no reason, here in Nebraska.—*Exchange.*

LETTER DEPARTMENT

Providence Branch

The Sunday school in the Providence Branch is in first place and we want to keep it there. I want to tell you about one gift that was really a surprise to the one who received it. This event took place on the Sunday following Thanksgiving. At the close of the school an appropriate concert was given by the children, and then some one placed before us a large clothes basket and, one by one, representatives from the classes came forward; and after reciting appropriate passages of scripture, deposited in the basket different kinds of fruit.

It seems that the trees and vines from over the earth had been invoked; for there were given pears, apples, grapes, lemons, oranges, dried plums, nuts, figs, etc., and the heaping basket reminded us of everything that was appropriate with the season. But many of us who were but onlookers wondered what was to be done with all this luscious fruit. Was it to be distributed to the crowd? Surely no one would be selfish enough to take the whole basket for his own! But the secret was given away when the superintendent—our much beloved leader of the Sunday school, C. I. Brown, gave an appropriate address, in which he spoke of the pastor as not only a spiritual adviser but also a chum to the members of the branch; and in behalf of the deep regard of the Sunday school, presented that wonderful basket of fruit to me and the family; we who have tried to serve, but not always with success, owing to the weaknesses of the flesh. Think ye not that the beautiful basket of fruit was a touching tribute?

But this is not all I have to relate. And we should not keep the flowers till it is too late. There has been much practical Christianity manifested by the Providence Branch. The members have never forgotten their pastor and his family on Thanksgiving and Christmas. At one time the young people would bring the turkey, nuts, fruit, etc.; at another time it would be the sisters' society, or the brothers. This is my fourth year as pastor of the branch in this city, during which time I have found the Saints kind and thoughtful and serious minded.

The Lord has not been unmindful, for the blessings of his Spirit have been wondrously poured out. The branch is not without the gifts of the Spirit, as well as the graces. Our sick have been healed, raised as it were from beds of death; members have been encouraged and instructed by the voice of prophecies, and by dreams and visions. Nearly every young man in the branch holds the priesthood, and they are working with more serious and determined effort than ever before, in many cases. So far seven of our young men of the branch are enlisted in the service of their country, but not one of this number holds the priesthood. We do not know what the next draft will do, but we believe that the power of God is able to direct our lives if we will let it do so.

We held a series of meetings just before the holidays. Brother Christy, of Brooklyn, was the speaker. He delivered nine very interesting sermons and held the attention of the audience and the number increased; but for some reason which we cannot give, the outsiders who attended did not return after the close of the meetings. We hope that some of those who listened will eventually come back to hear more of the gospel story. Certainly the responsibility rests with them, in many senses, for the preacher and the Saints did their best.

On the street corner we erected a big sign, four by four-

teen feet in size, and good fortune has permitted us to keep it there. We inserted several advertisements in the daily paper. One advertisement was a question asked of the churches of Providence. The publishers liked it so well that they gave it extra space and put it in two issues of the paper. It ran like this: "If there be no progression after death, and salvation from an endless hell depends upon public confession of faith in Christ, what will become of the millions of soldiers who have fallen on the battle fields, in this age and other ages, who belonged to no church? Will they have no reward? The creeds say No; but Christ's church says, Yes," etc.

Believing that many efforts (summer schools, outdoor services, concerts, series of meetings, even distribution of literature, etc.,) put forth by the branch in the past three years had not really struck the keynote, I determined to try another, and we are now in the midst of the latest effort, which is, the edification of the branch—devoting every energy to spiritual house cleaning and thus preparing a place in which the outsider may be received and saved from the wrath to come. The apparent failure on our part; with all the efforts to bring outsiders into the church, to see strangers baptized, has led me to believe that though the method was right, yet the time had not come. Now I am holding Sunday night conferences with the church membership. I am presenting and explaining the teachings of the Doctrine and Covenants, and the efforts are being well received by the Saints. We struck the note of entire consecration, emphasizing the need of becoming stewards under the Lord's direction, the need of being free from the bondage of broken tithing law. We are happy to see Saint after Saint falling into line and expressing willingness to live by every word that proceedeth from the mouth of God.

There has been a growth in the branch numerically and a wonderful change from the old condition has taken place. I am willing to remain or to go; it is just as the Lord directs through the authorities who have charge of this phase of the work. Since coming to the Providence Branch I have received no commendation from man, I have not expected it or wanted it. But God has certainly stood by me, and so have faithful men and women.

When I came here Satan was trying hard to disorganize the branch and totally discourage the membership; but so far he has succeeded in getting only three, two of whom declare their disbelief in the existence of a personal God, and the third departed from us because of pride and unwillingness to be softened by the trials of life. In my first week here I was shown a vision of God's arm under the branch and sustaining me in it. A year later I was shown that I should be successful in uniting every faction. The work has been accomplished. And now I query, What next?

I have introduced, with the sanction of the body, several innovations in organization. Two elders, Brothers Harrington and Joy, have been elected to form with me a presidency. The deacons are sustained as the financial board of the branch, one chosen as treasurer. The priests meet in council every month with Brother Joy as chairman. The teachers meet with Brother Harrington. They are committees and arrange their work as committees should. The deacons' work is divided into courses, each brother taking charge during his respective week, others assisting if occasion requires. Members of the priesthood are elected after ordination to serve as officers in the branch; after this they are sustained annually if it please the body, and reasons for not sustaining are fully investigated.

Religio is leaping into first place again. The branch is doing Red Cross work. The auxiliary is progressing. I trust that I am not leaving the impression that everything

and everyone are perfect in the Providence Branch. We are going on unto perfection. RALPH W. FARRELL.

The Order of Enoch

Come all ye who want to help the poor in the church; all ye who want to do something for somebody quick, come to the help of the Lord with your money and influence. Join in with the United Order of Enoch, that organization within the church for the benefit of the poor.

We need help! Some of us who are poor, but willing workers, need help. We have been half bent, as it were, lifting a heavy load a long time. Just please give us a lift.

"The Lord has spoken,
Few have heeded,
What remains for him to do?"

The order has been organized by divine command; now what are you waiting on? The open door of opportunity is here; who will occupy according to his talents or ability? Surely stewardships and inheritances need to be given, but where is the money coming from? Let us arise in the strength of the Lord and do our whole duty. "The purposes and designs of the Lord cannot be frustrated, neither can they come to naught."

In the church we need unity, equality, not only of opportunity, but of means according to our needs.

"Time is short, my work must hasten."

Shall we be slothful servants or willing workers in the vineyard of the Lord?
CHARLES J. SPURLOCK.

INDEPENDENCE, MISSOURI.

Overloading the Willing Horse

Many are guilty of riding a "free horse to death" and not until he balks or falls down in the harness, unable to get up on his feet, has the driver seen his mistake. I have in mind a true, willing horse, that for a number of years rendered valuable service. At last it seemed as though some one had informed the overtaxed animal, that as long as he would continue to climb the hills with load after load and each one a little heavier, the unthoughtful driver would add a little more and more to the load. One day, after straining every muscle to take the overloaded "load" to the top of hill number one, and having two more to climb, on reaching the foot of number two hill, the horse stopped, turned his head back, looked at his master and seemed to say: "You have overloaded me. I cannot reach the hill-top with this load." But the driver thought, "Oh, well, you brought the load so far and so often have done this, you can surely go the rest of the way," and he urged the horse to go; but the poor animal, by virtue of the experience, had now more sense than strength, so he again looked at the driver and pawed the ground with his front feet and snorted, as much as to say, "I will not try to go up this hill with the load."

The driver was greatly surprised that the old, faithful, reliable horse should refuse to go on, so he petted him and said, "You can not afford to go back on me now; you must take this load to market," and so he touched him lightly with the whip, and then again a little harder, but Tom would not move; he had pulled his last load; he stamped, kicked and snorted, but would not undertake to go up the hill with that heavy load.

This is but one case out of hundreds, where a good, valuable horse has become worthless; and what is true of the

horse is also true of man. Often we see or hear of active, faithful persons broken down because of overtaxing them mentally and physically, and not until the collapse takes place is the mistake made apparent. But some will even then say, "Better to wear out than rust out," which, of course, is true. But, why load one person down to the hub, so to speak, and let others go empty-handed? Why overload a willing worker? Where is the wisdom and justice in asking one person to occupy in six or more places at the same time, when there is plenty of material to draw from? Besides it is not treating those who are willing to work and who need experience with proper respect, to ask one person to carry all the load and ask nothing of them. And, inasmuch as it is considered an honor to occupy in any of the various positions in the church, branch, district, stake, Sunday school, Religio and other auxiliaries, it would be well not to place all the responsibility and honor upon one person. There is much material which is unemployed and which needs practical experience in order to develop and grow, so as to be qualified for greater responsibilities, and should be given the opportunity to work, in place of asking one person to do it all.

I read in the SAINTS' HERALD, January 16, 1918, page 72, where one of our faithful, willing workers occupied, first, assistant editor of the HERALD; second, associate editor of the *Autumn Leaves*; third, advertising manager of the Board of Publication; fourth, secretary of the Lamoni Stake Quorum of Elders; fifth, secretary of the General Sunday School Association, (which is no small affair); sixth, secretary of the Lamoni Commercial Club; seventh, president of district number one in the Lamoni Branch; eighth, one of the lecturers; ninth, one of the sawing bee. I think it was quite thoughtful of the one in charge of the sawing bee to invite this overtaxed, willing worker to the woodpile, for it certainly would be a recreation, for a "change of pasture is good for the calves," and the experience of all who are confined to the office or to any indoor work is, that a little outdoor exercise is very invigorating and essential; especially is it commendable when we help the worthy poor, whether we make garden, work in the harvest field, or chop wood.

In conclusion let me suggest to the ones who are being overloaded, if the body (electing or appointing) will not see their mistakes, balk, like the good, faithful, old work horse!

WILLIAM LEWIS.

SAULT SAINTE MARIE, ONTARIO,

January 7, 1918.

Editors Herald: The work is progressing nicely here. Not many missionaries have visited us since Elder R. T. Brown was with us about a year ago. He held some series of meetings while here and we felt that much good was accomplished by his efforts and hope in time that the seed that was sown will still bring in more harvest. We hope our loss of Brother Brown will be the gain of the South Sea Islands.

We had a brief visit from our worthy district president, from Ontario; everybody was glad to hear him. We think he is a good man in the right place. We also had a call from our assistant president, Elder Ernest Aelick, of Spanish, and think the little branch there must feel grateful to have such a spiritual leader. Brother Arthur Starks, president of the Northern Michigan District, also gave us a call.

I am glad to say that everything is in unity and peace with us, and we have a man with ability, Brother M. K. Brown, for our president.

Much zeal has also been shown in the raising of the Christmas offering, and through the earnest work of our Sunday school and its superintendent, Brother T. B. Camp-

bell, we hope to have a good offering. We hope to see the church debt paid, and are earnestly praying that more of the honest in heart will be gathered into God's church and kingdom in this part. Yours in gospel bonds,

VINA CAMPBELL.

ASHLAND, MISSOURI, January 8, 1918.

Editors Herald: As I am one of the isolated Saints living in Boone County, I have not heard a gospel sermon for over a year. I thought before I came into the church if I found anyone who wanted argument I could "do him up on the quick notice"; but oh, what a sad mistake it is to talk harshly with people! How much better it is to be mild! As the prophet of old has said, "Come, let us reason together." Of late years I have talked some, and have used as much gospel as before, and they have said, "Mr. Tremaine, I did not know what you believe and I feel a great deal better since talking to you."

I am one who has made some sad mistakes since I came into the church, but I will say that God has blessed me when I have been living aright. He blesses me when I try to do good, but during the time when I was serving God a little, and Satan the most, he let me depend on Satan for some things. Dear Saints, let us live close to God, and pray; pray without ceasing. Daniel of old prayed three times a day, and if he could speak to us now, no doubt he would say he was blessed for it.

Will those reading this breathe a prayer to our heavenly Father that I may keep clear of the background of my life and live a pure life from now on? If any who read this care to write to me I would appreciate it very much. I am looking for a place to work on the farm for part of the crop. I have a wife and five boys, am thirty-eight years old. My oldest boy is thirteen and knows farm work and we could handle a large place.

With best wishes to all the Saints,

C. E. TREMAINE.

SAWYER, IDAHO, December 27, 1917.

Editors Herald: Spokane conference is past. There was a large attendance, a good representation from the district. We young Saints were delighted to see and talk with our "big brothers," Brothers Greene and Aylor, the two apostles sent to visit the Northwest and West. I think of the little children at school when big brother happens in to visit the school; how their hearts swell with pride to be known as the little sister of this nice big boy. So it was at conference. How the hearts of us sisters swelled with love and pride to know the apostles are our brothers, as well we know they are God's servants. It was a great surprise to us, but surely a pleasant one.

We are living in a time now when these surprises are to come at any time. We are to come higher at each meeting. God is hastening his time. Are we keeping up? Are we doing all we can to help those who are not so fortunate as we are? Saints, do not let the golden opportunities pass; to-day will soon be gone. We cannot claim to-morrow will do. He says, "To-day is the day of salvation." Nowhere do we find we are to wait until to-morrow. Let us get in mind the great spiritual need of the rushing people, and then pray, "God, what can I do?" Soon you will be busy. We see on every hand those who are willing to give temporal relief to the suffering of to-day. The cry is abroad to save and to send. Are we as alive to the spiritual need of these people as we should be? Remember, Saints, God says, Fear not those who are able to kill the body, but fear him who is able to kill both soul and body.

We find a desire in the minds of many to know more of the

word of God and live better. Then let us strike hard with the sword of the gospel.

I am astonished many times. Go with me to a home where they read the daily paper as their guide; oh, they will begin to tell us of the horrid sufferings on this page, of the great battle over there, what the Red Cross is doing, etc., with tears running. Why, we say, did our Savior not tell us all these things were coming upon the earth? Then why not search out from his word what we shall do? "When ye see all these things come to pass, lift up your heads and rejoice, for your redemption draweth nigh."

I have gone from homes, leaving the studying of the spiritual welfare of our country, and of those things coming yet. They have said, "Sister Crabb, you ought to go and talk to the soldiers." It causes me to smile when I think of the many things they expect us to do. Surely the time is here to apply that sacred and inspired hymn of ours, number 357 in the Hymnal; let us shout the words:

"Arouse, arouse, why idly stand,
Why sit at ease with folded hands?
There is a work for you to do,
No other one can do for you.
Arise and work, both great and small,
For by our works we stand or fall."

Ever praying for God's people and the church, I am still fighting the adversary.
MRS. JENNIE CRABB.

COUNCIL BLUFFS, IOWA, January 19, 1918.

Editors Herald: The district conference of the Pottawatomie District was held in Council Bluffs, January 13 and 14. Reports of many of those holding the priesthood were read by the secretary. Judging from the reports some good work has been done in the district the last year. The bishop's agent's report showed the receipts for the year to be \$5,000, which was much larger than any other year in the history of the district, which is encouraging indeed, showing that the Saints are living closer to the financial law, and even though they have been called upon to subscribe money for many other things on account of the war, yet their tithes and offerings have been paid more liberally, manifesting by so doing that they are willing to sacrifice for the Lord's work.

The Spirit of the Lord was there in power at the auxiliary prayer meeting, and all present seemed to have felt its influence and rejoiced that they were engaged in the work of the Lord. Through a word of prophecy the Saints were admonished to press onward and put forth a greater effort than ever before to live wholly in accord with the law and commands.

T. J. SMITH.
Correspondent.

CLINTON, MISSOURI, January 6, 1918.

Editors Herald: I would like through you to address a few words to the Saints scattered abroad, many of whom once knew me, as through the infirmities of old age I have tried to keep up the place I once had in our church literature.

But my love for this restored gospel grows more certain and enthusiastic, as time rapidly unfolds the words of prophecy delivered so long ago that men had begun to think there was nothing to them. But now many are forced to consider, and to study their Bibles a little more carefully than they have ever done before. Some are busy planning what shall be done after the war. They will be quite put out when they find that the kingdoms of this world have

then become the kingdom of our Lord, and men will not have so much to say about the government then.

The work in this place has almost become extinct, a half dozen or so still struggle to keep the camp fire lighted, but the people seem interested in everything except the gospel. All are working valiantly for the Red Cross. That is all right, but they remind me of those people "all Judea," was said, who went out to see John the Baptist, and never knew that a greater than John was there.

I do not know what I should do without the church papers, and wish I had the means to help the publishing houses of the church to circulate the *HERALD* and *Ensign*, I would be glad to send mine out if I could get anyone to read them. We miss the church communion so much, and would like to gather to Zion or some of its stakes, were it not that we do not know what we could do there to sustain life in these mortal bodies, and so we have to consider the bread and butter side of the proposition, and may not get to go until we are taken to the cemetery; but we must leave that to the Lord.

With much love to all the Saints,
ELEANOR WALDORF KEARNEY.

SWEET HOME, OREGON, January 6, 1918.

Editors Herald: The opening of 1918 finds me at this place where I have been preaching for nearly three weeks. I am having fine audiences and interest. From one hundred to two hundred are attending regularly, usually about one hundred and fifty. The place is a small village, too.

I came here December 13, and attended a Red Cross meeting that night, where I announced my services. At first I gave two lectures entitled, "The European war in the light of prophecy, history, and Christianity." The third night I gave a patriotic address "Uncle Sam's yesterday, to-day, and to-morrow." Since then I have been preaching. The Saints feared my audience would fail me when I changed from lecturing to preaching, but such has not been the case.

Elder J. C. Clapp raised a branch here about forty years ago. Its record was checkered, darkly checkered. Finally, from various causes, it broke up. Only a few Saints remain, but they are good ones. The reasons which led up to the disorganization of the branch made against the church in addition to the usual prejudice. All that, however, has largely passed away, and the lapse of time has, through deaths and removals within and without the church, made the place new.

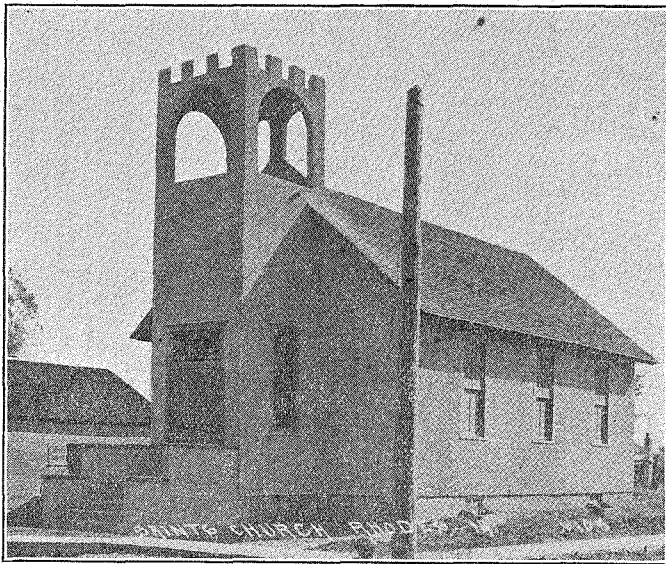
I have been generally warned against this place, but, as has been usual with me in Oregon, the place that was considered the worst I have found best. On the other hand, some of the places that have been highly recommended, have been of little or no consequence.

I am preaching in the Grange Hall. Last Sunday morning I occupied in the Christian church by special invitation. I was urged by the people there to preach there continually, but so far I have not changed, for the hall is more centrally located.

The public response has not only been splendid, but I had more invitations to visit than I could fulfill though I may get around later.

It will be twenty-five years next April since I entered the mission field. I have never before, within all that time, had as much inspiration as I have recently enjoyed. Never previously have I been so happy in the work. Truly, as Joseph, the Seer, once declared, "The preaching of the gospel is the greatest work man can engage in."

Your brother in Christ,
A. C. BARMORE.



THE CHURCH AT RHODES, IOWA

The Saints at Rhodes bought a country schoolhouse, had a working bee, dismantled it, hauled the lumber to town, and by using it in the construction of their little church, made a considerable saving. It is stuccoed and is a neat little structure. The report of the dedication services was in a recent number, written by J. R. Epperson.

[The following letter was accidentally buried in the accumulations on one of the editor's desks for a time. When it was brought to the light we hurried it into print, and here are our apologies.—EDITORS.]

SKIATOOK, OKLAHOMA, December 15, 1917.

Editors Herald: I am within eight miles of where I did my first preaching in this State, more than six months ago, and will start for home in about one week, and introduce myself to my wife and son as a returned prodigal. As I have had plenty to eat, it will not be necessary to kill the fatted calf.

How is Oklahoma? will be asked of me many times. It is all right, but it is different from every other place that I have been. It has a great mixture in the melting pot: people from Texas, Arkansas, Louisiana, Tennessee, Missouri, and States east of the Mississippi River; from all the States in the Central West; and from foreign countries. The negro and Indian is ever present in the city, town, and country.

The communities are in the transition stage. They have not yet reached the cultural development of the Bostonians, nor do they belong to the "wild and woolly West." The tall cowboy hat is often seen and so are the high-top boots, and the clank of spurs are heard as the wearer walks on the sidewalk. There are no street brawls, because there is no firewater for sale to get their fighting spirit started.

As a farming country it does not equal the States north of Kansas City. Its great wealth is its mineral and coal and oil. On a quarter section of land the amount of oil produced per day at present prices, will vary from five hundred dollars to forty-five thousand dollars. The land is usually leased by big companies, and they pay as a royalty one eighth to the land owner.

In things religious, as pertaining to our people, there are three kinds: the loyal, faithful few that you can always depend on in heat or cold, wet or dry; the rich or poor, sick or well, they are always found at the post of duty. They do not growl and find fault when the financial needs of the church are pointed out, and do not tire soon at hearing the preach-

ing of the gospel. The second class are sleepy and so many methods have been tried by the officers of the branches and the missionaries, to wake them up, that they are at a loss to know what new method can be tried. The third class are dead. No signs of life are visible, and the last message that they left to be read by their friends was that the church was headed pell-mell for perdition, and they are the only ones that are keeping in the old path.

The necessity for earning a living is the ever-present problem with our people, and as conditions change in the industrial and commercial world, it is necessary for our people to change their location so that in the greater number of branches, from twenty-five to seventy-five per cent are absent. Under such conditions, and because of a lack of officers, the proper care can not be given to the membership, and so while no numerical loss is apparent, the spiritual loss is great and the potential power is much less than it should be according to our numbers.

Our methods are antiquated. They are out of touch with the age in which we live. We scatter our work instead of concentrating it, we make a maximum effort and get only minimum results. One county or city is big enough for one man to spend all his time in. If I spend two weeks in a branch to perform the duties assigned me, it will take nearly five months to get around, and during the interval some of the branches hold but few preaching services; and there are some communities where one or more families reside. Some care must be bestowed on them. God in his wisdom told the Saints to gather into the regions round about. Man in his folly says scatter to the regions round about to give the missionary a place to get something to eat, and a place to sleep; so while the missionary gets his physical needs cared for, a few weeks in the year, the one who cares for him goes hungry for spiritual food the remainder of the time. We should change our methods so that the missionary can go in a new place with money to pay his way and stay for several months and build up a branch or find out that there were no sheep there and then bid it a long farewell.

I am optimistical concerning gospel work in Oklahoma, and the entire church. One thing that goes before reformation and all improvement, is a knowledge of our needs; and as a church we are beginning to see some of those conditions that should be changed, and they will come in due time.

There will come special, and in some respects unusual work in this State, because of the prominence of the Indian and his wealth. It may be of interest to note some things in regard to his future as foreshadowed in the Book of Mormon. The Prophet Enos said God had made a covenant with him that he would bring forth the record in his own due time to the Lamanites. (Enos 1: 26, Authorized Version.)

In 1 Nephi 4: 17-22, we learn that the Lamanites are to come to a knowledge of their forefathers, a knowledge of Jesus Christ and his gospel; and come into the fold of God, and because of that they will greatly rejoice and give praise to God for their deliverance from their long night of darkness. They are to become a delightful people. (2 Nephi 12: 84.) They are to blossom as the rose. (Doctrine and Covenants 49: 5.)

In 3 Nephi 10: 1, 2, 3, we learn that the Lamanites will be an important class of people in building up the city, New Jerusalem. The Indians of this State possess enormous wealth. When the Liberty Bonds were offered for sale, the county of Muskogee, with a population of 52,743, subscribed for \$4,000,000 and \$3,000,000 of it was taken by the Indian residents in the county. The county judge has a trust fund of \$150,000,000 that he administers in the interests of the

minors, who are Indians. The wealth of the Indians in Oklahoma amounts to several hundred millions of dollars.

According to the "books," there is a great work to be done among the Indians. They are to be a very important people in the latter-day work. It will be done in the Lord's own due time, and not by men's wisdom. It is too important to be done in any other way than under the Lord's direction. He reveals his secrets to his prophets when he has something of importance to be done.

In financial matters many of the Saints are doing well. Some are making real personal sacrifice so that they can do their part, others have not yet been converted to the keeping of that part of the law, and do not seem to fear the burning process that is to come in the due time of the Lord. (Doctrine and Covenants 64:5.) The Christmas offering will be a large one; most of the Sunday schools are awake to their opportunity to do good in the Lord's work. I am busy, cheerful, and hopeful.

Your brother,

EDWARD RANNIE.

LEICESTER, ENGLAND, December 20, 1918.

Editors Herald: There has been quite a revival in this branch. We have opened two new rooms, with an outlay of about twenty pounds to furnish it, and we have put it in order with much success. We are rejoicing, and everyone seems ready to help in the Lord's work.

We opened our place of meeting September 4. We have already baptized two, and others are nearly ready to come into the church. Our branch numbers about fifty, but six of our young men have been called into the Army. One has been missing for eighteen months. We are longing for their return to help us in our effort to raise the work to new life.

Leicester is a town of about 250,000 souls. We need more laborers to help get the truth before the people. May God speed his work and lead us to those who desire the truth.

Sincerely yours,

WILLIAM ECCLESTONE.

PATEROS, WASHINGTON, January 13, 1918.

Editors Herald: For the last year we have been holding Sunday school, although there were only four members of the church here. We had very little success. Once in a while a few nonmembers, but more often it would only be we four members in attendance namely, mother and father and my wife and I.

Brother James Puckett tried to hold a series of meetings but with no success. The writer was called to the priesthood through Brother Puckett and ordained under the hand of Brother Pearl Reed. After being called to the gospel, I was desirous to know for a surety if it was God's will that I should act as a representative of the gospel.

After seeking the Lord in earnest prayer I was made to know in a dream that I should preach the gospel. A bright light shone around me which was the most pleasant of anything I had ever seen or experienced. I saw two men standing a little way from me with their backs toward me, looking away from me. Between them was a bottle, and on it was written the word *iniquity*.

While I looked upon it in wonder, I saw that the bottle was broken in pieces, small fragments flying in every direction. I was made to know, if faithful, I would be the means of breaking many bottles of iniquity in this part of this country. I was told while being ordained that I would have the privilege of baptizing many in this neighborhood.

We labored on with Sunday school and preaching once in a while, but did not accomplish anything. This condition of affairs continued for about a year.

But things have changed. Elders Newby and Reed have just closed a series of meetings. They had a full house most of the time, and good interest. When Brother Newby wrote us from Spokane that he wanted to make an opening here, we were discouraged, but we made up our minds we would try it again, then if we had no success we could not help it. So the day was set and we advertised. We told the people that there would be a big preacher here from Spokane to hold a series of meetings. This rather appealed to them to think that a big preacher would leave a city like Spokane to hold meetings in a little isolated spot like this.

I think a great many came first out of curiosity more than anything else, but after they had come once it was more than curiosity that brought them again.

The meetings had been in progress a week when a Methodist preacher appeared on the scene. He was to preach on Sunday, at 3 p. m. Now the meetings were held in a school-house, and our Sunday school was held at 2 p. m. The house was crowded, perhaps more to see how the Latter Day Saints would take the Methodist minister's sermon than anything else.

Just as the writer called the house to order that we might begin Sunday school, a lady, a nonmember, rose to her feet and suggested that we postpone the Sunday school and allow Brother Newby to preach during that hour. It was left to a vote of the people, and not one vote was cast against it. Brother Newby preached from two to three, and promptly at three the Methodist minister and some eight or ten of his people who were too prejudiced to come and hear us, came.

All I care to say about the latter's sermon is that if it takes big words and fine clothes to preach a sermon, that preacher was a good one.

Then Brother Newby preached again on Sunday evening, and one of those Methodist gentlemen who came with the Methodist preacher was there. After the meeting he called Brother Newby in question about probation after death.

"Do you believe the Bible?" Brother Newby asked.

"Yes, sir; I believe every word of it," was the answer.

Brother Newby quoted 1 Peter 3:18, 20. He said he did not believe a word of it. Brother Newby turned to the people who were standing near and said, "You see, he doesn't believe the Bible." Quite a discussion ensued, in which Brother Newby tangled him up so badly that he was glad to quit.

The Methodists and the writer were the last to leave the building and the Methodist gentleman said, "Do you know what I heard a Methodist preacher say one time?"

I told him I had no idea. He said the Methodist preacher stated that the Latter Day Saint and the Christian Science religions were the two worst enemies to Christianity the world has to contend with. I told him that was not surprising when you took into consideration that a Methodist class leader led the mob that killed Joseph Smith.

We were threatened with mob violence but a threat was all it amounted to. One night after praying in secret for the meetings, I was made to know by dream that we could not expect the people to join the church right away. It was shown to me this way. Last year my wife and I sowed two onion beds but the seed in neither field grew. I was shown the fields and they came up as thick as could be; as I was looking and wondering why the seed did not grow last year, I was made to know that we could not always expect the seed to grow the same year, that many times it would be the next year before the seeds brought forth fruit, and that this was especially true with gospel seed.

There are no baptisms to report, but many are near the fold. Brothers Newby and Reed broke the bottle of iniquity in this neighborhood and won many friends for the cause. It is our earnest prayer and request that the conference send

Brother Newby back here again. He is an able defender of the faith and we surely need him out here on the front.

Yours in bonds,

S. A. DOBSON.

MISCELLANEOUS DEPARTMENT

Conference Minutes

POTTAWATTAMIE.—At Council Bluffs, January 13, 1918, district officers in charge, Joshua Carlile being the principal speaker. Fair attendance, the preceding cold weather being a hindrance. Business sessions were well conducted, and a good spirit prevailed. Officers elected: J. A. Hansen was unanimously elected president and given power to select his associates; J. P. Carlile and G. J. Harding were chosen; P. H. Heuermann was elected secretary; D. E. Butler, treasurer; Sister A. E. Dempsey, librarian. Upon motion W. T. Spanswick was chosen to be recommended to the general church chorister for district chorister. Enrollment of branches, 1,032; scattered list, 214; total 1,246, including 1 patriarch, 5 high priests, 1 seventy, 12 elders, 27 priests, 13 teachers, and 3 deacons. Total report of the labor by ministry for the year: 492 sermons; 316 official visits; 324 sick administrations; 21 children blessed; 39 baptisms; 12 marriages; 5 ordinations; 28 confirmations. Bishop's agent reports \$4,587.48 received during year. P. H. Heuermann, secretary, 611 Hazel Street, Council Bluffs, Iowa.

Conference Notices

Mobile, at Bay Minette, Alabama, March 23 and 24. A. E. Warr, president.

Central Texas, at Dallas, Texas, 10 a. m., February 23. C. M. Mitchell, secretary, Caldwell, Texas.

Western Oklahoma, at Seiling, February 23 and 24. Lemuel Dyke, secretary, Eagle City, Oklahoma.

Northern California dates are changed from February 16 and 17 to 9 and 10. C. W. Hawkins, San Jose, California.

Alabama, with the Pleasant Hill Branch near McKenzie, Alabama, February 23 at 10 a. m. Missionaries are expected. J. R. Harper.

Spring River, at Nowata, Oklahoma, February 23 and 24. John C. Virgin, secretary, 114 South Roane Street, Webb City, Missouri.

Western Colorado, with Delta Branch, Delta, Colorado, February 16 and 17. All intending to come should notify the undersigned so their names can be given the committee in charge of arrangements for accommodation during conventions and conference. M. L. Schmid, secretary, 326 Main Street, Delta, Colorado.

Convention Notices

Mobile Sunday school, at Bay Minette, Alabama, March 22, 9 a. m. A. E. Warr, superintendent.

Western Oklahoma Sunday school, at Seiling, Oklahoma, February 22. Lemuel Dyke, secretary, Eagle City, Oklahoma.

Central Texas Religio and Sunday school at Dallas, Texas, evening of February 22. Let as many as possible attend. C. M. Mitchell, secretary, Caldwell, Texas.

London Sunday school and Religio, at Saint Thomas, Ontario, February 9 and 10, 10 a. m. Elder D. Macgregor, first assistant superintendent of the General Association will be there. Good programs. Everybody come. Mamie Duesling, secretary, 327 Rectory Street, London, Ontario.

London, Ontario, Religio, with Saint Thomas February 9 and 10. Business session at 10 a. m. on the 9th. George C. Tomlinson, jr., Saint Marys, Ontario.

New York Sunday school and Religio, at Buffalo, New York, Saints' church, corner Midway and Hutchison Avenue, March 2 and 3. Business session, 2:30 p. m., followed by institute work. Sunday, election of officers, and delegates to General Convention. All officers' and committee reports and delegate credentials should reach secretaries not later than February 25. Ethel Hageman, secretary Sunday school, 1920 Whitney Avenue, Niagara Falls, New York. Agnes Bachelor, secretary Religio, 203 Northumberland Avenue, Buffalo, New York.

Quorum Notices

Northern California Quorum of Priests will hold their regular meeting at Sacramento, California, in conjunction with district conference, February 15. All priests invited. Emery S. Parks, secretary, San Francisco, California.

Apostles' Quorum at Independence, Missouri, March 20, 10 a. m. The place of meeting will be announced later. All matters requiring attention of said council should be sent to J. W. Rushton, in care of Box 255, Independence, Missouri. Gomer T. Griffiths, president.

Our Departed Ones

DOBSON.—Robert George Dobson, son of Joshua and Louisa Dobson, was born July 15, 1907, at Disley, Saskatchewan. Blessed by S. W. Tomlinson and Joshua Dobson, December 1, 1907. Baptized August 1, 1915. Died December 21, 1917. Leaves to mourn, father, mother, 4 sisters, 2 brothers. Funeral in charge of P. Trumley and I. A. Tomlinson.

EDWARDS.—Jane Eliza Edwards was born May 1, 1859, at Lynn, Wisconsin. Baptized June 26, 1905, at Flora, Grant County, Wisconsin, by J. O. Dutton. Died June 12, at her son's in Iowa. She was a kind, devoted mother, and companion. Leaves her husband, John Edwards, and 5 children. Funeral at Lancaster, June 15; sermon by J. O. Dutton.

PHILLIPS.—Elizabeth Phillips was born April 17, 1863, at Pembrey, Carmarthen, Wales. Baptized September 11, 1892, at Llanelly, by Gomer T. Griffiths. Died December 9, 1917, at her home, Carway, Carmarthen. Funeral services in charge of Thomas Jones, the Congregational minister, Mr. Williams, assisting at the home. Mr. Timothy, Church of England, officiated at graveside. At the age of 54, our sister, in the prime of life, passed away peacefully, leaving to mourn, her husband, 5 sons, and 2 daughters.

HART.—Wilemina Hart was born November 17, 1849, at Bower Towden, Germany. When 16 years of age, she married Adam Frank, and at once came to the United States. She was the mother of four children, three preceding her in infancy, one still living, Mrs. Amelia Whittie, of Millbrook, Illinois. On May 15, 1882, she married E. H. Hart. Died at Sandwich, Illinois, December 27, 1917. Leaves husband, 1 daughter, 1 sister, and 2 grandchildren to mourn. Also many friends. She was a good Saint, loved and respected by all who knew her. Serman by W. A. McDowell.

JONES.—Aseneth Adelaide Bell Jones was born June 16, 1848, at Macomb, Saint Lawrence County, New York. Baptized February 6, 1871, at Wilmington, Will County, Illinois, by L. D. Scott. Married August 29, 1869, to Seth Jones. She leaves husband, 2 sons, Wilbur and Reginald, and 1 daughter, Vivian Eklof. Died December 5, 1917. Funeral at the home, December 7, conducted by Elder J. O. Dutton. Interment in Wesley Cemetery. She was known far and near as a staunch defender of the restored gospel, and left her dying testimony to her children that she knew it was true.

BURGESS.—Samuel R. Burgess was born at Saint Louis, Missouri, December 26, 1851; baptized September 16, 1867, by Mark H. Forscutt; married Eveline Allen July 4, 1876; died January 18, 1918, in Saint Louis, leaving his wife, 5 children, 7 grandchildren, a brother and 2 sisters, besides a host of friends, to mourn him and wait the day of meeting. While he made many trips east and west, his whole life has centered in Saint Louis and the church in that place. The

WANTED

A competent creamery man. One who is willing to work on the "stewardship" plan. State qualifications, such as special training, if any, experience, etc. Also give references. Address Lamoni Stake Bishopric, Lamoni, Iowa.

service was private, from his home; sermon by R. Archibald.

LONG.—Lucy Ellen Long was born October 19, 1867. Married W. A. Long, July 24, 1886, to whom 9 children were born, 6 living and 3 dead. Baptized at Morton, Idaho, May, 1915, by Sidney N. Gray. Lived a faithful life and was a living witness to the latter-day work. Died December 21, 1917. Funeral services at the home near Morton, in charge of Brother Townsend; sermon by S. S. Smith. Interment at Cocollella, Idaho.

ACKERLEY.—At Independence, Missouri, January 16, 1918, Sister Charlotte Ackerley, aged 84 years, 6 months, and 20 days. Born in England in 1833. Obeyed the gospel there in 1847. She and her husband, Samuel Ackerley, went to Utah in 1855. Came out in 1864. Joined the Reorganized Church in Wisconsin in 1864. Came to Decatur County, Iowa, in 1871. He died in 1901. Her body was brought to Lamoni for burial. Three sons and 2 daughters survive their mother. Sermon by H. A. Stebbins; W. B. Paul in charge. Prayers by Roy Young and F. M. Weld.

WILLIAMS.—James Andrew Williams was born at Hamburg, Iowa, July 28, 1871. Baptized when twenty years old by Henry Kemp, at Thurman, Iowa, and has lived in that faith ever since. Died at Bancroft, Nebraska, December 5, 1917. Leaves to mourn, wife, 2 sons, 2 daughters and several brothers and sisters. Funeral held at Randolph, Iowa, sermon by M. M. Case.

**HERE AND THERE
DEPARTMENT**

PROBLEMS OF THE SECRETARY SOLVED

The Sunday School Department in the February *Autumn Leaves* contains an important editorial from G. R. Wells on "Enrolling and removing names from the roll." Perhaps every Sunday school has had trouble over this question, from lack of understanding or agreement on the subject. Read this carefully and there need be no trouble at all about when to enroll or when to drop a person from the records.

A number of letters from the West express enthusiasm about the results of the trip of Brethren U. W. Greene and W. M. Aylor through that section. On their way home Brother Aylor went down the coast via steamer, but Brother Greene had seen enough of the briny deep, so he went via Government controlled railway.

COLD AND SNOW IN THE SOUTH

Eighteen inches of snow and sixteen degrees below zero at Fisher, Arkansas, is the report from J. T. Riley. That's awfully cold for that section. Those of us who were thinking of going south to get warm once more might as well remain where we are.

"ENSIGN" LIST CLIMBING

We are pleased to note that the list of subscribers to whom the *Ensign* is sent is increasing nicely. It is also gratifying that a large number of these go to those who are not members of the church, who will in this manner have at least fifty-two opportunities to learn what the teachings of the gospel are and how its principles are being worked out. If any of the *HERALD* readers are not acquainted with this church publication, the publishers will be glad to send sample copies on request. Either send direct to Ensign Publishing House, Independence, Missouri, or to this office, from which request will be forwarded.

THE COAL SHORTAGE

We have in this country been suffering some from a coal shortage, especially in the East; but we learn through other sources that fuel is as high as a hundred dollars a ton in

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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some parts of Europe. We learn from one of our brethren in Central Europe to the effect that fuel is so short that he invites the children into his house after school time and keeps them there. That is, the children whose parents are kept from home bread-gaining, and also women who have housework and no fire. Fuel is so expensive that they crowd up during the day in a single room which they keep warm.

"A STORY OF THE PLAINS"

This is the title of a serial now running in *Stepping Stones*. It is the experiences of the father of Ellis and M. T. Short in an extensive trip to the West and back again, via prairie schooner. The story is written by Eva Bailey Short, who has sought to preserve the actual incidents, as they happened, by clothing them in interesting language. Those who are not already reading this excellent serial should begin now.

The fuel shortage brought Evangelist Frederick A. Smith home from holding a series of meetings at Lincoln and Nebraska City, Nebraska. Fortunately for him and others, a few cars of coal arrived simultaneously with his return. Cobs have been plentiful and cheap. Lamoni being a shelling station for several elevators along the line, and green wood is available, but few are equipped to use these extensively in the extremely cold weather we have had.

A personal note from Brother E. B. Blett adds: "It is the most trying time this city has ever experienced. We have had the deepest snow I ever saw; very cold, and no coal to keep warm. Schools, city hall, etc., have been open for those

who were required to occupy them. We have not had to go, but may. We are enjoying the blessings of the gospel and look forward to brighter things." Perhaps by this time there has been some relief.

A REAL OPPORTUNITY FOR GOSPEL LITERATURE COMMITTEES

A number of thoughtful members of gospel literature boards have taken the right course in deciding to begin operations on the campaign to increase the circulation of the church periodicals. It has always been urged that they do this, and no doubt many have been the means of enriching the lives of our own members in this manner. It is as important that our own members be well-versed in the interpretations and teaching of the law as it is to convert others from the world. Both are essential, but let us not overlook the former. Sample copies of the various periodicals, advertising, etc., are available to those who need them by addressing the Advertising Manager, this office. Begin now and secure a nice Christmas offering on the ten per cent discount given for all new subscriptions.

THIS WILL TOUCH YOUR HEART

There is a class of girls in the Lamoni Sunday school which is taught by Brother R. V. Hopkins and numbers about forty-two members. It is made up of college girls mostly; those in attendance at Graceland College. They come from all parts of the country; some from foreign lands, including England and Hawaii. Four or five distinct nationalities are represented.

The class itself is interesting, but what they did is more so, and we'll tell it briefly.

Last May, when the class was about twenty in number, they pledged two dollars each for the Christmas offering. A special secretary kept tab on each member during vacation and all paid, some much more. One girl earning six dollars a week, sent in twenty-five dollars.

At the beginning of the school year the Christmas offering was made the wheel about which all others revolved. They became enthused and raised the goal to one hundred dollars. It gave them something to do—and they did it. Every Sunday it was brought up and kept before them from the standpoint of sacrifice. The spirit of that class was beautiful to behold. Tears filled many eyes every Sabbath when considering the subject.

A general supervising committee was appointed which devised plans for increasing the offering. They were most successful. One plan that worked well was this: Each girl wrote five letters to friends who were isolated, many of whom might never have had an opportunity of sharing in this great joy of giving.

Four of the girls are not members of the church, yet all helped liberally. More than all, however, more than the mere dollars and cents raised, was the softening and spiritualizing effect it had on the girls. Many a member of that class who had not enough for the necessities of life, gave all they had.

They raised in all \$256.35 for the Christmas offering!

TWELVE-SESSION DEBATE

Elder J. T. Riley reports that he just closed a debate with a Baptist minister at Fisher, Arkansas, resulting in a number of friends to the cause and rejoicing among the Saints. D. N. Jackson was the Baptist's name.

In the Halifax explosion Wylie Canning Fillmore, husband of Sister Calla Fillmore, was instantly killed. He had gone to the city that morning and at the time of the explosion was asleep on the van, he being a driver. The many elders

who have visited at the home of Brother Blair Fillmore will sympathize with the young sister who so tragically lost her husband.

FROM NEW ZEALAND

A letter from Brother J. C. Bradley, of Dunedin, New Zealand, states that Brother and Sister H. W. Savage are now laboring in the north island, after having been active in the south over a year. The work is moving along slowly in Dunedin, the Sunday school continuing and an occasional stranger dropping in. Certain slanderous statements have been made by a Campbellite minister, which have been challenged. If he will not consent to public debate of the issues involved, lectures on the subject will be announced.

* Mrs. Addie R. Ingersoll, a sister at Addison, Maine, enjoys reading the HERALD and feels she could not get along without it. She has taken it for twenty-four years, and during that time has found much comfort in the gospel, especially of late when the times are so trying. The branch there is large but much scattered, only a few of the Saints being able to meet for sacrament service.

AH MEN AND AD DRESS

While I'm not so much on the use of our common language, yet I confess it gives me a pain to hear otherwise well-informed people persist in butchering the king's English by some such terms as "Ah men," when they simply mean *amen*, with the good, old-fashioned *a*. It's essential to say it with the *ah* on these anthems you sometimes hear, but otherwise don't. Then some people come along and want an *ad dress*, whatever that might be. The dictionary folks don't know any such pronunciation. Say it with two syllables and the accent on the *dress* rather than the *ad* and you will not be singled out for lack of observation, at least.—From The Periscope; February *Autumn Leaves*.

\$68,776.93 CHRISTMAS OFFERING

The latest report we have is that the Presiding Bishopric have received \$68,776.93 on the Christmas offering. We are all rejoicing over the success of this year's work and feel that it is only a good start toward what we can do.

The Columbus (Ohio) Evening Dispatch of the 23d has a comprehensive statement of the position of the church regarding polygamy and loyalty to the Government. A Mr. Lattimer is lecturing in the city and seldom fails to blame Joseph Smith for the introduction of polygamy into the church. The exception was when Brother C. W. Clark of that place was in the audience, as recently noted in this column, when he readily admitted Brigham Young was the author of the pernicious evil. The writer of the article was Brother Clark, and with the 35,000 circulation the paper has, it should help in clarifying the atmosphere.

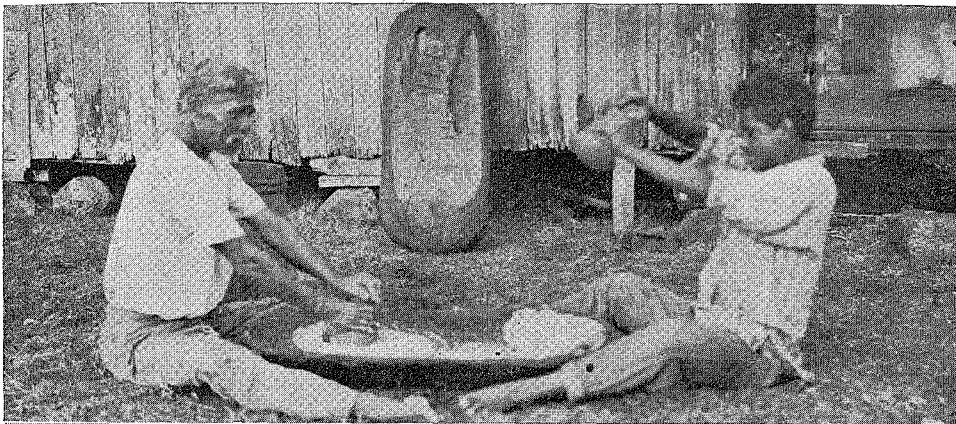
We have an inquiry as to whether Sister Anna Paris, of Coverdale, British Columbia, lives near Victoria, Vancouver Island. If so, Sister R. I. Jones would like to meet her. The address of the latter is Ramsbury Cottage, Victoria, British Columbia.

"UNITY," THE PRIESTHOOD PAPER

If there be any of the priesthood who do not know what *The Unity* is, let us briefly state that it is a monthly publication edited by President F. M. Smith and Bishop B. R. McGuire, especially for the priesthood of the church. It contains each month several especially valuable discussions of subjects of vital interest. The price is very low—only 25 cents a year—and it should reach every ordained man each month. It is published by the Ensign Office, but orders may be sent here if more convenient.

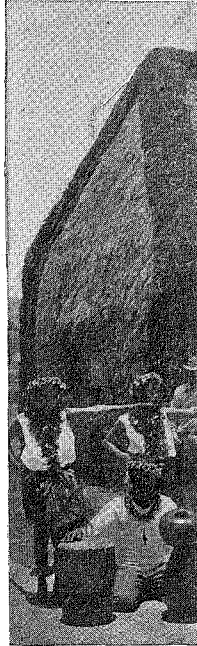
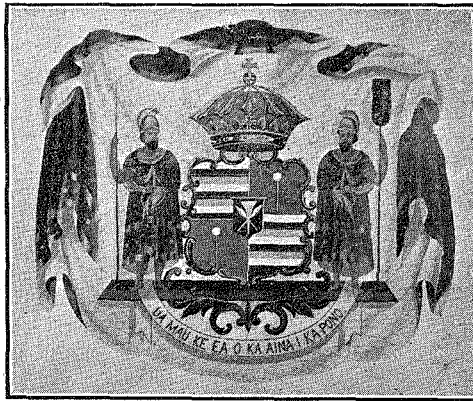
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THE SAINTS' HERALD



MOTTO OF HAWAII:

*"The life of the land is preserved
in righteousness."*



HAWAIIAN MAGAZINE NUMBER

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SOME SIGHTS HAWAII AFFORDS

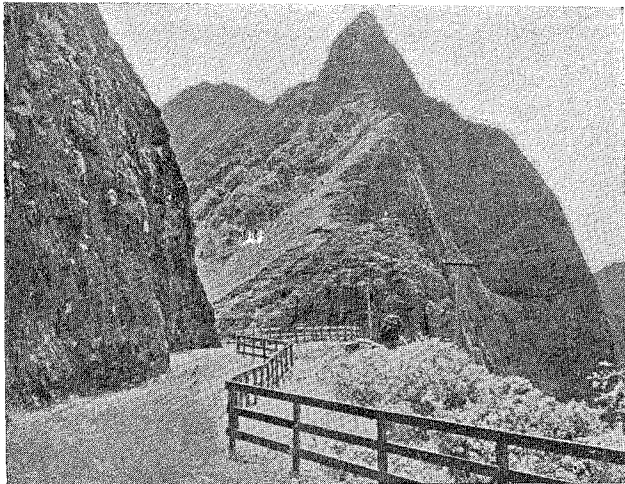
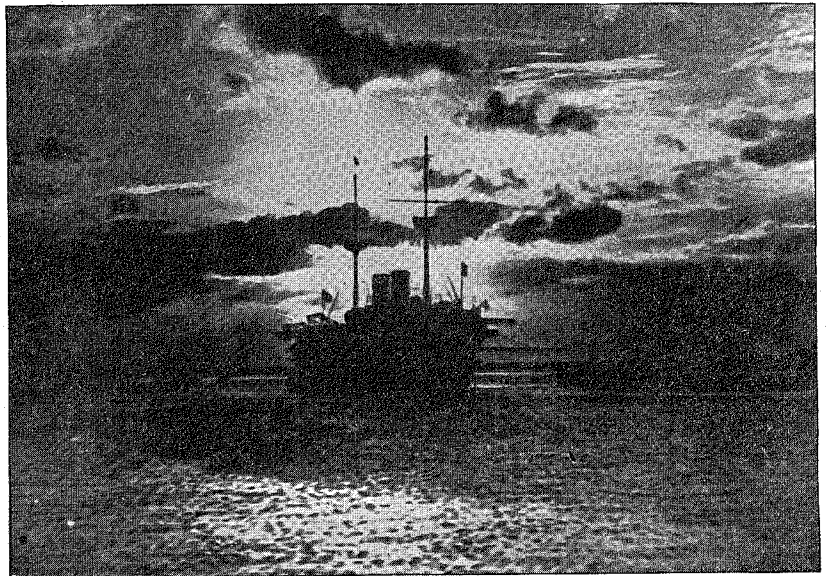
BY C. EDWARD MILLER

Cuts from "Paradise of the Pacific."

Every cloud here has a silver lining. There are the most wonderful sunsets imaginable in these islands.

We look out upon the Pacific and see the steamers coming in from the homeland and wonder what news they are bringing for us.

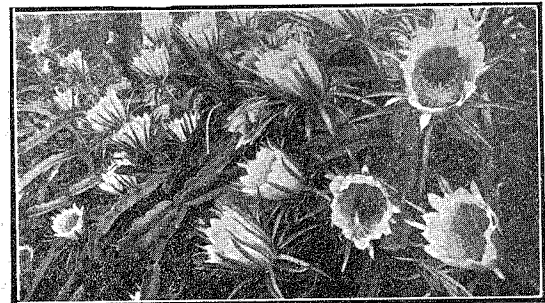
We see them depart, and sometimes long to be a passenger homeward bound. Then our calling rests upon us, and we feel it is an honor to serve the Lord and we say: "We will go and stay where you want us, dear Lord."



Just think, a night-blooming cereus hedge half a mile long! It surrounds the Punahou High School, and it is a glorious sight to see it in bloom. As I pulled off a flower one evening I felt as if it belonged to the Lord.

This is the famous "Pali." Here is where Kamehameha forced the Oahu Army over the Cliffs in 1795, and the bones of the defeated army are lying at the base of the "Pali."

As you stand near the pass, you look upon a most wonderful view. Below are pineapple plantations, the sea is in the distance, the mountains to the right and left, making a wonderful combination. The "Pali" is one of Honolulu's show places. At the pass the wind is so strong you can lean right against it.



EXPLANATION OF COVER SCENES

Top: Making poi, the national dish. Made from a plant called "taro."

Center: The old style grass house, now quite rare.

At the left Hula girls dancing, showing the musician and his drums.

Lower: Eating fish and poi. These handmade calabashes sell for as high as fifty to two hundred dollars.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, February 6, 1918

Number 6

OUR HAWAIIAN NUMBER

Deciding that a special illustrated number of the HERALD devoted to our mission in the Hawaiian Islands would be of much interest and value to all our readers, we asked Brother C. Edward Miller to secure the material and look after the details of such a venture. Being on the ground and having had experience in the printing business, we knew he could handle it nicely, which he has done. Brother G. J. Waller kindly assisted by going over all the manuscript to prevent errors in history, etc.

We commend the number to our readers as a very creditable presentation of our work. Of course it is not possible to present every interesting phase in so limited a space, but we believe it quite representative. The *Mid-Pacific Magazine* and the *Paradise of the Pacific* very kindly loaned a number of cuts from which the pictures were printed. Some are new ones made especially for this number.

We of this continent have a very warm place in our hearts for our brothers and sisters in the islands of the sea and they may be assured that anything concerning their good works is read with great interest. When the millennial reign is ushered in, if not before, we shall appreciate the privilege of meeting all these dear people who accept the same glorious gospel as we do.

Since this one number is so inadequate to tell of the island missions, we hope to hear often from those in charge and the native workers concerning their interesting experiences.

Before many weeks elapse, we hope to issue a special number on the Society Islands. The manuscripts are in hand now and the edition will prove an excellent companion to this one.

HERALD EDITORS.

About fifty-four years before the coming of Christ there was a great emigration of the people of Central America to the "land northward." A number of ships were built, loaded with Nephites and "much provisions." Some of these returned for second trips and others were never heard from again. The thirtieth chapter of Alma in the Book of Mormon tells of this.

GILBERT J. WALLER

BY C. EDWARD MILLER

To start the work in these islands and keep it going, required no ordinary man. The Lord knowing what was needed called to the task Brother Waller,



ELDER GILBERT J. WALLER.

A tower of strength and support to the Hawaiian Mission. Others have come and gone, but they always counted on the support of Brother Waller—and received it.

who being anxious to see the kingdom of God established here, readily and freely gave of his time, means, and strength to that end. This Honolulu Branch is the monument crowning his efforts. It

is a monument composed of priceless souls, many of whom will inherit celestial salvation during the countless ages of eternity. Such a monument will never perish, but will be preserved by the hand of God.

I consider Brother Waller one of the remarkable men of this church. There were many discouraging matters arose which would have completely disheartened an ordinary man, but Brother Waller, with a sublime faith, never wavered for a moment. He has an iron will, tempered with a fine humility, and the work here gives evidence that he has been led of the Lord. He has a remarkable memory, which makes him an expert in the use of the three books. He is an interesting speaker, vigorous and convincing.

He has now a great trial to face. His son-in-law volunteered for service in the British Army, and is now in England. His son refused exemption and is now preparing for active service. These younger men were helping to carry on a large business, but now their support has been withdrawn and additional responsibilities rest upon Brother Waller until other arrangements can be made. At present he is president of the San Francisco Branch, his family residing in that city, but he is still bishop's agent and historian for the Hawaiian Mission.

HISTORICAL

BY C. EDWARD MILLER

The Hawaiian Mission has been fortunate in having a detailed written history preserved, from its inception to the present time.

Space necessitates that this historical matter shall be given in very condensed form. This will take much of the "life" out of the history, and make it cold, when it should be warm with life, sympathy, and activity; but the reader will get a "bird's-eye view" of this mission, as given in this condensed form.

The church appointed Elder Albert Haws to the Hawaiian Islands, then generally known as the "Sandwich Islands." He arrived September 19, 1890. Gilbert J. Waller, a business man of Honolulu, had accepted the gospel the previous year in California, and together with Brother and Sister Luther, who arrived at the same time as Brother Haws, started the work in this mission.

All church doors were closed to this pioneer quartet. It was left to a native lawyer, Kaulukou by name, to offer his office as a meeting place. A hall was rented for one month. For Hawaiian tracts, two hundred and fifty dollars were spent. Elder Haws was in poor health. Another hall was procured, as they were refused the continued use of the Odd Fellows' Hall. An interview was held at

the palace with Queen Liliuokalani, by Brethren Haws, Waller, and some natives, and the differences between us and Utah explained. Elder Haws was reappointed by the Kirtland conference, and Brother Waller recommended to be ordained an elder. The membership now numbered twenty, so on August 2, 1891, a branch was organized with Elder Waller as its president. August 16, Joseph M. Poepoe, a native



ELDER C. EDWARD MILLER.

Brother Miller was given full charge of the work of getting the material for this Hawaiian number together, and we think he did a good job of it. Don't you?

brother of considerable learning and a skilled interpreter, was ordained a priest. On December 17, Elder Haws, on account of his health, left for San Francisco. Thirty-nine persons were baptized in 1891.

1892. The *Elele Evangelio* or *Gospel Herald* was started. On September 7, Joseph C. Clapp arrived. The work received additional impetus. During the year seventeen were baptized.

1893. Troublous times in Honolulu. In January, Liliuokalani was dethroned. The Hawaiians were

very much downcast over the overthrow of their queen. The Doctrine and Covenants was translated into Hawaiian, and to insure accuracy, was retranslated into English. On April 23, Sister Clapp and

1897. The translation of the Book of Mormon into Hawaiian, which was commenced in 1895, was continued. The family of Brother Waller returned. Three were baptized during the year.

1898. U. W. Greene, of the seventy, was appointed to this mission, Elder Waller continuing in charge. On November 9 the Book of Mormon was printed in Hawaiian. Brother Greene arrived on November 17. Three were baptized during the year.

1899. On July 2 Gulstan K. Poepoe was appointed to labor with Elder Greene, who was doing missionary work in the country districts of the island. Towards the end of the year, Brethren Greene and Poepoe went to Hilo, located on the Island of Hawaii, the largest in the group. In December the bubonic plague broke out. In an effort to arrest the plague, which infested the Chinese and Japanese quarters, fire destroyed that part of the town. Brethren Greene and Poepoe returned to Honolulu. No members of the church were afflicted with the plague. Five were baptized.

1900, 1901. In March, 1900, Elder Greene returned to the States. After now nine years of existence, the branch had only one Hawaiian holding the priesthood. The historian says: "The instability of the Hawaiians made the work amongst them difficult and slow, and it required charity and faith to enable the elders to carry on the work amongst them."



THE MISSION HOUSE IN HONOLULU.

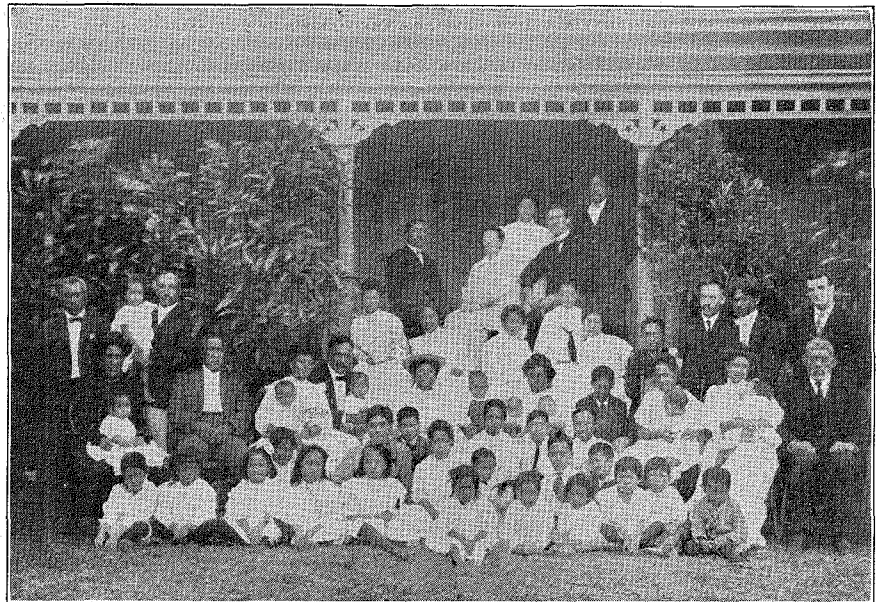
Unpretentious, but most comfortable looking; an eight-room house with all improvements.

children arrived. During the year twenty were baptized.

1894. The work among the Hawaiians became more difficult, on account of the overthrow of the monarchy, and the feelings of the Hawaiians toward the white race. A complication of difficulties arose, but the work forged ahead slowly. Elder Clapp and family returned to the coast, and Brother Waller was placed in charge. Six were baptized during the year.

1895. In January another revolution took place, the Hawaiians attempting to restore the monarchy. For a time services were not held. In August cholera broke out in the city and the services were discontinued. In September the Doctrine and Covenants was printed in Hawaiian. None of the members of the church were afflicted with cholera. Ten were baptized during the year.

1896. Elder Waller's family moved to the States. A revelation was given to Brother Waller by President Joseph Smith, that he should not leave the mission, permanently, but that he could visit the United States if he wished, which he later was able to do. Twelve were baptized during the year.



A SUNDAY SCHOOL.

In one of the first branches, located at Waikiki.

The facts are, these men had a man's job to handle! There were no baptisms this year.

A Japanese Sunday school had been started early in the year.

In August, 1901, Brother Robert M. Elvin, of Lamoni, Iowa, forwarded a tract which was published in Chinese. Through reading one of the tracts,



SOME MEMBERS OF THE WOMAN'S AUXILIARY.

We hear very favorable reports of the work and ideals of this organization. They have been of much assistance to the sisters in the Society Islands in overcoming some pernicious traditions regarding social purity.

a Chinese merchant was instrumental in having a Chinese Sunday school started.

On December 22 Elder Waller was ordained a high priest in Oakland, in accordance with an action of the General Conference of 1898.

1902. January 19 a Religio was organized. March 23 probably the first Chinese to obey the gospel was baptized. The young man's name is Too Shau Chinn.

May 27 Presiding Patriarch Alexander H. Smith, Elder Leon A. Gould, Elder John Kaler, wife, and children, arrived at Honolulu from Australia. Brother Kaler and family just stayed over the day and continued to the coast.

The patriarch conferred thirty-three blessings during his two weeks' stay. On June 10 he and Brother Gould left for the coast. Quite a number of the white members of the branch also left for the mainland about this time.

On July 30 Elder David Anderson and wife arrived. On the same vessel were Elders Wight and Barmore for Australia, and Elders Hanson and Tucker for New Zealand.

There were Sunday schools at Kapalama and Waikiki, attended by Hawaiians and Japanese. Nine were baptized during the year.

1903. In January a Sunday school was started at Brother Kanui's house, Kalihi, consisting of eighteen Portuguese and Hawaiian children. Too Shau Chinn had lost interest in the work. It developed that he was puzzled about the gathering. How could Chinese be gathered to Zion when the Government would not permit them to enter the country. A satisfactory explanation was made to him. Brother and Sister Anderson left for Oregon on June 2, the work continuing in charge of Elder Waller.

A fund was started for building a church. A suitable lot was purchased on the principal street of the city.

1904. April 24 the Waikiki Japanese Sunday school was organized. No missionary was appointed by conference.

1905. April 13 Elder Waller appeared before the grand jury, to answer questions relative to the teachings of the Utah church. Congressman Colonel William P. Hepburn was visiting Honolulu. In an interview published in the *Advertiser*, June 8, is the following: "Colonel Hepburn said he came from Clarinda, Iowa, near which was the home of the Reformed Mormon Church, a church which believes in the doctrines of Joseph Smith, but has never believed in polygamy. 'The son of Joseph Smith lives near me,' said Colonel Hepburn, 'and I have great

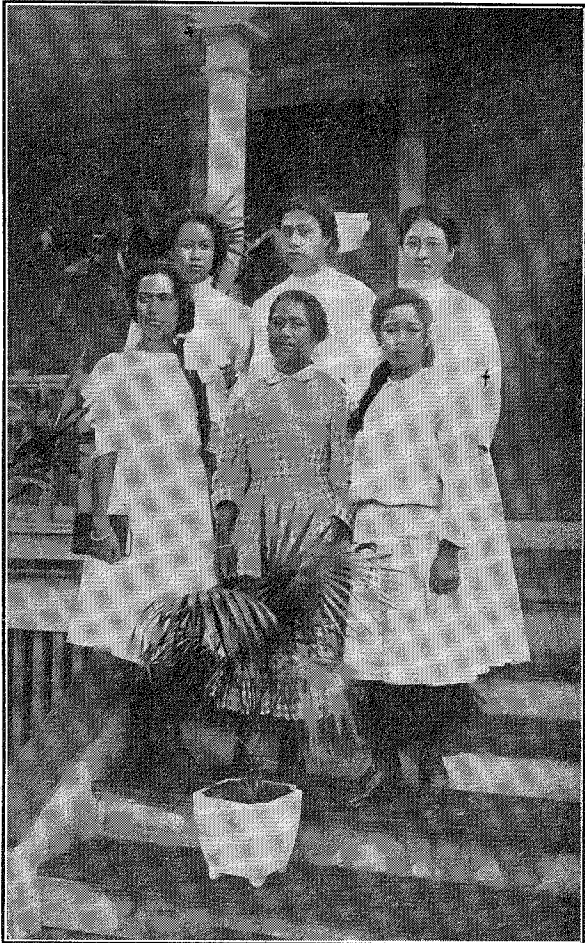


JAPANESE SUNDAY SCHOOL.

This picture was taken in 1916. Note the "shoes" on the step. They are never worn in the house. At the left on the back row is G. J. Waller; in front of him is C. Ed. Miller.

admiration for him, too. He is a man of excellent qualities. The people are thrifty and make good citizens.' "

1905. The open letter of Frederick M. Smith to the people of Utah was published in a Hawaiian newspaper here, and created quite a sensation among the Hawaiian Mormons.



AN ISLAND GROUP.

These girls were members of the Waikiki Sunday School. Reading top row, from the reader's left to right: Helen Paoa, Lydia Pahau, and Oyou Tsuji, Bottom row: Bernice Kahamanoku, Isabella Kahale, and Florence Paoa.

1906. Elder John D. White was appointed to labor here. Much favorable notice was given our work by the Honolulu press.

On July 26 Elder White and family arrived. Several months of activity resulted in several additions to the church. On October 23 Elder White went to Hilo to size up the situation, and concluded the time was not propitious for starting the work there.

On account of high cost of living in Honolulu, Elder White concluded to be on a self-sustaining basis by practicing law, and he decided to move to the Island of Kauai, he and family leaving Honolulu December 27. Twelve were baptized during this year.

1907. January 9 a committee was appointed to

obtain plans for a church building. February 15 the Waikiki Religio was organized, with nine members.

A duplicate copy of the history of this mission was forwarded to the HERALD, to replace one destroyed by Herald Office fire. April 2 Elder White and family left for Independence, Missouri.

May 14 the erection of the church commenced. Home classes were started in various parts of the city and greater activity prevailed. Correspondence opened with President Joseph Smith, inviting him to dedicate the new church. In July the church building was completed. August 4 the first service was held there. August 25 three Japanese were baptized, the first possibly in the church. Twenty-three persons were baptized this month.

October 4 Elder Waller received a cablegram that President Smith and Elder Sheehy were sailing October 5. They arrived October 12. They were interviewed by reporters. The heading of one of the interviews reads:

“THE CHAMPION POLYGAMY FIGHTER
“PRESIDENT SMITH TALKS ON TRADUCERS OF HIS FATHER”

On Sunday, October 13, the dedicatory services were held and were well attended. The church and property cost seven thousand dollars. The dedicatory sermon was published in the *Advertiser*. Services were held during the week. A special sermon to the members of the Utah church was preached on October 21: this was reported and published in the *Advertiser*. It appeared under the heading: “One



THE WAIKIKI RELIGIO.

The lad at the left end of the center row is president. They learn to do by doing.

wife at one time enough.” President Smith was permitted to preach in the Utah church at Laie, where

there is a Mormon settlement. Audience not large, but attentive.

Sunday, October 27, a number were baptized. At the close of the preaching service, arrangements were made to give a *luau* in honor of the distinguished visitors. This event will be described elsewhere.

October 28 President Smith, Elders Sheehy and Waller visited Mrs. Whitney, daughter of L. L. Rice, Mr. Rice having discovered among his effects the famous "Manuscript Found" story of Solomon Spalding's.

Sunday evening, November 3, President Smith preached his farewell sermon. Tuesday President Smith and Elder Sheehy called upon ex-Queen Liliuokalani, and were well received.

November 6 President Smith left on the *Alameda*, Elder Sheehy remaining. December 6 Elder Sheehy left for Hilo. This was the most prosperous year for the church in this mission; fifty-eight persons were baptized, thirty-five children were blessed, and four ordinations took place.

December 30 Elder Sheehy was permitted to preach in the Mormon church on Punchbowl, an extinct volcano overlooking the city.

1908. A second meeting was held in the Mormon church by Elder Sheehy. January 12 Robert K. Pahau was ordained an elder. On the same date Elder Sheehy left for San Francisco. No missionaries were appointed at the conference for this mission.

1909. The branch now numbered 195. On February 26 Joseph F. Smith, of the Utah church, arrived. March 2 Elder Ingham, many years an elder in the branch, moved to Hawaii. March 26 Joseph F. Smith and party left for the coast. April 8 Elder Waller was called to the Island of Kauai because of illness of wife and child of Elder White. The babe died before arrival of Brother Waller. He returned on Saturday and was called upon to baptize three Portuguese. An effort was made to interest others of that nationality, but was not successful. The conference made no appointment for this mission.

June 24 Elder Gomer R. Wells and family, from Australia, visited while their steamer was in port. July 24 Elder Ingham returned to Honolulu. Elders Roberts and Davis, en route to Australia, saw the town while their vessel was in port. August 4 Elder Ingham left for California, and on the 17th Elder White and wife for the coast. October 6, petition sent to Independence, to ask support of church for bill to be introduced in Congress for prohibition of sale of liquor in Hawaii. The matter was taken up by the Presidency of the church, and the Missouri senators' aid enlisted. November 1, Elder Waller had been elected a member of the Min-

isterial Alliance. The total branch membership now was 217.

1910. Elder Waller requested some one be sent here, as he proposed visiting his family in Europe. Yearly the offerings to the various funds had been sent and were increasing. This year, \$54.90 Christmas offering; Sanitarium, \$21.25; Graceland College, \$18; Birth offering, \$2; Order of Enoch, \$2.50. February 17 Elder Ingham and family left for the coast. They deeded their eight-room cottage to the church for a mission house, a picture of which is in this issue. April 25 Burton L. McKim, a priest, arrived to do missionary work. April 26 a farewell reception was held for Elder Waller, who left the next day for the coast. May 2 Elder M. A. McConley and wife arrived. May 4 Elder McConley was elected president of the branch. May 23 funds were secured and material purchased for a tent, made by Sister Fanny Mahuka. June 6 the tent work commenced. July 25 the Territory voted against prohibition, the Catholic and Episcopal bishops opposing it! August 18 Elder Waller returned, after an absence of five months in Europe with his family. August 24 Elder McConley resigned and Brother Waller was elected president. October 21 Brother McKim was given a farewell social, as he was to sail for the coast the next day. The Christmas entertainment, in charge of Sister McConley, was attended by the various schools. The Chinese school was provided with a special car. The church was so packed that only standing room was available; \$62.55 was sent as a Christmas offering. Seven baptisms took place during the year.

1911. January 28 Elder McConley baptized Eugenia Akana, she being the first fruits of the tent work. May 21 Elder Waller started a Japanese Sunday school at Kalihi. July 21 Priest J. B. Barrett and wife arrived to reinforce the missionary force. July 24 Mr. and Mrs. George Holt gave thirty dollars for material for a new tent, and tent services were again started. Brother Barrett later was ordained an elder. The tent work was discontinued, as the rainy season had set in.

1912. February 26 a farewell reception was tendered Brother F. W. Kline and family, who were to move to the coast. March 18 a petition was drawn up to be forwarded to the General Conventions and Conference, asking that funds be appropriated for a mission house to take care of the Chinese work. April 11 tent services were started again, with good attendance. The conventions and conference appropriated thirteen hundred dollars for a Chinese mission house. (For some reason the money was never forwarded.—C. E. M.)

September 30 Elders McConley and Barrett started on a trip around the island.

November 8 at the solicitation of influential Dem-

ocrats in Honolulu, Brother Waller became a candidate for governor of the Territory. (Appointment to this office is made by the President.)

November 16 McConley and Barrett went to Hilo to do missionary work. Several were baptized. On account of financial conditions, it was thought best to postpone the establishment of the Chinese mission.

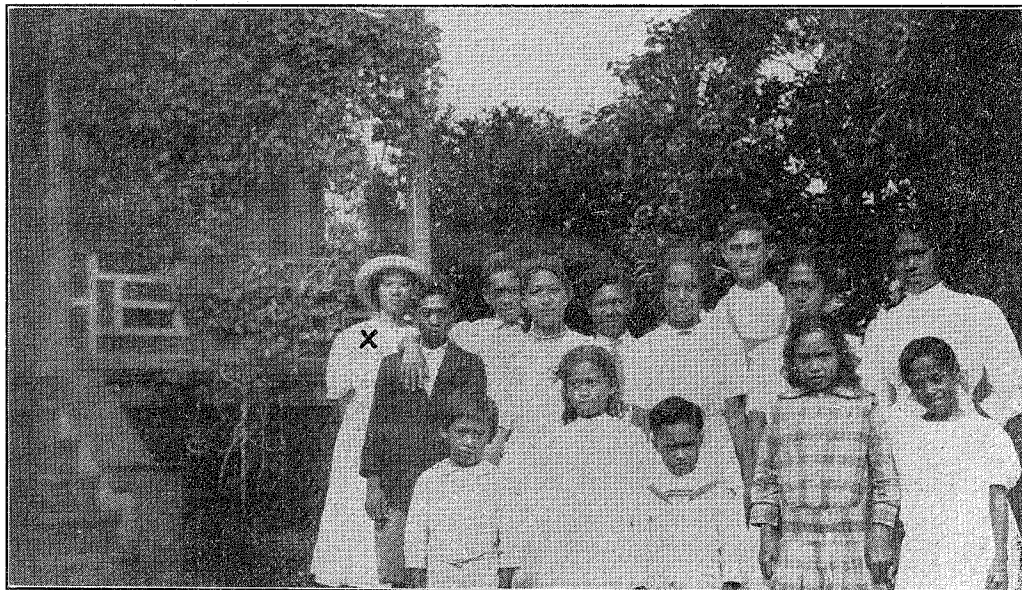
This was a great year for missionary activity. Nineteen were baptized. Five Sunday schools, with an enrollment of 217, were in the city.

1913. The two missionaries continued in Hilo and the country districts, returning to Honolulu on the 31st. January 26 five boys and nine girls were baptized, scholars of the Kalihi Sunday School, Honolulu, eleven of whom were Japanese. At their own request, Christian names were given to these Japanese children. February 8 Elder Waller left for Washington, and was present at the inauguration of President Wilson, returning on the 17th. As he

was a candidate for governor, he with other candidates was summoned to Washington. Through an interview with Secretary of the Interior Lane, he had an opportunity to explain the difference between our church and the Utah organization. There were a number of forces arrayed against Brother Waller, the Catholic bishop here cabling the President he was opposed to Brother Waller on account of his church affiliations. Thus Brother Waller and President F. M. Smith, who also visited Washington at this time, were able to place before the rulers of the Nation our position as a church. Secretary Lane told Brother Waller that Fred M. Smith had made a splendid impression upon the President and himself. Eventually L. E. Pinkham was appointed governor. July 26 Sister Barrett left for the coast. August 1. The tent again in operation; four were baptized. On the 23d Hiotaro Tsuji, a Japanese boy, left for Graceland. September 22 the tent was packed away for the season. September 15 Elder Waller returned. October 14 the first Sunday school convention of this mission was held.

1914. Elders J. W. Davis and C. E. Jones were appointed to this mission. Elders McConley and

Barrett went to Hilo, where they found the Sunday school previously organized had been discontinued. Elder Waller wrote a letter to the Presidency and the Quorum of the Twelve, making certain recommendations, a number of which the quorums carried out. Elders McConley and Barrett made a three-hundred mile trip, mostly on foot, around the Island



A TYPICAL GROUP.

This is a class of one of the branch Sunday schools. The girl at the left, marked with a cross, is Dolly Lee, part Chinese, Hawaiian, and American. She was then sixteen and efficiently working as superintendent of the District Sunday School Association.

of Hawaii, returning to Honolulu April 30. May 20 Elder Barrett left for the coast. June 26 Elder Jones and wife arrived. On July 4 Elder McConley and wife left for the coast. August 13 Elder Davis and wife arrived, going to Hilo for a time to continue the work started by previous missionaries.

November 6 Apostle Griffiths, on his way home from Australia, spent the day in Honolulu. December 3 Elder Jones and wife sailed for the coast. Notices of the death of President Joseph Smith appeared in the Honolulu papers. Sixteen baptisms during the year.

1915. Here is an interesting bit of history: On January 31 the branch voted *unanimously* to adopt the individual communion cup. Elder Davis was again appointed to this mission, but on account of Sister Davis's health, Brother and Sister Davis left for the coast on July 1. James Puuohau, a Hawaiian priest, left for Hilo on November 3, purposing to look after those whom Elders Barrett, McConley, and Davis had interested. There were eight baptisms during the year. Christmas offering, \$90.90.

1916. Brother Puuohau started the Sunday school work at Hilo, which had been discontinued after

Brother Davis left. Elder Waller, chairman of the Law and Order Committee of the Anti-Saloon League, wrote President F. M. Smith to use his influence with congressmen of his acquaintance, to get their support of a bill to make Hawaii dry. President Smith took up the matter at once.

January 18 Elder C. Ed. Miller stopped for two weeks on his way home from Australia, leaving Honolulu February 8. April 28 Elder Miller wrote that he had been appointed to the Hawaiian Mission, Honolulu objective point, and that Elder McConley had been appointed to Hilo.

July 12 Elder Waller sailed for the coast. July 31 Elder Miller, wife, and daughter arrived. Elder Waller had sent in his resignation as pastor of the branch, as he expected to be away for many months. Elder Miller was elected president of the branch.

October 2 Elder M. A. McConley and wife arrived. Resolutions, expressing the deep affection held by the members of the branch for Elder Waller and voicing appreciation of his sacrifices and labors for the work, were sent to Brother Waller.

October 18 Elder McConley and wife left for Hilo. A branch was organized at Hilo.

1917. April 22 a memorial service was held in the church for Brother Okela Kaohi, who lost his life on the *Aztec*, which had been destroyed by submarine or mine.

May 22 Elder Waller returned from the coast. A reception was given him in the church on the 25th. July 14 a piano was purchased.

July 29 was a record day for attendance, seventy-two out in the morning and eighty-five in the evening. There was nothing special on the program.

August 2 the twenty-sixth anniversary of the branch was celebrated. Sister Elfrieda Pilger left for Graceland.

September 19 Elder Waller, Sister Clegg, and Mr. Clegg, son-in-law of Brother Waller, left for the coast, Mr. Clegg having enlisted in the British Army.

September 21 Apostle Paul M. Hanson and wife arrived from Australia.

September 26 Brethren Hanson and Miller went to Hilo, returning on October 2.

October 3 Brother and Sister Hanson left for the coast. Up to the time this was written, about twenty were baptized this year. The 1917 conference made the first appointment of a Hawaiian missionary. James Puuohau, an able and faithful young Hawaiian, is the first among his race to represent the church by conference appointment.

Now, dear reader, you have twenty-six years of history before you.

HAWAII'S ORIGINAL INHABITANTS FROM AMERICA

Captain H. G. Morse, late of the steamer *Alameda*, has developed into a lecturer since his retirement. His first appearance will be in San Francisco on November 22.

Captain Morse commenced his long and eventful career back in 1844 on a thirty-ton schooner, which was engaged in the fishing trade on the Eastern Coast, says the San Francisco *Chronicle*. Since then he has sailed the Mediterranean, spent four years in the pepper trade on the west coast of Sumatra, has been engaged in the fur trade on the east coast of Siberia, and has made many trips to the coral islands of the Pacific, besides innumerable visits to every inhabitable spot in the broad Pacific Ocean.

During his long career at sea Captain Morse has had an opportunity for observing and studying the queer people who inhabit the many groups of small islands with which the broad Pacific is flecked, and at his lecture he will develop an interesting idea in respect to their origin. Captain Morse disputes the theory advanced by most writers, that the inhabitants of the Society Islands, the Hawaiian Islands, and the other island groups in the tropics came originally from Asia. He has satisfied himself that they came from America, and he is full of intelligent arguments in support of his theory.

"In the first place," said Captain Morse, in speaking of the matter, "we have every reason to believe, that the natives of the Sandwich Islands came originally from the Society Islands. They have a tradition, which has been handed down by the forefathers, that the progenitors of their race came in canoes from the southward. Now, in my estimation, it would have been impossible for the natives of the Society Islands to have made their way eastward from the coast of Asia in small canoes, when the winds and currents are all against them.

"I do not believe that the important question of winds and currents was considered by the historians who have attempted to settle this matter. The trade winds in the tropics blow from the east and strike the equator at an angle of forty-five degrees. To be more specific, the trade winds north of the equator blow from the northeast. Below the equator they blow from the southeast. The currents in the tropics follow the direction of the trade winds—that is, from east to west. Now all the islands referred to are in the tropics, and it stands to reason that the slight canoes in which these ancient navigators traveled must have gone with the winds and currents.

"That the inhabitants of the islands off the east coast of Asia came from Asia, there is no doubt. We find on the Marshall and Solomon Islands an entirely different race of people from those who inhabit

the islands further east. They are as black as jet, and their hair is short and curly. The natives of the Society and Sandwich Islands are light complexioned and their hair is long and straight.

"These are not the only facts in support of the theory that the people in question are the descendants of the native Americans. There is a lot of old stone work in the Hawaiian Islands which bears a striking resemblance to similar work found in Mexico. In the big Mexican Museum are many relics of the Aztecs which have a striking resemblance to relics of past generations of Hawaiians. It seems to me very plausible that at some remote time, ages ago, the islands I have referred to were a part of the American Continent, for I cannot conceive how any canoe, built of the largest trees then growing, could survive the storms and rough weather such as are encountered on the Pacific. However, in whatever way the natives of the Pacific islands might have reached those isolated places, I am satisfied that they came from the coast of America, and not from the coast of Asia."—*Honolulu Advertiser*, December 6.

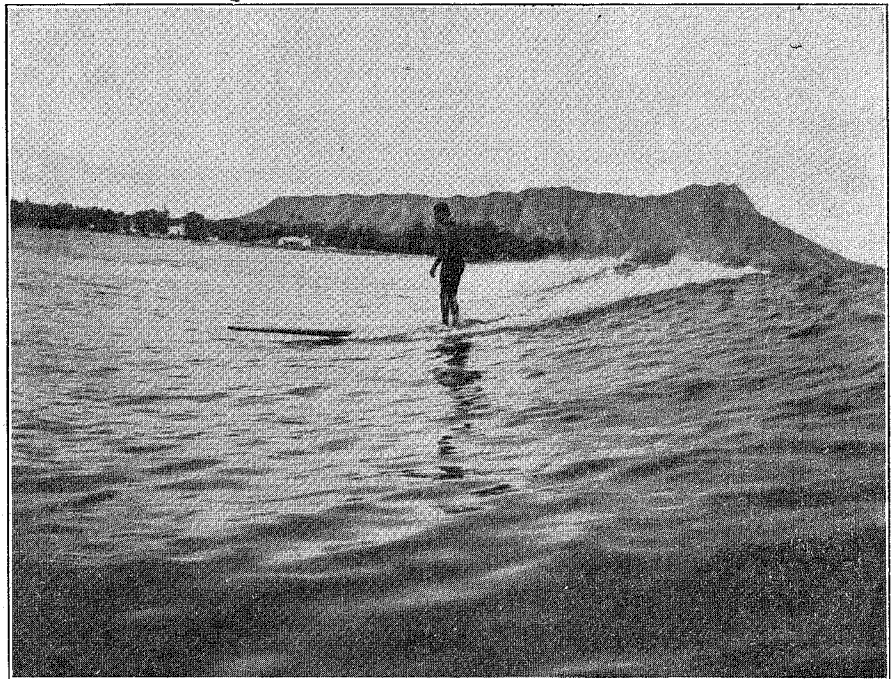
The foregoing is from the *Honolulu, Hawaii, Advertiser*, of December 6, sent us by Brother G. J. Waller. Captain Morse seems to have traveled extensively among the Pacific islanders and to have studied their manners, customs, and traditions, from which he concludes, as stated, that the inhabitants of the Hawaiian, Society, and other islands of the central and southwestern portions of the Pacific are descended from the ancient Americans—the Indians. This seems to confirm the opinion of brethren who have labored in those islands, that they are descendants of colonies from America—those referred to in the Book of Mormon, (Alma 30: 3, 4,) Hagoth's migrating companies. Captain Morse's statements are interesting in that connection.—*SAINTS' HERALD*, vol. 43, p. 17.

DIAMOND HEAD

So firm and stanch before the restless sea
You watch Earth's nations pass (more restless they),
And guard what secrets vast, O silent clay
Wrapped in such mystic Sphinx-like mystery,
Gibraltar of the Isles of Hawaii!
Magnificent your massive proud array
And of your hidden strength, O, who can say—
Stern sentinel by far famed Waikiki!

—Margaret K. Morgan.

Here is the famous "Diamond Head" and the also famous "Waikiki Beach" at the left. This extinct volcano has special interest for Latter Day Saints, on account of its former Hawaiian name of "Leahi." I have before me a history of the Hawaiian people,



and the map of the Island of Oahu has this point marked, "Leahi or Diamond Head." One of the best Hawaiian students said the "a" had no significance in the name, so here we see evidence of "Lehi." Why should not the most prominent point on this island be named after the forefather of the Hawaiian race?

Surf riding is a picturesque sight, requiring considerable skill to stay "on board," but some become so expert they stand on their heads while riding the waves.

The volcano is a powerful fort, and instead of belching forth stone and lava, it is ready to send out great projectiles of steel.

Another extinct volcano is called "Punchbowl." It is situated right back of the heart of the city, and from its summit a splendid view of the town is to be had, with the blue Pacific and the mountains in the distance.

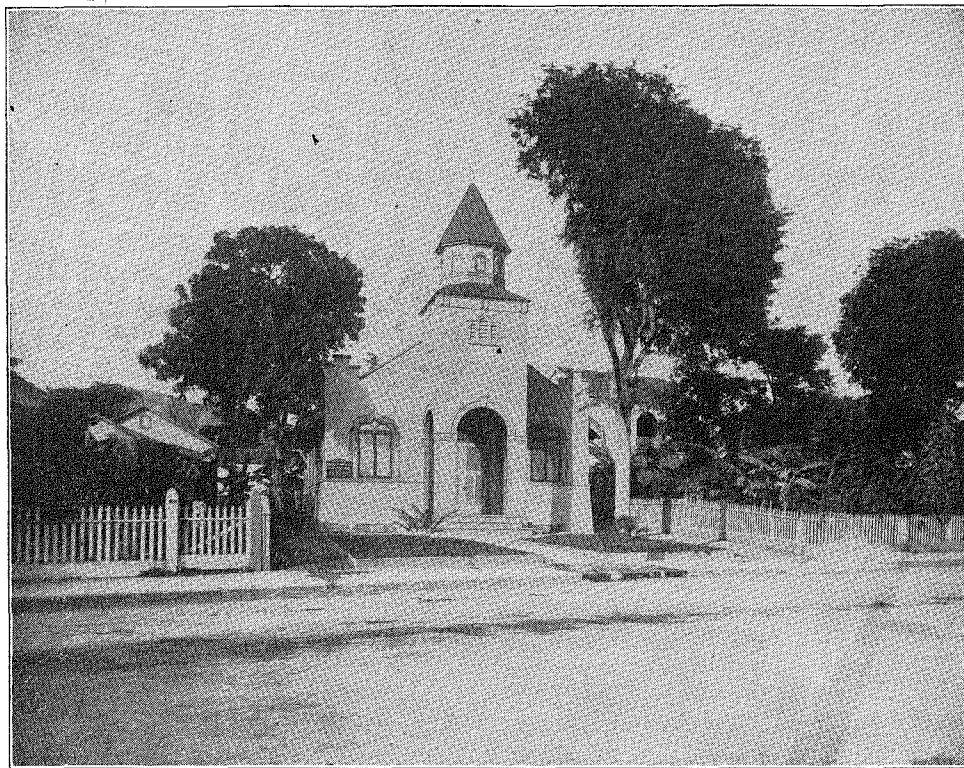
Every Easter Sunday, services are held at sunrise on the summit, the boy scouts helping the pilgrims to ascend the trail.

C. E. M.

I have never forgotten the native words I learned on my first visit to Honolulu twenty-four years ago, taste of luscious *guavas*, trip to the Pali, plunge at Waikiki, native feast, but above all the simple faith and fraternal devotion of the native Saints.—Gomer R. Wells.

DEDICATION AT HONOLULU, TERRITORY OF HAWAII

President Joseph Smith and Apostle F. M. Sheehy arrived in Honolulu, October 12, 1907, being invited by the Honolulu Branch to dedicate the new church. In an editorial for SAINTS' HERALD, November 6,



THE HONOLULU CHURCH.

The building and grounds cost \$7,000. Situated on the principal street of the city.

1907, President Smith wrote quite a lengthy description of the event. The following extracts have been made from it:

"Elder Waller, and the branch under his charge, were indeed ready for our coming, and for the dedicatory exercises which were advertised to take place at eleven o'clock, October 13."

At the time appointed, the house, which will seat some two hundred, was well filled. By request Brother Waller took charge of the services, the following report of which with a description of the building were given in the *Advertiser*.

CHURCH DEDICATED BY THE SON OF THE PROPHET

With simple but effective ceremonies and services, the first church edifice of the body of Christians known as the Reorganized Church of Jesus Christ of Latter Day Saints was dedicated yesterday morning.

The church is a frame structure on the *mauka* [a Hawaiian word meaning toward the mountains.—EDITORS] side of King Street, opposite the Catholic cemetery. It is of the pleasing ecclesiastical architecture of which many examples may be seen scattered through the rural regions of the Mississippi Valley and the Alleghany region. There is adapta-

tion to this climate, however, by an abundance of windows to secure ventilation. The entrance is through a square vestibule formed by a tower terminating in a pleasing cupola. The pulpit platform, with small rooms on either side, occupies the *mauka* end of the church. The platform is raised higher than is usual in most churches, and is reached by steps at the left. The interior of the church is finished in natural wood. The ceiling is vaulted and supported by framed trusses. The pews are in dark stained wood, and exceedingly comfortable. The pulpit platform and the organ were pleasingly ornamented with ferns and great jardiniere of cut flowers, carnations, and asters.

The dedicatory services were at eleven o'clock. There was an audience that practically filled the seating capacity of the church, about two hundred. . . .

The sermon by President Smith was a simple, straightforward presentation of the purpose of the church to be, to present the truth to all men as it was presented by Christ to his disciples and those whom he sent, to be by them presented to those who should follow after, until all should have the opportunity of hearing the gospel.

President Smith is a benignant figure, gentle, kindly, yet not lacking vigor nor strength. He is a tall, well-built man, erect in spite of his seventy-five years, his gray beard softening a face which a slightly aquiline nose would otherwise make too severe.

The dedicatory invocation following the sermon was by Elder F. M. Sheehy, who has a voice of marvelous richness, and a diction that is almost eloquence in itself.

Further observations of the services were made, and President Smith's sermon was freely quoted. President Smith, in referring to the kindly reception he received from the various members of the branch and their friends, including the reporters of the papers, and to the church work, speaks as follows:

We dined at the house of a native brother, Robert Pahau, where food deliciously prepared tempted the preachers' appetites, including the national dish *poi*, made from a plant called *taro*. . . . It is by no means an unpalatable dish, looking much like mush, but having a slightly sour taste. Brother Sheehy ate his with sugar and milk, and appeared to relish it, and we, although not disliking it, ate of it sparingly and without trimmings. Fish cooked, wrapped in leaves, giving a slight spicy taste to the white flesh, is most excellent, chicken and fruit made a good meal for anyone. . . .

We note with great pleasure the presence of the Spirit in the several meetings, including the study series, and discover that here, too, the Lord remembers his people, to give his Spirit of testimony, comfort, strength, and peace, as in other places where the Saints are trying to build up.

THE HAWAIIAN ISLANDS

BY C. EDWARD MILLER

HAWAII

The loveliest fleet of islands that lies anchored in any ocean.

No alien land in all the world has any deep, strong charm for me but that one; no other land could so longingly and beseechingly haunt me sleeping and waking, through half a lifetime, as that one has done. Other things leave me, but it abides; other things change, but it remains the same. For me its balmy airs are always blowing, its summer seas flashing in the sun; the pulsing of its surf-beat is in my ear; I can see its garlanded crags, its leaping cascades, its plummy palms drowsing by the shore; its remote summits floating like islands above the cloudrack; I can feel the spirit of its woodland solitudes; I can hear the splash of its brooks; in my nostrils still lives the breath of the flowers that perished twenty years ago.—Mark Twain.

These islands were discovered by the English navigator, Captain Cook, in 1778. He called them the Sandwich Islands. They are: Hawaii, Maui, Oahu, Kauai, Molokai, Lanai, Niihau, Kahoolawe. The islands were first brought under the control of one governing head by King Kamehameha in 1795. Queen Liliuokalani (Lily-o-ko-lon-e) was the eighth and last Hawaiian to occupy the throne, being deposed in 1893. The monarchy was succeeded by the Republic of Hawaii, 1893-1898. Annexation to the United States took place in 1898.

The Island of Oahu, on which is located Honolulu, is a kind of Gibraltar, being a powerful naval base. There are 11,000 soldiers stationed here at present, the intention being to increase that number.

There is a \$20,000,000 naval station at Pearl Harbor nearing completion. The population is divided as follows:

Japanese	97,000
Hawaiian	23,770
Portuguese	23,755
Chinese	21,954
American	
British	16,042
German	
Russian	
Filipinos	16,898
Part Hawaiian	15,334
Porto Rican	5,187
Spanish	3,577
All others	5,254
Total	228,771

So there are four times as many Japanese in the islands as there are Hawaiians! The Japanese are hard-working, while the Hawaiians love ease and pleasure. The latter are generous to a fault, are natural musicians, and seem to be born statesmen. They are generally well educated, compulsory education having been in vogue for half a century. They never were cannibals and the term "savages" could hardly have been applied to them.

Native blood flows in some of the highest social

and business circles of the islands. Many of the half castes are magnificent specimens of manhood and womanhood. The brown blood seems to make an excellent alloy.

The Hawaiians are not repulsive to the average white person, as are the negroes. Nature has placed a great gulf between the negro and the Hawaiian. There is a marked difference in the color of the skin, but the greatest dissimilarity is intellectual.

Nature had a primary and secondary object in view in providing a soft place in a babe's skull, which does not close for months in some races. At birth, the skull can "buckle," thereby reducing the size of the head. After birth, that soft place allows the skull to expand, likewise the brain can develop. In the white child, I believe the skull does not close for nearly a year. It is the same in the Hawaiians; but in the negro race it closes in a few months and the skull becomes thick, limiting the development of the brain.

A VISIT TO THE HAWAIIAN ISLANDS

BY PAUL M. HANSON

When on my way home from Australia last September I broke my journey at Honolulu and spent two weeks in the Hawaiian Islands. Twice have I been in the islands, but my recent visit proved more interesting than the first because more time was at my disposal to view the beautiful tropical scenery, gaze upon the strange street scenes, where an impression is gained that a part of the Orient has been imported into our country; visit extinct craters of volcanoes; feel the fanning breezes of the constant trade winds, and mingle with the people.

Beautiful landscapes are to be found nearly everywhere; beauty resulting from an exquisite combination of sea and sky, mountains and valleys, cliffs and beaches, tropical vegetation, and flowers of unusual hue.

On the streets of Honolulu can be seen Japanese dressed as in Japan, Chinese, Portuguese, Koreans, Filipinos, Porto Ricans, English, Ethiopians, Hawaiians, and other nationalities. The Hawaiian Islands are interesting from every point of view—I wish every American could visit this Territory of the United States.

Near Honolulu are the well-known extinct craters of Punchbowl and Diamond Head; the famous Waikiki bathing beach; and Nuuanu Pali, a great cliff six miles from the city up the Nuuanu Valley, which extends from the ocean and narrows at the top to two hundred feet, then falls away sheer over twelve hundred feet. Here is where the army of the Island of Oahu was defeated by Kamehameha the Great, and more than three thousand men were forced bodily

over the steep precipice to death on the rocks below. The aquarium in Kapiolani Park possesses a collection of fishes most wonderfully unique in form and colorings.

We have a church in Honolulu, pleasantly situated amidst palms and shade trees. Here a large branch assembles and worships under the pastoral care of Elder C. Edward Miller. I preached one



ELDER PAUL M. HANSON.

On his way home from the Australian Mission recently, Brother Hanson visited Hilo and the world-famous volcano, Kilauea. In another picture he is shown with Brethren Miller and McConley, scorching post cards.

morning to an audience composed chiefly of Hawaiians, Elder Harbottle, of Hawaiian blood, ably acting as my interpreter. On another occasion I dispensed the word to a large congregation, composed of various nationalities.

While in Honolulu my wife and I were hospitably entertained at the Mission House, which is embowered in palms and coconut trees, where the pastor of the Honolulu Branch and his family reside.

My opinion is that with more laborers in the missionary field a much greater work could be accomplished in the Hawaiian Islands than at present exists, especially among the Hawaiians. The church in Honolulu appeared to be growing and manifested signs of life that were encouraging for the future.

Elder Miller and I made a trip to the Island of Hawaii, to visit Hilo and also to see the world-famous volcano of Kilauea. The volcano, about thirty miles from Hilo, is accessible by automobile. Here molten lava is to be seen moving as the waters of a

river and beating against the sides of a great pit, fountains of fire playing as high as thirty or forty feet, then nearly the whole mass in such activity as to excite the deepest feelings. At night, especially, with darkness all around, is the sight awe-inspiring as one stands on the brink of the precipice and looks down into the immense caldron, glowing and throbbing and roaring in terrific grandeur! The crater of Kilauea is more than seven miles in circumference. Descending a precipice six hundred feet high, we come to a solid lava floor resembling the waves of a troubled sea; then after traversing this we arrive at the fire pit, a scene that I feel few pens or tongues could adequately describe. So near were we to the molten lava that Brother James Puuohau with a long pole dipped lava out of the pit, and he with Elders Miller, M. A. McConley, and myself pressed coins into it before it was cold, to retain as souvenirs. Before leaving the region we scorched post cards in a crevice of the lava fields.

If there were no volcano, the drive through the sugar plantations and across the island would, because of the education and beautiful driveways, be time well spent.

At Hilo we have a branch of the church which is presided over by Elder M. A. McConley. A considerable number have united with the church here recently, and the prospects are fair for growth. In this branch the following nations are represented:



SCORCHING POST CARDS AT KILAUEA'S CRATER.

Not dangerous, but uncomfortable. In this way one can carry away personally supervised souvenirs.

Japanese, Chinese, Portuguese, Filipinos, German, Russian, English, and Hawaiian. Perhaps in no place in the world is a greater mixture of nationalities to be found than exists in these islands.

The Hawaiian people are lovable and appear to be responsive to the faith of our church; and I would

be most happy to see our work well established, not only among them, but also among all the branches of the Polynesian race. In the Pacific is a large field awaiting the occupancy of the church. It is for us to move forward and set the foundations of the church in all the world.

When the time came for us to depart for San Francisco, a number of the Saints, mostly Hawaiians, brought leis (wreaths of flowers and of colored paper) to the steamer and soon, in accordance with their custom, we were bearing round our necks and shoulders a great mass of wreaths representing the good will and love of the donors.

Aloha nui came from many hearts—may God bless the mission of the church in the Hawaiian Islands.

ITEMS OF THE HONOLULU BRANCH

BY C. EDWARD MILLER

The Religios and Sunday school invariably keep a record of their attendance. Why should not the branches do the same? As much as possible all the meetings held in the church should be recorded. We have adopted such a system and know exactly where we stand, from month to month. Last quarter the average attendance at the preaching services was, in the morning, 60; in the evening, 63. The Sunday school, 75 to 100. Religio, 50. The branch numbers nearly three hundred, who are scattered everywhere; some on the other islands, some on the coast. Only one family lives within walking distance of the church, so car fare is quite an item.

Practically every family attending the services regularly, pays tithing. During the last fifteen months, an average of thirty persons per month paid tithing. It amounted to \$1.66 per capita, or \$50 per month.

From \$25 to \$30 per month is paid for branch expenses; \$20 was sent to the Belgian Baby Relief fund; \$10 to Graceland; \$25 to the Hilo building fund; \$75 paid on a piano; \$150 Christmas offering on hand; \$50 in the branch treasury; \$100 in the Sunday school, \$75 in the Religio, and \$65 in the Woman's Auxiliary treasuries; a missionary sustained and another one assisted. So this Hawaiian Branch has done well, considering none of the Saints are endowed with much of this world's goods.

This is the financial system we have adopted. Small envelopes are always accessible, which have the following printed on them:

Date,
 For branch expenses, \$.....
 For tithing, \$.....
 Signed,

The Saints are encouraged to keep some of the envelopes at their homes, fill them out and hand them

in at the sacrament service when the oblation is taken up. *All money received for tithing or branch expenses must first be placed in these envelopes*, as it is not convenient to always give a receipt when money is paid. At the end of every month, the envelopes are arranged alphabetically, and the receipts, required to be given by the bishop, are made out from the envelopes, and handed out after sacrament service. At the close of this service, the names of those contributing toward branch and tithing, and the amounts, are read out. Every quarter a statement is given to each contributor, showing what they have paid in tithes and toward the branch. If they have overlooked paying one month, this is a reminder. Since we have adopted this system there has not been a single error reported.

We also use the tithing cards, to be had from the Herald Office. In my opinion these cards should be for one dollar instead of five dollars, for it takes a child a long time to pay five dollars in amounts of five or ten cents. When one dollar has been paid I make a note of it on the back of the card, place a dollar in an envelope, and give the child a receipt. These cards have started quite a number of children paying tithing.

About the same kind of sermons are preached here as elsewhere. Education has been compulsory for nearly fifty years. Quite a number of the Saints have graduated from high schools. There are a dozen or so of the members who do not understand English very well, so for their benefit half of the time of the morning service is taken up by one of the brethren preaching in Hawaiian, followed by the English service. The younger Hawaiians do not understand Hawaiian very well, and some cannot speak it at all.

Permit me to introduce to the HERALD readers, our staff of officers: Elder Harbottle is a full Hawaiian. He also speaks Japanese. He was sent to Japan to become acquainted with the language. He is a magnetic speaker and a splendid interpreter, and is a growing man in the Lord's service.

Elder Charles Lee is a talented Chinese-Hawaiian; a young man of fine appearance and thoroughly reliable and dependable; a faithful standby. He is a Government employee.

Gulstan Poepoe is a pure Hawaiian; is a priest, and the best scholar among the priesthood. He is an able preacher.

Thomas Kelii, priest, has an article in this issue. He has a very unique, interesting way of expressing himself, and is never tedious. He is employed in the post office as clerk. Pure Hawaiian.

James Kanui, priest, is again in the harness and doing fine. He is a pure Hawaiian. He is employed as a guard at the jail and he cannot attend very many of the services but is as active as circumstances permit.

J. W. Wright, priest, is part Hawaiian. Brother McConley found him teaching school on the other island; the seed fell on fine ground and he is a valuable addition to our force. He is employed as a sanitary inspector by the Territory.

John Mahuka has been referred to in the *HERALD* before. He is a fine specimen of pure Hawaiian. Has been a consistent member from the time he obeyed the gospel. He gave up all his evil habits, and is one of the faithful members of the branch. He was in prison for seven months for being a "rebel" as he was a "royalist." He is a teacher.

Thomas Clancy is a white man, about sixty-eight years of age. He has only been in the church for a couple of years. The Lord surely led him over to these islands from Australia. He has an interesting history. He never misses a meeting; does his duty financially and spiritually, and when he is called to the other side, his reward is sure.

Fred Cockett; Hawaiian. He was a faithful deacon for years, and has considerable talent in music, and was chorister when his eyesight failed him. He was employed by the governor, and has been pensioned by the Territory. Lately there are evidences of returning eyesight.

Frank Bertelmann, our present deacon, is part Hawaiian. His conversion is the marvel of this town. He was a notorious character. Was active in the revolution here and sentenced to death. He has been in jail, had evil habits, loved evil associates, and now for the last three years has never missed a meeting where he could possibly attend, and is a living witness of what the gospel will do if it is permitted to have its way. He is a giant in stature, but is humble and teachable and has given to the office of deacon a dignity that many holding that position have failed to endow it with.

With their various temperaments, it is remarkable how well these brethren work together. There has been the finest kind of unity among the priesthood, and recently in a sacrament meeting the Lord called the attention of the branch to this unity, and commended the brethren for it.

Our Chinese and Japanese missions have not been an unqualified success or an utter failure. Until we have as elaborate facilities, or something like them, as are possessed by the sectarian churches, we will not make much headway with our missions. The facts are, the churches here have, to some extent, possibly unconsciously, bribed the Orientals to become "Christian," and they naturally go where they can get the most for their allegiance. Here are some of the inducements held out by one mission:

A playground, library, girls' club, boys' club, ball grounds, mothers' club, sewing classes, swimming pool, dispensary. A series of hikes are arranged,

etc. Our success seems to be with the Hawaiians, so we are directing our activities toward them.

The Woman's Auxiliary is presided over by Sister Thompson, a very faithful sister, a Hawaiian. This society has done a lot of good work in the branch.

The Sunday school is presided over by John Thompson, who is in his last year at high school. He is a growing young man in the Lord's service.

William Thompson, recently graduated from high school, is president of the Religio, and is improving right along. The policy of Elder Waller, and of the present pastor, is to develop the young local material as much as possible.

We have a senior and a junior choir. Sister Miller has charge of the former and Sister Bernice Kahanamoku has charge of the young people, so we are blessed with the gift of song.

AN INTERESTING VISIT

BY G. J. WALLER

One of the interesting and enjoyable incidents of President Smith's brief sojourn in Honolulu was a visit paid by him to the home of Mrs. J. M. Whitney, an estimable lady of the islands and daughter of the late L. L. Rice, whose name is familiar to Latter Day Saints on account of the part he played in bringing to light the Spalding Manuscript.

This visit took place in the very house where in the year 1885 this manuscript was found, its discovery destroying the claims that had been made for it.

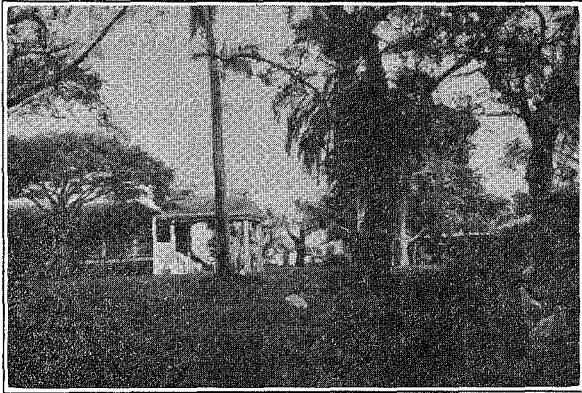
The following is the account of the visit as written by the local church historian:

On Monday, October 28, at 2. p. m., Elder Smith and Elder Sheehy, in company with Elder Waller, visited the home of Mrs. J. M. Whitney, who was a daughter of Mr. L. L. Rice, with whom President Smith had corresponded in the year 1885 with regard to a manuscript that had been found by him, written by the Reverend Solomon Spalding. Inasmuch as the wise men of the world had concluded that it was from this manuscript that Joseph Smith, the Martyr, had written the Book of Mormon, its discovery by Mr. Rice was a matter of the greatest importance to all interested in the latter-day work, who accepted the Book of Mormon as a divine record. Mrs. Whitney was very pleased to meet Mr. Smith and related the details of the finding of the manuscript. She said when her father came to Honolulu from Ohio, he had brought with him two trunks, containing papers and other effects, and that during the visit of President Fairchild, of Oberlin College, he had been led to look through them for the purpose of finding out whether or not he had any antislavery literature in his possession. Mr. Rice had bought while in Ohio, a printing-press, and had there been interested in an anti-

slavery organ. Before looking into the trunks he felt sure that he did not have any literature of the kind, as he had gone through them several times before during the long period (nearly fifty years) they had been in his possession, without finding anything of importance.

One morning when Mrs. Whitney was at breakfast her father came in and calling her by name, said, "Do you remember hearing of the Solomon Spalding manuscript?"

Her reply was, "Indeed, I do." For when she was a young girl she had often heard it spoken of.



WHITNEY HOME IN HONOLULU.

Where the notorious Spalding Manuscript was found. Mrs. Whitney said the discovery was "very, very curious."

"Well," he said, "I have found it."

They both rejoiced over the finding of the manuscript, and with great pleasure informed President Fairchild, upon his return from Hawaii, where he had been on a visit to the volcano, of its discovery. He was much interested in the matter, and upon hearing of it, raising his arms in delight he exclaimed, "Well, well, well!"

Elder Smith took part in the conversation, stating that while in Utah on a visit he had learned of the finding of the manuscript and had therefore put himself in communication with Mr. Rice, with whom he had corresponded in the matter. Mrs. Whitney said that two Utah elders called upon Mr. Rice for the purpose of securing the manuscript, but her father thought it best to hand it over to President Fairchild, who deposited it in the archives of the Oberlin College. President Smith stated that through his acquaintance with some students of Oberlin College he was able to get permission from President Fairchild to copy the manuscript, which was then published by the Reorganized Church in pamphlet form, and later by the Utah Church, for the purpose of showing to the world that the writings of the Reverend Solomon Spalding could not possibly have furnished material to Joseph Smith for writing the Book of Mormon, the subject matter in the two books

being entirely dissimilar. Correspondence upon the subject by L. L. Rice, President Fairchild, and Doctor C. M. Hyde of Honolulu, shows the conclusion they had reached with regard to the matter, which was that the Book of Mormon could not possibly have been compiled from these writings of Mr. Spalding, and that therefore some other origin for the Book of Mormon would have to be looked for.

Elder Smith here introduced a personal experience of his own previous to the finding of the manuscript, which had prepared him for its coming forth, through a vision he had in the spring of 1884, in which he saw the manuscript of the Reverend Solomon Spalding, together with a document on which were affidavits by certain individuals certifying to the fact that the manuscript contained the writings of Solomon Spalding, and at that time, he had remarked to one of his church associates, Elder E. L. Kelley, that the Spalding manuscript would be brought out to the world. Mrs. Whitney remarked that she did not blame our church people for believing that the discovery of the manuscript was providential, for she added it was "very, very curious."

ISLAND EXPERIENCES

BY J. B. BARRETT

When I read in the *HERALD* of April, 1911, that I had been appointed to labor in Hawaii, with Elder M. A. McConley, my voice was lifted to God in prayer that I might be able to do my work well and thus assist in the work of the Master. I did not then understand the nature of the task that was before me, or perhaps I would not have been so ready to enter in and occupy.

A few weeks later Bishop R. Bullard came to my home in Denver, Colorado, and at the midweek prayer service he spoke to me in prophecy, relating some of the things that I would pass through while on that far-away mission. Some of them were not pleasant to hear, yet I was assured that God's protecting care would be over me. I was told that none of the diseases of the islands would affect me. This was fulfilled to the extent that I was not even seasick.

It was rather amusing to hear my wife say at times: "I am sure that I won't be seasick, but Bert has so much trouble with his digestion that I will have to go along to take care of him." However, when we were at sea Bert was installed as private nurse for his wife most of the way. I left the islands with my health very much improved.

Our first view of the islands was on July 21, 1911. They were green and fresh from the recent rains, and we were glad to see again the dear old Mother Earth, the trees and flowers. We were on the sea seven days.

Brother and Sister McConley, Brother Waller, and a few of the native Saints met us at the wharf, to welcome us, and a royal welcome it was. This was our first visit to a tropical zone, and all the flowers looked very beautiful.

Brother McConley and I at once began a series of tent meetings in the city of Honolulu, leaving most of the branch work for Elder Waller. Our tent was of "our own make," like Paul's of old, that being our craft for one tent only. Nevertheless in it we have enjoyed some of the richest blessings of heaven, when standing to declare the restored gospel of Jesus Christ.

We followed tent work most of the time for two years, and I am sure that the seed sown will bear fruit some time. My first subject of baptism was a little Japanese boy, Keon Tsuji, whose brother Hiotaro Tsuji, is now attending Graceland College. Keon is assisting in the Religio work in Honolulu.

Our last year's work in the islands was mostly spent walking around the islands, visiting the natives in their homes, and teaching them the gospel. The Lord spoke through Jeremiah, as recorded in the sixteenth chapter and sixteenth verse, these words: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." They used to have caves of refuge and cities of refuge (some of them we visited, or rather the ruins of them), a custom decidedly Hebrew. So we were hunting the children of Israel on the mountain side, in the valleys, and along the seashore. In these places, as we have told the old, old story of Jesus and his love, and the restored gospel of these latter days, the tears of joy would often moisten the eye and cheek of these humble dwellers on the islands of the sea. Many times after such a visit we have lifted our voices to God in prayer, that the seed sown might some day bear fruit to be reaped by these kind people.

We went to the home of a native minister one very warm afternoon, and showed him our charts, also sold him a Book of Mormon. He invited us to stop over night, which invitation we accepted. The next morning it was raining, so he told us to visit the rest of the natives that lived near, while he prepared our breakfast. He went down to the sea, and stood in the rain and storm for over an hour, trying to catch enough fish for our breakfast. He caught one small fish, which he cooked and asked us to come and dine. The table was a cloth about three feet square spread on the floor. We asked God's blessing on the food. The tears were falling fast from this good man's eyes, as he complained of his inability to furnish more for us to eat. He had plenty of *poi*, but only a little quantity of fish. We assured him that

we were satisfied, but he wanted to do more, and wept because he could not.

I have sometimes thought that we could learn a lesson in hospitality from these people. As he bade us good-by, he asked us not to forget him as some others had. He wanted us to remember him as a friend. Many times I have marveled at the kindness of these people, and I have felt the influence of the Spirit to a marked degree while laboring among them.

God is directing his servants in the Hawaiian mission, as the following incidents will show. We packed our two small suit cases for the long trip around the Island of Hawaii. In one we had a change of apparel, in the other our books, tracts, and gospel charts. We were over a month making the trip, and traveled nearly four hundred miles, walking most all the way. When we bade Sister O. T. Shipman, of Hilo, good-by, she cautioned us to be sure and take the stage from the volcano house to their ranch, because their ranch house could not be seen from the main road, but when we learned that the stage driver wanted twenty-five cents to let us ride, we thought we could walk a mile and a half for that so we started out to save the money. After walking nearly all the afternoon and not finding the ranch, we concluded that we were lost. So we knelt down by the roadside, and lifted our voices to God in prayer, that he would tell us what to do, and where the Shipman ranch was. (We were in the Kau desert, a great lava flow from Mauna Loa. This desert contained thousands of acres of crushed, lava like, coal clinkers. There is very little vegetation growing.)

The stage passes through this desert about three times a week, and it had passed us early in the afternoon. We knew of no other persons who would be traveling the road, because it is not used very much. Realizing this, and that night was approaching, and with it a heavy mist and driving rain, knowing also that the Volcano House charged five dollars a day, we were just a little worried. We arose from our knees, compared notes, and began a retreat, until we came to an old road leading into the desert another way. We followed this for some time, then retraced our steps to the main road, feeling quite discouraged, and as we were walking and pondering over our condition, Brother McConley said: "God has promised to direct his servants when they ask him; I don't see any yet." I remarked. "Perhaps it will come by and by."

After a while, this thought was presented to me: "At the end of the paved road you will find out." I did not say anything to Brother McConley, because I thought it was just my own imagination, but still I could not dismiss the thought from my mind. When we came within sight of the paving, I could not

see anything to assure me that my thoughts were well grounded, nor even when we came to this road was I able to fathom the mystery. We walked along on the paving a little way, and then an auto came over the little rise that kept it from our view. We tried to stop them, but they passed us, and stopped at the end of the paved road. They were Japanese, but they told us where the ranch house was. I then told Brother McConley that God had let me know that we would find out at the end of the paving. We were made to rejoice for the care that God had shown to us.

On our trip around the Island of Oahu, we had spent all of one afternoon talking with the natives, and just before dark began inquiring for a place to stop over night. Not finding any, and as the shades of night were gathering fast, we stopped to talk with a native who was cooking some *taro* to make *poi*. Brother McConley took out his charts, and by the aid of a dimly-lighted lantern, explained the charts and the gospel, continuing for over an hour. I was now almost in distraction. He had said nothing about a place to sleep or to eat, which at that time was all I could think about. When he finished, we were asked to dine, and also given a place to sleep. And two tired and lonely missionaries slept soundly on a bed composed of two or three thicknesses of matting, about as soft and downy as the old-style rag carpet. Yet we were thankful, because they did the best they could for us.

REPENTANCE

BY JOHN M. MAHUKA

To the Editors: The following paper was prepared for a priesthood meeting by the teacher of the branch, John Mahuka. I told Brother Mahuka I thought the Saints would be pleased if the article was published just the way he had written it, but he said he wanted it corrected if it was printed. (The Hawaiians are very sensitive about their broken English.) I convinced him the Saints would read it in a sympathetic and not in a critical spirit, so he consented to its publication and here it is.

Brother Mahuka took the *HERALD* before he could read a word of English, but in 1901 he began teaching himself, his ambition being to understand the English sermons, and to be able to read the church papers. He has done remarkably well. Notice the beautiful handwriting of the manuscript.

The idiom of the Hawaiian language requires that the qualifying adjective should *follow* its noun, and that the predicate of a sentence should *precede* its subject.

In our Doctrine and Covenants 11:1 it reads thus: "A great and marvelous work is about to come forth among the children of men." In the Hawaiian Doctrine and Covenants it is thus: "It will come forth the great work and the wonderful among the children of men." You see evidence in this article of thinking in Hawaiian but trying to give expression in English.—C. E. M. [The writing was excellent, and only one word misspelled—evidently that was by accident, as he had previously used it correctly.—EDITORS.]

The transgressed of our first forefathers. "Adam and Eve," of the Lord God first commandment to

them, said, Thou shall NOT EAT of the Fruit of the tree which is in the midst of the garden. Ye shall not eat of it, neither shall ye touch it. LEST Ye Die." (Genesis 3:3.)

This is cost them to fall. As the fall had brought upon ALL mankind a spiritual death as well as a temporal: that is they were cut off from the PRESENCE of the Lord: it was expedient that mankind should be reclaimed from this spiritual death, this probationary state, became a preparatory state. Alma 19:11.

But behold, I say unto You, that I the Lord God gave unto Adam and unto his seed that they should NOT DIE, as to the temporal death, until I, the Lord God, Should Send forth Angels to declare unto them "REPENTANCE," and Redemption. Doc. and Cov. 28:12.

Repentance, it is the only best and clear way for a falling mankind to go back to the presence of his maker, and again, Repentance it is a second principle of the doctrine of Christ. Hebrew 6:1.

John the Baptist, was sent of God, preaching in the Wilderness of Judea, and saying "REPENT YE" for the Kingdom of heaven is at hand. Mat. 3:1.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: REPENT YE, and believe the gospel. Mark 1:14-15.

And they went out, and preached that men should REPENT. Mark 6:12. REPENT YE therefore, and be converted, that your Sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3:19.

REPENT, it is the only Key to open the Door of the Kingdom of Heaven. Water of Baptized CONFESSING their Sins. Mark 1:5.

THE METROPOLITAN MEAT MARKET

BY C. EDWARD MILLER

The old market was torn down and recently the new structure was completed. As the building and interior arrangement were designed by the architect of some of the leading San Francisco markets, and as no expense seemed to have been spared, this is possibly one of the finest meat, vegetable, and fruit markets to be found anywhere.

Brother G. J. Waller is manager of the Hawaii Meat Company, the largest distributors of meat upon the islands. The market is not conducted by the meat company, but by the Metropolitan Meat Market, operated by Mr. Louis, who rents the building from the meat company, and handles their products.

Competition has a tendency to make business selfish, every concern looking after its own interests and trying to surpass its competitor. But is there not a new spirit entering into business to-day? The best magazines have caught it; the great department

stores are feeling it. Some of the leading steel concern managers say they are not only trying to make money, but they are also trying to make men, and find pleasure in both efforts.

At the opening of the new market, which recently took place, as Brother Waller and Mr. Louis were conducting the visitors through the establishment, I seemed to discern this larger spirit animating these men. It was the spirit which led the best of the ancient kings to subscribe for their motto: "I serve." So as the visitors wandered through that beautiful, sanitary, cool food palace, I seemed to sense a tangible spirit also circulating everywhere in the establishment—in the frosted pipes under the counter, at the scales, in the cooling rooms back of the counters, at the butter booth, over in the vegetable stand, at the wrapping counters, that spirit was everywhere, the beautiful spirit of "I serve."

THE WORK AT HILO

BY ELDER M. A. M'CONLEY



HILO BAY, WITH MAUNA KEA IN THE BACKGROUND.

This mountain is 13,825 feet above sea level. Snow is nearly always to be seen on the summit.

Hilo, the county seat of the Island of Hawaii, lies 156 miles to the southeast of Honolulu. The Island of Hawaii is by far the largest in the group, having an area of 4,215 square miles, and is still in process of formation. Forty miles west of Hilo is Mauna Kea, whose peak 13,895 feet above sea level; is the

highest point in the Pacific. It is covered with snow most of the time.

Kiluea, the largest active volcano in the world, is thirty-one miles south of Hilo. One may visit it with safety and get within a few feet of the lake of fire and molten lava. Mauna Loa, another active volcano, lies some sixty miles to the southwest. It breaks out about every ten years and spreads lava all over the surrounding country. In the eruption of 1880 the lava came within four miles of Hilo. The last outbreak was in July, 1916.

The principal industries of this island are the raising of sugar cane, coffee, tobacco, and live stock.

Hilo, with its 11,000 population, includes the following nationalities: American, 653; British, 110; Chinese, 653; Filipino, 597; German, 64; Hawaiian, 1,058; Japanese, 4,500; Korean, 87; Asiatic-Hawaiian, 260; Caucasian-Hawaiian, 463; Portuguese, 1,925; Porto Rican, 61; Russian, 30; Spanish, 73.

FIRST GOSPEL WORK

The gospel was introduced into this cosmopolitan community by Brother U. W. Greene, who, accompanied by a Hawaiian priest, G. K. Poepoe, visited here in the fall of 1899. Their stay was cut short by the outbreak of bubonic plague in Honolulu, to which place they returned early in January, 1900. One Hawaiian man was baptized the day they left.

LATER LABOR BY M'CONLEY AND BARRETT

For more than ten years no more work was done in Hilo. On November 16, 1912, Elder Barrett and I left Honolulu on the *S. S. Kiluea* and arrived here next morning. We spent about a week distributing tracts and getting acquainted and hunting for a place to preach. The first meeting was held on the street on Saturday eve, November 23. Next day we held

out first indoor service in the Hilo Armory. Here we became acquainted with Sister Siemsen, who had joined the church in Honolulu, but had been isolated for many years.

We began a house-to-house canvass of the town, distributing tracts, and soon homes were opened in which we could preach. We had brought with us a box of Books of Mormon and Doctrine and Covenants, printed in Hawaiian, and we sold many of these.



ELDER M. A. M'CONLEY

Brother and Sister McConley are on their second mission to the islands, located now at Hilo.

After sowing the seed in Hilo we began to reach out into the adjacent country districts, walking from village to village and explaining the gospel as best we could. The Hawaiians seemed to be drawn to our message more than the other nationalities, but as we could speak but little of their language, the work was difficult. But the Lord helped us and good seed was sown.

On December 15, two young men were baptized in Hilo and we were encouraged by a spiritual dream which Brother Barrett had on December 17. In this he saw us gathering grain from among the weeds, not a great quantity, but of excellent quality. In visiting some the Spirit bore witness that they would some day join the church.

On January 31, 1913, we returned to Honolulu to continue labor there.

SECOND VISIT OF ELDERS M'CONLEY AND BARRETT

On November 8, 1913, Elder Barrett and I again left Honolulu bound for Hilo. The people were glad to see us back and we felt good in again being among them. On December 6, in answer to prayer, we were directed to try and secure the Firemen's Hall for a meeting place, and we succeeded in getting the use of it free for Sunday afternoons.

On Sunday, December 21, we organized the Hilo Sunday School. We then divided our labors, working in the country districts part of the week and re-

turning to Hilo for Sunday's services. The interest was good. The Spirit was present at the meetings, many Books of Mormon were sold and tracts distributed, but there were no more baptisms.

We finally were constrained that we should go clear around this island, and in consulting Brother Waller, found him of the same opinion. He assured us to move out in faith and the way would be provided. On March 25 we started on this 250-mile trip, each with a small hand satchel and a paper umbrella, prepared to travel and preach. We walked most of the way and became first-class pedestrians. The trip occupied about five weeks. In almost every town we sold some of our books and left friends, with an invitation to return.

On our return to Hilo on April 30, we found that we had been appointed by conference to labor elsewhere, Brother Barrett being assigned to Eastern Colorado and I to California.

So we bade our many friends here good-by, committed the seed sown to our heavenly Father's care, and on May 11 returned to Honolulu. May 20 Brother Barrett sailed for San Francisco on the *Wilhemina* and my companion and I followed on the *Sierra* on July 4.

WORK CONTINUED BY BROTHER AND SISTER DAVIS

In August, 1914, Brother and Sister J. W. Davis arrived in Honolulu, and soon after came to Hilo and followed up the work which had been started. Thus the seed previously sown was cared for and some new people reached also. But they were not permitted to remain to see its development, as they were obliged to return to the States in the spring of 1915.

ELDER M'CONLEY AND WIFE APPOINTED TO HILO

In 1916 I was appointed to return to Hilo with my companion, and we arrived on October 16, 1916. In the meantime Brother Puuohau, a Hawaiian priest from Honolulu had moved his family to Hilo and Elder A. B. Purfurst had moved here from San Diego, and they were conducting the Sunday school and holding weekly prayer meetings. These and one Japanese sister and ourselves made seven Saints residing here.

Until suitable headquarters could be found, we were kindly taken care of at the home of Mrs. O. T. Shipman. A place was finally secured and we opened our doors at 401 Haili Street on November 1. This was a place owned by the Hawaiian Congregational Church upon which I secured a one year's lease before they were aware of the use we were going to make of it. It was located on the same property where Reverend Philip Cohen, the first Protestant missionary lived. A large front room served as the chapel, and we lived in the rear, with two bed-rooms

to spare which we rented to two of the brethren and thus reduced our expenses.

We had no furniture except two bedroom suites loaned us by Mrs. Shipman, and as furniture was

Scott visited us and presented us with a beautiful individual communion set.

In June Brother C. E. Miller came up and stayed a week, then Elder G. J. Waller visited us a few days in September, and also Brother Paul Hanson and Brother C. E. Miller the last part of the month.

On November 1 we were compelled to vacate the mission house on Haili Street, not being able to secure a renewal of our lease. We are now meeting in the Moose Hall. But we have a lot purchased in an excellent location and a church and mission house are in course of construction. We hope to be able to hold our Christmas entertainment in our own church.

Several have been called to the priesthood, so that we are organized to prop-

erly take care of the work. Brother James Puuhau, formerly a priest, was ordained an elder September 13. Brother Joseph de Camara, formerly deacon of



HILO SUNDAY SCHOOL IN 1915.

This is the Sunday school as it was when Brother and Sister J. W. Davis were there. It has continued to grow until they have a flourishing Sunday school now, with an average attendance of over forty. See the picture following.

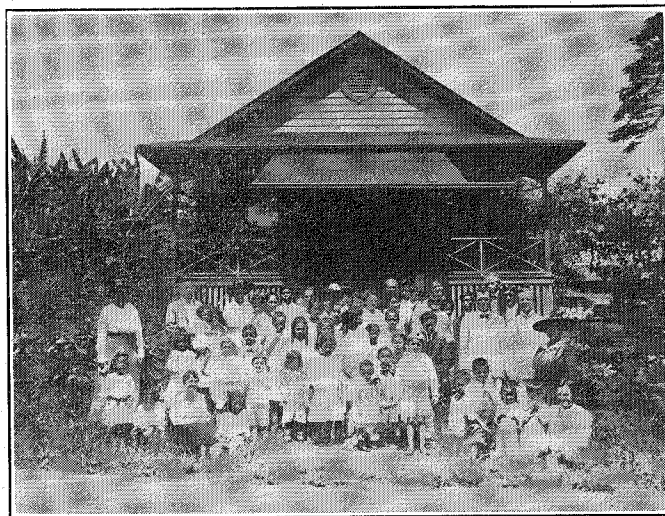
very expensive, at the suggestion of my companion we decided to make some. She did the designing, Brother Puuhau furnished the tools and helped us, and we soon had our place furnished, mission style.

On December 10 two were baptized, the first candidate being Brother G. Kruck, a German, to whom we had sold a German copy of the Book of Mormon in 1913. Baptisms continued as follows: December 31, four; January, one; February, three. And on February 28 the Saints were organized into a branch. Our numbers continued to increase almost every month as follows: March, two; May, two; June, six; July, seven; September, four; October, one; making our number to date, November 17, 38.

On January 7 the Hilo local of Zion's Religio-Literary Society was organized, with eleven charter members. It has grown until we now number 32, with an average attendance of about 30.

The present enrollment of the Sunday school is 49, with an average attendance of over 40.

We have been very fortunate in receiving assistance from some of the brethren who have visited us. In the early part of the year Elder I. H. Harbottle, a native elder from Honolulu met with us and encouraged all by his testimony. Also Sister Mariah



HILO SUNDAY SCHOOL NOW.

This is the mission house where they held forth for a year. They have ten nationalities in their enrollment of forty-nine. We only wish we might have had a "close-up" view of them all.

the Portuguese Protestant Church here, was ordained at the same time to the office of teacher, and Brother Herbert Lai Hip, a Chinese-Hawaiian, to the office of deacon.

We cannot yet boast of a real choir, but Sister Mc-Conley has one in the making. We are hopeful for the future of the work and ask an interest in the prayers of the Saints everywhere that we may make the work a success.

The following nationalities are represented in our number:

American, German, Russian, Chinese, Japanese, Portuguese, Filipino, Chinese-Hawaiian, Caucasian-Hawaiian, and Japanese-Hawaiian. Some of them are especially gifted and will be heard from later.

WHY MY LIFE WAS SPARED

BY THOMAS M. KELII

My folks told me when I was a baby that my health was very delicate. I was so sick one time that the service of *kahuna* (sorcerer) was required to make me well. The *kahuna* made me a bed out of tea (in Hawaiian *Ti*) leaves. Should I move when he placed me on it my case was hopeless and I should die. When they placed me on my special bed I slept well, a sign that the gods of the *kahuna* had permitted him to work on me. He stayed by me until I got well. My folks spoke very highly of the *kahuna* when they related me this incident. They did not know any better.

At the age of eight years my father made a kite for me. We gave the kite a trial, but it did not fly well. My father went to examine the kite to determine the cause of its failure to fly. This is a very dry part of the island and sometimes we went six months without a drop of rain. A well was dug, and during the rainy season it was filled, and when the warm weather came we had enough water to last through the summer season. The well was covered with boards. A small hole, with a cover, was cut in the boards whereby we were able to draw the water out of the well. I did not know the door of the well was opened and was so happy about my new kite that I went and sat on the door, and down I went into the water. My father on returning from fixing the kite missed me. He suspected I had fallen in the well and when he looked into it he saw me there struggling. Instead of throwing a piece of rope to me and pulling me out, he jumped in the well, too. The depth of the well was about fifteen feet, and at the time of the accident there were only about six feet of water in it. We were in an awful condition. My mother was away. Only my father and I were home at the time. While in the water I urged my father to pray for us, and I, too, offered up a few words of prayer. My father was a strong, small man. We both swam, and

when I felt tired he would put me on his back to rest up. God heard our prayers, for while struggling in the water a good heavy rain came and filled the well up slowly until we were about three feet from the cover of the well and the water. Between the boards and the cement work around the top of the well was a space of about eight inches, so I told my father to place me in that small space while he made an attempt to open the door and get out of the well. The wind closed the door of the well while we were in the water. The first jump he made he opened the door and the second he got hold of the side of the door and worked himself out. Father was very tired while doing this arduous work. Undoubtedly it was a divine power that gave him the strength so that he was able to open the door and get out. We were about three hours in that hole, and when my father got out he took some of the boards off where I was and took me out.

While attending a boarding school in Hilo a friend of mine invited me to a Chinese dinner. I ate something that did not agree with my stomach and was sick all night with dysentery of the worst kind. Early in the morning I could hardly stand up, and if it had continued for an hour longer I could not have lived. There the same power that saved me from the well was again manifested, and I was made well—that Sunday morning.

After being baptized I had a fight with my brother-in-law, through some misunderstanding. I was to be blamed for starting the fight as I had allowed my temper to get the best of me. He is not of the same nationality as I am and I knew very little of their habits. I slapped him on the face and he started for me. Had he only used his fist I would not care, but he went for a knife, sledge hammer, and anything he could put his hand on. The love of God saved me from being stabbed, for he was willing to go that far.

In summing up these experiences I came to the conclusion that God had spared my life for some purpose. I did not realize that until after I had served him for three years. The field is white and harvesters are needed. My office of calling is a priest. God had blessed me in all my efforts to perform the duties of my calling. I find it's a pleasure to serve him and help others to live up to the standard he has set for us to follow—his Son Jesus Christ. I know I will be well paid at the end, and my desire is to serve him faithfully daily as long as I am permitted to serve him.

Note the wonder and surprise of Brother Butterworth at the ease with which the native interpreter repeated what he had said in addressing an audience. What had been your idea of this procedure? No doubt much different from the reality, as told in this experience.

A LATTER DAY SAINT FUNERAL

SERMON PREACHED IN A ROYAL PALACE

The second Hawaiian to join the church was James M. Poepoe, who was baptized by Elder Haws April 3, 1891. When the Lord wanted the Book of Mormon translated, means were provided, and Oliver Cowdery was moved upon to offer his services as an amanuensis. The Lord provided the means and the men to start his work.

In this mission, provision seemed to have been divinely made for establishing the latter-day work. A man of means was placed here, and the second Hawaiian to be baptized was one of the best native scholars in the islands. He was fluent in English and Hawaiian, and was well versed in French, Latin, and Hebrew. His services were invaluable in interpreting, and in translating. He translated about half of the Book of Mormon, and all of the Doctrine and Covenants, and many tracts and articles. He was recognized as one of the best living authorities on the Hawaiian language and customs. By profession he was an attorney. He died April 10, 1913.



EXECUTIVE BUILDING, FORMERLY THE PALACE.

The funeral of Queen Liliuokalani was also held from this building.

In life he espoused a cause which was unpopular, but by reason of being a member of the legislature, few men received the honors he did at death. The funeral took place at the palace of the ex-queen, which is now used as the capitol building. Nearly two thousand people gathered at the palace to witness the service. One hundred vehicles followed the remains to the cemetery. The service was held in the great throne room, where were gathered the governor and other territorial officials, mayor, and the entire membership of both branches of the legislature.

Elder McConley, writing to the HERALD, says: "In delivering the funeral address, I stood directly in front of the platform upon which the throne originally sat, and as all high officials of the Territory and

city were present, it was rather a trying event for us all. We were wishing Elder Waller were here. In the brief time given we did not have opportunity to tell them very much, but I gave them to understand that the deceased was not a Utah Mormon, as many thought, and explained there were two churches, giving briefly their differences. . . . It was the first, and probably will be the last time that I will have such an audience."

C. E. M.

A VISIT TO HONOLULU

BY C. A. BUTTERWORTH

It is more than a privilege to me to pen a few impressions gleaned from my short visit with God's children on the islands of the sea. Although I had called at Honolulu on three previous occasions, it was only for a few hours while the steamer was being discharged of her cargo. However, in February, 1914, I was on my way from Australia to General Conference, and being somewhat early, and to avoid the cold weather in the States, I made up my mind to spend two weeks with our island Saints and learn more of their faith and habits than I could by reading the letters from others who had called there.

It was early Friday morning, February 20, that we entered the harbor at Honolulu, and after a short wait for the pilot, and a little excitement viewing several large sharks, which gathered around our boat, we landed at the wharf.

A few minutes walk and I was at the Metropolitan Meat Market, where the office of our congenial Brother Waller is located, and to see his noble, earnest face, and receive his welcome words, was much like the foretaste "of the earnest of our inheritance."

All my association and conversations with him were of the most inspiring and uplifting nature that anyone could wish for, and can hardly be forgotten by those who are privileged to share his company.

Arrangements were soon made for my stay at the Mission Cottage, where Brother Waller was staying at the time, also Brother and Sister M. A. McConley, and Sister Kanui, where I received a most hearty welcome, and was made to feel at home by Sister Kanui, who had been the principal interpreter for a long time, and was well up in our faith. It suddenly dawned upon my mind that I would be asked to preach on the coming Sunday, and it would have to be through an interpreter, a thing which I thought next to impossible for me to do, as I was afraid the strange and peculiar language uttered after me would cause a smile or perhaps some laughter, and that would certainly spoil the effect of my talk in the eyes of the natives; but, happily, I had drawn the wrong conclusion.

When the time came for my address, I entered the

pulpit with Brother Waller and Brother Harbottle, the interpreter, and asked him how we were to proceed. He replied, "You go ahead for fifteen minutes, or so, and then I will follow."

I thought this would be next to a miracle, if he could remember and repeat all I would say in that time, but I proceeded to address the congregation, and instead of a smile I never witnessed a more solemn occasion, for the Holy Spirit so softened all our hearts that it was almost a case of weeping with me, and the tears dimmed my eyes when I thought of God's recognition of these scattered children, and his boundless love even to those upon the islands of the sea.

I spoke about twenty minutes, and then gave way for the interpreter, who followed for the same length of time with wonderful liberty, and to my great astonishment. We spoke twice each, and the Saints seemed greatly pleased.

I will give my diary account of my first Sunday in Honolulu. "Sunday school at 9.45 a. m., which was very interesting. I preached at 11 a. m., and Brother Harbottle interpreted. A good Spirit was present and all felt it. We went at the close to a Chinese Sunday school and then home to lunch at 2.30. Then motored several miles to a Japanese Sunday school and found they all read in English. Sister Dolly Lee was a bright teacher. She is a Chinese girl, and well informed. Back to the church at Religio at 6.15 where I gave an address, and then preached without an interpreter, as most all knew English. Subject, Psalm 23. Arrived home and had supper at 10 p. m. God surely has many children about this locality.

The weather was charming, cool, and delightful, and the United States militia was holding a parade and demonstration, which I witnessed on Monday afternoon, and saw a sham battle in the evening.

The sham fight was not so bad, but I have no use or sympathy for the cruel work of the real thing if it can in any possible way be avoided.

I found in visiting among the brethren that they were of a most kind and loving disposition, and they looked upon the missionary as a messenger of peace, sent by the Lord to them, and they listened with the utmost attention to the message they had to deliver. They have a wonderful, childlike faith in the gospel, and especially in the gift of healing, for my diary records numerous visits with Brother Waller to the homes of the sick, to anoint them with oil, and lay on hands that they might be healed, during my short stay with them. It reminded me of when Paul was wrecked upon the Island of Melita, that he went to the home of the father of Publius, who lay very sick with a fever, "and prayed and laid hands upon him and healed him." And "when this was done, others also, which had diseases in the island, came and

were healed." The same God and Christ are directing their work by the same "perfect law of liberty," and why should we not be favored as in days gone by, if our faith is still in the Great Physician.

I had some very pleasant visits at the homes of Sisters Piltz, Scott, Thompson, Middleton, Brother and Sister Puuohau, and others, which will long be remembered for their hospitality, kindness, and sympathy. One sister gave me a ten-dollar gold piece which I carried about for two years and gave it to Brother Miller in exchange for other money, and he carried it back to the island.

My last night was spent preaching to a mixed audience, many of whom were seated on the floor, and several were connected with the Utah church. I narrated the errors and evils of the so-called Mormon church, which had brought shame and disgrace upon the fair name of this great latter-day work, God's militant kingdom on earth.

Brother Puuohau interpreted with such eloquence and rapidity that the audience seemed to be almost spellbound, and I was made to rejoice.

In conclusion, I wish to say on behalf of our island Saints, I found them kind, loving, sympathetic, and hospitable, possessing great faith, and musical talents, with a desire to learn all they can of the way of life, and fast departing from superstition of bygone days.

May they all be clothed with the robe of righteousness, that the Saints' ideal may be realized of "entering the gates into the city," where the Lord shall bring again Zion.

GEELONG, AUSTRALIA.

THE LEPER SETTLEMENT

On the Island of Molokai, there is a leper settlement which has been in existence since 1866. The settlement is on a horseshoe-shaped peninsula and is an ideal place for such a purpose.

Leprosy first appeared in the islands in 1853; so it was introduced by foreigners. In 1856 there were 274 persons afflicted.

The world-renowned Catholic Priest, Father Damien, went to the settlement in 1873. In 1888 three sisters also volunteered. Father Damien died April 15, 1889. His death attracted the attention of the world to the settlement. He has been succeeded by Joseph Dutton, who is affectionately called "Brother Dutton." He also is giving his life to the care of the unfortunate lepers. Of Father Damien he writes:

Father Damien died April 15, 1889. This death after such a life arrested the world's attention. A spontaneous outburst of applause from everywhere at once followed. The sixteen years of labor on Molokai made a record that was unique. The world knew very little about lepers. This was a revelation and was recognized as heroic self-sacrifice.

Father Damien is the acknowledged apostle of the lepers

and justly so. What others may do in the same field will help to perpetuate his fame and honor. All of this, with the increase of leprosy in several countries, has caused the subject to be well known and much discussed. Many beneficial measures have followed.

Besides the laudation in print and in speech a monument was offered by the people of England and accepted by the Hawaiian board of health.

The leprosarium is the greatest institution on the island, or in the world, probably, of its sort. The appropriation by Congress was generous. The buildings are extensive, the outfit very elaborate, of best quality, and of latest invention; everything present-day science can provide.

THE PALMS OF HAWAII

THE PICTURESQUE COCONUT

In their wanderings from the islands of the southern seas the natives brought with them coconuts, which were gradually planted on all the islands of



Courtesy "Mid-Pacific Magazine."

THE STATELY PALM.

this Territory. The only mistake made in this regard was in not planting more. Every island should have a complete fringe of coconuts. No other tree can wave so graceful a welcome or so fond a farewell to visitors as the coconut.

The coconut palm is above the observance of formalities. It cannot be forced to grow in a straight line. Each trunk leans in whatever direction may suit its fancy, without regard to winds or man's desire. The coconut's special place in nature is as a coast-line tree. Its roots are not embittered by the brackish waters, and its crown of leaves is ultimately

lifted so high that it can laugh at the salt spray. No sea-level view could be tropical in character without coconuts. The coconut is the one tree which the tourist must see in order to be sure that he has been in the tropics. In order to be effective it is not necessary that coconut palms be planted in rows, or according to any geometrical plan, or in any particular part of a yard. The coconut merely asks for a spot to get a foothold, without much regard to the nature of the soil, and for a bit of water and other attention until it is well established. It gets along well and pleasantly with any kind of tree associates, and finally carries its crown at such a height that it can obtain light and air without interfering with the equal rights of other trees and plants.

Recently it has become fashionable to speak of coconuts as the "consols of the east." They furnish milk, coco-butter, copra, and fiber, all of which are demanded in the business of the modern world. Without the slightest strain upon one's conscience, and without becoming sentimental one can look with favor and fondness upon a tree which lives to such a great age as does the coconut, furnishing a distinct addition to the beauty of the landscape, and also, each year, nuts to the value of three dollars or more per tree. We are fortunate in not having the really serious pests and disease which affect coconuts in many countries.

A sister species, *Cocos plumosa*, has been recommended as a superior palm for street planting. The crown of this tree is large and graceful, and the species is tall and long-

lived. It is, however, not commonly planted in Hawaii, and it has accumulated little of the literary interest that has centered around the coconut.

THE STATELY ROYAL PALM

The royal palm is perhaps the most formal and precise of palms. Every specimen of this tree stands as a living and emphatic protest against the irresponsible and easy-going habits of its arboreal neighbors. The trunk is exactly straight and perpendicular, standing like a soldier at attention, dressed in conventional white. Even the style of coiffure of the

crown of leaves shows only infinitesimal variations. For the most part the prim preciseness of the royal palm has been duly recognized by those who have used it in the ornamentation of avenues and grounds.

A single tree will furnish enough seed to plant a whole city. When once it attains full size nothing can ruffle the stately dignity or bend the pride of the royal palm. It scarcely recognizes its relationship

with the cabbage palm, a sister species which furnishes an edible head.—E. V. Wilcox, in the *Mid-Pacific Magazine*.



Courtesy of "Paradise of the Pacific" Magazine.

The royal palm is in its proper element when guarding the entrance to a gateway on either side, fringing grounds in double lines, marking the boundaries



Courtesy of "Paradise of the Pacific" Magazine.

of lawns in straight rows, or wherever formal landscape gardening in geometrical patterns is practised.

Streets like this one make the residence section of Honolulu a "Paradise in the Pacific."

The coconut trees are always graceful. There are ten of them in the mission house yard.

People send many unhulled nuts to the coast to friends, especially before Easter.

ETHNOLOGY AND ETYMOLOGY

BY C. EDWARD MILLER

The term *Polynesia* was used to denote all the intertropical islands of the Pacific Ocean eastward of the Philippine Islands to the north, and the New Hebrides to the south of the equator. But now Polynesia has been restricted to the central and eastern islands inhabited by the brown race, becoming an ethnographic rather than a geographic term.

It is not the purpose of this article to go into an elaborate treatise of this subject, but we shall confine ourselves to those islands which may be of interest to us as a people.

The word *Sawaiori* has been invented by some one to apply to the three principal peoples. Book of Mormon students are interested in, so far as our work on the islands is concerned. The word is derived from Samoa, Hawaii, and Maori, and is a compound of (Sa) moa, Ha (wai) i and Ma (ori). The letters in parentheses forming the word. The Hawaiians have a tradition that they came from the Society Islands, so the Tahitians are embraced in the group. While originally the New Zealanders (Maoris) were not classed as Polynesians, this was probably for geographic rather than ethnographic reasons, but since a more scientific and accurate method has been used in the division of the races, the Maoris have now been properly placed, and the Sawaiori group of people embrace the inhabitants

of the Samoan, Hawaiian, Cook, Society Islands, and New Zealand. How did these people, originating from one tribe, ever become so widely scattered over the Pacific Ocean? Are they descendants of Hagoth of Book of Mormon fame?

The Maori Comparative Dictionary has the following: "That the Polynesian dialects are related to each other and form but isolated varieties of one great language is by no means a modern discovery." Then illustrations are given of a common origin of language. Here are a few:

The Maori *k* is entirely lost in Hawaiian. The Hawaiian *k* represents the Maori *t*. There are cases though when the *k* seems to have been retained. For instance:

HAWAIIAN	MAORI
<i>Kakakaka</i> , small cracks	<i>Katakata</i>
<i>Kala</i> , a public crier	<i>Kala</i>
<i>Kawa</i> , to flow freely, as perspiration	<i>Kakawa</i>

There seems to be a generally accepted idea that the Hawaiians are acquainted with many of the requirements of the Mosaic law, and practiced them.

COMPARISON WITH HEBREW (From Journal of William Ellis.)

In the Sandwich Islands, as well as the Tahitian language, there are a number of words that appear true Hebrew roots, and in the conjugation of the verbs there is a striking similarity; the causative active and the causative passive being formed by a prefix and suffix to the verb.

In many respects it is unique, and in some defective, but not in that degree which might be expected from the limited knowledge of the people.

The simple construction of the words, the predominancy of vowels, and the uniform terminations, are its great peculiarities.

The syllables are in general composed of two letters, and never more than three.

There are no sibilants in the language, nor any double consonants.

HAWAIIAN SYSTEM OF PRONUNCIATION

Every word and syllable terminates with a vowel; and the natives cannot pronounce two consonants without an intervening vowel; nor a word terminating with a consonant, without either dropping the final letter, or adding a vowel; hence they pronounce Britain, *Beritania*; boat, *boti*; while there are many words, and even sentences, without a consonant, as *e i ai oe ia ia ae e ao ia*, literally, "speak now to him by the side that he learn."

The frequent use of the *k* renders their speech more masculine than that of the Tahitians, in which the *t* predominates.

The sound of their language is peculiarly soft and and harmonious; great attention is also paid to euphony, on account of which the article is often varied; the same is the case in the Tahitian, in which the word *tavovovovo*, signifies the rolling of thunder.

A TRIP TO A LIVING VOLCANO

BY C. EDWARD MILLER

Six of us left the Mission House in Hilo, where Brother and Sister McConley lived for a year, at about two p. m., on June 25, and motored in a couple of hours to the sulphur banks several miles from the volcano. There are great rents in the earth from which steam and sulphur fumes escape. There are sulphur banks so hot that water will boil if a vessel is placed in certain parts of the banks. We noticed men gathering sulphur in bags, which was to be used commercially. One wondered, as he walked over that district, if underneath was an immense sea of fire.

From the banks we motored over to the Shipman ranch. If we had been vegetarians and Jews, I am afraid our convictions and religion would have been temporarily laid aside in the presence of the delicate wild pig served us by Mr. and Mrs. Dent for our supper.

The cowboys of the ranch gathered in the commodious living room and the writer tried to preach, but he was certainly not at his best—too much ranch supper and too much mind wandering to that fire pit eight miles away. About 8.30 we left the ranch, and took our way to one of the greatest sights of the whole world—a living, active, accessible volcano! We could see the glow in the sky, as if a large city were on fire. We now go along a winding road, passing several extinct volcanoes, whose dim outlines are just perceptible. The road slopes down, and now we are on the lava bed of the crater—we are inside! We go through steam, and all around us steam is issuing from fissures. The road leads up to within fifty yards of the pit. We are keyed up to the highest pitch. The glare in the sky is uncanny. We get out of the motor and walk toward the pit over the rough lava. Sign posts, marking dangerous points, are silhouetted against the red glare of the fire, like skeletons with outstretched arms, ready to embrace or repel us. Nearer and nearer we approach the edge of the pit; a few feet more, and oh, what a spectacle is before us! What a sight to look upon!

You can view colored photographs, or immense dioramas; you can read elaborate descriptions, you can listen to a lecture, but to understand what Kilauea looks like you must see it yourself. Everybody who has been there wants to describe it, but they know it can't be done. You are in the position of

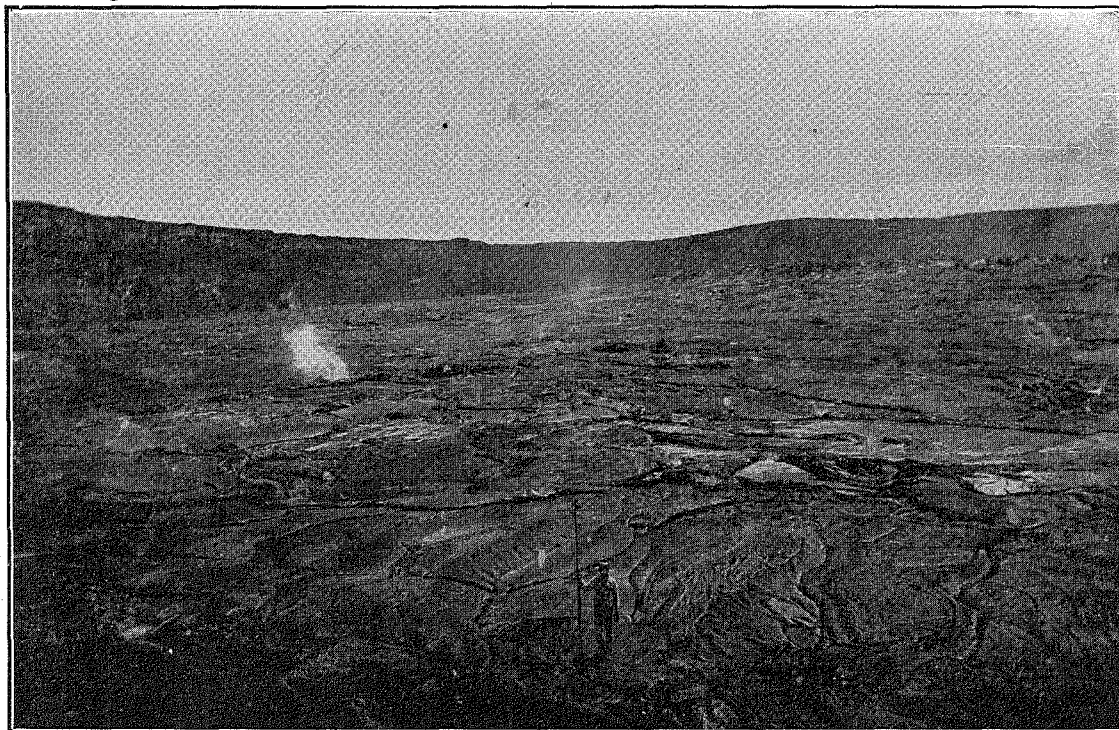
Paul, in one sense; not that you have been caught up to the third heaven; rather, you have descended to hades, and have seen things which cannot be uttered. But you feel as if you want to share the sight with others, and so you are another one who tries and fails.

Here is a great wound in the side of the earth, exposing the heart of the world, pumping, pumping the red lava blood into the earth's veins and arteries.

wide. The yellow red molten lava is covered by a black crust of cooling lava, which is torn apart, and streaks of fiery lava run across the lake in every direction. Then there is a magnificent display of fountains, eight, ten, or a dozen playing at once, shooting up from ten to fifty feet at intervals of a few minutes. These fountains are carried by the currents of the ever-moving lava and beat up against the side of the walls with a noise like the waves of

the sea on the beach. There are grottoes formed in the side of the pit, the lava eating in and forcing out tongues of blue fire. We called them "blow holes."

The surface of the lake is constantly fluctuating in height; a few months ago it was nearly up to the rim. As the lake sinks, the walls cave in and the floor of the crater collapses. When it sinks more than six hundred and fifty feet below the rim the lava rubbish



Courtesy "Mid-Pacific Magazine."

A VIEW OF KILAUEA.

An old lava flow in the crater. Fissures and crevices abound in the region, from which fumes arise, affording an opportunity for visitors to scorch post cards as souvenirs. Brethren Hanson, Puuohau, McConley and I scorched cards at one of these steam spots.

Will some Harvey discover that these arteries lead to Alaska, New Zealand, Vesuvius, Japan, and back to Hawaii?

The fire pit is within a pit. The accompanying cut shows the crater proper. The fire pit is shown in the second cut; it is at one end of this sink. The lava in the sink was formed when the fire pit overflowed, which it does occasionally. The sink, shown in the cut, and which is called Kilauea, is three miles long and two miles wide. The automobile road has been made across this sink, up to within fifty yards of the pit, which is called Halemaumau, and means "the house of everlasting fire." The fire pit is also called Pele, the Hawaiians in the past worshipping the goddess of fire, and offering sacrifices to her.

The lava lake in the pit, as we saw it, was about two hundred feet from the rim, and is about six hundred feet long and two hundred and fifty feet

fills the hole and the fire disappears into a funnel-shaped depression. One time the lake was running over the rim and then began sinking at the rate of twenty feet an hour. Where does it go? What makes it rise and fall? It's the safety valve of the islands.

There is an observatory perched on the edge of the cliffs surrounding the outer sink, and Professor Jaggard and assistants have been making observations for the last six years. Among other discoveries, it was found that steam was not the cause of volcano activity. Jaggard says: "In 1911 most geologists still thought that steam actuated volcanoes. In 1917 it is known that only four per cent or less of the Kilauea lava gas is steam, and even this in part may be burnt hydrogen. Burning sulphur, hydrogen, and carbon gases we now know are powerful heating and oxidizing agents in and about the

liquid lava, making great natural blow pipe flames and effervescing through the hot liquid as in a Bessemer converter."

Volcanic activity may be the effect of forces which



Courtesy "Mid-Pacific Magazine."

A GLIMPSE OF RISING LAVA IN KILAUEA CRATER.

The edge of the crater caves in frequently.

reach around the world, or as the result of local chemical action. Who knows?

We sat there on the edge of the crater in a more or less dazed condition, as Mark Twain expressed it, "thinking thoughts." For Latter Day Saints it was natural for us to begin to sing:

"My God how wonderful thou art,
Thy majesty how bright!
How glorious thy mercy seat,
In depths of burning light."

We stayed at the volcano until one o'clock, arriving at the Mission House about three in the morning.

While Brother Hanson was here on his way home from Australia, I had another opportunity of seeing Pele, as I went with him to Hilo. On the trip to the crater we stopped at the extinct volcano Kilauea-Iki. Here we saw an absolutely perfect rainbow, right inside of the crater, spanning it from side to side, and perfect from end to end. Brother Hanson succeeded in getting a good picture of it with his Graflex. After arriving at the volcano, we walked around the edge and over the lava beds. There are signs placed around the crater, indicating danger points, but no one pays any attention to them. As we looked into the pit, we saw some venturesome spirits climbing down on to the benches or floor of the pit, and walking toward the boiling lava lake. Brother McConley expressed himself very vigorously at the *foolishness* of people going down there and

risking their lives just to get a little bit of the boiling lava for a souvenir. I don't just know how it happened, but it was not very long after these italicized observations were made, we were down there also, Brother McConley leading the way! Brother Puuohau had a long pole, and pushed it down into the lake, getting lava on the end. Into this was dropped a coin, and the lava rolled over it, making a unique souvenir. There will be a terrible disaster some day, and then possibly the benches will be taboo. After we ascended we concluded we were not brave, only idiotic; but we secured some fine photographs through our venture. Here is an item which appeared a few days ago in the paper:

A party of tourists visiting the volcano a few days ago had a narrow escape from plunging headlong into the boiling lava,

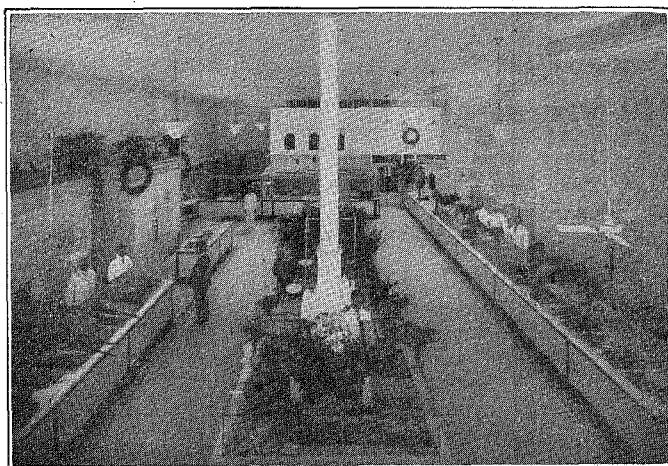
according to a report received here yesterday. Despite warning signs placed around the rim of the pit, they ventured onto the lower benches and narrowly escaped a frightful death.

"Their very narrow escape serves to emphasize the warning I issued last week," said L. W. de Vis-Norton yesterday. "These people, led by a totally irresponsible 'guide,' went down onto the lower benches at the level of the lava lake, and just missed accompanying a large section of the bench in a spectacular dive into the molten lava. It is well said that fools rush in where angels fear to tread, and there is not much hope that such things as notice boards and published warnings will serve to protect the public from disaster.

"Our volcano is perfectly safe and harmless for just so long as people will act with ordinary common sense. It has been repeatedly said that the trail down under the east rest house is dangerous, and should not be attempted, but it seems to become more popular every day.

"The average man would not go and stand on the top floor of a burning house if he knew that the under side of the floor boards was actually alight and that only a very thin strip of wood intervened between his feet and the roaring inferno of the basement. And yet this is exactly what people are doing when they take the chance of going down below at the volcano."

We are sorry that we have not more data in regard to the Woman's Auxiliary. We learn from the SAINTS' HERALD that as early as 1895 the Sisters' Prayer Union was meeting every Thursday afternoon and the Daughters of Zion were being organized.—EDITORS.



THE METROPOLITAN MEAT MARKET.

This picture does not do justice to the beauty of this palatial place of business described on page 139.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
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All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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

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The acting director of State Vocational Education for Iowa recently stated in a personal interview that of the thirty-five schools teaching radio-telegraphy in the State, the work done at Graceland was the best. The class is making good progress and finds it most interesting work.

MISCELLANEOUS DEPARTMENT

Conference Notices

Western Colorado, at Delta, February 15 and 16. Minnie Akers, Bayfield, Colorado.

Southwestern Oregon, at Myrtle Point, 10.30 a. m., February 23. M. H. Cook, president, box 901, Bandon, Oregon.

Far West Stake with First Saint Joseph Branch, March 9 and 10. R. S. Salyards, 119 North Nineteenth Street, Saint Joseph, Missouri.

Central Illinois date has been changed to March 16 and 17, instead of 9 and 10, to allow G. T. Griffiths to be with us. M. R. Shoemaker, president.

Southwestern Texas [We suppose at San Antonio, though place is not given.—EDITORS], March 9 and 10. E. L. Henson, president, San Antonio, Texas.

Youngstown-Sharon at Youngstown, Ohio, February 16 and 17. Elder G. T. Griffiths expects to be present. Church dedication will be held during the conference. All welcome. T. U. Thomas, president.

Eastern Colorado, with the First Denver Branch, February 23 and 24. Statistical and ministerial reports should be mailed to reach district secretary, Cora E. Willis, Wray, Colorado, by 15th. Saints are requested to fast and pray that this conference may be a spiritual feast to all who attend and may result in much good to the district at large. J. R. Sutton, president.

Eastern Iowa at Davenport, February 23 and 24. Sunday school and Religio will meet on the 22d in business convention. Those coming please notify William Sparling, 508 East Ninth Street, Davenport, or take Oakdale car to Bridge Avenue and Henry Street; go one block north and one east to J. E. Benson's. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa. William Sparling, president.

Kirtland, at Barberton, Ohio, February 23 and 24. Those attending may go by way of Akron, Ohio. Take Barberton car to Barberton, and get off Stop 99, going two blocks west to the church, except those that come from the south or west, by steam road, may purchase tickets to Barberton. A. R. Manchester, president.

Kansas City Stake, at Central Church, Kansas City, Missouri, Nineteenth Street and Lydia Avenue, February 16 and 17, 2.30 p. m. Mail statistical reports to T. B. Dunn, 1216 South Thirty-eighth Street, Kansas City, Kansas. All other reports to W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

Southern California at Los Angeles, February 23 and 24, 9.30. Priesthood meeting at 2, preaching at 7.45. On Sunday: Sunday school at 9.30, preaching at 11, a symposium of priesthood and auxiliary societies at 2, preaching at 7.45. U. W. Greene, J. W. Rushton, J. F. Curtis, Paul M. Hanson, and William Aylor of the Twelve will be present. The Ladies' Aid Society of the branch will provide accommodations if information of your intended arrival is received in time. G. E. Harrington, president.

Convention Notices

Central Nebraska Sunday school at Inman, February 22. Phebe Outhouse, secretary, Inman, Nebraska.

Western Colorado Sunday school at Delta, February 14. Minnie Akers, Bayfield, Colorado.

Southern California Sunday school and Religio at Los Angeles, February 22, former at 9 a. m., the latter at 10.45 p. m. Evening devoted to program. G. E. Harrington, Santa Ana, California.

Central Oklahoma Sunday school at Oklahoma City, February 15. Special feature will be an address by Augustine Dwyer. F. W. Kueffer, superintendent, 619 West Twenty-second Street, Oklahoma City, Oklahoma; Pearl Greenwood, secretary, Terilton, Oklahoma.

Portland, Oregon, Sunday school and Religio at Montavilla Church, March 1. Religio 9.45 a. m. Sunday school 2 p. m.

Institute Friday afternoon. Good program Friday night. Please send credentials. Lottie Gage, secretary, Vancouver, Washington.

Eastern Michigan Sunday school and Religio at Detroit, Michigan, Branch number 1, February 16 and 17. Special program Friday evening; entertainment Saturday evening. Hamilton car to Holden Road, two blocks east to Fourth. Henrietta Forbes, secretary, 1245 South Washington Street, Saginaw, Michigan.

Woman's Building at Independence

The Independence local organization of the Woman's Auxiliary having relinquished the custody of the Woman's Building, and keenly feeling the need for the activities which might center in this building, the First Presidency has appointed the following committee to assume charge of the building and direct the activities thereof: Mrs. Joseph Sturgess, Mrs. Joseph Mather, Mrs. Dora Glines, Mrs. Ellis Short, sr., Mrs. F. M. Smith.

FREDERICK M. SMITH,
President.

I concur in this appointment.

BENJAMIN R. MCGUIRE,
Bishop.

Roll of Honor

Report blanks have been sent to every Sunday school of which we had the address in which we asked for information for the Roll of Honor. Many schools have not reported to us.

Unless your report is sent to the address given below your school will not be listed on the Roll of Honor. This report should reach us not later than February 10.

Please inquire to-day whether your school has reported, and if not can you not send in the following information immediately?

Name of Sunday school
Location (town) State
Total enrollment; Offering 1917, \$ Aim 1918, \$
Name of superintendent for 1918
Address (town) Street State

Send report to A. W. Smith, Federal Reserve Bank Building, Saint Louis, Missouri.

FROM HERE AND THERE

EDITORIAL DIFFICULTIES

Brother Elbert Smith, who has not been able to work at his desk since his return from the West, has been ill for some three weeks with an attack of grip or similar affliction, unable to be out of the house, and in fact confined to his bed much of the time. He is out a little at this writing. Brother Burgess has found it necessary to remain in Saint Louis for a month or more, attending to matters there following the demise of his father. He will attempt to look after his part of the HERALD interests from there. Those desiring to reach him with personal matter should address him at 5920 Etzel Avenue, Saint Louis, though all matter for publication may be sent to "Editors Herald," as usual. Much time is lost by sending items for publication to any individual on the force.

WHERE TO GO IN LONDON

A brother wrote us from France for the address of some brother in "Blighty" as they call England, for he explained that he was to have leave before long and must have the name and address of some one to whom mail might be forwarded, and to locate his whereabouts. Another brother going across soon, wanted similar information. We suggested Bishop R. May, 58 Ickburgh Road, Upper Clapton N. E., Valetta, London. He will be glad to meet the lads and introduce them to the other Saints there. At Manchester is Brother W. H. Greenwood, at 23 Cicero Street, Moston.

There is a goodly branch at Manchester as well as at London.

Elder Heman C. Smith returned from his tour of the Des Moines District on January 28, having had a successful trip. He missed Knoxville because it was impossible to secure a good place for the showing of his pictures. The weather was unfavorable some of the time, but the attendance was satisfactory and the interest good. Reports are favorable and they hope he will be able to return some time when they have arranged for better weather.

LAMONI STAKE CONFERENCE

At the stake conference on February 2 and 3, held at Lamoni, Brother J. F. Garver, stake president, was released till such time as his broken health was restored; and upon recommendation of the First Presidency, Brother Roy V. Hopkins chosen temporary president, to serve till Brother Garver was able to resume his duties. Brother Duncan Campbell, who has served so long as historian of the stake, was, on his insistent request, released, and the appointment of J. A. Gunsolley by the Church Historian concurred in. The membership of the stake is now 3,418. Bishop's McGuire and Keir arrived Sunday afternoon and addressed the priesthood meeting. Brother McGuire preached to a large audience in the evening.

BISHOPRIC MAKING SURVEY

Questionnaires are being circulated in the Independence Stake from the office of the Presiding Bishopric, to ascertain the occupations, financial standing, etc., of the Saints. It is intended to extend this to the other stakes and to finally cover the church. With this information it will be possible to more intelligently advise the Saints as to changes in location, etc. Similar steps are being taken to secure information as to real estate.

TO DISTRICT RELIGIO VICE PRESIDENTS

Brother T. J. Elliott wants the above officers to be sure to complete their reports and mail same to him without delay, so they may be compiled for the General Convention. Blanks have been mailed to all, and he wants them back not later than March 1. The district report blank is for the year from the reports in hand. This is necessary, as regular and quarterly reports have not been submitted. Address T. J. Elliott, Vice President Religio Society, 1004 Tillie Avenue, Saint Louis, Missouri.

CALGARY SAINTS NOTICE

A sister living at 512 Second Avenue West, Calgary, Alberta, (Mrs. Martha Anderson is her name) desires information as to the meeting place of the Saints at that place. She has five children whom she desires to have attend Sunday school. Her husband does not belong to the church. She is not able to get out and find the meeting place or Saints, so hopes to reach them in this manner.

SOME EXCELLENT TRACT CASES

The General Gospel Literature Commission has designed some excellent tract cases which are the best we have seen. A number have been made up and are on sale at this office at a dollar each, postpaid. The supply is limited, and we urge that any who have use for one of them order it soon. There are three compartments in it, which hold the literature upright and keep it looking nice. The headings of the tracts and papers show just enough to attract attention, and the case looks businesslike and neat.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, February 13, 1918

Number 7

EDITORIAL

BLUE PENCIL NOTES

Some forget that the music of God is a chorus—they persist in trying to sing a solo.

Some creeds are very broad indeed, but it doesn't take a depth bomb to reach the bottom.

Charity is the "pure love of God," and was best demonstrated by the act of Jesus in giving himself to save others.

What an awful thing to be blessed with plenty in basket and store, but mean and small and starved in spirit—big in bread basket, but small in heart.

I think that even the Devil gets ashamed of some of the church quarrels that he starts, and draws out, leaving the party of the first part and the party of the second part to carry on the altercation by themselves.

"Even a deacon" may become lifted up and arrogate to himself authority over celestial things. Not long ago a Lamoni deacon approached a lady who was standing in the aisle of the church, and we heard him say to her: "Do you want to go up?"

It is a proverb that the hog doesn't know much about war. Yet paradoxically we are told that pork is the mainstay of armies. The Iowa farmer is assured that the hog may win the war for the allies. Speaking of paradoxes, reflect upon the picture of Jewish congregations holding solemn convocations of thanksgiving because pork-eating Christians have rescued their Holy Land.

The action taken by General Conference against theater going, and the rather rigid stand taken in Lamoni, on the same subject, are not without reason.

Not long ago the *Des Moines Register* said editorially: "There is no mistaking the direction the drama has been taking in recent years. It originated in the parlor, and, tarrying in the boudoir for a considerable time, recently passed into the bedroom. The question of where it will go next has been answered by C. W. Bell and Mark Swan, whose new play, presented this week for the first time, is entitled, 'Parlor, Bedroom, and Bath.'"

A certain missionary was asked concerning the progress made by a young traveling companion, and replied, "Well, I hate to say it, but he never studies. I haven't seen him study anything for a month. He just depends on what he can pick up in conversation."

The young man mentioned above should read Ruth McEnery Stuart's verse and take warning:

De green gourd on de sunny shed
Was mighty proud of his pethy head,
So he never pondered or studied or trained,
An' now he's ol' an' rattle-brained—
An' he ain't by 'isself in dat.

Every time church men make some mistake, or some enterprise of their launching goes wrong, some one smiles in a superior way and quotes the saying of Jesus that the children of this world are wiser in their generation than the children of light. That sort of thing seems particularly inept just now, considering the awful mess the children of this world have made of things mundane. German trained diplomacy succeeded only in arousing the hatred of nearly all nations—and all at one time, too. For England, David Lloyd George frankly says that during the war "Great Britain has made every mistake that a nation could make and survive." With the experiences of the allies to guide us, America has already fallen into more than one pit, and probably will yet make incredible blunders. We are tempted to

think that Jesus was indulging in a little irony at the expense of the children of this world—or some people are not using his words properly. Give the children of light a little more of your patience, please.

ELBERT A. SMITH.

THE LIBRARY WORK

All too frequently we note the tendency to treat the library as of very little importance. One is placed upon the board as an honor and as receiving a position not requiring any particular work.

This is bad enough, but to make it worse, we note that many times there is a tendency to pass such an honorable position around from one to another, and so frequent changes interfere even with those who would be active. This hinders the work, especially in the districts. The members of the board may be too widely scattered to meet conveniently. Conventions and conferences not being held at the same time, the times of elections are different; so, as soon as an organization is effected, perhaps a change is made in some one department.

To meet this condition, we should remember first of all what a man will mean in the end; his philosophy, his attitude toward God and religion. The work is therefore vitally important.

Those should be chosen as members of these boards regardless of their ability elsewhere, who are best fitted to assist in a proper selection of books. The work is not that of custodian, it is true, but there is a need in many instances of a great deal of work, and that work should be of the highest possible quality, and the one selected should be prepared to advise for our private library, as well as the local library. We should have higher ideals of service.

When we have found an efficient officer, we should not be too quick to make hasty changes, but should encourage him rather to study carefully the situation, and after this has been done, to utilize his knowledge for the good of all. One does not want to keep a member until he becomes mechanical in his work, but we do want to keep him long enough to utilize his work of preparation.

Then the board itself should have an annual time of election. If changes are made in the personnel during the season, why should not the other two members appoint the new member to the like office or to some other office for the unexpired term? In other words a rearrangement should not be made more than once a year. If one holding a certain office has not been released, consider that office vacant, and then fill the unexpired term. In our humble judgment the practical results are more important than following a set form.

As we have intimated before, a district will

present a different problem. It may be in some districts there is some one person so evidently fitted that he or she would be practically the unanimous choice and could handle the work better than a board. It is the opinion of the writer that in such cases such a one should be left free to direct the work. Each body could elect him in turn, and leave each one free to make a change if the district conference or convention desired to do so.

They should appoint an active member for each special duty, so they do not have to meet and discuss each problem. Let one of the three take care of the ministerial duties, and the others, if any, assist as may be agreed upon. We should by all means give aggressive work and seek opportunities to present the value of good books.

It is such a pity, the amount of time that is wasted upon inferior reading which could be used to such great profit. A board may be well for a branch, especially a large branch, or in certain of the stakes; but the time is doubtless near at hand when a closer organization will be possible, and some live person will be placed in sole and active charge in each district. In the past library boards have been necessary, but surely now we are getting ready to choose wisely some one person to be in active charge and represent and push this department of work. With board members scattered from twenty-five to one hundred miles apart, and with perhaps a limited interest on the part of some one or two members, the results we want are not being achieved, as there is too much of a tendency to wait for some one else. We have tried to urge many times that it is tangible results we want more than organization.

S. A. B.

ARE BIBLE BELIEVERS RETROGRESSIVE?

Frequently I hear young men say: "Bible believers are retrogressive," "Christians are old-fashioned," "The wide-awake, progressive fellow won't spend much time with that sort of thing."

There is too much of this current for the good of our Nation. I hope to see the press accept the challenge and preach the plain truth along this line. What can you give us?

The above from a letter is a fair illustration of communications which are occasionally received. We touched upon this matter once last year, and the roots underlying.

Doctor G. Stanley Hall, in his latest work, *Jesus the Christ, in the Light of Psychology*, also takes up this particular question with much sympathy. He places the responsibility in part on a limited preparation made by men for the ministry, and the rather narrow outlook that most of them take. They do not as a rule go deeply into either science or philosophy. The result, anyway, is that many college young men feel

a lack of satisfaction in the way in which their questions are answered.

One basic reason is doubtless because some Bible believers do not go deeply into modern thought, and so do not meet the issue.

A second reason lies in biblical and religious criticism. Nietzsche is perhaps the most extreme and bitter, the most direct enemy of the church and of Jesus the Christ. But there are many other critics whom we regret to say deny even that Jesus ever lived. Others make him purely a good man, but only a man. Others do not even make him a good man, but make him to be a degenerate, epileptic, or even a paranoiac. Some try to make him out the representative of a secret order and that his whole life was but a play for the multitude. Others question the biblical sources and the records that we have.

Now, while it is true that not very many go back to these original sources, the effect of these teachings two and three times removed, is many times peculiar, if not disastrous.

We have, within the church, men who think it smart to take certain texts which have long received a certain interpretation and then do everything they can to tear down their meanings, and in doing so consider themselves "progressive," even though their interpretation is not logical, and may be in the judgment of most thinking people decidedly inferior. Instead of turning their intellect and their force to a constructive work, they prefer a destructive, and if only they can cast doubt on some one's belief, they feel that they have proved their superiority to all others.

It is really strange how many there are of this kind. Their work is principally one of objection and negation; yet if you note closely, they consider themselves superior to the orthodox, and those who agree with them are told that they are thinkers.

There comes another seeming paradox. A paper is headed, "for thinkers." The idea is held out that those who agree and doubt are thinkers. Many followers will come, and with some pride agree without data, or investigation, and will accept the statements made wholesale.

It is true that an honest doubt is an evidence to a certain extent of growing thought, though it does not mean that the thought has progressed very far. Descartes placed it at the lowest *dubito ergo sum*, and it represents much less than does constructive criticism which takes into consideration all possible questions, examining the possible doubts, seeking ever and feeling for the truth, and thus verifying and justifying the old way, and the old truth. Truth is old-fashioned, and also to us the newest and most up to date.

It is perhaps natural that young men approaching

scientific questions, testing them, and finding certain hypotheses set forth, attempt to apply a similar test to religion, and question each allegation and then consider those old-fashioned who accept the old way, and who either have not questioned, or who having questioned have passed that period of doubt so many years that they have lost sympathy with youth.

Nor have all the Sophists been in the Grecian age. There are many to-day who emphasize as the chief fact that "I think" instead of making the great fact to be that "I *think*, and am one of other thinking persons." They fail often to see that the conclusions that one man may come to, variant and vagrant, are much less important than is the consensus of opinion of those who have for years considered the nature of truth, of righteousness and of goodness.

Now it is true that some Bible believers are unprogressive. It is unfortunately true that some Bible teachers are not accurate thinkers. It is doubtless true that some who stand to declare the word of God are actually retroactive and belong in the Middle Ages. But it is not true that Bible believers are retrogressive. Christianity may be old-fashioned in the sense that it is the plan acknowledged by millions of people who have been on earth for two milleniums for the salvation of man, and as we would affirm and believe, for many thousands of years before that; in fact, we would affirm that the divine plan is the source of all other forms of religion. It is eternal; it is ever old and yet ever new and presenting ever new delight and beauty.

It is not true that the Christian is old-fashioned in any fair sense of the term; that he is unprogressive and reactionary. Nor is it true, as some college writers have asserted, that religion is for old men, old women, and children. Religion belongs to humanity, and is a necessity for the development of the higher powers of man and the best that is in him. We find such a man as William James setting forth the varieties of religious experience and affirming these superior aspects and powers.

We find such a man as Doctor G. Stanley Hall, also emphasizing strongly the higher powers of man, and after many years of scientific study in his supreme work, setting forth as the result of ripened thought his belief in the apostles' creed, with a new force and power.

The man who has not been converted lacks full development, and is incomplete. The man without religion lacks the higher part of himself, and lives beneath his power and privileges. The man who rejects the Book of books, the Bible, is retrogressing to a lower plane.

The religious man, the Bible believer, at least preserves that which is highest and best. The progressive, wide-awake man may look askance at some

extreme construction, but he cannot reject or ignore the book and be really progressive and broad-minded. Rather, he thereby limits himself and his own growth.

S. A. B.

WAR ECONOMIES

The more we consider this coming economy enforced by war, the more it pleases us, as it would seem that it is a step that we should take now voluntarily, and that we should have taken previously of our own free will. One vital purpose is to deny ourselves unnecessary wants, and save. This would put us in position to help not only the Government, but also the church and those who stand in need. It means simple living and high thinking. But it does not mean, as some may have thought, that we should do without; and as some would intimate, that we should sacrifice to the point of weakness in order to help on the war.

People should be fed and be fed well. It is essential that that which can be most easily transported, be saved, so as to send to those who need. We hope for an early termination of the war, yet that will not lessen the fact that there will be many poor people still to be fed among other nations. Waste means some one suffering, either at home or abroad.

Unlimited use of many foods is allowed by the food administration, and a sufficiency of all. We need sugar. We need a certain amount of sweets, but not an excess. We need a certain amount of fats, but we do not need to waste fats, or pour down the sink. In fact, that is one of the worst possible places for them. They tend only to clog the waste pipe, and do no good.

The first great purpose, as we see it, is thrift; to learn to save, to learn self-sacrifice, though we think our people need this lesson less than many others. Missionaries' families for long have had many meatless days in full measures. The day to be noted by them is the meat day.

The next reason is humanitarian. To help others; and therefore that we should use those foods even though equal in price, or higher in price, which are not so easily transported. This is one reason why poultry is urged, as a substitute for beef and pork. Also why nuts and cotton seeds are recommended. Then, in place of sugar and candy, that we even use figs, dates, and raisins; honey, and maple sugar, and fruits.

But the curious feature is that a service card has been put up to signify that the family is sacrificing and is eating corn meal, oatmeal bread, and whole wheat bread instead of the sickening white bread of the past. Yet the family is really better fed than ever before, and with more healthful food. Is that

sacrifice? If such plans are laid down and carried out, it will obviate excessive eating, and will cause us to eat more nourishing foods, rather than the reverse, and so secure better health.

In the past, it has always been considered polite for the mistress of the house to have too much of everything on the table. Then the guests are supposed to show their politeness and daintiness by not finishing up any dish, but just tasting. How often have we seen some one reproved for this as a child, for not being polite, and leaving something to be scraped into the garbage can!

We should now have a new politeness—a clean plate. It certainly shows more intelligence not to waste. We are informed that at some of the finest hotels a guest is given a plate, then takes from the larger dishes just what he will eat.

Why should ill health be considered the thing rather than for one to live so full bloodedly and so fully as to really enjoy what is set before him? The old idea is based upon a sense of daintiness and superiority in indigestion. Sound reason would make good health catching and polite. It certainly is a greater social good.

We have often noted the folly of hospitality in standing in zero weather with the door open to speed the parting guest. We have been in a house the temperature of which was reduced thirty degrees or more through this one method, holding the door open and talking before going.

We talk about fuel economy, but not a little is wasted in this way, as it is useless to try to heat all outdoors. Would it not be more courteous for the departing guest to say his farewell within the house, then when he turns to go, go, and see that the door is closed after him? What is gained by leaving a cold behind you and making some one sick?

Why cannot the host and hostess give all their kindly expressions to the parting guests without standing in the cold doorway, and throwing uselessly the heat outside? The waste is so common, but are real results hopeless?

The call is to rational living, to eat plenty of good, wholesome food, but avoid excess and waste. Use that which can be used here, so far as possible, so as to release as much as we can for the need of others abroad. The winter is severe. Drastic measures have been put in force to save coal. Must such measures be enforced in private residences, or shall wisdom justify her children? The debt is being paid, but there is vital work before the church and a need of our help if success is to be ours. Let us not wait to be commanded in all things.

S. A. B.

When one begins to turn in bed it is time to turn out.—Wellington.

ORIGINAL ARTICLES

SUPREMACY OF CHRISTIAN ETHIC--Part 1

BY J. W. RUSHTON

Cicero admonishes us that "we should learn in order to become the masters of the world."

Authority and mastery in life depend upon knowledge and discipline. Knowledge is the result of the exercise of our reason; and discipline is the habitual obedience to the authority of what we know to be right. Obedience may be exacted by force or desire for favor, but such is not of the same moral worth as that which is the enthusiastic gift of love.

In the process of education we must make frequent pause in order to take an inventory and then contrast the results. Tireless energy is not enough to assure efficiency in life. There must be purpose, accuracy, and poise, or we may easily waste time and knowledge. At the beginning of a new year it has become a custom for men to take pause in the midst of life's busy activities and in the spirit of reflection contrast and balance experiences in order to readjust, secure poise and direction for the future. New Year's time is an annual stock-taking period for most of us; a time when we decide to jettison undesirable accumulations and increase our stocks of things which are needed to make our lives more efficient.

By some very happy providence we close the doors upon the old year while the lights, and laughter, and good will of the Christmas festivities are still lingering as the upmost memories. The gayety, generosity, and spiritual fusions seem to have brought up to the surface the strongest and most permanent elements of our racial character. The world is passing through a baptism of fire and death and devastation such as never was known before; and still this, the fourth Christmas of cataclysmic war has been filled with the same good will, affectionate concern for others, and joyous service for the well-being of the whole as ever before. Of course, there has been a softening of the lights, a modulation of the music, and a chastening of spirit which the black cloud of universal sorrow forced, but Hope, Faith, and Love still have given triumphant proof of their presence and supremacy.

Standing in the solemn quietness of the old year's passing and upon the elevation of the supreme "present," we bid adieu to the past, while we receive the sacramental memories as the guerdon of the past and the inspiration of the future.

Thus enriched we turn to the future with out-

stretched arms and buoyant mien, still believing in human goodness and hoping for the final victory of love.

If everything depends upon getting a good start, then the psychology of the new year following so closely upon the happiness of the Yuletide is very significant.

But upon what do we turn our backs? And what faces us in the future? These questions are singularly fateful and give a depth to the words of Robert Hebart Quick which they did not have when he first wrote them: "If we ignore the past we cannot understand the present, or forecast the future."

Looking beyond the immediate past into the gloom of the world's dreadful night, we see the Stygian blackness rent and shattered by tongues of fire; the echoes of booming ordnance, the whinings and moanings of the speeding messengers of death and destruction, the dull detonations of bursting shells and pulsing undertones of rattlings and cracklings of war's machineries are still in our ears. We see the smiling fields blasted, the laughing greeneries of forest, orchard, and vineyard transformed into the wild Valkyries and strange eldritch, swaying their ghastly limbs in the howling gales of death, while the variegated foliage, blossoms, and blooms have been swept into the rags and tatters which in their unholy riot seem but to accentuate the hideous nudity. The fair faces of the European paradises are now loathsome with corruption; and, like some foul psoriasis the beauteous landscape is pitted and streaked with the lurid colorings or reds, greens, yellows, and browns; the smoldering fires of death which have filled the fissures with the corruption and effluvia of war.

There are towns, villages, and hamlets, once the abode of happy, prosperous industries, whose architectural treasures have been the pride of the passing centuries; and upon which Time with gentle hand has placed the enrichment of priceless tracery and filigree. Nestling in these old-fashioned places were industrious citizens, happy mothers, joyous children filling the air with natural symphonies. To-day like caried teeth in the mouth of sinful senility we see the broken columns and charred piles thrusting themselves up into the wild and stormy horizons. Under the Juggernaut of modern warfare holy sanctuary, romantic castle, proud chateau, and humble dwelling lie in a common pile of debris and dust—a grotesque phantasm of wanton destruction. The men are dead

or in slavery, the women and children have been offered up as sacrifices to the hellish *kultur* and efficiency of this world-tragedy.

Through the skies strange shapes glide and gyrate in fantastical evolutions. Mechanical birds of prey deposit their eggs on towns and cities which hatch death, devastation, and horror. The serene azure of day and the shimmering indigo of moonlight nights are desecrated by the cruel deeds man is working in the mad hysteria of ambition.

In the ocean's depths other shapes and forms lurk and move with sinister silence, awaiting their prey. As the innocent merchantmen or swift passenger vessels sail from port to port in pursuance of the lawful and peaceful missions, they are assassinated with relentless completeness. From one of the monsters there suddenly is ejected a white, feathery streak which goes with accuracy to the vitals of the unsuspecting ship; and there is a dull roar, a vivid light, and the stricken vessel lifts heavily and then begins to sink. Groans, cries, shrieks mingle with hoarse shouts and curses, and soon the quiet night looks upon the still forms of men, women, and little children which one by one are taken into the sheltering bosom of the cold waters.

Moving through this scenery of infernal horror we see the incarnation of ambition who, with Mephistophelian truculency, has been the leading director of this dreadful show. We see the sanctity of treaties, the honor of nations and the international guarantees all violated, all that once was the essence of national honor blighted in the wish for power.

It surely would seem that faith had perished from the earth, and in the night of despair all that civilization had labored to produce was lost.

But the redeeming feature in the present aspect so foreboding and tragic, is that men are thinking as they have never thought before, questions are being asked and all of our foundations are being searchingly analyzed. People are pressing the utilitarian interrogations with insistency, "What is the use? What is the purpose? What are the results?" Christianity and the church are being tested in the light of these questions also, and it is very evident that there must be readjustment if not reconstruction in every way. When this travail is over and the future begins to articulate its demands, we must not offer stones for bread, we must not try to meet the new demands with the anachronisms of the past.

The year which is just opening may bring the crucial test, or at least it will lead up to that test very closely. The war will not last forever, and when the war ceases, the nations will soon forget their acrimony and hatreds and begin the work of repair and development. It will be in these days that all ethics will be tested by the standard of utility, and

the adequacy with which we meet the new demands will be the basis of survival and vitality.

It will be the duty of all interested in the advancement of the Christian cause, whether as individuals, pastors of congregations, or leaders of the great federal organizations, to justify the existence of the church and claim the intelligent faith and support of humanity by the irresistible appeal to the universal law: "Service with mutually beneficial purpose." Already it is very clearly evident that men are either impatient of or quite indifferent to appeals which have nothing to support them but adroit architecture of scriptures, and an imposing array of doctrines, rituals, and institutions. The church must be more than a museum of moribund ideas and of fossilized ecclesiasticisms, she must be the center of dynamic energies which move men to heroic enterprises, and the salvaging of the wreckage and the production of the kingdom of heaven from the remnants of earth. And down the vista of the immediate future we see this big and imperious demand which will be made on the church.

If the philosophy of history has an authoritative message it is this: "Utility is the test of truth."—James.

History is the great judge and vindicator of the ways of God to man.—G. Stanley Hall.

Everything we do against our consciousness of right weakens our perception of the truth and disturbs the purity of our fundamental conceptions and experiences.—Pestalozzi.

Paraphrasing, we may say, it is the established law of human experience developed in the history of the past, the continued activities of the race develop the truth, and that truth is the consciousness of right, in which are the ways of God with man.

God would contradict himself if therefore he could approve or even allow to continue in existence anything which is not true, or right, or according to his way. And as the mind not only enjoys experiences but is the sum total of its experiences, then all which is unlike God as the regnant power of the universe is doomed to obliteration. This is in harmony with a recognized principle of psychology—that which is continually resisted becomes moribund and finally dies. It is equally true that, what we resist voluntarily which is true and right and therefore eternal, we ourselves become dead to; for "Such is the constitution of things that unwillingness to goodness may ripen into eternal voluntary opposition to it." (Julius Moeller.) And, as the wisdom of India offers to us: "Repeated sin impairs the judgment and he whose judgment is impaired sins repeatedly."

In the light of history and experience, then, as a church we must realize that our claim to divine origin is not in and of itself our justification, but rather the testimonial to the world of a better and more efficient revelation of the grace of God in the

increasing spiritual results. It is our duty to find our purpose, and to interpret that purpose in modern terms of sympathetic relationships, with all that thrusts and urges humanity in vast and resistless sweep to the divine destiny. Let us not believe that the war is the most important if it is the most tragic event of all time. At the back of the black carnage and devastation which has become appallingly monotonous in these days, let us look for the unseen but potent causes. We shall not accomplish any useful purpose by proclaiming against the war nor hysterically shrieking for peace, for the causes of war are not emperors, kings, or czars nor even the money lords of Wall Street nor the much-abused capitalists. These are all symbols of very kindergarten-like type of root principles which must be discovered and reckoned with before we can move intelligently to the abolition of such conditions.

Cleaving our way through the tremendous amount of accumulated intricacies of diplomatic charges, denials and counter-charges we all seem to be agreed that the two underlying principles from out of which the war has developed are these:

On the one hand we see "the right of the governed to express their will in the government, and such will to be sovereign and supreme." This we call democracy.

On the other, "the rule of the privileged class imposed upon the government without any real recognition of the rights of the governed to express their will." This we call autocracy.

To state the matter in other and possibly more familiar terms, it is the struggle of right against might. Biologically, the big question is, Shall the law of the survival of the fittest be interpreted in terms of brutality or in terms of moral and spiritual import. Or, again, Shall the course of evolution continue without interruption or shall there be reversion to type?

Shall the cave-man with heavy jowl and ugly temper, swinging his club to force obedience to his despotic and capricious will, become the ruling force of our democratic world; or, shall we enthrone Christ and his ethic as the sovereign power of the new federations of men, in order that the evolutionary course may be realized in all the earthly kingdoms being merged into the United Kingdom of Heaven?

To leave this question undecided is as impossible as it is for living being to maintain a balance; our only possibilities are "elaboration or degeneracy."

So far as the Christian church is concerned there can be no doubt as to our attitude, and without any prejudice and with freedom from all national considerations, we say unhesitatingly that, simply because the trend of the evolving racial consciousness is definitely towards the rights of majorities, justice

to all and in the love of truth the strong has assumed the responsibilities of altruistically caring for the weak, just so surely is the cause of the Central or Teutonic powers doomed. History cannot be reversed; the finger of time cannot be forced backward; therefore either the old ideas must be abolished or be modified to conform to the central and vital truth of the present facts in the racial experience.

"Truth may be called an ultimate function of our intellectual activity. . . . Truth is that manipulation of them (objects), which turns out upon trial to be useful, primarily for any human end, but ultimately for that perfect harmony of our whole life which is our final inspiration." (Professor James.)

It is at this stage of the argument that we find the foundations of our belief in the supremacy of Jesus Christ and discern the reason why he must be acclaimed as "King of kings and Lord of lords!" With a singular simplicity he has given us the essential elements of the profoundest philosophy, not in its partial bearings but in its vast and limitless whole. After two millennia the idea of wholeness both as regards the individual and the collective life is being recognized and worked out as the true philosophy. This is now elaborated by the modern German writer on religious philosophy, Eucken. But it was sensed by the astute French writer, Balzac, even before Eucken had framed his ideas, for this leader of the French school of Realists said:

"Let the man learn to see his work—in its roots and products; in the past which begat, in the present when it is manifested, and in the future when it develops."

Our own Abraham Lincoln was in intimate touch with this same idea when he said: "The work we are doing to-day is not for to-day alone but for a vast and mighty future."

Jesus said: "I came not to destroy, but to fulfill." In him the past finds its meaning and the future its destiny. And what is true of history, and philosophy, and Christ, is true of the race as a whole and of all as individuals. And only so far as we are faithful to the highest and best which the past has produced and projected do we justify and "complete" the past and guarantee the future. If it is true that "all whoever came before me and testified not of me are thieves and robbers"; then all who are dishonest or unfaithful to what Jesus Christ in full and complete expression symbolizes, must be equally sure of condemnation.

May there not be an interpretation of the peculiar sayings of Christ found in this suggestion which is at least singularly impressive? "I say unto you before Abraham was I am," "Abraham saw my day and was glad."

From the dim twilight of the prehistoric past the possibilities of Christ were involved in our remotest ancestors, and to Abraham belonged the honor of having visioned and prophesied of that coming glory which should yet be revealed in man. The interpretation seems to be suggested by the entire range of the argument in the eighth chapter of John.

What then is the ethic of Christ? What is the essence of the Christian philosophy of morals? And with the same simplicity we have the answer which is offered by our Lord himself in the conversation with the rich young man: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets."

Mark's variant of this same scripture reads: "Thou shalt love the Lord thy God with [from] all thy heart, and with [from] all thy soul, and with [from] all thy mind, and with [from] all thy strength." Luke also follows Mark in the cataloguing of the quadruple powers, heart, soul, mind, and strength.

It certainly is traceable to this essential principle of the Christian message that our civilization has been produced and according to which it has developed. The racial consciousness has become thoroughly saturated with this quality and is evidenced in every department of philosophy, art, science, and political enterprise.

It is not too much to say that all the struggles since the massacre of the holy innocents until the present have been the result of this growing consciousness of humanity's common ancestry and mutual responsibility. The French Revolution possibly was the first of our, comparatively speaking, modern revolts against the forms of society and states of social relationships which were hostile to the Christian principle of common fatherhood and resultant brotherhood, and the revolution of the American colonials, while having more directly and superficially a political origin, had singular sympathies with the same underlying ideas of "equality, fraternity, and freedom." And, still more singular to remark, the same causes which produced the revolutions of a political and violent character in these countries was producing a mental and social revolution in Britain which in many ways has contributed to a democracy which leads even that of France or the United States. Everywhere, in all sorts of unexpected places we have seen the agitations of this leaven which is within man working its way out. Turkey, China, and Japan have responded to the influences of this ethic; besides, the confused and turgid pre-war struggles

of Russia, the radical changes in the British Parliament, sweeping away the anomalous veto of the House of Lords, and the gradual transfer of the taxes from labor and necessities to the privileges and luxuries of the so-called aristocracy; the unrest in our American social, political, and economic life, together with the universal demand that all people, women as well as men, who are responsible for the expenses of government and affected by the government shall have voice and representation in such government, testify to the growing power of that inward idea and its effort to express itself in the mutual relationships of the whole life.

To be sure, it is improbable that any could satisfactorily explain the meaning, or define the scope, or trace very clearly the line of descent of this universal impulse. It may be and most likely is true that such an impulse did not originate with Christ or Christianity; and that the modern developments are not anticipated in the idealistic teachings of the Master. Still it is true that he gave articulation to the impulse and he also made this impulse the focal point of all preceding laws and prophecies, and with an imperialistic authority he condemned as dishonest all who preceding him had not pointed with clear, unmistakable testimony to what he was the incarnation of.

It is also true that these developments of fraternity, freedom, and equality have forced themselves into history and experience as resultants of that Christianization of the individual and social consciousness. We are not required to understand the genesis and methods of the evolution of this consciousness before we can own and apply it, any more than we must understand the origin of life and the laws of its development before we can live; or, that men should be able to explain God and understand all the processes of spiritual phenomena before they can be religious. Eucken reminds us that men have had a religion when they had no definitized idea of God, and comparative religion gives us incidents in which Buddha's teaching tacitly assumed that the idea of God was unnecessary; Zarathustra also taught the ancient Persians to dispense with the idea of God.

(To be concluded next week.)

Little minds are subdued by misfortune; great minds rise above them.—Washington Irving.

When passion is on the throne, reason is out of doors.—Matthew Henry.

We should fear when we enjoy only what we do publicly.—Beecher.

Do not cut off the tails of tadpoles; feed the tadpoles, and they will drop off.—David Starr Jordan.

FAITH AND ORIGIN OF CHURCHES—Part 15

BY J. F. MINTUN

THE DISCIPLE OR CHRISTIAN CHURCH—IN TWO PARTS—PART TWO GOSPEL

The gospel or Christian system, is that only scheme which infinite intelligence and almighty love could devise for that benignant and gracious end. This purpose, like all God's purposes, is eternal and immutable. The scheme or theory was, therefore, not only arranged before the Jewish and patriarchal ages, but before the foundation of the world.—Christian System, p. 32.

Evident then it is, that the whole remedial or gospel system was purposed, arranged and established upon the basis of the revealed distinctions of Father, Son and Holy Spirit; and by these, in reference to one another, before the foundation of the world.—Ibid., p. 33.

We have now placed the matter fairly and fully before you, and think you agree that any preaching not containing the death of Christ, his burial, his resurrection, the blood of the covenant, and the office and influence of the Holy Spirit, is not the gospel of Christ in its fullness, as preached by the apostles and as should be preached now.—Reign of Christ, p. 7.

When was this "beginning" or preaching "repentance and remission of sins" in Christ's name to occur? When the apostles were "endued with power from on high." As a matter of fact, we know that this occurred on the Pentecost following Christ's resurrection. This, then, was the "beginning" of the proclamation of the gospel offering salvation to men in the name of Christ. It was the beginning of the dispensation of the Holy Spirit, the beginning of Christ's reign over a spiritual kingdom.—J. H. Garrison, in *Christian Evangelist*, vol. 34, p. 50.

FAITH, REPENTANCE, AND BAPTISM

Faith, repentance, and baptism for the remission of sins, and many other words in the New Testament are perfectly understood and believed by us. For my own part I was immersed on this very confession, and for that grand object, by special covenant and stipulation with the Baptist who immersed me.—A. Campbell, in *The Gospel Echo*.

Baptism is, then, designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ; who "died for our sins," and "rose again for our justification." But it has no abstract efficacy. . . . It can merit nothing. Still to the believing penitent it is the *means* of receiving a formal, distinct and specific absolution or release from guilt.—Christian System, pp. 61, 62.

Now the question arose, who should baptize us? The Baptists would not, unless we would unite with them, and there were no elders among us who had been immersed. It was finally concluded among us, that if we had authority to preach we had authority to baptize. The work then commenced. The preachers baptized one another, and crowds came and were baptized.—Barton W. Stone.

HOLY SPIRIT

But the Spirit is not *promised to any person out of Christ*. It is promised only to them that believe in and obey him. These it actually and powerfully assists in the mighty struggle for eternal life.—Christian System, p. 69.

I could not, indeed, esteem as of any value the religion of any man, as respects the grand affairs of eternal life,

whose religion is not begun, carried on and completed by the personal agency of the Holy Spirit.—Brief Sketch of A. Campbell, p. 64.

The one who admits that the Holy Spirit now is in man, literally, personally, as a comforter, as a gift, has any other influences of the Spirit than the works of the words of the Spirit, any other indwelling of the Spirit than the indwelling of the words of the Spirit by faith in the word, simply hands himself tied hand and foot into the clutches of Mormonism.—J. B. (D?) McClure, in *Church Register*, April 6, 1898.

The age of those gifts have passed away, and now the influence of the Holy Spirit is only felt in and by the word believed. . . . But we are taught that since those gifts have ceased, the Holy Spirit now operates upon the minds of sinners only by the word.—A. Campbell, in *Christian Baptist*.

A religion of which the Holy Spirit is not the author, the subject matter and the perfecter is sheer deism.—A. Campbell, in *Memoirs of A. Campbell*, by Robert Richardson, ed. 1870, p. 155.

The only seal spoken of in the New Testament as the guarantee and property of all Christians is the seal of the Holy Spirit.—Ibid., p. 35.

REVELATION

Now it is important to notice the fact that the New Testament makes it very plain that the Holy Spirit is a *speaking* Spirit, and that this is specially a prominent office of the Spirit.—Reformation of the Nineteenth Century, by W. T. Moore, p. 133.

What! have we no men among us called and sent of God? Stop, my friend. What use have we for such men? Do we need any new message from the skies? No. Divine messages require divine messengers. If there be no need of a new message from God, or a new revelation of the Spirit, then there is no need of new ambassadors, of new revealers, or new prophets. . . . In short there is no need to have men among us professing to be called and sent of God.—Christian Baptist, pp. 20, 21.

But it accords better with my immediate purpose to say that Alexander Campbell was the Elijah of our nineteenth century restoration, while his venerable father, the benign, the gracious, the tender and loving Thomas Campbell, was its typical Elisha.—J. S. Lamar, in *Christian Evangelist*, December 6, 1900, pp. 1549-1551.

Many things, indeed, that are of vital importance to the well-being and prosperity of the kingdom of Christ, are left to the law of expediency.

There is no law, rule, or precedent for the *manner* of eating the Lord's supper, no hint as to the quantity of bread and wine to be used by each participant; nothing said about who shall partake first, or how it shall be conveyed from one to another.

That "marriage is honorable in all" is clearly taught, but who ever read a verse on the *manner* in which this most important of all social institutions is to be performed. . . . Nothing said about who shall perform the service, the formula, the witnesses, the record, etc. And still more singular, there is no table, or law, or statute, in all the New Covenant saying who may, or who may not, enter into that relation on any principle of consanguinity or affinity.

But here arises a practical and all-important question, viz; *Who shall ascertain and who shall interpret this law of expediency?* . . . Now the law of expediency is the law of adopting the best present means of attaining any given end. But this is a matter which the wisdom and good sense of individuals and communities must decide. This is not, this cannot be, a matter of standing revelation.—Christian System, pp. 97-99.

THE BIBLE

The Bible is to the intellectual and moral world of man what the sun is to the planets in our system—the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race, that is not drawn from the Bible. . . .

The Bible, or the Old and New Testaments, in Hebrew and Greek, contains a full and perfect revelation of God and his will, adapted to man as he now is.—Christian System, p. 15.

The New Testament is, then, the gift of Christ and was written by his guidance and inspiration. . . . The New Testament is a volume written by his servants. Six of his apostles and two of his evangelists wrote it all. That book is to us now in the stead of the personal presence of the Lord and his apostles.—Ibid., p. 53.

From the beginning of their movement the disciples had always taken a deep interest in translations of the New Testament. This feeling was strictly logical in view of their religious position. They magnified the word of God as no other people did. It was, therefore, all-important that they should possess, as far as possible, the exact mind of the Holy Spirit in any translation that might be used. They felt that the authorized version, though incomparable in some respects, was, nevertheless, in some important particulars, far from what it ought to be. Mr. Campbell had himself taught them to discredit King James' Version, as he had published a version made by George Campbell, Philip Doddridge and others.—Reformation of the Nineteenth Century, p. 220.

But some are so wedded to the common version, that the very defects in it have become sacred; and an effort, however well intended, to put them in possession of one incomparably superior in propriety, perspicuity, and elegance is viewed very much in the light of making "a new Bible," or of "altering and amending the very word of God."—Living Oracles, p. 12.

ANGELS

If Jesus himself, in one of these conflicts, needed an angel to minister to him, we need it more.—Christian System, p. 55.

Angels also were employed, and are still employed, under the great King in administering to them who are heirs of salvation.—Ibid., p. 183.

NAME OF GOD'S PEOPLE

Father Stone, Father Campbell [Thomas] and many of our good brethren have long had great respect for the venerable and ancient name "Christian," and so have I. But they never sought to impose it on anyone. It is, however, but an earthly name. There are no Christians in heaven—no Jews in heaven—divisive names in heaven. But there are saints in heaven, holy brethren, and other designations of great age, and of unquestionable divine authority. Abraham and Moses, though not Christians, were saints.—A. Campbell, in *Millennial Harbinger* of 1840, p. 378.

Campbell held that all denominations never could unite in one spiritual body; . . . but that they could unite as Christians, that being designated as the scriptural name of the followers of Christ.—Disciples of Christ, pp. 37, 38.

LORD'S SUPPER

It throws our memory back to Jesus Christ. You are not invited to it because you are perfect, but because, though imperfect and liable to sin, you are anxious to grow Godward, and enter heaven at last. . . . It is a memorial act, a prospective act (for it looks not only backward to the suffering Christ, but forward to the coming and enthroned Christ), and an act of supreme renewal of baptismal vows.—The Christian Worker, by Foy, pp. 91, 92.

The weekly observance of the Lord's supper—which is one of the peculiarities of the disciples—is based on the admitted custom of the primitive church, which undoubtedly made it a part, and the central part of the established worship of the church.—Our Movement, by Garrison, p. 27.

There is neither "open" nor "close" communion among us, as we neither "invite" nor "debar."—Ibid., p. 28.

HEALING BY FAITH

Faith, indeed, is the principle, and the distinguishing principle, of this economy; but it is only the principle of action. Hence, we find the name or person of Christ always interposed between faith and the cure, mental or corporeal. . . . The imposition of hands, or a word, or a touch, or a shadow, or something from the persons of those anointed with the Holy Spirit, was the *immediate* cause of all the cures in the New Testament. It is true, also, that without faith it is impossible to be healed; for in some places Jesus could not work many miracles, because of their unbelief.—Christian System, p. 225.

MARRIAGE

Matrimony is not, as Romanists affirm, a sacrament of the gospel, but it is an honorable estate instituted of God in the time of man's innocency, and therefore, not to be entered into irreverently and lightly, but soberly, discreetly, and in the fear of God.

The gospel took men as it found them, and told them to go and sin no more. . . . When a man with two wives was converted he was required not to wrong one by putting her away, but at the same time the disapproval of the church was placed on his marriage relations by making him ineligible to office in the church.—B. F. Johnson, in *Christian Evangelist*, March 30, 1893.

PREACHING TO THE DEAD

1 Peter 4: 6. The interpretation of this passage depends very largely upon the interpretation to be given the difficult passage in the preceding chapter, 1 Peter 3: 18-20. The passage seems to us to state that Christ, after his crucifixion, went in spirit, and preached unto the spirits in prison, the spirits which were disobedient in the days of Noah. . . . The connection between the two passages is so close that we can scarcely resist the conclusion that the persons referred to in 4: 6 as "the dead," to whom the gospel was preached are the "spirits in prison" of 3: 19. The utmost that can be drawn from the passages, if we accept this interpretation is, that God, in his infinite mercy, proposes to have the gospel presented to all men, sometime and somewhere, in order that they may be judged upon an equality.—Editorial in *Christian Evangelist*, July 1, 1897, J. H. Garrison, Editor.

MIRACLE WORKERS

Nothing short of divine attestations or miracles can evince that any man is especially called by the Spirit of God to instruct us in the Christian religion. . . . When, then, I hear a modern preacher, either with or without his diploma in his pocket, saying that he is an ambassador of Christ, sent by God to preach the gospel, moved by the Holy Ghost to take upon him the work of the ministry, I ask him to work a miracle, or to afford some divine attestation of his being such a character. If he cannot do this, I mark him down as a knave or an enthusiast; consequently an impostor, either intentionally or unintentionally.—A. Campbell, in *Christian Baptist*, p. 20.

FIRST DAY OBSERVANCE

Apostolic example is justly esteemed of equal authority with an apostolic precept. . . . It is no derogation from the authority for observing the first day of the week, to admit

that Christians are nowhere in this volume (the Bible) commanded to observe it. We are told that the disciples, with the countenance and presence of the apostles, met for worship on this day. And so long as we believe they were honest men, and taught all that was commanded them, so long we must admit that the Lord commanded it to be done.—Christian Baptist, p. 180.

(To be continued.)

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

What Our Hands Find to Do

We are exhorted, in a well-known hymn, to be "not hearers of the word alone, but *doers* of it, too." If any just criticism can be made of our church and its accomplishments in the past, it might well be that of having been lax in the *doing* of the things we profess to believe to be right. This criticism cannot justly be confined to our own church organization, we admit, but in that we have received the greater light, do not our sins of omission stand out the more prominently?

"And there were no poor among them"; "each man considered the interests of his neighbor." These are terms which sound ideal, and, alas, have come too often to have but an empty sound in our years. Each one in his heart thinks, "It would be an ideal condition, but Brother So-and-so will never comply with it, and Brother This-one overreaches every time he gets a chance. I think I will just wait for some one else to lead out in this!" And poor, overworked Some-one-else has not yet gotten around to make the start! The result is that we find the members of the church standing back, holding on to what they can get, drawing their warm coats about them against the wintry blasts, and—we grant—putting up a most earnest plea that God will remember the poor! Another job for Some-one-else!

Our Woman's Auxiliary has a bureau called "Relief and service." It is the *doing* part of our work, towards which all our study and organization and prayer and preparation are but stepping stones. What would it profit us were we to become "letter perfect" as to what the temporal law of God and our church is, if we persist in not living what we profess to understand? In our work as women, we wish to place ourselves in a position to be of the greatest service to those about us who may need our care and ministry. True our duties at home lie nearest, but we should not be blind to what we may do a little farther off. Perhaps just around the corner, or on the other side of town, or across the neighboring field there are those who are crushed with the futility of their struggles—who feel friendless and despondent, who are praying for a lift over the present difficulty, that they may get upon their feet once more—and above all, there may be those who are sick in sin who need just what comfort and hope we have to offer them. What of them? Will it not be asked of us, some day: "What of thy brother?" Shall we, guilty as Cain, be stammering: "Am I my brother's keeper?"

Let us take a more intelligent view of this relief and service branch of our work as women. Let us study—oh, how much study it needs to accomplish much of permanent value! and let us deliberately and unflinchingly go out and *seek* those who need us. Let us make this department of our locals the most efficient of all, believing that to visit the sick and the fatherless is indeed the pure and undefiled religion—not altogether for the specific charitable good we may do,

but as well because the *doing* is expressive of a spirit in tune with Christ's, which was one of utter devotion to others.

Let us see more clearly than to think we have done our whole duty as an "aid" society when we have made a few quilts or carpets, or raised a tidy sum by supper or bazaar. If we are unable to feel and to *know* that no one of our brothers or sisters is in need of what we can bestow, whether of this world's goods or of the spiritual ministrations of encouragement and faith, we are not living up to our greatest privileges. There are heights we have not climbed—heights where we may be in communion with the Creator of the universe and his matchless Son, who came as a physician to the sick ones of earth.

Dear sisters, read Sister Helen's paper on this phase of our work, which paper has been approved by Bishop McGuire, our honorary president, Sister Ruth Smith, and the executive committee of our general organization. It thus represents the attitude of these leading minds upon what our opportunities are in this field of work. Read it, we beg, earnestly and thoughtfully, and then proceed to apply the suggestions to your local field. Appoint your best and most tactful women upon this mission, and let them come together in prayer and earnestness of purpose, asking guidance from the Tender One on high, who will respond with an endowment sufficient for a successful achievement of his will in these matters.

AUDENTIA ANDERSON.

Suggestions for Relief and Service Workers

In this time of our Nation's stress and turmoil, we are made to realize more fully each day how utterly selfish our lives in the past have been. No matter how much we have seemed to be doing for those around us, we are constantly discovering new ways in which we may be of service. For now the demand is becoming more and more insistent, the need more urgent, for service in every possible phase of activity. Not only are our pocketbooks asked to "do their bit," but our hands and our brains are being requisitioned in the great war for humanity and its rights. And we find, with the dawn of each new day, that it is possible for us to make some additional little sacrifice, in order to add our mite of strength to that of the millions comprising our Nation.

The need for organized relief is no less urgent within the church than it is in the affairs of the Nation at present. We are all interested in the Red Cross work, and rightfully so, for our boys in the training camps and in the trenches must be lovingly and carefully provided for. But within the church ranks our own must not be neglected in the meantime. In fact, as the scarcity of sugar, wheat, and other foodstuffs becomes more acute, the prices of all woollen and cotton materials continue to advance, it devolves upon us sisters to also "do our bit" in helping to provide for the less fortunate in our midst.

May I particularly emphasize two points in connection with the relief and service work (formerly carried on by the "aid societies").

First, it is very necessary that there should exist a perfect organization in carrying on this work; that is, great care should be taken to avoid any overlapping in the dispensing of relief in each community; also, to prevent any neglect of cases of dependence. Second—and no less important; perfect understanding and cooperation *must* exist between the relief and service workers and the officers of the branch. In some localities this last has been overlooked, unconsciously, perhaps, but the fact remains, nevertheless. Let the exigencies of the times draw us more closely together, so that the brethren may find that the sisters are

not only *willing*, but *capable*, of taking some of the burdens of church work off their shoulders, and the sisters may see new avenues of service, hitherto unknown, opened up before them.

In accomplishing this, allow me to suggest that a committee of two, three, or five members be appointed from the local relief and service workers, whose duty and pleasure it shall be to make friendly, informal calls in *all* homes of Saints in the community. These calls should in *no* way be made "charity visits." On the other hand, the object of these visits should be merely social, for the purpose of promoting a feeling of fellowship and sociability; of tactfully suggesting their interest in the auxiliary work if opportunity is given; but above all, of impressing the fact that the branch as a whole is interested in each individual member. Especially should this prove efficacious in the case of members who have not shown active interest in church work.

If, in the course of a call, the womanly "intuition" of the visitors should discover a special need, whether it be financial, moral, or some such case as when a mother is able to purchase all needed materials for children's garments, but has not time or ability to make them up, this need should be mentally jotted down by the callers, to be presented to the society later as an abstract case, without mentioning name of the one needing assistance, for the purpose of discussing ways and means of giving aid under such circumstances. In the meantime, the case in hand should be brought to the attention of the pastor, bishop's agent, deacon, any one or all of these officers, according to the manner of organization existing in each particular local, to ascertain whether help is already being administered. By this concerted action of brethren and sisters, all especially interested in this line of work, the maximum of efficiency will be attained in this department. The brothers will soon learn that certain sisters in their branch have these matters under their direct surveillance, and will find it of great assistance to be able to confer with them, and to shift some of the burden to their willing and capable shoulders.

Sister Lula M. Sandy has written me of a plan which the Kansas City Stake has adopted, thinking it may well be adopted by other localities. All sisters interested in auxiliary work are enrolled in one of the four committees:

1. The committee on collection, the members of which collect all clothing that is usable.
2. Relief and distributions, for the purpose of investigating all cases reported, and distributing what is needed.
3. Home visiting committee, to visit the sick, also new members.
4. Ways and means, to provide means of meeting the needs for which there is nothing to supply. A general storehouse is kept; open one day each week. They have the full sanction and support of the bishop and president of the stake. This plan, where adopted by locals not within anyone of the stakes, should work with the sanction and cooperation of the local officers.

I might say in this connection, when sisters are giving their time and energy in this work of relief and service in an organized and efficient manner, they are entitled to aid in a financial way from officials of the church as well as having their full moral support, since the church has a fund particularly for "worthy poor." If whole-hearted cooperation exists between local officers and sisters in this department, this fund will be drawn upon, within reason, of course, and the sisters will be spared the necessity of cudgeling their brains for new ways of raising money with which to carry on their charitable work. And as a result, these sisters will have more time and strength to devote to the Sunday school, Religio, and other church activities.

There are other possibilities open to relief and service workers beside the one above mentioned. Now that Mr. Hoover is urging us to have "meatless," "wheatless," and "porkless" days and impressing upon all women the stern necessity for conserving the supply of foodstuffs, there are many of us who would gladly receive instructions from sisters who have been trained or are talented along this line. Classes might well be organized, meeting in the homes of the various sisters, where practical demonstrations could be given.

There is also opportunity for giving instruction in sewing and dressmaking, while those engaged in relief and service work are preparing garments for distribution. Some qualified sister should have charge of the remodeling and making of garments, so that there may be no waste of material.

In one of our city newspapers I read not long ago an urgent appeal by a well-known social worker to all women of the country to open their attics, take the old clothing that perhaps has belonged to a loved one gone before, and which has been kept because of loving memories, the toys and playthings stored away "to be mended and repaired some day," but never are; the old furniture that is "too good to throw away," but is no longer desired; garments out of style, but of too good material to waste. All such articles should be brought into the bright light of day, scrutinized carefully with the thought constantly in mind that such storing away and useless hoarding is just as criminal in these days of supreme hardship as is the needless storing of foodstuffs or fuel.

The "worthy poor" will suffer more acutely this winter, probably, than ever before, for there are so many demands for money and effort for the support and comfort of our soldier and sailor boys, and for the continuance of the war. Let us not, in our zealous anxiety for those overseas, overlook those in our very midst who must have our assistance if they are to get through the frigid weather safely. Let us all within the church search our attics and storerooms for discarded articles of all kinds, take them to some designated building in each locality, and hold a grand big "Rummage sale," allowing those who are able to buy what they need at a nominal cost, and give the rest to those who cannot pay.

In these days of intense activity, we are likely to overlook the fact that after the world war is over there will be a tremendous demand for trained and capable workers to take their places in the world's affairs, even more than at present. We must begin to prepare ourselves now, for the needs which will spring into existence later. Let us spend some of our time in study. Many splendid books are suggested in the Year Book, which deal with the very problems that are confronting our relief and service workers now, and which will be more and more insistent as the war progresses.

If you feel you cannot pause in your sewing, let one of your number read while your fingers are busy. Many kinds of sewing require very little brain activity. Let your brains be absorbing some useful information, rather than indulging in idle and often pernicious talk. If it is not a pleasure for you to study, let this be one of the sacrifices you lay on the altar, not only of the Nation, but of the church.

Thus, each one will be "doing her bit" and her "best," with God's help and approval.

HELEN SILSBEE SMITH.

It is not erudition that makes the intellectual man, but a sort of virtue which delights in vigorous and beautiful thinking, just as moral virtue delights in vigorous and beautiful conduct.—Hammerton.

Our Auxiliary at Scranton, Pennsylvania

Sister Elzettie Van Why, of Scranton, writes of the fine unity of effort there is among our sisters there. Sister John Lentell, as district organizer, has been able to use her good influence with the women and girls to telling effect. Sister Sarah Hawkins is district supervisor of the relief and service department. The members of the local "aid," Sister Millie Hawkins in charge, meet at ten o'clock each Wednesday for sewing, have lunch together, and at two o'clock get together in prayer, for the help, guidance, and blessings of the Father. They have thus enjoyed much of the Holy Spirit, and are drawn closely together in love and unity. Sister Hawkins also is in charge of a child welfare study class. A young woman's chapter and a band of Oriole girls help to swell the total membership of the auxiliary at this place to forty-seven, of which Sister Maria Jones is vice president, and Sister Armstrong secretary. They meet once a month, as a whole, and after business and program have a little lunch, and enjoy the companionship of each other. May the good Spirit guide these earnest workers, and open to them new and pleasant fields of usefulness in his vineyard.

LETTER DEPARTMENT

Here's What Unity Will Do

EVIDENCE OF WHAT CAN BE ACCOMPLISHED BY COOPERATION OF LOCAL PRIESTHOOD AND MEMBERSHIP

On July 7, 1914, the writer was elected president of the Evergreen Branch, of Detroit, Michigan (now called First Detroit Branch), the only branch of the church at that time in the city. We began to hold priesthood meetings and counsel together concerning the work to be done in the branch, and how we might reach out and carry the gospel to those around us who were sitting in error's darkness. We started street meetings. This gave the priesthood courage and a chance to develop their talents, and I will say the priesthood was not alone in the street work, for many of the membership, including some of the sisters, came and helped in the song service.

There were several families of Saints living quite close together in the southeastern part of the city. They desired that an effort be made to open up the gospel in that section. Soon a little church was rented and a Sunday school and mission were started. Elder W. L. Bennett was asked to take charge of the mission, which he did willingly. He performed his work cheerfully and well, until it was organized into a branch, at which time Elder W. F. Smith was chosen president and it was called Second Detroit Branch.

Several of the priesthood, with their families and other families of Saints living in the northeastern part of the city got together, started a Sunday school, also church services. The branch declared it a mission and Elder Fred Simkiss was placed in charge. He served in that capacity until a branch was effected, at which time he was chosen president, and it was called Third Detroit Branch.

The Saints living away out in the southwestern part of the city had a long distance to come to church and it was expensive for them as well, therefore we thought a mission and Sunday school would be good moves for them and the work as well. It was started, Elder James Gault was placed in charge of the mission. After some months he resigned and Elder E. Yoder was placed in charge. He labored thus until a branch was organized. He was chosen president and it was called Fourth Detroit Branch.

Several families of Saints living near the home of the writer in the village of Highland Park (Highland Park is a village surrounded by the city of Detroit) got together at the home of the writer, talked over the possibility of opening up the work in this part, and a unanimous conclusion was reached that it could be done. A Sunday school and mission were started, with Elder Henry Williams in charge of the mission. He served in that capacity until it was organized a branch, and he was chosen president. It was called the Highland Park Branch.

In the little city of Orion, some thirty-five miles out of Detroit, there lived Brother D. M. Taylor, Sister Julia Hammond, and a few more Saints. They all held membership in the First Detroit Branch. (Evergreen it was then called.) They felt to take a more active part in the spread of the gospel than they hitherto had done, consequently they hired a hall and started a Sunday school. They appealed to the branch for some of the priesthood to come out and help them, as there was no one holding the priesthood living there. Elder W. J. Smith responded, and labored with them for some time, then the writer took up the work and went out most every Sunday for about two years, also F. Simkiss, J. Gault, W. L. Bennett, F. Bailey, K. Green and others lent assistance from time to time until a branch was organized. Brother Taylor ordained an elder, and chosen to preside.

In the city of Pontiac, twenty miles from Detroit, there lived a few families of Saints. We felt moved with a desire to open up the work at that place and thus encourage the Saints living there, and reach others if possible. W. F. Smith, F. Bailey, W. L. Bennett, R. D. Bennett, K. Green, the writer, and perhaps some others, held meetings there from time to time on the street, and in the homes of the Saints, until some holding the priesthood moved there from other parts of the country, among whom was Elder James Mead. A branch was finally organized, with Elder Mead president. In all these places additions by baptism were made from time to time. Additions by baptism and letters of removal continued in the First Detroit Branch so frequently that it has almost held its original numerical strength, notwithstanding the loss it sustained by the organization of the other branches. Thus six branches have been organized, wholly the result of local laborers, except the official act of organizing, which was done by the president of the mission and district.

I have not mentioned all the names of the brethren and sisters who helped in this good work, fearing lest our article would be too lengthy.

J. A. GRANT.

Eastern Montana

We have felt, many times, that we should send our bit from this Eastern Montana District; but have refrained that the space might be given to others. The conference year is nearing its end, others have not written from here, so I shall.

This has been my first year in this field. And, while I can say that we have a noble little district, I can say, too, that we have room for improvement. We have some of the best Saints in the world and some that could be if they only would, but we have found this to be true in each of our other fields of labor as well, so we are not discouraged. We look forward to the coming year with fond ambitions. It took most of the past year to get acquainted with the district and its needs. There have been calls that could not be attended to and I trust the Saints will understand. Perhaps next year we can arrange to save time, and work to a better advantage. We have thought of you and have wanted to be with you all.

We have four branches at present; each is inland. One is fifty miles from a Railroad, one twenty, one twelve, and the other about eight. We do not have the graded highways, or the electric lines, either, but we get there just the same! Yes, several have cars now, and that is making a big change in our missionary work.

I was so amused when I read Brother Dutton's letter from Illinois that I had to read the funny part aloud—excuse me, Jasper.

Let me see: he said they were having an awful blizzard; it was "twenty-two below zero" that morning. Whew! That was cold for you "tenderfoots"; but how would you like to step off the train some nice winter morning in Montana and find it sixty below? Or, how would you like to have gone to church with me the other morning at Andes, when the night before Brother Vail's thermometer had to be turned upside down so the mercury could keep on going down?

You don't see how we manage to keep going? Well, we are hindered some, we must confess; but we manage it something like this: My brother and a neighbor brought me to the train after the holidays—our home is twenty miles inland—we left at eight in the morning and got in town at five that afternoon. We had four horses on an empty sled, had to unhitch two or three times to get them out of the snowbanks, etc., but we got in all right.

Cold? Well, the first two or three hours my feet were cold, but they were giving me no trouble when we got in; in fact, I felt as though they *were* not. They were frozen; also froze my face; but I preached twice the next day, just the same; about the only difference was, I was not so lively on my feet, and it hurt some to smile. Yes, Jasper, if you knew just how much we enjoy that "twenty-below" weather, you would not blame us for feeling amused about your "big blizzard."

There is one thing, however, that I cannot say that we have you beat on, and that is the "hospitality of the Rogers home at Deselm." We have many homes as good, but none better. I will remember them.

Yes, this conference year is drawing near its close. We take a retrospective view and when we think of those we tried to help but they would not; when we think of those who, with Esau, have sold their birthrights in the kingdom; when we think of those that promised to help and have not; when we think of how God's kingdom has suffered because of such, we are made to feel sad, and wonder if in the coming year we cannot do more to better these conditions. Saints, let us try again, together, to build up the work that is intrusted to our care. Then there are things that we think of, work that has been done, Saints that have been loyal, homes made happy and glad, hearts softened; then we are glad that we have labored with you and have had our part. Such thoughts give us new ambitions and greater purposes. We will continue with you.

Having found the peculiar conditions and the extraordinary difficulties that our people have to meet in this district, and then noting the success they have attained, I have wondered just how great our work would be, had Saints in some other places where everything was in their favor, been so loyal, true, and ambitious.

It may be of interest to some to know that the work in Glasgow, Montana, is making good progress. The hireling ministry of that place have thought to do us harm; but, alas, they have but turned the people to us. Strange, that the Devil doesn't learn that he can do us the most harm by keeping his mouth shut!

A Methodist preacher first paid us his respects. Our people went to hear him recite. We behaved splendidly, save when he said that old Joe went about with a pocketful of sand telling folks that it was the golden plates; but I made apology

for their smiles, which made a sort of buzz noise, when we replied to his lecture the following night. I told the several hundred that came to hear the other side of the story that our people should not have laughed at that statement; but rather pity the man; still it was not so sad, for anyone that would believe such simple stuff as that would never be held accountable.

We have some very exemplary Saints in Glasgow. Brother J. C. Page, former missionary of this district, is located there; he is caring for the work nicely. The missionary always enjoys his labor there. He is helped in every way. Many good things could be said of different ones at that place. I will only ask for space to mention the home of Sister Lutie Davis and her father, the missionary home; to go there is to leave there a better person. If such burdens as Sister Davis has had to bear would make us like her we could well say we are ready. Oh! for more such through-and-through Saints everywhere!

At present I am enjoying the hospitality of Brother and Sister Freie, at Dodson, Montana, which is truly a pleasure. This is just over the line in the Western District. I came here in response to several urgent calls from them last summer. They have a homestead out twenty miles. Brother Freie has charge of an elevator here in Dodson. He drives back and forth in his car during the good road season. They live in town during the winter.

We went out to the homestead last summer with them and opened the work there. A certain Dunkard preacher had a homestead near them. On this homestead he had pitched a gospel tent, which he used all summer for regular Sunday services. Sister Freie had been one of his principal teachers; she asked him for the use of his tent, which he willingly gave. I told them the first night that I was not of a compromising nature when it came to the Church of Christ; that either we were wrong or right, and what was true in our case was true in every case; that there would have to be the kind of surrender made that General Grant spoke of, by some one, before there would be unity; that we intended presenting our reasons at once. We continued for about sixteen nights. If we were wrong we wished to know; we were ready to compare religions. We thanked Mr. Dunkard Preacher for his generosity, and proceeded at once to straighten out his theology, not that we went after him in a negative manner, but just preached the simple truths, which automatically did the work. He seemed to think it more blessed to give than to receive, so continued to starve. At the end of two weeks he thought that plenty of gospel had been preached for some time to come, in that part, so dismissed us and pulled down his tent.

It might be well to state that we baptized six fine people at the close of those meetings; also to state that the home class workers have been busy and enrolled these six. They are all waiting for spring, that we may pitch our own tent and fish some more.

The minister gave us to understand that he did not want the kingdom divided here in Dodson, so we cannot use their church. The Freie home is open for gospel work, so we are arranging for meetings in it. Our first one is to be to-night. I am glad that we can't have the church. There are a lot of things much easier to tell in your own house. It takes a lot of courage to go into other peoples' churches and preach their funeral sermons before they are dead. We await the outcome.

We expect to visit the Saints at Havre after these meetings. From there Brother Freie and I expect to visit Great Falls, over one Sunday. Then to Valley, Idaho. The weather is so bad and uncertain here, just now, that we do not expect to work more in the rural districts for a while.

I feel very close to the Saints at Valley Branch, Idaho. I went there three years ago as per direction in prophecy; baptized nearly forty. There were three ordained and a branch organized. They have been writing for "Brother Bronson" almost constantly since my appointment was changed to this field. I am on my way there and feel as happy as does one when going home to mother and loved ones after a long absence.

It will be hard to turn back home again without first visiting others in the Spokane District, but we fear we will not dare take the time. We think of you, though, Saints, and pray for your welfare. We rejoice with you that you have been blessed by having the missionary that is with you this year, and while I would like to see you all and preach for you, we feel that Brother Dan will be all and much more to you than I could be. I spend many happy hours thinking of the good times we spent together, and many times I silently ask God to reward you for the many kindnesses you have shown me. I labored with you, with heavy trials which you knew not of, but you helped to make it possible for me to bear them.

Will return to this district in time to hold a series of meetings at Glasgow, also Fairview, before conference time. The work at Fairview is well represented by the few we have there. They are not gaining in number but are taking care of what they have.

Before closing I wish to make mention of the Vida Saints. We have no branch there, but they have regular services. We could have a branch. The Constance brothers are caring for the work there, and they are splendid young men. They come from a good family and the most of the family lives at Vida. We held a short series there last summer and baptized three adults, two young men and a lady. Were supposed to hold forth there again last fall but could not make it. Will have to ask the Saints to be patient with us and we will manage as soon as we can to help them.

Have made plans several times to visit the Outlook Branch, but each time something has happened to prevent. I have you in mind, Saints, and will get there, too, some time.

In closing, let me say to the Saints, especially of this district, that we voted at our last conference to have a reunion next summer. It is to be held at Glasgow, we think; the conference will be held during the early part of the reunion. This will be our first reunion. It must be a success! Will you be there to do your part? Truly the past year was a hard year on us financially; but if we start to plan now we will be able to attend. Because of the crop failure, I opposed it for the coming summer; but since the vote was in favor of it, we will do our part to make it a success. Most are within driving distance. You know, we drive a hundred miles several times each fall hauling our harvest to market, that the Lord has blessed us with. You will see more about the reunion, time and place, latter from those directly in charge of it. We will be pleased to have friends from other districts plan on visiting us. Will assure you a hearty welcome and a good time.

I will be glad to help anyone in anyway possible, and, I think I can say that I love this work with all my heart. It has meant much to me. It reached down and picked me up. I have made mistakes since then, but God knows I repent of them. It has helped me to be what I am and has given me ideals and ambitions that will enable me to some day stand with the redeemed in Christ. My work has not been altogether pleasant, because of wickedness in the world and in the church; but it has been so heavenly pleasant at times that we often weep for joy in living our past over in thought.

Very earnestly,

ANDES, MONTANA.

J. A. BRONSON.

What Do You Think of the Gathering?

While reading the article, "Church progress measured by ours," by H. O. Smith in *HERALD* of December 26, my thoughts went back a few years to the time when I was asking most every Saint I met his ideas of Zion and the gathering. I had been isolated from Saints and church privileges for about nine years and most all I had learned of the gathering to Zion was what I read in the church papers. I longed to be among Saints, where I could talk of such things.

We moved to this country four years ago, where there was a small bunch of Saints, and judge of my surprise on inquiring, to learn that no one seemed to know or care about the gathering. Various were the answers I received. One brother told me it would never be in our day. Another good old sister told me she had never been in the States and had no desire to go there. I was a little surprised that people who had been in the church for a number of years would talk that way, but I kept right on with my investigation, when an elder that had preached for more than twenty years came among us, and I thought, Surely now I will learn something of the gathering.

Judge of my surprise when he told me we had just as much of Zion right here as they had in Independence. He went on to tell of the troubles they had there, without one word of encouragement. I began to think it a myth and that there was nothing to it, when Brother T. J. Jordan and Elder Davis came to hold a two-day meeting. I remember well when I first asked Brother Jordan his opinion. He had just finished hanging a chart. He pointed to it, and said, "I am going to preach on that this afternoon."

I never heard a more powerful sermon. At its close Brother Jordan came and asked me if I was satisfied. I told him that I was perfectly satisfied, and from that day Zion had become a reality to me, and no force of argument can change my mind; there is a real Zion and if I am faithful I will one day have a home there. Elders visiting among Saints far from Zion should be careful how they explain things, for the majority of Saints think the elders should know, and when they have differences of opinion they should be careful not to have the Saints misunderstand. Brother J. W. Peterson gave me the best advice I have received along that line. He said to listen to everything and use my own judgment.

Saints, awake; do not sit down content with the little world around you. Investigate, read the papers, find out for yourselves, ask the Lord to direct you, and if you really want to know, if you really want to go to Zion, it will be made known to you and the Lord will open the way.

But if you sit content with what you have; if you look at the material things of life and think you can make more money some other place; if you keep saying it is not time yet to go, you will never go. Zion needs men and women to help build it up. It wants workers, not shirkers, and the time is *now*. As Brother Smith said in his article, that "each person is an integral part of the church, and the church can make progress only as its integral parts make progress, and that as each member fails to take advantage of the privilege the church offers him, just that long will the church fail to reach its ideal, and will fail until each person finds his or her place and fills it, and fills it well."

Let us not wait to see what some one else will do; what others do and leave undone will not affect you or me. It is what we do individually that counts. Zion will be redeemed and all who take part in it must find their places and fill them, and fill them well.

Sincerely,

SHELLBROOK, SASKATCHEWAN.

EFFIE J. DENTON.

Life Insurance a Necessity?

Some time ago I wrote your valuable paper regarding life insurance. I think that I owe it to myself and friends, who are of the same opinion as myself, to say a few words and forever keep the peace regarding this subject.

It is all very well to write as some do, because by the tenor of the letters we can easily observe they are written from the standpoint of self-centered security. It is a very serious subject to the toiling masses of humanity.

Another point I would like you to note is my previous question, which no one has answered. What am I to do if the church has not gone forward trusting in God? etc. Am I wrong in investing in a perfectly legitimate investment, yearly, a small sum solely with the object of protecting those dependent on my efforts? It is all very well for men in the church to decry a system; call it human if they will, but when they have not something better to offer in the church, I think we had better leave criticism out.

It is also quite easy for those who are not in the ranks of the toiler, the six-day-a-week machine of the capitalist, to write lightly of such matters as life insurance; but let them get down to facts, let them take their places in the ranks and toil on year by year to raise a family and educate the members of the same to take their places in the struggle for existence from day to day, and they will see with a clearer vision that an endowment policy of life insurance will give them that sense of security and benefit of which I speak. They will cease to ridicule in light and questionable utterances the legitimate and laudable principles found therein.

In closing, let me say an endowment policy gives a return of about ninety-five per cent.

Yours fraternally,

WILLIAM B. BARTLEMAN.

SUDBURY, ONTARIO.

Insurance

In several issues of the HERALD have appeared articles in reference to life insurance, and what seems to the writer to be the most important part is overlooked, that of giving assistance in a financial way to the widow and orphan, and others in times of sickness and distress, because of accidents. For whether it is life insurance or accident and sickness insurance, it all involves the same principles, that of giving assistance in time of need.

A missionary that would go into a community and tear down the religious house that a man was living in, would be a very poor one. The true missionary builds the beautiful gospel house and then invites his friend to leave his old house that is dilapidated and weatherbeaten, and move into a good house. Many of our brethren who love their wives and children are anxious to have their loved ones in a safe condition, and so get into the best house they can find, and so soon as the Lord's house is built they will move into it, or in other words, when the Lord's plan is put into operation, they will not remain in worldly institutions. It would not be fair to put all the blame on the chief officers of the church; neither would it be fair to lay all the blame on the membership.

In 1832 the Lord said the whole church was under condemnation because the Saints had treated lightly his commandments. (Doctrine and Covenants 83: 8.) So we had better not show a spirit of selfishness but equalize the burden and say we are all to blame for not carrying out more fully the Lord's purposes. A few concrete cases will show how

greatly we need the Lord's plan in operation to meet the ever pressing needs of our people.

A brother whom I have known for many years as an honest, industrious man, ever trying to do his part in the Lord's work, has a sick daughter in his home. She is taken to the Sanitarium; with good care and the Lord's help she returns to her home, the charges have been very reasonable, but it will take his daily wages for about two months to pay the bill. During that time the family will need to make many sacrifices and go without some of their just needs, and they could not help as much as usual in the Lord's work.

Let us look at a case from a worldly viewpoint. A brother is working for one of the railroad companies. He pays twenty-five cents a month for hospital fees. He is taken sick; the company has a ward in the hospital; he is taken there; he has good care given by the nurses and doctors, and when he returns to his home he is not in debt to the hospital. He was not an object of charity. The hospital got pay for the service it had rendered. If all our people that could be greatly benefited by going to the Sanitarium, could go, in less than five years it would be necessary to double the capacity of that institution. How many happy mothers there would be if they could stay in the maternity ward for three or four weeks, under the care of good nurses and doctors, and when they left the bill would be paid, and they would feel as carefree as though they were millionaires, and their husbands would not have to take one or two months' wages to pay the bill, and the wife could come home well and strong, ready to perform her household duties.

We must get away from the idea of getting something for nothing. Let us teach and practice that all that is done for anyone is paid for. Is there any just reason why we cannot be as wise as the world, and make ample provision to care for the sick and afflicted ones, and in such a way that all shall feel that they are equal and not getting something as the victim of some one's benevolence?

The following occurred in one of our large city branches. A father went to his work as usual one morning, and by an accident he was killed. He had no insurance. The widow was left with several children to care for and it was necessary to take the oldest girl out of school to help earn the living for the rest of the family. The widow had a hard struggle to care for her little ones. Nighttime often found her tired and weary, and the girl was deprived of a common school education. One time when asked why she did not attend the Religio, her reply was: "I must stay at home to help mamma do her work." Would it not be the better way to stop showing up the weak things of the worldly institutions, and finding fault with our brethren who make an honest effort to care for their dependent ones in time of sickness and death; and all, officers and members, work together to try to put into operation the Lord's plan, so that sorrow, sickness, and hunger may be removed from among our people? When that time comes it will be a jubilee year for many whose bodies are weary and whose hearts are sad. The most of our people have their hearts in the right place, but our heads are wrong. We do not do the things that will bring about the desires of our hearts. Some dream while others work. We must all be workers.

EDWARD RANNIE.

About the Meteors

The meteor that flashed over western Iowa last week, threw off fragments ahead of the Atkins automobile between Little Sioux and Mondamin, and near the Fred Ehlert farm six miles west of Woodbine, between Neola and Council

Bluffs, and according to dispatches, the meteor bursted on the south line of the State about six o'clock in the evening.

A meteor traveling from the south to the northeast was reported to have passed over Saint Joseph and that a blazing fragment fell near a house on the corporation line. At the same time a meteor traveling in an easterly direction swept over Topeka, Kansas, and then over Kansas City like some gigantic skyrocket. From Peoria, Illinois, a meteor is reported to have passed over the city in a westerly direction and attracted much attention; and from Grinnell, Iowa, a fragment of a meteor was found by school children, imbedded in the frozen ground with the snow melted for a short distance around the spot where the fragment fell.

All of these different meteors were observed about the same time, and the thought prevails that the earth swept into a zone where the meteors floated in space, and that when attracted toward the earth they traveled in different directions, and were seen by the light induced by friction, or the resistance set up by the atmosphere.

C. L. CROW.

LOGAN, IOWA, February 2, 1918.

Riley-Jackson Debate

Commenced at Tapp school, ten miles from here, (Fisher, Arkansas,) January 8, for twelve sessions, usual propositions. J. T. Riley affirmed first for the Reorganized Church.

The first three days was nothing unusual, except we listened to one of the most boastful and impertinent Missionary Baptist preachers that has fallen to our lot to hear, Mr. D. N. Jackson.

On the Baptist proposition Mr. Jackson sought advantage by his display of Greek education and eloquence, mixed with such nicknames as piggy-puppy, honey, falsifier, proselyter, and a lot of slang. Well, the Saints were much surprised to see how tenaciously those people cling to some of their God-dishonoring doctrine, viz: once in grace, always in grace; infant damnation, etc. Mr. Jackson made no defense against our charge that the Baptist Church is permitting polygamy in certain countries now.

We have heretofore held two debates with the Christian people, one at Fisher, and we thought them far wrong, but we now conclude they are as far above the Baptists as the clouds are above the earth.

When Mr. Jackson's church was up for examination he spent most of his time hammering at the Saints, or, as he called it, "blowing up Mormonism," which seemed to take with his followers. But this neighborhood has quite a number of newcomers, very intelligent people, of German descent, who took a decided stand in our favor, expressing themselves as pleased with the angel message, and disgusted with the way we were opposed.

So Mr. Jackson continued on the Book of Mormon, using his transcript carelessly, such as saying that Christ should be born in Jerusalem and misquoting otherwise, till finally Brother Riley told him that if he were not satisfied with his three days on that subject (Book of Mormon and Doctrine and Covenants), that he, Riley, would sign up for thirty days on it, to which Jackson replied that he would sign up to repeat the debate, six days, at Fisher, sometime future. So 'tis signed.

Saints that attended feel encouraged.

GEORGE GORDON.

Blessed is he who has found his work. From the heart of the worker rises the celestial force, awakening him to all nobleness, to all knowledge.—Thomas Carlyle.

Organization of a Branch at East Independence

A branch was organized at East Independence station on Sunday, January 27, in response to a request of the Saints of that place and in harmony with action of the Holden stake conference. This organization had been authorized some time ago but had been delayed until the present time. The first effort was when in company with Bishop Hunt the stake president made a trip to East Independence and found the streets so impassable, and many in the community quarantined on account of measles, that they were unable to call a sufficient number together to proceed with the organization.

There are forty-four members living in this community and near-by territory, and being a rural community their demands are somewhat different than those of the city. It is hoped that with this organization the community interests will be furthered and that which stands for betterment in the rural communities will be encouraged by the Saints who are living there. Efforts should be made to better the environments of our producing class. At no time has the agriculturist and live stock raiser occupied a more prominent place in the history of our Nation than at the present. We feel that every encouragement that could be offered to those following this profession to make their business a better one and their surrounding conditions an improvement should be extended.

A complete corps of officers was selected. Brother H. J. Friend was chosen presiding elder; J. F. Weston, priest; Jacob Friend, teacher; H. U. Bradt, deacon. The others of the ministry of the branch are Elder Robert Smith, Charles Friend, and S. Farrow. It is understood that each one of the ordained men are to be active in their calling and that those elected are chosen to act in harmony with the provision made in the book of rules. Sister H. J. Friend was elected secretary and recorder; Brother Robert Smith member of the library board.

This makes three branches in the Holden Stake located in Jackson County. We have a community at Sibley which we trust ere long will have a sufficient development to justify an organization. Brother R. B. Cook has charge of the work there by appointment of the stake presidency. There is also a small band of Saints located between Lees Summit and Blue Springs, known as the Fairview settlement. Most of the Saints living there are members of the Lees Summit Branch but are quite distant from that point. We will be glad to have some one move into this community and assist the Saints there who are striving to maintain their Sunday school sessions. The other branches are located at Lees Summit, Elder Calvin DePuy in charge; and Grandview, Elder C. V. Hopkins as presiding officer.

Saints who contemplate moving in harmony with the divine instruction given, to seek homes in Jackson and surrounding counties through the advice and direction of the bishopric, we trust will bear in mind the location of these branches. There may be more fertile soil found outside of Jackson and surrounding counties, but for some reason our heavenly Father has specified a certain locality which should be built up first, to the extent that the Saints are able, in harmony with the direction of those who are set out in the law to advise in these matters.

Referring to the soil located within the boundaries of the Holden Stake, as to its power to produce, it would be proper, we believe, to state that we have no apology to offer. The county ranking first in the State in agriculture is located in the stake.

At the Farmers' Week corn exhibit held at Columbia, Missouri, by the State Agricultural College, the award for the

largest acreage for corn grown in Missouri in 1917 went to a Holden farmer. The prize ear of corn for the State was raised by a Pettis County farmer. Pettis County is also located in the Holden Stake. The question, however, is not to locate where one may produce the largest ear of corn, but rather to locate where he can be of the greatest value to the work.

Sincerely,
D. J. KRAHL.

Curtis-Warlick Debate

At present Elder J. F. Curtis and I are associated as servants of the church in ministering to its needs. We took part in the dedication of the church at Davidson, Oklahoma, January 6, and held a series of meetings the same week, attended by large and interested audiences. A challenge was issued at this time to us by the Church of Christ, to meet one of their representatives in public discussion on church propositions. Under the circumstances existing it appeared to us to be wise to accept. The debate began January 14 and closed the 20th, two sessions being held the last day. Elder Curtis looked after our interests, and Evangelist Joseph S. Warlick represented the Church of Christ. A lively interest was manifested in the controversy, by the townspeople, and the surrounding country was deeply stirred. Large numbers attended the debate, some from a great distance.

Evangelist Warlick, who is a veteran and professional debater, instead of dealing with principles spent much of his time in attacking character. By so doing he disclosed weakness and paid tribute to the strength of our church. It is fair to assume that an opponent uses the best evidence in his possession. The audience did not look with favor upon his resort to personalities. The champion of the Church of Christ plead that he was uninspired, nevertheless he should be able to see that an attack on character does not dispose of principles—a principle remains true or false regardless of the character of any man.

Evangelist Warlick's attacks consisted almost entirely of poisoned gas. He did not get through our first line of defense. The work of God given to the world through the instrumentality of Joseph Smith and his coadjutors stood unaffected after all the assaults, in all its grandeur, sublimity, and truth.

Brother Curtis did well in the debate. Being gentlemanly at all times in his demeanor, humble, and ably taking his part in the discussion, favorable comment was soon heard from the business, educational, and leading classes of the community. At the close many expressions of appreciation of Brother Curtis's work and methods came from members of the Church of Christ. A number there are near the door of the kingdom of God.

Professor Wharton, principal of the high school in Davidson, acted as chairman, and performed his part in a creditable manner.

The press in Davidson, after making reference to addresses delivered by us one day in the chapel of the school, added: "A more interesting and pleasant hour has not been spent in the Davidson school auditorium." This reveals a kindly attitude.

Since leaving Davidson our time in part has been spent in Dallas, Houston, and San Antonio. We have found the Saints in the South in possession of big hearts, and given to hospitality.

The country is suffering seriously in places from extremely dry weather.

The aviation and army camps here show Uncle Sam is engaging in war preparations on a gigantic scale. The whole reveals a wonderful system of organization.

We have been blessed in our work, and are hopeful of the final triumph of the church and its work.

SAN ANTONIO, TEXAS.

PAUL M. HANSON.

GLOUCESTER, ENGLAND, 175 Stroud Road.

Editors Herald: Just a line to say we are still alive though we have had three years and nearly one half of war. Our little branch in Gloucester is still trying to hold on, but we should like to see the end of the war, and hope when it does come we shall see peace established on such terms as will open the way for the gospel to go to all nations.

The Gloucester Branch has five of its members serving in the British Army; namely, Elder A. J. Trapp, Brethren W. W. Harris, William Stokes, A. A. Long, and Carl Stamer; the first three are in France. The last-named have been, but have since returned. We felt the loss of Brother A. J. Trapp, who was one of our active branch officers, also our district secretary. We pray for their safe return. War conditions have prevented us from making any great progress; we are struggling to hold on to our organizations.

Pressure of war work prevents us from being more active, and consequently the branch has to suffer to that extent. We trust conditions will be no worse. We still have pleasant memories of the association and labors of Elders J. W. Rush-ton, William Lewis, E. B. Morgan, and others who are in the United States, and trust we shall have the pleasure of the association of our minister in charge, Elder U. W. Greene, again before the year is out.

May God grant this year will bring peace among the nations and prosperity to the work of God. With good wishes to all the friends in the States,

Your brother in bonds,

E. J. TRAPP.

RAVENWOOD, MISSOURI, January 22, 1918.

Editors Herald: I have been requested to write a short letter from this part of the Lord's vineyard, having recently been located here through correspondence with our bishop, Brother B. J. Scott, whose address is 307 North Sixteenth Street, Saint Joseph, Missouri. We have unfailing confidence in him as a servant of God.

Ravenwood is a nice little town of about five hundred people, located on the Chicago Great Western Railroad, in the eastern part of Nodaway County, northwestern Missouri, within the boundary of Far West Stake. It is historic ground as you know, with one thing noticeable: the people are very favorable to the work and prejudice is largely removed.

The industries of Nodaway County are primarily agricultural and it is one of the leading counties in the State in the output of agricultural products. Combined stock raising and general farming, consisting mainly of grain production, is practiced through the county, and the general productiveness of the soil may to some extent be attributed to this system.

Small fruit and vegetables of all kinds do well and are grown in quantities sufficient to supply local demands. There is a considerable variation in the price of farm lands, the range being from \$75 to \$200 an acre. The average price probably would be \$100 an acre. We have a nice little branch, with a building three miles northeast of Ravenwood, and will welcome any Saints who may contemplate moving Zionward. If we can be of service to you, please feel at liberty to write us, our service will be free. [Saints should always confer with the bishopric in accordance with the law, as well, before making a change.—EDITORS.] We will gladly do all in our power to assist you to find a suitable location. There are a number of farms for sale near the church. Our branch is a live one, although few in numbers, and ably presided

over by Brother Joseph Powell, assisted by B. F. Powell.

We have unwavering confidence in this great latter-day work and firmly believe conditional protection will be given those who seek it. Zion is surely your protection. May the way be opened for you to come.

Very sincerely,
L. EARL ERTER.

SANTA ANA, CALIFORNIA, January 16, 1918.

Editors Herald: For the Saints of this branch the year has begun with several features that are encouraging and which furnish cause for thanksgiving. In the first place the paying off of the church debt in November lifted a great burden, so that we can reach out in other directions with our resources. The newly elected officers of the branch, Sunday school and Religio seem to have taken on new life, and we are hoping for a year marked with results along all lines.

We are expecting soon to begin a series of revival services under the direction of our pastor, Brother Goodrich, and our district president, Brother Harrington. They will be assisted by other speakers of the district. Arrangements have not yet been completed, nor the time definitely set, but we are trying by prayer and fasting to prepare ourselves so that we may be able, through the effort of all and the Lord's help, to accomplish some good at that time.

Brother Goodrich and Brother Inman occupied at the Laguna mission last Sunday, and Brother Harrington delivered the morning address here. We were glad to see Sister Emma Burton in the audience after her severe illness. Sister Burton is much loved and we miss her when she is not among us. She wishes me to say that as soon as she is able she will reply to the many holiday remembrances received from friends far and near.

Our Sunday school Christmas offering was \$134.10. We are quite proud of this showing and have voted to try to double it next year.

Last week some of our members attended a lecture on "Mormonism" by a Mr. Biederwolf who is conducting a revival campaign here. Brother Goodrich had previously called upon the ex-evangelist to ascertain his intentions in regard to our church and inform him that some of us would be present. He tried to be fair, though it seemed to require some effort. Of course he told the usual slanderous stories about "Joe" Smith, but after each false statement he would say it "might not be true, but so history states." Needless to say he had gone only to our enemies for his information. He said that the Reorganized Church denied that Joseph Smith was a polygamist, and if anyone could give him reliable information upon that point, he would be glad to have it. Brother Goodrich spoke up and said, "We can give you plenty of information."

Mr. Biederwolf actually warned his people thus: "My friends, don't you ever allow yourselves to be drawn into an argument with a Mormon elder, for he will just whip you to a frazzle on your Bible." He also conceded that "aside from their belief in the Book of Mormon and Joseph Smith, the Reorganized Church is about as orthodox as any."

On December 14, Brother Goodrich, assisted by Brother Carmichael, conducted the funeral of Sister Annie Best, wife of Brother Newton Best. Sister Best was almost seventy-two and had resided in southern California since 1868. She was the mother of nine children, seven of whom with her husband, survive her.

June, the little daughter of Brother and Sister Goodrich, has been quite ill for some time, suffering from what appeared to be an attack of typhoid. She seems to be much improved now and we hope her recovery may be permanent.

Later, since writing the foregoing, word has been received

that Brother Rushton will be with us on January 27, to begin our revivals, remaining during their continuance. We trust that the Saints, especially those interested in the work in this section, will unite with us in our prayer that if the Lord has sheep here, they may hear his voice at this time.

925 West Third Street. OLIVE M. CLAPP.

SPOKANE, WASHINGTON, January 16, 1918.

Editors Herald: Our conference is past. We will long remember the friendly counsel of the members of the Twelve who were with us. Brother Daniel Macgregor gave us an excellent discourse the last night of the conference on the question of loyalty to the Government.

Our Christmas offering for the past year amounted to \$335.38. Although we are pleased that our offering should reach this mark, we are not satisfied. Our Sunday school is already working on the 1918 offering with the determination of placing it above that of 1917.

Our pastor, Brother S. S. Smith, who is also president of the district, has recently returned from Pasco, Washington, where he reports having a debate with a Seventh-Day Adventist on the Sabbath question. He left the Saints and nonmembers of that place feeling good about the outcome.

Four new members were presented at our last business meeting for membership in the Spokane Branch.

Our missionary, Brother Newby, is now reported in Okanogan County. He has done some effective work in the district in the past year. Brother O. D. Shirk was with us at several meetings. The last night of his stay he delivered an interesting lecture on the Book of Mormon.

Brother S. S. Smith has now gone to Kellogg, Idaho, where the Saints have secured the Congregational church for him to speak in. This is a mining town in the Cour d'Alenes. He expects to visit the different branches of the district shortly.

Brother Charles Crabb was chosen president of our Religio for the coming year. Much interest has been shown in this work, and steps have been taken for a Book of Mormon normal class.

We are favored in having with us Brother Oscar Case, whose sermons are good and afford much cheer and comfort for the Saints.

CORRESPONDENT.

NAVELENCIA, CALIFORNIA, January 19, 1918.

Editors Herald: A few words of cheer and courage from one of the lately organized branches may be of benefit. The Dinuba, California, Branch was organized October 22, 1917, with much of the Spirit of the Master attending us.

There being no preachers among us, Brethren Carmichael, Brooner, Powell, and Damron, from the Fresno and Tulare branches, have kindly filled the deficiency, and the Spirit of God as promised in his word abundantly attended them. The voice of the Spirit came through Brother Carmichael, giving us much encouragement for the humbleness and faithfulness of our membership, and also special words of encouragement to individual members, and a promise of active duty, thus showing that God is pleased with our faithfulness to duty.

Our Christmas offering amounted to \$70.58, which we certainly feel proud of, considering the fact that it has been accumulated in a little over two months, and several of our members are so situated that they can take no active part.

The last member to be baptized, Sister Clark, has gone to live at Round Mountain, California, and I am sure that any of the elders that can visit her home will receive a royal welcome, as well as probably find a new opening for gospel work, the writer being impressed that other members of her family will accept the true gospel as again restored to earth.

Elder John F. Miles and mother have just located near us and will be of much spiritual benefit to us. Our brother is ever on the alert for active service.

Our pressing need is for a permanent place of meeting, but the need has been placed before the Presiding Bishop and no doubt we will soon be permitted to move forward.

A. S. VOTAW.

HOLDEN, MISSOURI, January 20, 1918.

Editors Herald: Our pastor and president of the stake requested me to write a letter to the *HERALD* or *Ensign*. This is the second time he has asked me, and said I owed a yearly letter to the *HERALD*. Probably I do, but am not yet convinced of it. I'll think about it. True, I get great good from the *HERALD*. I have been a reader of it for nearly forty-four years; commenced to take it at once after baptism, and have taken it and been a reader ever since. What a wonderful sight of good I have read in all these years!

I told Brother Krahl I would like to be in the mood for writing when I did write. Next morning I was thinking over it, and concluded if I never made the effort I would never know when the mood was on me, and things began to come to me to write. I hope it may be interesting to some to read. At least, I have three objects in writing. First, to please Brother Krahl; second, to please myself; and third, to please others, especially those I have met and known in the gospel work.

The Holden Stake has been organized one year and a half to-day, and during that time many changes and events of great worth have taken place. Such a consecration of many individuals who have done work which was educational and uplifting, bringing forth heretofore hidden talent, waiting to be developed. And the greatest change of all is in our worthy president, which was altogether a new work to him, having so many years previously worked in the Sunday school and Bishop's office. If he was crude, I am sure all of us were crude also. Thereby we are coming up together. I have tried to keep in touch with the work done in the stake and by close observation I rejoice to find a betterment in the work done.

We have had all manner of good things here in Holden. I wish to mention some of them. Will commence with the Sunday school.

They have made a great effort to swell the Christmas offering. A few weeks ago, when our worthy superintendent, C. F. Scarciff, called the primaries into the main auditorium, together with the intermediates, he explained more fully the object of the Christmas offering, and asked if they were willing to vote to do away with the Christmas treat of candy, and take the money and give to the offering. When they put it to a vote to give fifteen dollars out of the Sunday school fund, every little hand went up quickly, showing how willing they were. Looking on, tears blinded my eyes, seeing the foundation laid for future sacrifice and service. The Sunday school is making great effort to come up higher. At the election of officers, there were six other superintendents elected over the various departments, to cooperate with the head superintendent, lightening the burden borne by one heretofore.

It does one good to see how cheerfully they all go to work. The inclemency of the weather has hindered the teachers and officers being in full swing, as they will be later on. Efforts are being made to revive the Religio, which has been at a rather low ebb since the severe winter has set in.

The choir, I can hardly find words of praise for its uplift. They have rendered the cantata "Bethlehem," which is a joy to those in the church as well as many outside the church. They are working in earnest to come up higher. Because of

sickness, the orchestra has not advanced as they desired, but in time they will be more efficient in their work.

One eventful day, the last Sunday in the old year, 1917, will live in the memory of many, through all the years to come. Two of our soldiers and three of our college boys were home on a visit, and the busy brain of our pastor had planned a surprise for the audience by having in the choir loft twenty young men rendering the song service, assisted only by the chorister and pianist, seven of the twenty taking part, six making short talks, and one singing a solo. One had charge of the service entirely; one spoke for Religio and Sunday school; one spoke for Graceland College; one talked of soldier life at Camp Funston; one talked of the University of Missouri; and a solo by one; and last, but not least, one spoke valiantly for the church.

During the last song, the writer of this lost all sight of the song and service that had been, and offered up a most heartfelt prayer for all that bunch of boys, that the good Father would throw the protecting arms around each one of them in their vocations of life, preserving them, and that they might give the best that is in them, and that some, at least, might be polished shafts in presenting the glorious gospel to the people, bringing in many sheaves, that they, too, may taste the sweets of eternal life. We have had some of the very best of preaching in the last year, which was of a very helpful nature, and uplifting, various members of the priesthood being sent out to preach in many places throughout the stake. Our corps of priests, with some help from the elders, has made a record of visiting in their respective offices that has never yet been attained in the seventeen years I have lived here, which makes us feel proud of the effort made.

Other officers in the branch, such as deacon, secretary, and librarian, have made an upward leap, which is gratifying to all; and our worthy teacher, being handicapped by business, has not been able to render such service as he desired. Among other good things, we had a two-week course of lectures by Brother Dwyer; in all twenty. Besides his night lectures, two Bible lectures in the day, one to the auxiliary, two to the high school, one at the home. We learned many things from his lectures, and think he learned many things from being with the Holden Saints, one especially, to love them all.

The Sunday after he left was sacrament day, the service being in the forenoon. The priesthood always hold their meeting at two p. m. At the same hour the mothers' problem meeting is held in the other room, after which is a Bible research class. The committee on program for mothers' meeting thought nothing more suitable than for each one to tell what benefit the lectures had been to them, and there being a goodly number present, most everyone had something very profitable and edifying to say. So much so that our dear little president, Sister Krahl, said it was nearly like having the lectures over again, seeing the splendid results of the talks.

This brings me to the home stretch. I must not forget our worthy stake bishop, Brother Hunt, who is generally bubbling over with good cheer and encouragement, most always with a smile on his face; and our worthy president and wife, I cannot find words of praise enough for them. Of all the changes made in any one person, it is in Brother Krahl. He is getting into the spirit of the work in the stake. To my mind it is really astonishing. I have given you a little history of the branch, so I will speak a few words for myself and then close.

While not entirely well of my stricken condition of two years ago, I live alone and mostly can take care of myself. Yet, I am alone, for the peace of heaven and the Spirit of God reigns almost continually in my home. I love this

precious work of God more than my life, and I am glad of my affliction, because it has brought me nearer to him. I must mention the dear good brethren who have cars, especially two of them, with hearts of gold, and their noble wives have always been ready to take me to and from church, as well as to take others who were not able to walk. They tell me when I need help to call them over the telephone and whoever answers does so with the kindest words, showing their sympathy for me in the tone of their voice. When I am able to walk, my beloved Sister Persinger, who lives next door, is ready with her arms for me to hold to, to steady me, that I might not fall. To keep from bothering anyone too much, I stay from Sunday school till after church at night, taking a small lunch to eat, so that I will not get hungry till I get home. So out of the seven days of the week, I spend one at the church. Home is the dearest place to me on earth. The next is the church, where beloved Saints meet in their various exercises, and if it is possible for me to get there to every meeting, I am there. Many Saints show their kindness to me in many different ways, for which I feel very humble and thankful. And I am thankful, too, that my lot is among such a noble people.

Every item that comes from the islands where I have labored touches my heart, and is read with interest. Cheer up and success to you, my brothers and sisters that are in that mission, for the arduous work that is before you. Iaora na, Tapu, my colaborer in Sunday school while I was there, and to all others.

With love and prayer for the entire church, I still remain your sister,
ELLA R. DEVORE.

VANCOUVER, BRITISH COLUMBIA, January 20, 1918.

Editors Herald: It has been many months since I have written to your pages, not having anything of great interest to convey to its readers and leaving its pages to those who are more capable and who have more thoughts that would be interesting in general. However, of late I have seen things in a different light and being engaged in missionary work with General Conference appointment to labor in Seattle and British Columbia District, I have thought that I ought to let the people of that district know what I am doing. I cannot get over only a small portion of this large district, especially since I have been alone since the first of August.

I had the pleasure of laboring for a time with Elder Swen Swenson, my first companion in missionary work, as this is my first appointment to the force of field laborers. I may say it pleased me very much when I learned that we were to work together, realizing I had much to learn and gain with him as a helper. I knew I was very fortunate indeed.

Our first place to work was Lyndon, a nice little town about sixteen miles from Bellingham where there are a few of the right kind of Saints. They made us feel at home and showed their kindness for our welfare which I felt the need of at the time. You who are in the mission field for the first year can understand my feelings and vouch for their correctness.

We had the pleasure of telling the gospel story, but we did not accomplish much in bringing many into the church. Still we made the Saints rejoice and gave the others some things to think about.

From there we went to Ferndale, making our home with Ira Lade and Sister Lade. That was a pleasant season to me at least, on a farm where I could look back to my early days at home. But I have spent almost twenty-five years in the city; you of the city can know my pleasure. I preached a number of times in a schoolhouse, very few attending.

From there we went to Blaine. Brother Swenson has not been very well and I am afraid we will lose him as a helper. However, we worked for some time there, making our home with Brother and Sister Melrosh. We wish to thank them for their kindness to us. Here Brother Melrosh baptized an old gentleman by the name of Foster. We have just learned that he has passed away. Here Brother Swenson had to leave me, returning to his home in Cameron, Missouri. I was left alone, but will not dwell on my experiences of the next few weeks. Some of you may be able to judge. I wended my way from here to Colebrook, staying with some of the Westminster Saints whom I had lived among for years. It was like home.

From there I went to Vancouver, my home, for a few days, and then to Chilliwack, where I first accepted the latter-day work. I stayed with Brother and Sister Stade, and we rented a building in the city opposite the post office and gave it a good trial for a month. Had a number out, but cannot say it was a success.

We also preached in Rosedale in the Orange Hall mostly to Saints; baptized Sister James Muirhead. I will here give you a little history. Some years ago when Elder T. J. Bell labored in their district, he went to Rosedale, secured this hall, but the enemy in the shape of the master of the lodge put them out. Brother Bell prophesied that this lodge would go down until it would be no more. From that time they have not held a meeting. It has been disorganized and their charter taken away, and the place is now in the hands of the Saints. They have not had to pay rent on it for four years.

From Chilliwack I went to Vancouver Island to the black diamond city, Nanaimo, where Brother William Johnson started the work. I preached in a dwelling house to a number of the Saints and outsiders, doing a great deal of good to the members there.

From Nanaimo I went to Victoria, but did not get to preach there. This was a great disappointment to the few Saints, but I had a hurry call from home saying that our little girl was very ill. I got home as soon as possible and found that Isabel was much better but had almost reached death's door.

I have been here since, having started to hold forth here till the district conference in February. Wednesday the ninth I received a telegram from our bishop's agent to come and preach the funeral sermon of Brother Joseph Milton Reed at Lyndon. I arrived at Brother Hartnell's that evening and was driven over by Brother Jacob Berrington, and stayed with him all night. The funeral was set for eleven o'clock from the Grand Army Hall. The Saints had been preparing the songs to be used, knowing this would be the greatest opportunity for some time to place our work before a number of people. There were about one hundred and twenty-five present. I took my text from Job 14: 14, and preached just fifty minutes under the influence of the Spirit. There was rapt attention, a number not lifting their eyes from me throughout the discourse. I believe we have dropped some seed which we hope will bring forth fruit. It made me happy to be able to do this, and that God came to our relief in telling this good old gospel story. We left the Saints feeling strong and satisfied. They gave me a strong invitation to stay over Sunday, but owing to my work in Vancouver which I had just started I could not see my way clear to do so, as much as I would have liked to, but I promised to return in the near future.

I take this opportunity to thank all the Saints who have ministered to my comfort and financial support on my first mission, and hope to continue to hold their love and support in the sacrifice that Sister McMullen and myself have made.

We only want to prove worthy of doing our part in the spread of this latter-day work. Let me hear from you in regard to any opening, that I may be able to fill some of them, as I want to be busy. My home address is Elder Isaac McMullen, 756 Broadway East, Vancouver, British Columbia.

ISAAC MCMULLEN.

MISCELLANEOUS DEPARTMENT

Quorum Notices

I have asked Brother S. H. Simmons of Cameron, Missouri, Route 7, to act as secretary of the quorum until we have a meeting at the stake conference in March. All elders kindly send in reports of labor performed from June 1, 1917 to March 1, 1918, to him.

The members of the First Quorum of Priests of the Eastern Michigan District are expected to meet on February 17, at Detroit, Michigan. An interesting program has been provided for. All visiting priests are invited to meet with us. Ray D. Bennett, president, 78 East Milwaukee Avenue, Detroit, Michigan.

Let us prepare ourselves for more efficient work during the coming year. Let us consecrate our lives more fully to the work of the Lord, in which we are engaged; and let us labor more faithfully for Christ and to establish his kingdom of righteousness, that in the end it may be said of us, "Well done, good and faithful servants. Enter into the joy of thy Lord." S. J. Hines, president.

To the Elders of the Far West Stake and of the North-eastern Missouri District and the Northeastern Kansas District, who compose the Far West Quorum of Elders; Having been chosen president of the quorum and realizing the importance of work done by the eldership of the church, I earnestly solicit the hearty cooperation of the elders in completing our organization and promoting the success of our work.

Conference Notices

Portland, at Portland, Oregon, March 2 and 3, at the Montavilla Church on Seventy-sixth Street. R. F. Chapman, secretary.

Florida, with Santa Rosa Branch, near Berrydale, Florida, February 23, 10 a. m. E. N. McCall, secretary, R. F. D. A, Brewton, Alabama.

Southern Indiana, at Louisville, Kentucky, March 9 and 10. Pearl F. Newton, secretary, 2021 Mansfield Avenue, Indianapolis, Indiana.

Holden Stake, March 2 and 3, at Holden, Missouri. Woman's Auxiliary afternoon of 2d, Sunday school and Religio conventions on 1st. Good attendance of branch secretaries is desired by the stake recorder. Mrs. A. M. Fender, secretary.

Utah District at Ogden, Utah, March 9 and 10. Election of officers; also delegates to General Conference. Expect Apostles Greene, Aylor, Curtis, and Hanson to be with us. Church located at 1501 Washington Avenue. Send branch and ministerial reports to L. G. Holloway, 336 South Fourth East Street, Salt Lake City, Utah.

Convention Notices

Utah Sunday school, Ogden, Utah, March 8. Eliza Jones, Malad, Utah, superintendent.

Southwestern Oregon Sunday school, Myrtle Point, February 22. Annie M. Johnson, secretary.

Spring River Sunday school, Nowata, Oklahoma, February 22. Election of officers. Mrs. A. V. Karlstrom, Joplin, Missouri.

Woman's Auxiliary of the Kirtland District, with the district conference, February 23, at Barberton, Ohio. Mrs. W. C. George, district organizer.

Eastern Iowa Sunday school and Religio, Davenport, February 22, 10 a. m. Election of officers and delegates to General Conventions. C. G. Dykes, superintendent and president.

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THE INSTRUCTOR.—A compilation of scriptural and other citations by the veteran apostle, G. T. Griffiths, gleaned from the Word and his own wide experience as a thinker and preacher; not only handy but necessary. Ammunition every defender of Latter Day Saintism needs. No. 216, cloth, \$1; No. 217, leather, \$1.25; No. 218, flexible\$ 2.00

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THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Eastern Colorado Sunday school, Denver, church at Logan Street and Speer Boulevard, February 22, 2 p. m. Religio Thursday evening, same place. Agnes Massey, secretary.

Youngstown-Sharon Sunday school and Religio, Youngstown, Ohio, February 16, 9.30 a. m. Send all reports to J. C. Jones, secretary, 74 Ormond Avenue, Sharon, Pennsylvania.

New York and Philadelphia Religio, Scranton, Pennsylvania, February 22, 4 p. m. Election of officers. All locals report. E. Walter Lewis, 337 Thirteenth Street, Scranton Pennsylvania.

Florida Sunday school, with Santa Rosa school near Berrydale, Florida, February 22, 10 a. m. Delegates coming by rail to Pollard, Alabama, notify J. D. McArthur, Jay, Florida, Route A. Those coming to Brewton, Alabama, notify W. A. West, Jay, Florida, Route A. Mrs. Bessie Clark, superintendent, Helen Jernigan, secretary.

Information Wanted

The following list of names is published so we can locate some of our scattered members: Isaac Atkinson, Emma Wilman, Minnie Crockard, Wilson L. Webster, Ella A. Graves, Julia Gifford, Belva L. Hilsabeck, Edith M. Smith, Benjamin Villers, James Villers, Lovina M. Reams-Coulson, Mary Mark, Elizabeth Weir, Julia E. Hand, Ugene Thurston, Philetta Owens, Franklin P. Reeves, Mark Walters, Sarah M. Wilkinson, Frederick Shimmel, James O. Johnson, Elizabeth A. Bennett, Anna M. Walters-Barr, Tabitha A. Reeves, Herbert Goreham, Joseph T. Atkinson, Jane Nelson, Dora B. Hadley, Maggie L. McLain, Jonathan Dunbald, Mona O. Hilsabeck, Edna E. Freet, Eva M. Freet, Catherine C. Hand, Estella Wolf, Hallie Villers-Klenk, Elizabeth M. Hand-Villers, Grace Lorraine Weir, Edna Irene Stigers, Sarah Thurston, Rose Wall, Ignas W. Walters, John M. Mink, Paulina L. Brelsford, Ida Dunn, Albert L. Colbough, Frances Walters, Arthur Sayler, Harriet Johnson, Stella Cooper (Mrs. Roy). Anyone knowing the whereabouts of any of the above will confer a great favor by letting the undersigned know. E. G. Beye, clerk, Rhodes, Iowa, Branch.

Dining Hall Help Wanted During General Conference

All those who wish to work in the dining hall during the conference sessions, will please correspond with the undersigned. Especially anxious to get a good cook—must be well recommended. L. STOVER.

INDEPENDENCE, MISSOURI, Independence Sanitarium.

Notice to Those Attending the General Conference

All who expect to attend General Conference should notify the reception committee at once. Rates will be as follows: Lodging per bed for one person, \$1 per week. Lodging per bed for two persons, \$1.50 per week. Meals not to be served at the residences.

All meals served at the dining hall, at the following rates: Breakfast 20c, dinner (noon) 35c, supper 20c.

Address all communications to E. C. Harrington, chairman, box 77, Independence, Missouri.

Reception committee: E. C. Harrington, chairman; D. R. Hughes, J. J. Teeter, L. Stover, in charge of dining hall.

Our Departed Ones

THORNTON.—Was born January 22, 1841, Ayer County, Scotland. Baptized September 6, 1907, Provo, Utah, by J. F. Curtis; confirmed by E. C. Briggs and J. F. Curtis. Died in 1917.

GUNNERSON.—Ole S. Gunnerson was born June 4, 1830, at Tulia, Sweden. Baptized November 2, 1897, in Union, Salt Lake County, Utah, by H. N. Hansen. Confirmed by H. N. Hansen, and J. Wood. Died in 1917.

DELANO.—Lewis Delano, infant and only son of Brother and Sister Clarence D. Crabb, was born January 16, 1918, and died January 25, 1918, age nine days. Burial in River-view Cemetery, near Laclede, Idaho, where they reside. Funeral in charge of C. W. Townsend, sermon by S. S. Smith.

CHRISTENSEN.—Sister Inger Christensen was born November 17, 1842, at Oster Halby, Denmark. Baptized November 2, 1897, at Union, Salt Lake County, Utah, by H. N. Hansen, confirmed by H. N. Hansen and John Wood. Died May 29, 1917.

FRETZ.—Mary J. Smith was born January 20, 1844. Married L. S. Fretz September 28, 1865. Died January 24, 1918,

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at Comstock, Nebraska. She leaves 3 sons and 2 daughters, and a host of friends to mourn her departure. Funeral sermon by C. W. Prettyman.

CRAWFORD.—Sarah Crawford was born December 19, 1884. Married J. A. Crawford in 1862. Baptized November 10, 1899. Departed this life January 24, 1918, at Joplin, Missouri, leaving one son, 3 daughters, and 17 grandchildren to mourn. Everyone who knew Grandma Crawford loved her for her gentleness and Christlike life. Services in charge of F. M. Conner, sermon by T. J. Sheppard. Interment by the side of her husband, in the Fairland Cemetery.

ANDREWS.—Elizabeth E. Andrews was born at Lynn, Massachusetts, October 26, 1853. Baptized February 20, 1916, by Ulysses W. Greene, at Somerville (Boston Branch), Massachusetts. Died at her home in Lynn, January 18, 1918. Services at home of her daughter, Fannie L. Blanchard, with a large attendance of relatives and friends, including a fine representation of Boston Saints. Sermon by C. H. Rich, assisted by O. R. Miller.

THORPE.—William F. Thorpe was born October 8, 1878, at Kewanee, Illinois. Baptized at Lamoni when quite young, by Nephi Snively. Ordained by A. J. Moore at Condon, Oregon. Died January 26, 1918, at Springfield, Missouri, after a short illness of a few days. Besides his companion, his mother, one sister and one brother, survive him, all residing at Columbus, Washington. He was a good faithful Saint and the Springfield Branch will miss him. Funeral services from Saints' chapel, Henry Sparling in charge. Interment in East Lawn Cemetery.

SNODGRASS.—James Alvin Snodgrass was born May 7, 1850, at Mount Carroll, Illinois. He united with the church when young, and married Miss Nancy Tutill MacClure, September 22, 1875, who died November 17, 1895. February 17, 1897, he married Lizzie Velma Coleman. Died at his home in Bates City, Missouri, January 17, 1918. Wife, 2 daughters, Myra and Mary, 2 sons, Alvin and Wayne, and 3 sisters survive him. Funeral service at home, January 20, by A. H. Parsons. Interment near their old home, south of Harrisonville, Missouri.

FROM HERE AND THERE

CONFERENCE ARRANGEMENTS

The committee at Independence have a notice in this issue as to rates for board and rooms at General Conference. It will be of interest to all, and those who are going should not delay in sending word to that effect.

MOB SPIRIT IN OHIO

A rumor was going the rounds in Lamoni recently concerning a mob which was about to take Brother Elmer E. Long out of action. For the sake of those who have heard it, and as a matter of interest to others, we may say that a letter from him dated the 9th, indicated that while there had been severe opposition, right was triumphing and that the work had been very effectively advertised by the stir. His letter will appear next week, written from Saint Marys, Ohio.

THE TRAVELING MEN'S ASSOCIATION

The brethren of the church who are engaged in commercial pursuits as traveling salesmen effected an organization at the General Conference last spring, with the object of increasing their efficiency in the commercial world and in the promotion of church interests. The association is to hold meetings at each General Conference, and anticipate a good program next April. They reasonably believe that their membership should be much larger. It should. All who are members of the church in good standing are eligible and will find it profitable to get in touch with the secretary of the association, Clarence Skinner, Lamoni, Iowa. The fees are nominal and the field for productive good is broad. We are sure these men, alert to the needs of the business world in their line, will find many ways of being helpful to the church and to each other.

WAR PICTURES

The Division of Pictures of the Committee of Public Information, 10 Jackson Place, Washington, District of Columbia, have for sale a large number of original photographs of war scenes at ten cents each. The list is added to constantly and is very interesting, especially to those who are making collections of such things.

WANTS A GOOD GOSPEL SERMON

A request comes from Brother J. A. Wyninger, of Big Springs, Texas, for some one to call and preach to them. He says Brother John Spence and himself are the only Saints there and desire very much to have a call from some of the elders.

A letter from Nowata, Oklahoma, says that Augustine Dwyer delivered six lectures at that place, one of them at the Christian church. His illness and a severe storm brought the series to an abrupt close. Sister Hayworth thinks a great deal of good was done.

DES MOINES DISTRICT DISPATCH

The January number of this Des Moines District monthly tells us the Des Moines school raised \$409.50 for their Christmas offering. It contains other interesting items and information of special interest to the Saints residing in the district.

CHAINS AND EDUCATION

Did you ever try to drive a motor car through the snow without tire chains? If you did you know what happens.

Your rear wheels buzz around as if they were swimming in grease, your engine roars and coughs and tries to shake itself to pieces, you make a terrific racket—and get absolutely nowhere. You have enough power in your motor to move ten times the weight of your car, but it isn't worth a cent—because your wheels can't take hold. Right then tire chains are more valuable than any other part of your car, because the car is useless without them. . . . Now, then, a boy without an education is like a car without chains. He's got the engine; he's filled with gasoline; the whole equipment is there, but when the engine starts up the wheels simply buzz around because there's nothing for them to take hold of. Education is what gives a boy his traction in heavy going. Be sure you have it in your tool kit.—From *The American Boy*.

"This evening I read of Elder U. W. Greene taking dinner at Seattle with H. R. Tabbut. Now I met Elder Greene at Jerusalem in 1914, and the sister of Mr. H. R. Tabbut last summer at Frazee, Minnesota, at the reunion, besides the same Brother Tabbut my mother nursed his mother when he was born at Jaffa, and I remember her locking us children in and going for the nights, too." MRS. ROLLA FLOYD.

J. F. GARVER LEAVES FOR THE WEST

The physicians at the Sanitarium at Independence, decreed that the president of the Lamoni Stake must withdraw from active duty for a time in order to regain his old-time vigor. He has been suffering for some time with a nervous breakdown, and following the arrangements made at the stake conference and reported last week, he left for California on the 7th, hoping thereby to secure rest and recuperation. R. V. Hopkins is serving as president, with Paul N. Craig as counselor.

THE NO-TOBACCO JOURNAL

A new monthly periodical with this name is being issued from Butler, Indiana. We have a copy of the first number, issued January 1, and find it profitable reading. It is the official organ of the No-tobacco League of America, and contains information of value to all who are fighting the insidious advances made by this habit into our own allied ranks. Temperance committees of Religios will appreciate the facts and comment given. It sells for 25 cents a year. Sample copy free on application to publisher. Orders received at this office.

ORDER BY NUMBER

Our mailing clerk pleads with us to ask all of you to order by number. He appreciates your kindness in describing the articles wanted, but confesses that some of the writing is not as plain as it might be. If you can find the number in the price list (which is sent free upon request) use it. If you don't feel sure about it, add your description to confirm it. We all hope prices will settle so we may put out a descriptive list that will mean something to you. The paper houses, though, tell us not to be too confident that they have settled, so we aren't.

INDUSTRIAL CONDITIONS AFFECT SAINTS

A letter from Sister Edna J. Cochran, now of East Side, Mississippi, says: "Industrial conditions are affecting our schools (Sunday schools) more than one can hardly imagine; so much so in fact that we have only four active schools in the district at present, while we had eight last year. The great centers now are Mobile and Escatawpa, where a great many of our members have moved to work at the shipyards. We are hoping for some good to come out of these 'movements.'"

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, February 20, 1918

Number 8

EDITORIAL

THE ONE THING NEEDFUL

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.—Hebrews 10: 5-7.

Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John 14: 23.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.—John 8: 31.

We might multiply many other texts to the same effect. Recently we were asked what we considered to be the chief essential for the redemption of Zion. Much had been said about the new organization, rearrangements of districts and the like. We answered at once, Personal righteousness. The brother seemed surprised and we asked him why. He replied: "I thought you were going to say, building the temple."

But that is not the most essential thing. If we do our part our heavenly Father in his own time will do his part. The possession of the temple lot is only a means to an end, but the first essential is not organization. Organization is merely a means to help us to accomplish this one necessary thing, and that is personal righteousness. This past year the souls of some have been tried because of the serious illness of some of our brethren. Others have been near the end and now another one of the prominent church officials has been taken sick from nervous breakdown, in an effort to carry too great a burden in trying to set in order the house of God; to insist that those who bear the vessels of the Lord must be clean in body, in person, and as far as we can ascertain, pure in heart and spirit. The rearrangement of the work of districts will divide this responsibility, give to these large stakes several pastors

instead of one; but after all it is indeed to this end, that we may learn to do his will.

Many are concerned about the temple lot. Some resent, we are sorry to say, the kindly attitude assumed by our brethren at Independence; but love is the fulfillment of law. We join most heartily in their efforts for a better understanding with our brethren, the Hedrickites, only to the end that in this hour of preparation we might the better get ready and help each other. Such a union can only be made on the basis of truth and righteousness. We would not have it otherwise. We may rest assured as we always have had the utmost confidence, that when our heavenly Father is ready those whom he chooses and those who are clean in his sight will build the temple and it will not be done before; nor do we believe that it can ever be done by any other than the best and cleanest methods. It must be a place of holiness, a place of sanctity, where men can meet with God.

We are reminded again of the statement of our late president, Joseph Smith, It is better to be set on some remote hill and worthy than to be set in the midst of Zion unclean. We have elsewhere discussed and no doubt it will be discussed again in these pages, the present conditions in the Army and in this country on social purity. That is one of the essentials, cleanliness of person, cleanliness of life; the avoidance of all narcotics are other necessary incidents. But as Hall so well expresses it, Yet this issue we seek all too often to avoid, the one thing needful. In Jesus the Christ, in the Light of Psychology, he presents it as follows:

But if this [self-satisfaction] is the greatest theme in the world, the personal duty of duties, it is also the hardest of them all, and human life is in no small part made up of devising ways of distraction or diversion from it. The passion to do the other thing is inveterate. The soul is full of schemes of procrastinations, of resolutions that abort, of truths that we put into the cold storage of symbols, of obligations that we seek to satisfy by cere-

monies, of flabby reasonings and day-dreams that vicariate for achievement. Whenever the present is too hard for us, we fly for refuge to the past or to memory, or find reversion in amusement, which is abandonment to the impulses of childhood. We place the form for the substance, the sign for the thing it means, easy convention for hard virtue. In our very research we are prone to accumulate notes and protocol data without the incessant mental *Bearbeitung* and interpretation which they need, and lacking which they become mere learned rubbish. The intensive resistance is the most inveterate of all. Things that ought to be done, instead of leaping to accomplishment, are stored up in the shadowy limbo of hopes deferred. The times or conditions are never fully ripe, and the psychological moment never strikes. Neither the self as a whole, nor any element in it, is trusted with abandon. The god of things as they are is an unknown god. Wishes and imagination grow pale and false instead of being installed into living actualities. Thus the present is emptied of all meaning and value, rather than filled with them to repletion. How readily all these coward refugees from reality may become pathological in all spheres of life, psychoanalysis has abundantly shown. All these above traits of degeneration John found rife all about him, and hence the gospel that was needed and that he preached was that of presentification. Doctrines, traditions, punctilious ceremonies, are at best mere types and symbols of the one thing needful—righteousness. What is implicit in them must be made explicit.

The one thing needful, personal righteousness, the one thing necessary to get acquainted with ourselves, and with the law of God and learn to do his will. Our grave financial problems will solve themselves when this is accomplished. The issue of finance will not be difficult so far as our personal pocketbooks are concerned.

"Cleanse thou me from secret sin." (Psalm 19: 12.) There is a need for this prayer to-day, but our prayer should go deeper than that, Keep thou me from secret sin that I may walk in the way that thou hast walked and do what thou wouldst have me do.

S. A. B.

JEW'S PREPARE FOR THEIR GATHERING

When the war closes and the Jews begin to gather back to their home land and establish a national state—which is their present intention—it will not be a promiscuous rush. All things are being worked out in advance, so that not a Jew will return who has not registered and given information as to his ability, his possessions, and his desires. While it is expected that the principal number who return will be from those countries who have so long oppressed the race, there are indications that a large number will go from this land. In Sioux City, Iowa, there were 160 who registered as pioneers in this emigration.

Saturday, January 26, was observed in the synagogues throughout the country as Palestine Sabbath. The theme on which the rabbis discoursed was the restoration of the Jews to their original inheritance. The offering on that day was set aside to help swell

the fund of \$1,000,000 now being raised to establish a Jewish state in Palestine. Perhaps a hundred times this amount will be raised throughout the world, but the first million is for immediate needs. When they were driven out they were an agricultural people, but used only the most primitive implements. As they return it will be to take with them the modern farm tractor, up-to-the-minute farm implements, and transportation facilities such as were never dreamed of in those days.

The fertile Jordan plain, and even the desert extending to the east and south, will blossom as the rose under the magic touch of modern irrigation systems. The plain of Esdraelon will be doubly fruitful. Electricity for power and light may be had by harnessing the turbulent Jordan in its mad flight to the Dead Sea.

When the war began, there were forty-eight prosperous agricultural colonies of Jews in Palestine, while the total population of that race was estimated at 150,000. If the predictions of Zionist leaders come true, there will be as many as half a million Jews settle in Palestine in the next decade.

E. D. MOORE.

USURY

Because of the heading given an editorial note, in reply to a question for January 9, a further query has arisen as to the position of the church on interest, whether one man can properly charge another interest or an increase for the use of his wealth. This question is not involved in our reply, but is suggested because of the heading given of "usury."

This subject was discussed in the editorial columns for the HERALD, 1906, volume 53, page 1029, in which the underlying principles are carefully considered. First, that it is just to ask an increase. Second, that if our brother or a stranger be very poor, usury or increase should not be taken so as to grind him down. Third, that no excessive increase should ever be charged, so as to oppress the borrower. Deuteronomy 23: 9, 10; Leviticus 25: 35, 37, show this point, as in permitting to loan to a stranger, they intimate that it is just to loan on interest.

In the New Testament times, private property is shown by Peter owning his own home, and that after the death of Jesus his disciples returned to their nets. It is urged that the condemnation of Ananias was not that he did not give all of his property, but that he lied in his gift. It says plainly: "While it remained, was it not thine own?" This appears to justify rent and profit.

The parable of the talents again requires the gaining of a profit, and commends the one who doubles his talent. Property is intimated in 1 Timothy 5: 4;

1 Corinthians 11: 34; 14: 35, and Titus 2: 5. But through it all there runs that thought, Give to the poor; love thy neighbor as thyself.

Plainly, in doing away with selfishness, there is no possible justification of the using of wealth to grind down our brother who is poor. There should be both, a community of spirit, a love one for another, working for the accomplishment of the work intrusted to all. A fair increase upon money alone is not unjust or unchristian.

QUESTIONS AND ANSWERS

HOMES FOR NEEDY MOTHERS

Question. In the church there are homes for children, and homes for the aged, but where is the home for a lone mother with four young children? Where is there a rich mother in the church who wants to be separated from her children? Who, then, is willing to do as she would be done by unto the lone, needy mother, who is now in a home being housed and fed and clothed by one outside of the church, though a pastor of the church preaches in that home every week?

Answer. This question is not as difficult as it seems. If the mother wished to put her children in the Children's Home, of course she could do so; but if she does not, as the letter would infer, where should their home be except the one that she established for them? Doctrine and Covenants 81: 5 would seem to cover this. Do our duty, support the church and enter into the law of stewardship, and the family would be rightly cared for.

We know some families of this kind which have been well cared for by the branch and the deacon, but who have rejected new woollen clothing because it was not sufficiently fancy and who have considered that it was simply the duty of the church to take care of them without any effort upon their part; and not only to take care of them, but to do it the way they want it, give them every luxury. There are two sides to the problem. There should be justice both ways. We do not want charity in the old sense of the term; that is, giving in such a way that the recipients are made to feel belittled thereby. We should be workers together with God and with one another.

As the matter is stated, it would look as if the pastor may not be fully attending to his duty, but that depends upon the circumstances surrounding the case.

An answer can be very briefly made. The case should be laid before the nearest bishop or bishop's agent.

THE TWO STICKS

Question. Is the claim made that the two sticks

mentioned in Ezekiel 37: 16 are or represent the Book of Mormon and the Bible, the doctrine of the Reorganized Church of Jesus Christ of Latter Day Saints?

Answer. This question, sent to President F. M. Smith, has been referred to us without comment. I am not aware that the General Conference has ever taken a position in regard to this text of scripture. Recognizing the right of personal views, the church has passed but few such resolutions. This was expressed in 1886 as follows:

No. 308. . . . And the committee are of the opinion that the matter of the presentation of individual opinions by elders, or others of the body, such opinions not having been affirmed by the body as a rule of faith or practice, does not make them a part of the faith or belief of the body; but relate to us individually upon the issue of toleration, which toleration we believe as was manifested in the action of Jesus while dealing with men here in his ministry, should be so broad as to make no occasion for persons to wish to withdraw from the body by reason of these individual differences of opinion.

The following resolution concerning other publications would doubtless also extend to other opinions:

No. 368. 2d. Resolved, That we recognize the Bible, Book of Mormon, and Doctrine and Covenants as the only standard works of the church; and it is our opinion that every other book, pamphlet, or other publication, should simply rest upon its own merits, the church being responsible only for that which it authorized to be done, or which it accepts after it is done.

We find also with interest the following, recommended by the First Presidency, and adopted in 1879:

We are further of the opinion, that, while it is not intended, or indeed practicable to bind or proscribe the liberty of conscience, whereby violence is done to the honesty and integrity of the people by prescribing dogmas and tenets other than the plain provisions of the gospel, as affirmed in the New Testament, Book of Mormon and Doctrine and Covenants, and set forth in the Epitome of Faith and Doctrine; it is clear to us that it is destructive to the faith of the church, and inconsistent with the calling and dignity of the ministry, to decry, disclaim, preach or teach contrary to the revelations in said Book of Covenants, or to arraign them in such a way that the faith of the people of the church is weakened and they thereby distressed.

We are further of the opinion, that the elders should confine their teaching to such doctrines and tenets, church articles and practices, a knowledge of which is necessary to obedience and salvation; and that in all questions upon which there is much controversy, and upon which the church has not clearly declared, and which are not unmistakably essential to salvation, the elders should refrain from teaching; or if called upon, in defense of the church, or when wisdom should dictate, they should so clearly discriminate in their teaching between their own views and opinions, and the affirmations and defined declarations of the church that they shall not be found antagonizing their own and others' views as a conflict in teaching upon the part of the church.

We are further of the opinion, that the advancing of speculative theories upon abstruse questions, a belief, or disbelief,

in which cannot affect the salvation of the hearers, is a reprehensible practice; and should not be indulged in by the elders; especially should this not be done in those branches where personal antagonisms must inevitably arise, to the hindering of the work of grace; and should be reserved for the schools of inquiry among the elders themselves.

We are further of the opinion, that until such time as vexed questions now pending are definitely settled by the competent quorums of the church, the discussion of them should be avoided in all places where the elders labor, in the world and in the branches, and should only be had in solemn conclave when necessary to examine them for settlement, under proper rules of restraint.

We quote the above because it may be of interest to our readers, and not alone in connection with this question. It is evidently only the three books and that which has been adopted by a general assembly which can be held clearly as a doctrine of the church.

On the other hand, it is true, that it is the consensus of opinion among the eldership and has for some years been their interpretation of this scripture, that Ezekiel 37:16 refers in the two sticks to the two records, the Bible and the Book of Mormon, as being the stick of Joseph in the hands of Ephraim. Strength is given this from the fact that in those days, the law was written on parchments, and rolled upon two sticks, and that the term was sometimes so applied, roll of the law. It may also refer to the union of the two nations. It is of interest to note, that the line, the lineage, of Joseph Smith is with Ephraim, so that we have the stick of Joseph in the hands of Ephraim. To this extent it may be said that the two sticks mentioned in Ezekiel 37:16 represent the Bible and the Book of Mormon. It has been so held by the eldership of the Reorganized Church of Jesus Christ of Latter Day Saints. Though in fact, it is true that it has not been accepted as a doctrine or the doctrine of the church, the same as has the three books of the church, or the articles of faith.

NOTES AND COMMENTS

An Attacker Attacked

A clipping from the *Toronto Globe* of December 17, and copied from the *Saint Mary's Journal* of December 20, 1917, and *Saint Mary's Argus*, of January 3, indicate that the Reverend S. MacLean, of the Knox Presbyterian Church, who recently made an attack upon our church, has resigned his pastorate. It would seem that during the recent election in Canada, he used his pulpit for making political argument. Members of his church seriously objected to this procedure. They conceded that as a man he had the right to engage in politics, but insisted that this should be done from public stands, as is the case with other individuals, and not from the pulpit, as

no equivalent reply is possible there. A number of members appeared to have protested his action, with the result that he resigned. A letter from Elder G. C. Tomlinson indicates that of the ministerial association of the town, who backed up Reverend MacLean in his attack on our church, one has died during the last nine months, one has resigned his pastorate, one has become so unpopular that few now attend his services, and finally Reverend MacLean, the spokesman, has likewise resigned.

New Lecture on "Mormonism"

About a year ago Doctor William Oeschger, of Bethany, Nebraska, president of Bethany College, spent several days in Lamoni, and with the assistance of Heman C. Smith secured considerable information in regard to matters of history about our church. He stated at that time that he was preparing a lecture on "Mormonism." He now writes Brother Smith that he has the lecture ready. He states that he has visited Palmyra, New York; New Harmony, Pennsylvania; Kirtland, Ohio; Independence, Missouri; Nauvoo, Illinois; and Utah. His lecture is illustrated with one hundred and thirty slides, and includes views of the temple at Utah. The posters he uses tell us he will explain celestial marriage and answer the question: Will the world return to polygamy? If any of our members have opportunity to hear this lecture, we urge that they do so and report their impressions to us, as he tells Brother Smith he solicits criticism.

Misrepresentation Corrected

In the *Buffalo (New York) Evening News*, for January 11, 1918, there appears about a column write-up by Elder A. E. Stone, who has been laboring in that district. He effectually clears the atmosphere, growing out of misstatements in connection with the lectures of Mrs. Lulu Loveland Shepherd, though Brother Stone says she has been forced to acknowledge that the Reorganized Church is not affiliated with the Utah organization in any way. Opposition often advertises, and in that way pays.

DID YOU MISS THE JANUARY LEAVES?

Some who renewed late or didn't send their new subscriptions soon enough, failed to get the *Autumn Leaves* for January, as the big demand soon exhausted the supply. Just lately we found it possible to finish up about seventy copies by leaving out the frontispiece. All who feel disappointed at not getting that number may have it on request. It will help some of you fill out your bound volumes. By the way, some folks are complaining because we don't send them fifteen numbers for a dollar. That offer was to those who ordered last fall and many took advantage of it.

A letter from O. R. Miller, at Boston, says that all the public libraries are closed there except the one in Greater Boston. It has been the longest, hardest winter ever known.

ORIGINAL ARTICLES

SUPREMACY OF CHRISTIAN ETHIC--Part 2

BY J. W. RUSHTON

Whatever may be said or argued on these matters we find convincing proof of the supremacy and continuity of the Christian ethic in the fact that all representatives of influential religions and philosophies find, or think they find, in Christ and his teachings some expression more or less direct, of the highest and best in their own. And it is not a hyperbolism, but literally true, that no nation or school can lay exclusive claim to him. There is singular universality about him and his teachings in which there is a startling relationship not only between Christ and the Hebrew prophets and teachers, but also between him and Confucius, Buddha, Mithra, Mahomet, and all the epochal philosophies. And there is no way in which this can be accounted for except upon the basis of acknowledging that in all of these anterior or posterior teachings there has been some element of truth, more or less definitely applicable to the actual life of men; and further, that in Christ there has been a remarkable summarizing and blending of all. Still further, that in the advancing and widening experience of humanity that truth of Christ has not been exhausted nor superceded. This is demonstrated in the almost countless libraries and schools which are the outgrowth of his brief life, and comparatively few sayings which have been left to us. If a true interpretation of human value is in quantity and quality of reaction which one can create in society, then beyond any possibility of doubt Christ is still the most valuable person that ever created a reaction. To-day, while it is true that conflicts and antagonisms among the various schools, churches, and representatives, are noisy and at times acrimonious, yet when we lift our eyes from the trivial or secondary and gaze upon him we are impressed with the imposing grandeur of him who as the world's acknowledged criterion commands our "wonder, love, and praise." So that now we can say, "To him all bow the knee, acknowledging him as Lord to the glory of the Father."

That this is not a vague assumption but the deliberate judgment of those who are qualified to speak, the following quotations will attest:

Wolfgang Goethe: Let mental culture go on advancing; let the natural sciences progress in ever greater extent and depth, and the human mind widen itself as much as it desires, beyond the elevation and moral culture of Christianity, as it shines forth in the gospels, it will not go.—Conversations with Eckermann, p. 568.

Hermann Lotze: The love of the living God and desire to be approved of him, this and this only, is the basis of Christian morality, and science will never find one that is plainer, nor life one that is surer.—Microcomus, Book 8, chapter 4.

Rousseau, the depraved time-server of the French Revolution, whose prize essay "Emilie" did for education what the French Revolution did for politics, said:

Christ's gospel alone is, with respect to morality, ever certain, ever true, ever uniform and consistent with itself.—Emilie IV, vol. 2, p. 3.

Lecky: It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries, has filled the hearts of men with an impassioned love, and has shown itself capable of acting on all ages, nations, temperaments, conditions; has not only been the highest pattern of virtue; but the highest incentive to its practice. . . . Amid all the sins and failings, amid all the priestcraft, the persecution, and fanaticism which have defaced the church, it has preserved, in the character and example of its Founder, an enduring principle of regeneration.—History of European Morals, vol. 2, p. 88.

Theodore Parker, one of the greatest of the American theologians, said:

Measure the religious doctrine of Jesus by that of the time and place he lived in, or that of any other time and place. Yes, by the doctrine of eternal truth. Consider what a work his words and deeds have wrought in the world. Remember that the greatest minds have seen no further, and added nothing to the doctrine of religion; the richest hearts have felt no deeper, and added nothing to the sentiment of religion—have set no loftier aim, no truer method than his, of perfect love to God and man. Measure him by the shadow he has cast into the world—no, by the light he has shed upon it. Shall we be told that such a man never lived? The whole story is a lie? Suppose that Plato and Newton never lived. But who did their wonders and thought their thought? It takes a Newton to forge a Newton. What man could have fabricated a Jesus? None but a Jesus.—Life of Jesus.

These testimonies could be multiplied almost *ad libitum*; from all lands and people wherever the name of Jesus has been known; from men and women who have known life in all its varying moods and phases; and always is it true that "his is the name which is above every other name."

Looking therefore into the future, under the light and stimulus of this brief review of the past, it is a safe and justifiable conclusion that because Christ and his teaching so unmistakably have controlled the passing ages and have survived in all that is the highest, noblest, truest, and most desirable, whatever may be the developments of the future he can never be eclipsed, nor can he be disowned without contradicting our history and experience—and this philosophically, is a denial of self. The tribute of Jean Paul Richter is worthy of notice in this connection:

"This man with his pierced hands lifted empires from their hinges, turned into new channels all the tides of history and still controls all the ages."

The power of Christ and the truth of his ethic are at the root of all our racial developments, and if Darwin was right when he discovered the law of continuity, then the increasing power of Christ and the growing influence of his law is as sure as the law of the "survival of the fittest."

Let us reduce the ethic of Christ to its simplest terms, as crystalized in our history and experiences.

First, he recognizes that all experience and history are born of the inward vision and conception. What men think, dream, and vision—that is what inevitably they tend to become. In a vastly deeper sense than Heraclitus of Ephesus understood, man is in an indefinite state of becoming, for as yet we have not materialized or externalized our inward world, we have not realized our ideal. It is therefore of the utmost importance that we understand that our future, near or remote, is wrapped up in the Now. And if there is a clear vision of the ideal within us we shall consciously or subconsciously work outwardly that which is within. If there were anything needed to make this more emphatic than our own experiences, then the latest development of psychology in what is known as psychoanalysis, under the leadership of men like Charcot, Janet, Breuer, Freud, Bleuler, and others, has certainly made clear with almost unnatural skill, how the latent and quiescent ideals and impressions are affecting in either accelerating or retarding our life physically, morally, and idealistically. If the science of psychology had no other justification than this, it is enough to commend its careful study to all who are concerned with the final triumph of the Christian hope. For just because Christianity is "the life of God in the soul of man," it is a development from within and not an accretion from without; otherwise the very doctrine of regeneration upon which we as a religious body specialize would be meaningless and purposeless. Because Christ wants the kingdom of God on the earth, he insists that "a man must be born again," for behold "the kingdom of heaven is within you."

So Christ points man to God as the object of his being and the ideal which must be realized.

It is worth while observing at this juncture in reference to "God" that the One who admittedly knew him the most intimately had little, if anything, to say by way of definition. This also can be appreciated, as we understand better to-day than they did two thousand years ago that definition means limitation. It would therefore be an obvious contradiction to speak of defining—limiting—God, who is infinite—limitless. We may not find it satisfactory in some

ways with an undefined God. I mean of course what we would call a physical definition, for humanity has always demanded a defined and even a visualized God. Going back to Christ we find that he seems to be concerned with making men acquainted with the essence and the quality of the divine, rather than with descriptions of form and shape. We cannot charge the "anthropomorphic concept" directly to Christ, but rather to those who have sought to interpret his teachings. If we take the attitude, conduct, and character of our Lord, which, after all, is the most real and positive interpretation and meaning of what he said and taught, God meant to him the source and center of the supremely good, the fountain of infinite truth, the ceaseless energy of the universe making for happiness. That these qualities were the radiance or attributes of a personality is also true, but we must not confuse "personality" with "personage." The one is the essential reality while the other is the form or medium of its appearance or expression. Probably John Caird offers to us a definition which, while subject to the same criticism which must always be applied to any such attempts, is still very suggestive: "God is the brooding intelligence of the universe."

From this we may at least gather the idea which already has been intimated, that God brooding over the universe will develop out of it the life and power which is latent within it, and inasmuch as God is the creator and preserver of that universe, he certainly will develop only that which ultimately will please him and be like him. The logic of our theology inevitably leads to this conclusion. Whatever therefore we may believe of God we cannot believe less than this.

He is the supreme personality functioning in love, reason, and will to produce that in all things which will satisfy and please his own nature. We know that what we call evil, sin, and vice, with all their congeners, are neither satisfying to the reason, nor acceptable to the love of God and must in the nature of things be antagonistic to his will. "Whatever is not of faith is sin," is a characteristic epigram of the Apostle Paul; and to him "faith" means "the rational inference from accepted truth." So that a life which was not adhering to the truth of things would be classified as sin and really be a distancing of the soul from God. Or again, it is the disparity between what man is and what God wants or wills. "The wages of sin is death." The consequences of such a condition is cessation of correspondence with him. It is also clear that to identify oneself with that which God does not approve or will means, if persisted in, "to be ground into powder," according to the graphic language of Christ. For just because God is infinite his will is irresistible, and if goodness

is the quality of the divine, which the etymology of the word implies, then God is perpetually willing the good, and, in the nature of things, the time must come when goodness shall be supreme and everything which is not good must be obliterated.

"Thou hast made me for thyself and I am restless until I rest in thee," was Saint Augustine's summing up of Christ's philosophy.

Secondly, Christ urges that man shall love God with all that this word *God* can contain in the meaning which Christ has given it. By this word *love* which is the dynamic of the new life, he lifts religion up to personal communion and friendly intimacy, which gives Christianity its distinctive quality above all other forms of religion. Experientially we know that no dynamic of the soul can achieve such great things as love. What men love they live and die for. Indeed life without love is unbearable, and as Thoreau said, "Loving is living, living is loving." Though everything is lost if love remains we have still the raw material of heaven.

It seems obvious that the energy which must move man Godward must be love, for He is love, and therefore could not appropriate and make himself, either by absorption or identity, one with that which was energized or motivated by that which was discordant with his own nature. Even in our untutored and imperfect experience we find it very disagreeable to have to receive any service which is not the free gift of a loving disposition. Again, "love is the impulse toward unity"; and "the unification of all experience" in the language of Bosanquet and therefore could not amalgamate with itself anything but that which was congenial to itself, and all that is not of its own nature would not be attracted to it. We may go further, though this would be a venture into metaphysics rather deeper than we anticipated in the beginning, if "self" is the center of reality not in the egoism of the solipsist, but in the sense that knowledge, which is the base of all power, is limited to actual experience, and the ultimate "self" of the universe is God, then that which is not harmonious with himself and cannot be identified with him must cease to be. In this way it seems there is a real sense in which the apocalyptic vision can be applied, that "Satan shall be bound," that "They shall cast out the Devil," that "death and hell shall be no more." These things "are" because we will to have experience with them. If we develop this love of God, which unifies all with itself and is the divine impulse towards the oneness of man with Christ and of all with God, then these promises pictorially stated will become actual in the experience of those who conform to the ethic of Christ.

Love can only love that which is lovable, and so much is this true that even though the object of its

affection may be bankrupt in that which is actually lovable, it is not improbable that love projects itself to develop the latent lovableness which only needs calling up from the dead. This is the supreme miracle of Mary Magdalene, and indeed of the maternal devotion to those who sometimes are spoken of as worthless children. It is the superb quest of love to always discover itself in all things, and never weary in hope of final victory as long as there lingers the faintest trace of response. Only that which has lost its capacity for love is really worthless. And in this ethic of Christ we see once again the transcendent power of the Master, for salvation is possible to every man who still can love goodness, for even though he may not possess it himself, the very revival of his love of it will sooner or later develop within him a capacity and power to accomplish the very thing which he can admire. So the ministry of love is to discover the lovable and redeem it from that which is unlike itself, and no other power can do this great work, so "love never fails—all else shall pass away."

Thirdly, Christ's call is to the "whole" man: heart, soul, mind, and strength. The emotions, the source and seat of the intellectual power, the faculty of understanding and desire, and finally the strength of will.

If we may attempt to paraphrase without losing the glorious meaning of the original word, Christ makes the supreme intelligence whose goodness is everywhere revealed, the ideal of man's life. This ideal shall be loved with all the passion of man's whole being, affections, reason, will, and essence. That Christ should even teach this is a wondrous revelation of God's estimate of human ability and power, and that being so, it is also a revelation of man's responsibility, for what can be ought to be, and therefore must be.

"Thou shalt love thy neighbor as thyself"; this is at once the test and gauge of the reality and power of the foregoing, and also the completion of the whole.

A man cannot be true to his ideal and therefore himself if he acts towards another in such a manner as to contradict his own law of being. To commit an act of inferior quality to that which is esteemed by the "self" as being a lovable thing, to another is more injurious to the actor than the result can be to the victim. He is denying himself, and John's remarkable sociological principle expressed in vigorous language is profoundly philosophic. "If a man says he loves God and hates his brother, he is a liar and the truth is not in him."

He has lived beneath his known highest, he has neutralized his better self, he has denied, betrayed, and repudiated that which is his best and holiest

consciousness born of his love of and for God, and has played the part of Judas Iscariot to himself. For as already remarked, the experience is himself.

What more could be said to improve or perfect this ethic of Christ? He himself with all-embracing sweep claims this as the foundation of all prophecy, which is the revelation of the divine, and the law which means the rules of conduct. No need to detail what shall be a man's code of conduct to his external world if his is properly adjusted to the inward vision. Let a man become "acquainted with God and he is at peace." The golden rule is no longer a platitude but a rigid law. The Lord's prayer is not a sentiment but a science—"Forgive me my trespasses as I have forgiven those who trespassed against me." In other words our external world, whether of this earth and society or of heaven, will be the reflex of those powers and influences which are at work within. In the free response of the soul to God, and the cultivation of love for him and all he means, is the safety of the present and future secured.

As the new year shall bring to us its problems and its responsibilities, as well as its golden opportunities as a church, especially looking to the establishment of the Christian commonwealth which we call Zion, let us beware that we do not lose the substance for the shadows. Let us not become too much engrossed in the mechanics, geography, chronology, theology, economics, and finance, neglecting the necessary devotion to the great ideal in which there is at once an inspiring call to service and the disclosing of an exhaustless reservoir of power.

For evolution cannot go beyond that which is involved. This is just as true of spiritual matters as it is of biology. Unless the power and capacity of and for Zion are developed within, it is impossible to get it without.

Mrs. Browning has very beautifully said:

It takes a Soul
To move a body; it takes a high-souled man
To move the masses, even to a cleaner sty:
It takes the Ideal to blow an inch inside.
The dust of the actual: and your Fouriers failed
Because not poets enough to understand
That life develops from within.

Our own distinctive definition of the biblical ideal is peculiarly apposite: "Zion is the pure in heart." The Apostle Paul in speaking of the heavenly commonwealth insists on the *previous* cultivation of that personal righteousness which is the outcome of "faith in Christ," issuing in "the righteousness which is of God." (Philemon 3.)

Unless our individual lives are right as God is right, the Zion for which we pray and hope must still remain imprisoned in the cold letter of the word.

There are no substitutes for these fundamental and elementary demands; there are no devices by

which we can hurry matters. And whatever the new year may have in store for us will be the harvest of the seeds which already are in the hearts of men.

And so of the war, the future is not so gloomy as some would think. Let us take heart of grace in the trying hour. Christianity has not failed, the fruits of that Christian ethic in the heart of humanity are not corrupt, and its ancient ideal is not atrophied. Indeed it is because of the inherent strength of that ethic that this war was possible, for it is the eternal struggle of the right against might. The Christian morality is based upon the supremacy of the right and that only has the support of God which is right.

Our attitude in this war must be one of strong faith in the final triumph of the right as that right is interpreted in Jesus Christ; of patient but cheerful resignation and a willingness to serve both champions and victims in the struggle. Let not the immediacy of the war's horrors, nor the bitterness of the belligerents paralyze our faith in the natural trend of the race to goodness and truth. Above all let us not think that with the cessation of hostilities and the signing of peace that the strain is over and we can relax. This is the hour of the world's travail and with the end of the war we shall have a new world, a new humanity, and a new spirit shall be in that humanity, and as representing the great Christian church ours will be the task to assist in guiding and developing the new powers of that condition. The period of reconstruction will bring new demands and new opportunities and our message must be adapted to meet those in the grand to-morrow for which we pray.

The to-morrow in which those people who have fought together, bled together, and shared the common sorrows, shall be fused into a oneness standing for the ideals of Christian democracy, which shall wipe out the consciousness of enmity and make it possible for all in the future to "enjoy life, liberty, and the pursuit of happiness" in all that these high-sounding terms imply.

(Concluded.)

I believe this: Where there is war there is no Christianity; that war is the worst possible crime humanity could commit and should, for that reason, be avoided by all men except as a final step. Justice, liberty, humanity may be won or lost in war. Should not the Christian then fight? Yes; but not because he believes in war. No sane man ever wishes to go to war; he does so because it is his duty to his country that he fight and die. That is the duty of life for both Christian and non-Christian. It is also the paradox of life that we must face.—*Massa Chibu*, a Japanese student, in *Chicago Herald*, December 28, 1917.

SOME SIDELIGHTS ON HONOLULU

This is the land of the lunar rainbow and "liquid sunshine." There are actually rainbows on some moonlight nights! The Honoluluans can never forget God's covenant with the world, as in the summer you see two or three times a week, the most magnificent rainbows mortal eye has ever beheld. As we go out of the Mission House Lane, we can see the mountains at no great distance, and frequently there are rainbows spanning them in the most marvelous manner. Some of the bows seem to be *straight* and fill the whole valley with color. These bows are so perfect from one end to the other, and are so close to the earth, you sometimes pass through them, but alas, there is no pot of gold at the end!

China, Japan, Portugal, Korea, Philippine Islands, are right here and about fifteen other nationalities, wearing their peculiar costumes.

Paper money is taboo. Recently the sugar refineries distributed thousands of dollars in bonuses to the Japanese and Filipino employees on the plantations, and as the expressage would have been quite a large item, if either gold or silver had been sent from the coast, paper money was imported, but when the ignorant Filipinos were paid off in bills, some of them tore them up in their anger, thinking they were no good!

Matthew 5: 3 in King James' Version is rendered: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The Inspired Translation: "Yea, blessed are the poor in spirit, who come unto me; for theirs is the kingdom of heaven." The Hawaiian Bible: "Blessed those humble in heart, because for them the kingdom of heaven."

The way Honolulu is laid out reminds you of the story of the two brothers. One was greatly given to exaggeration, and the other one would frequently nudge his brother as a hint to make it milder, when occasion required. One day this young man was telling about an immense barn he had seen out in the country; it was half a mile long—(nudge) and twenty feet wide! Honolulu is six or seven miles long and half a mile wide. No exaggeration in this, except in the actual city as here given.

The Chinese and Japanese wear a form of sandal, which is always removed before entering a house. Many of the Hawaiians also remove their shoes when entering a home.

There is practically no Sabbath in this town, as the majority of the shops owned by the Orientals are open every day in the week from morning until ten p. m., and sometimes later. The Japanese and some Chinese women seem to be tireless workers, often helping their husbands in the stores and in places where manufacturing is carried on. The Japanese

women invariably have a baby strapped on their backs, while engaged in their daily duties.

We have the high cost of living here in italics, with a red line under it.

Poi, the native staff of life, made from the root of the *taro* plant, was once the very cheapest of foods, but now it has advanced in price, so the Hawaiians mix flour with it, as a "filler" I suppose.

Poi is made by crushing the root, and it is ground until very fine, then mixed with water. When prepared for use, additional water is mixed with it and it is strained through a fine cloth. The natives eat it with a little salt. It has a slightly sour taste, something like apple sauce. In a few days it ferments. The natives prefer it two or three days old. Mixed with milk, sugar, and flavored with vanilla, it makes a very palatable "cocktail," and that is the way it is served at the soda fountains.

There is not a single Hawaiian in business in this city, that I know of, except several *ukelele* manufacturers. The majority of the places of business seem to be carried on by Orientals.

There are many private schools in the city, and of course public schools also. There are three high schools. At McKinley tuition is free. At Punahou the tuition is about seventy-five dollars a year. My daughter goes to McKinley, and there are only five other white girls attend, the balance being Orientals and Hawaiians. There is also a fine college, which is free.

We have very little dawn or twilight, but we surely do have some sunsets which are gifts from the skies to mortals.

The Lord certainly was lavish in his gifts of beauty in sea, sky, and land, when he made these islands, but when man made this town, he seemed to have done it in a left-handed sort of style, if there is any style in it. There are parts of the residence section which possibly are not excelled anywhere on earth; but the larger part of the town is composed of narrow, dirty, rough streets, and I have never before seen a city of this size with so few pavements. But they are apparently not needed, as "everybody" either rides in an automobile or in the street cars. There is very good car service, with excellent transfer accommodations. There is "Chinatown," "Japantown," and "Portuguesetown," with Filipinos much in evidence. The Japanese grocery stores seem to handle so many vile-smelling goods, if you were deaf, dumb and blind you would know when you were approaching one. I have seen more slums in this small, wealthy city than I witnessed in Sydney and Melbourne combined. But with all its faults you love it still. Beauty is not the only asset to look for in a city. This is a decidedly *interesting* town, and

you meet picturesqueness everywhere. All towns look more or less alike—except this one!

The two daily newspapers have a surprising amount of news in them, and are well made up. They sell for five cents. The editorials are of the oracle, *ex-cathedra* style, from which there is no appeal. In these days of *Literary Digests*, culling from the world's editorials with their conflicting views, these infallible opinions, side by side, look rather ridiculous.

Here is Honolulu in a coconut shell: 63,000 inhabitants, not including the military; 30 miles of electric street railway; automatic telephone service; 33 church edifices; 41 public schools; eight private ones; two extinct volcanoes (we hope they remain so); two daily English newspapers; four Japanese dailies; two Chinese, and Filipino, Korean and Portuguese papers published weekly, as well as a weekly Hawaiian paper. Then there are Japanese and Chinese temples, spacious harbor, largest pineapple canneries in the world, immense sugar refineries, 2,000 distinct varieties of the beautiful hibiscus, over half a mile of night-blooming cereus, one of the greatest flower sights in the world when they are in bloom, and many other attractions and paraphernalia of a big country town trying to become modernized. And finally, we have Waikiki beach and the *hula!* The *ukelele!* The *leis!* And *aloha!*

You don't pronounce it Hon-o-loo-la, but Ho-no-loo-loo. Hawaii is pronounced, Hah-vy-ee, the sounds uttered rapidly to Hawaiianize them.

The majority of people think Honolulu is located on the Island of Hawaii, but such is not the case, it is the capital city of the Hawaiian Islands, and is located on the Island of Oahu, (O-ah-hoo.) Hilo, where Brother McConley has organized a branch, is on the island of Hawaii. The islands are called the Territory of Hawaii, hence the abbreviation, "T. H."

There must have been some prehistoric Saint Patrick on the islands, as there is not a snake on any of the group, comprising eight inhabited islands. This group has never harbored anything in the form of insect or animal life more dangerous than a centipede or scorpion, and by reason of an absence of minerals on the land, their bite and sting is no more painful or dangerous than the sting of an enthusiastic bumblebee. There is no other semitropical land in the world where one may roam from sea beach to mountain top, on plain or in deepest jungle, with absolutely nothing to fear from any animate creature. There are no common poisonous plants, such as poison ivy or poison oak.

In the aquarium you see the most marvelous shaped and colored fish in the world. There are such bright designs on some of them, it is hard to

believe they are not the work of some artist. One can hardly realize such a variety of colors could ever be grown on a swimming fish. And what peculiar shapes some of them are! You look around the aquarium at hundreds of these brilliantly colored and peculiarly formed fish, and rubbing your eyes, you look at them again, and say with determination and conviction: "There ain't no such fish!"

Just think, there is only a difference of about 30 degrees in the temperature between winter and summer. The highest was 87 and the lowest 58. It is a good thing, too, as coal is eighteen dollars a ton! It is not used for heating purposes as heat in the wintertime is not necessary.

As there are 97,000 Japanese in the islands, Hawaii has been Japanned!

Honolulu has good backing. Punchbowl, an extinct volcano, is right at its rear door, and mountains pile up back of the crater.

There has been an invasion of the islands since the war; an invasion, not of men but of money. At last the penny has come into its own. Since the Government put the penny tax on moving pictures, etc., it has become necessity to replace the "nimble nickel" with the humble penny. We suppose the Sunday school will get some of them now.

These islands are certainly the melting pot of the nations and Honolulu is the center of the caldron. At one school, Kaiulani, there are children from twenty-six nationalities attending! A scrambled conglomeration as it were.

The Sandwich Islands were formerly one of the most isolated spots on the globe; now they are "the crossroads of the Pacific."

Some six years ago there was born here a movement which may have a worldwide effect. It has been christened, "The Hands Around the Pacific" movement, and there is a chain of affiliated clubs meet weekly in all the lands bordering on the Pacific. The leading men of these lands are active in the clubs, promoting Pacific patriotism, eventually binding all these nations into an international brotherhood. May that movement prosper. The *Mid-Pacific Magazine*, the Editors of which kindly loaned the many cuts credited to it, is the official publication of the movement.

We often have the privilege of meeting some very distinguished personages, who stop off on their way to the coast or who are crossing the Pacific. Recently Professor Sayce, Professor Brashear, a number of noted Russian violinists, Melba, and a host of other notables, and last but not least, the distinguished Charlie Chaplin! He drew the biggest crowd of all! I had the privilege of hearing Professor Sayce lecture. He is possibly the greatest living student of Assyrian civilization. During his lecture, he said,

in exploring some of the ancient tombs, the most beautiful paintings were found upon the walls. There was a wonderful blending of blue and green and the most delicate shades, and nothing but white light made such coloring possible. He said not a particle of carbon was found upon the ceilings, or any evidence of torches or other light having been used, and as not a ray of daylight could enter the caves, he raised the question, what kind of light did these ancient artists use?

I had an opportunity of having a talk with him while on a street car. I asked him if he was the Professor Sayce who copied the Pool of Siloam inscription; he said he was, and seemed surprised to find anybody on the Sandwich Islands who knew anything about that feat. In studying up matter connected with the Book of Mormon I had occasion to look up the Siloam inscription and was able to talk with him about the afternoon he sat in the water of the pool copying the inscriptions. I asked him if he didn't have some great thrills when he deciphered that message. His face lit up and he said: "Ah, there is where the compensation of the student comes in."

I also heard Professor Brashear lecture. I surprised him by reminding him that he had invited to his observatory a number of young people from our church in Pittsburgh, to view Mars when it was the closest to the earth it had been for many years. He also was astonished to find somebody who knew "Uncle John" away out here in the Pacific. The world to-day is very small.

In asking for information you are not directed by the points of the compass, but *makai* which means toward the sea, and *mauka* toward the mountain: *Waikiki way* means toward that beach and *ewa* the opposite direction. For "done" or "finished" everybody says *pau*; and for hurry up *wikiwiki*; and nobody says *trouble*, but *pilikia*. A stranger is a *malihini* and a white person is a *Haole*. (*How-le*.) All these words are used every day in the newspapers, so you fall in line and use them unconsciously.

The Japanese children go to school all day. They leave home at 6.30 a. m., go to the Japanese school, which dismisses in time for the English school. The Japanese schools are also open on Saturdays, so the children have very little time for recreation.

Taro, from which is made *poi*, is still the staple health-giving food of the Hawaiians. It is possible now to make, by machinery, a *taro* flour that will keep indefinitely. *Taro* in this form has been used in many of the leading hospitals of the United States, and has been pronounced by the physicians as the most digestible, health-giving food in the world. In Hawaii *poi* is made by boiling the *taro* root, then pounding and slightly fermenting it. In

this state it is easily digested by the stomach of the babe or the centenarian. It has produced such world champion athletes as Duke Kahanamoku, the Hawaiian swimming marvel, and *poi*-eating youths of Hawaii have made athletic records in nearly every American college and university.

If the Hawaiians ate the food nature provided for them and avoided the evils imported by the white man they would not be a dying race.

During the month of October just passed, the Board of Health issued statistics showing that half of the deaths in the city were among Hawaiians. This means that the death rate among them is twice that of the other nationalities, and greatly exceeds the births; so they are a dying race. Tuberculosis carries away many of them.

C. EDWARD MILLER.

OF GENERAL INTEREST

THE LARGER ISSUE

[The following editorial from the Des Moines *Register* for January 20 is a highly important contribution to our war literature and is worthy a careful study, affecting as it does the standing of Christianity.—EDITORS.]

When Governor Lowden said in his address to the Illinois soldiers at Camp Dodge that this war might mark the ending of the Christian era, probably few thought he was indulging in anything but a striking figure of speech.

How many have stopped to consider that after nearly two thousand years the Christian era is really challenged in this war; that not only subconsciously but consciously this war is being fought to disprove the Christian theory of social organization?

A few days ago the *Cologne Gazette* declared: "It is well for us that the world will be divided anew, not according to empty, sanctimonious, humbugging phrases, but on that most ancient principle of might which has governed the world at all periods of its history." That was not accidental, nor was it heated rhetoric. It was a frank avowal of the working philosophy of a dominant section of thinking men, mostly congregated in Germany and led by great German scholars.

It is not worth while to quote Nietzsche directly, for he was a rhapsodist as well as a solid thinker, and he seems to be subject to very contradictory quotation. But we may surely accept the resumé of his working philosophy offered by his sister in her introduction to "Zarathustra." After having tested Jesus as the "superman," Nietzsche exclaims, "Never yet hath there been a superman. Naked have I seen both of them, the greatest and the smallest. All too

similar are they to each other. Verily even the greatest found I all too human."

Interpreting this and much more like it into the language of our days Mrs. Foerster-Nietzsche says:

He assumes that Christianity as a product of the resentment of the botched and the weak has put in ban all that is beautiful, strong, proud, and powerful; in fact, all the qualities resulting from strength, and that in consequence, all forces which tend to promote or elevate life have been undermined. Now, however, a new table of valuations must be placed over mankind—namely that of the strong, mighty, and magnificent man, overflowing with life, and elevated to his zenith—the superman who is now put before us with overpowering passion as the aim of our life, hope and will. And just as the old system of valuing, which only extolled the qualities favorable to the weak, the suffering, and the oppressed, has succeeded in producing a weak, suffering, and "modern" race, so this new and reversed system of valuing ought to rear a healthy, strong, lively, and courageous type which would be a glory to life itself. Stated briefly, the leading principle of this new system of valuing would be "All that proceeds from power is good; all that springs from weakness is bad."

Now nobody can read this resumé and not see that the declaration of the *Cologne Gazette* is merely an application of Nietzscheism to the present-day problems of politics, just as nobody can read this resumé of Nietzsche and not see that Germany's part in the world war is a practical working out of the superman idea, the idea of the will-to-power.

The first challenge came to Christianity in the days of the beginnings from cultured and beauty-worshipping Rome. The Christian philosophy was presented to Rome after Rome had exhausted a great deal of its primitive will-to-power. It was the elegant and the refined who were asked to accept this new gospel of the weak and the oppressed. The answer of Rome is nowhere better given than by Sienkiewicz in the words he puts in the mouth of the patrician, Petronius. Readers of "Quo Vadis" will recall that Vinicius urged upon his old friend that he accept the new Christian gospel, for which such tremendous sacrifices had been made. Petronius, representative thoroughly of cultured Rome, wrote in reply:

Your teaching is not for me. Shall I then love the Bithy, who cary my litter, and the Egyptians who heat my baths? By the white knees of the graces, I swear to thee that even if I wanted to I could not. There are at least one hundred thousand men in Rome who have either crooked shoulder blades, or thick knees, or dried up calves, or round eyes, or yet too large heads. Dost thou command me to love them, too? . . . Whoever loves beauty cannot for this very reason love ugliness. . . . Had I even desired to go where thou leadest me I cannot. . . . Would your Christ accept me with my gems, my myrrhian vase, with the editions of Soziuses, and with my golden-haired Eunice? At the thought of this I have to laugh, for even Paul of Tarsus said to me that for Christ one has to forsake the rose wreaths, feasts and pleasures. It's true he promised me another happiness, but I answered him as for that other one I am too old that my eyes will always enjoy the sight of roses, and that the fragrance

of violets will be always more pleasant to me than the odor of a dirty fellow man from the Sabura.

This is not the present-day challenge of Nietzscheism, although it is part of it. The German thinkers are still in the preliminary stage of the evolution. Hunger for power is still strong with them, as it was with earlier Rome. They practice some of the virtues of an austere and Puritan society to conserve strength. They preach a gospel of power and exemplify a gospel of power. But in the end the challenge will be the Roman challenge, the challenge of beauty and luxury. For the end of power of the Nietzsche sort is self-indulgence, and the fruit of self-indulgence is effeminacy. It is an endless circle that has been trodden round and round many times in the gradual evolution of the race.

Now, attractive as this appeal to beauty and strength is, and plausible as the argument can be made that the world belongs to the powerful, the handsome and the brave, what is there in human experience, to give us confidence in it as a working program? Its accompaniments have always been selfishness, cruelty, self-indulgence, and what in the Christian era we call crime. It has always involved a total neglect of spiritual values. It has been physical, physical power, physical beauty, physical bravery. The lame boy losing his life to save his sister has no appeal to the true disciple of Nietzsche. He was lame and therefore unfit and any gospel of hope for him here or hereafter puts the emphasis on weakness rather than on strength, on ugliness rather than on beauty.

But what about history, which is said to be experience teaching by example? We have had two thousand years of nominal Christian ethics. Tested merely by success, what is to be said? Was Petronius right, are the modern worshipers of the superman right? Or has it proved true, as our American poet has written, that "The bravest are the tenderest; the loving are the daring"?

Why have England and America formally declared for equal rights for the small peoples? Why have they set up democracy as the political goal of mankind? Why has the ballot been extended to women? Why is world peace declared to be the prime object of world concern? Why are the great business organizers giving their time to the Red Cross and the Y. M. C. A.? Why are we emphasizing in this war for the first time adequately the upbuilding social and moral forces? These are all of them part of the Christian theory of social organization. They are all of them distinctly not recognized by the worshipers of power and beauty.

A complete triumph for Germany, bringing German political supremacy in the world, could not be other than a triumph for the gospel of force, and

that would automatically end the Christian era, for the gospel of love and the gospel of force cannot abide each other on equal terms. Fundamentally that is what is involved. The lines of demarcation are not plain, because there are thousands of Christians in Germany and thousands of force-worshippers in every other land. But Germany has officially adopted the one gospel and her enemies officially adopted the other. The longer the contest wages the plainer this issue will become.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

The Membership of the Choir

1. WHO MAY BELONG TO THE CHOIR

A great many questions have been asked us from time to time, of such import as: Who should be members of the choir? What qualification does a person need for membership? Does he need musical training? Should he have a cultivated voice?

These questions are pertinent and we have always tried to answer them carefully. They cover so wide a range, and so much can be said in regard to even the least of them, that in a brief article we may just touch the perimeter of the field of knowledge concerning any one of them.

Who may belong to the choir? Every person who has within himself the qualities enabling him to acceptably do the work of a choir member, should be in the service of the choir. While it is a service that is recruited from those who are *willing* to serve, who "volunteer," it is still a service that is important, and the obligations resting upon those who are qualified are just as real and just as binding. It is true that individuals are not "called" to its service by the spoken voice of inspiration, but they are called nevertheless, and he who has the ability to serve and will not serve, is denying the call and evading the responsibility.

What qualifications are needed for service in the choir? The ability to sing in perfect time and true to tone and key in one of the four voices; the ability to understand the notation of ordinary music and to read sufficiently well to make a proper start in its practice: these are the two chief *technical* qualifications. But there are *spiritual* qualifications that are very important if one is to render service that is wholly pleasing to God. The acceptable choir member must serve out of the love of a devoted heart; he must serve because he loves to discharge his duty to the work of God. In brief, he gives a *consecrated* service, the basis of which is true love. When choir members give consecrated service, then will the true "spirit of song" find its best expression.

Should a person have musical training, or a cultivated voice to sing in the choir? Musical training to at least a rudimentary degree is very desirable for anyone, whether he be a choir singer or not. Music is but one of the many branches of human knowledge, and musical training but one form of education, a form that is too often ignored or neglected. Musical training therefore benefits layman as well as choir singer; but it will make the work of the choir singer more intelligent and efficacious. Hence the need for as much musical training as will enable the singer to intelligently and effectually grasp the work in hand. As to the need of a cultivated voice for the choir singer, it is but a sharpening of the tools with which his work is the more enhanced, an enlarging of the possibilities as well as the

qualities of his service. It will enable him to sing better and more correctly. Many people are born with voices of real quality, but few are born endowed with the ability to naturally use the voice properly. This seems very strange, but it is true. Birds sing correctly by instinct, but the few brief notes of their beautiful songs mark the limits of their range of ability. Man by training becomes possessed of a practically unlimited range of possibilities. While many choir singers continually do good service with untrained voices, such would be able to render service of better quality and greater extent, especially in solo work, were their voices and faculties trained. In chorus singing the natural, untrained voice is at its best, and the absence of training is not appreciably felt.

Some of the qualifications of choir members not mentioned in the foregoing are almost as important in their way, especially as to the spiritual character of choir work. The quality of *faithfulness in attendance* at the practices of the choir and the services of the church is one that every chorister values highly. How often are choristers disheartened by having choir members "play off" on them by coming to the practice and enthusiastically helping in the preparation of the choir service and then absenting themselves without notice when Sunday comes, leaving the work to suffer or fail because of their neglect to appear. Their attendance at the choir practice was virtually a promise to do their part in the rendition of the service, and oftentimes choir members ruthlessly break those implied promises with utter unconcern. Or, how often do we see choir members stay away from the choir practice, and then, when Sunday comes, and the opportunity to "show off" is at hand, proudly take their places in the choir, indifferent as to the danger that they may be causing by their desire to sing that which they have not assisted in preparing.

Another quality that will appeal strongly to the chorister is that of loyal support; the willingness to uphold the chorister's hands by a ready compliance with his directions. How often do we see choir members who, while holding membership and place in the choir and enjoying its privileges, seem to strive more zealously to thwart the will of the chorister and subject him to a host of petty annoyances that tend to make his work a burdensome one. We have seen more than a few instances of choir members who seemed to have a "pick" on the chorister; who were continually "nagging" him and taking opportunity to heckle and thrust at him. We have sought to find a cause for this objectionable trait and can ascribe none except that of simple jealousy.

Still another qualification that, if all choir members possessed, would make choirs peace-loving bodies, and as such would not warrant the unpleasant reputation given them of being given to dissension; and the choir would no longer bear the facetious appellation of being "the war department" of the branch. This qualification is that of being charitable and tolerant; of thinking no evil and refusing to be jealous of the work or privileges of another; of being unwilling to scatter the seeds of envy and discord among the members; of being peacelovers and peacemakers instead of disturbers and destroyers of peace and unity. Oh, that choir members would realize the sacredness of their positions and would strive to perform their service in unity and humility. How often do we see choirs the scene of contention and strife; the expression of envy, malice, and bitterness of spirit. How God must abominate such; for has he not said, "The service of song in the house of the Lord with humility and unity of Spirit in them that sing and them that hear is blessed and acceptable with God; but song with grievous sadness in them that sing and bitterness of spirit in them that hear is not pleasing to God. Therefore, in all the congregations of the people of

God, let all strife and contention concerning song service cease." (Doctrine and Covenants 119: 6.)

2. WHO SHALL SELECT THE CHOIR MEMBERS

Every progressive choir has its problems, and that of securing and maintaining its membership is an inevitable as well as a most important one. Especially is it a serious, and often a perplexing problem, if the choir is a factor in the development of the musical atmosphere of the branch; and what choir should not be active in the development of the musical interests of its branch?

There are many ways of securing choir members, and some of them are very much better than others. Various branches solve the problem in various ways, ranging from the method where the privilege of singing in the choir is a "free for all," where anyone who "feels like it" can come and sing in the choir when, like Sairey Gamp, he is so "disposed," to the more discriminating one of requiring candidates to meet a certain standard of ability. Different methods must be used in different situations, but commend us to the one that has the elements of system and good judgment as its basis.

Let us examine briefly some of the methods that have come under our observation for securing choir members. In commenting upon them we will endeavor to do so in the spirit of fairness and intelligent comparison, hoping that this latter may result in enabling some to comprehend their situations and needs more fully.

We do not think the method of opening the choir to anybody who may care to sing in it is a commendable one, for the reason that it does not accomplish anything permanent; it doesn't get a choir anywhere. It is energy allowed to run loose, activity that is not directed to any intelligent end. Therefore it is not worthy of serious consideration.

We remember that in one choir the matter of choosing choir members was solely in the hands of the chorister. Hearing, or knowing of a good "prospect," he was expected to invite that person to take a place in the choir and engage in its work. The plan worked fairly well in many ways and good results were had in the main. It must be readily seen, however, that its greater success would, of course, be dependent upon the good judgment and the energy and activity of the chorister. Given a chorister possessed of good "common sense," a fairly good judge of musical ability and quality, and who was alert and active, and the result would be gratifying. But choristers who are fortunate in possessing qualifications of leadership, do not always have the widely different ones of ready recruiting powers. Individuals who have all the valuable qualities embodied in one person are extremely rare, and we do not remember ever seeing one in the office of chorister. In most instances, if one has all of the general qualities that make up a well-rounded character, he is likely not to be so highly developed in the special ones of musical leadership.

Generally speaking, the way in which this system will be found most objectionable will lie, not in the chorister or his failure to perform his duty, but to those outside of him or the choir. In almost every branch there are found people who aspire to sing in the choir. They belong to the class of true music lovers, who enjoy *hearing* music, and this enjoyment leads them to desire to *express* music themselves. They are honest and sincere in their desire to do so and their belief that they can. It must be here understood that the ability to *enjoy* music does not necessarily mean the ability to sing, or play some musical instrument: in other words, to *express* music. Such people, however, do not comprehend this. They enjoy the service of the choir and long to engage in it. Not knowing that they do not have the ability, they naturally feel slighted because they are not asked to come into the choir.

They reason, and very plausibly to themselves, that a grave wrong has been done them and to the work itself. Are they not as good singers as so and so who have been asked? They naturally grieve over the fancied slight and hesitate not at pouring into every sympathetic ear their tale of woe and their conviction that the church is headed for the rocks of disaster.

The only other method we select for critical comparison is had, so far as known, only in very large choirs. It consists of a committee, whose duty is to be on the lookout for suitable material for membership. This committee is not only to search for this material, but is to investigate and gather all the facts concerning it; to receive nominations and applications for membership and to examine into the qualifications of prospective members. Their findings are referred to the choir itself or the chorister, for acceptance or rejection.

The advantages of this plan are in some ways unique. In place of some one person only who shall select the members, the work is intrusted to a committee, the members of which are expected to have proper qualifications for their task. This committee is, in fact, merely the duplication of the chorister in a number of people, on the lookout for material, whose attentions are not required in the more absorbing and exacting work of leading, and who can therefore exercise a wider search, and can inquire into qualifications and fitness more closely. Besides, it takes from the usually overburdened shoulders of the chorister the task of hunting the material that he leads, like the Israelites hunting the straw for the bricks they made. It also frees him from the charge of favoritism in his selections.

Probably the chief element of criticism that might be urged against this plan is that it sometimes may be found cumbersome. In small branches it might prove that an unusually ponderous piece of machinery had been set up to do a small amount of work; but it is equally evident that in large branches, where large choirs are maintained, too much would be imposed on the chorister were he required to do all this work himself. It is manifestly impossible for one chorister, even though he may have the best of qualities and the most alert of natures, to be acquainted with all the possible material which might be available for the choir.

As stated early in the second part of this article, methods must be varied according to localities, and we cannot attempt to give a plan that would be equally effective in all situations. Some general advice is all that we can offer, trusting that it will help in many instances.

In the small branch it might be found an excellent plan to place the selection of choir members primarily in the hands of the chorister, so far as the direction and initiatory features of the work are concerned. He might find it advisable to call to his assistance one or two of the leading supports of the choir who were known to have sound judgment, both musical and general. With them he could confer and they could materially aid him in both the search for and examination of material for admission. If it is not advisable to leave the final acceptance or rejection of new members with the judgment of the chorister, they may be submitted to vote of choir.

In large choirs it must not be expected that the chorister will be able to have a complete view of the musical possibilities of his branch. Here is where assistance is obvious and a small body of capable assistants of admitted judgment are advisable. They will probably have vision of their own, and their assuming this burden from the shoulders of the chorister will enable him to the more freely devote his talents to the better interpretation of the musical message that his choir should bring to the branch.

But right here it may be well to speak some words in de-

fense of the chorister and his rights in the selection of choir members. He is the one upon whom the burden of dealing with these same members will fall after their induction into the choir. He is the one whom the branch has placed in charge of the choir and its work, and whom it will hold responsible, and *from whom it will expect results*. Therefore, he should be consulted in this important feature of the choir's work; care should be taken that nothing be done to impede his efforts; his opinions should receive real respect and proper consideration, and his wishes be acceded to, except when wisdom makes it apparent otherwise.

In conclusion we will merely observe again that the selection of members for the choir is a real problem; but let it be faced resolutely and let wise methods guide in its solution, always striving to advance to the attainment of better results and ideals.

A. H. M.

Oratorio "Elijah" to be Sung at General Conference

Mendelssohn's immortal oratorio, "Elijah," has been chosen as the special musical offering of the big choir at the coming General Conference. Preparations for the rendition of this masterpiece have been under way for some time, and some of the larger choirs of the church have been diligently engaged in its practice for the past few months. It is therefore expected that the forces will come with the skill and zeal to give it a finished, spiritual interpretation. It is anticipated that the rendition of this great work will mark an era in the achievements of our musical forces.

The entire first part of the oratorio and that portion of the second part up to and including the chorus, "Be Not Afraid," will be given. Definite dates cannot now be given.

ARTHUR H. MILLS.

Notice of Appointment

We are pleased to announce the appointment of Brother S. M. Andes, of Andes, Montana, as district chorister for the Eastern Montana District, vice Sister Mabel Higgins, who removed to another district.

We urge for Brother Andes the hearty support of all the choir members of his district, that his work may be effective for the church.

ARTHUR H. MILLS, *General Secretary*.

We further desire to notify all concerned that Brother Neil McCallum, of Scammon, Kansas, is appointed chorister for the Spring River District, and we bespeak for Brother McCallum the hearty cooperation of all the choirs and singers of that district.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2099 Locust St., Omaha, Nebr.

S-A-V-E---the Children!

It is a day of "conservation." We hear the cry on every hand, and are told to save, save, save. To extravagant America this comes as a blessing in disguise. If "adversity" shall teach us the errors of the past, "sweet" indeed shall be its "uses." Our lessons in thrift have come—many of them—from across the seas. Years ago we were told that almost any foreign family could live well upon what an average American family wastes.

Recent paragraphs in the papers told of the return to this country of an American, one Mr. Dittlinger, who had acted

as food controller of 108 public food kitchens in Berlin. In these kitchens an average of 300,000 people were fed daily, and Mr. Dittlinger's statements are most interesting as to methods and processes of the actual work done there. The thing that we wish to speak of here, is Germany's attitude toward her children. Mr. Dittlinger says: "The Government takes good care of the children, knowing they will be useful some day. In the distribution of milk, for instance, the full, or unskimmed, milk goes to the children under six years of age; the skimmed milk to those from six to twelve years old, and there isn't any left for others. Persons over twelve years can get neither milk nor cereals except on a physician's certificate."

Our country has not kept pace, in the past, with the progress made by other countries in taking steps to properly care for that portion of its child population which, through one cause or another, has so sorely needed care and protection. True it is, that of late years, by hard work and constant vigilance and urging, legislation has been accomplished which to some extent considers the real welfare of the helpless rather than the commercial value their toil might have for some "captains of industry." We are safe in assuming that if ever women are permitted to have a voice and vote in these affairs, more of "heart" and less of "finance" will be woven into our legislative procedures. Women were ever of "unbusinesslike" turn of mind; things appeal to them from a different standpoint; they are not always saying, "Will it be a good investment?"—meaning, of course, in dollars and cents.

The Government is awakening to the fact that more positive and energetic forces must be put to work if the ranks of our young men which have gone out at the country's call, are to be filled quickly by a sufficient number from the ranks of those who are still children. There has been an appalling proportion of deaths among children—entirely too great to be a credit to a God-blessed country such as this one has been. The odds against a baby's life have been too alarmingly great—caused by several very different habits of life and opinion among us. Of these it is not now our thought to speak, but sufficient it is to know that there are forces being set to work which will seek to better these conditions and to give every child born under the Stars and Stripes a greater chance for life and health.

We are pleased to call your attention to matter just received from the Government's Children's Bureau, and we hope that by keeping an intelligent watch upon the progress of these plans, each woman in the church will be able to lend a willing and capable hand in carrying them out to success in her locality. We should all feel it our special privilege to help in matters which so nearly concern our work as women and mothers; if we cannot see the need of conserving human life—we who go into the dark valley to bring it a gift to the community, who can be expected to rightly evaluate it?

AUDENTIA ANDERSON.

Child Welfare Drive

(From the Children's Bureau, United States Department of Labor.)

The lives of one hundred thousand of the Nation's children are to be saved in a child welfare drive which the Federal Children's Bureau has announced to-day. The drive will begin on April 6, one year from the day the United States declared war, and the first day of the Children's Year.

Public health authorities agree that half the deaths of young children are easily preventable. Each State will be assigned a definite quota of the hundred thousand lives to

save. State councils of defense and the State women's committees are being called upon to be responsible for the State quotas.

Methods of work will be those which have already proved efficient in saving children's lives in United States and other warring countries.

To inaugurate the Children's Year a nation-wide weighing and measuring of babies and children of pre-school age will be made. No such general test of the well-being of children has ever been attempted. It will show each community what its children need if the men of the rising generation are to be free from the physical defects which the draft has revealed.

The plans contemplate economy for every purpose except for the essential means of protecting child life.

In cooperation with the Woman's Committee of the Council of National Defense, and therefore with the principal woman's organizations of the country, the Children's Bureau is preparing plans for a *child welfare campaign for the second year of the war*. The first aim of the campaign will be to secure the public protection of maternity and infancy.

Public health authorities agree that one half the deaths of infants are easily preventable, and that if children were well born and well cared for there would be practically no deaths of babies. Three hundred thousand American children under five die each year. Authorities also tell us that most of the fifteen thousand mothers who died last year died needlessly.

It is the plan of the Children's Bureau to save a certain definite proportion of these lives. It is believed that one hundred thousand lives can be saved this year notwithstanding the withdrawal of a large proportion of doctors and nurses for war service.

The State councils of defense and the State women's committees are called upon to be responsible for the State quotas. The actual methods by which those lives are to be saved are those whose effectiveness in saving children's lives is already demonstrated. They are described at length in various pamphlets which have been prepared by the Children's Bureau.

Briefly the methods are as follows:

First: The registration of births so that there may be an immediate record of every child born; and nursing and medical skill may be provided wherever family income does not permit its being secured independently.

Second: For every mother prenatal care, necessary care, of doctor and public nurse at confinement, and after care.

Third: Children's conferences where well babies can be taken periodically to be weighed and examined, and clinics where sick children may be given medical advice.

Fourth: The organization of State and city divisions of bureaus of child hygiene.

Fifth: The guarding of the milk supply, that every child may have his quota of clean, pure milk.

Sixth: An income making possible decent living standards.

In 1916 and in 1917 a nation-wide baby week was held under the auspices of the General Federation of Women's Clubs and the Children's Bureau which has resulted in awakening a new sense of civic responsibility for infant life in thousands of localities, and has secured many new activities, such as nursing services, clinics, children's conferences, better milk and food supplies, better enforcement of birth registration laws.

In many communities the Baby Week celebrations have cost large sums, in others the Baby Week has proved an exceedingly effective means of awakening permanent interest at little or no expense.

Valuable as Baby Week is, however, the present emergency demands a longer and more comprehensive program. After the Nation's soldiers are provided for, the second year of the war should be dedicated by the civilian population to preserving the lives of the Nation's children. Is there any greater patriotic duty for the civilian population than to safeguard the welfare of the Nation's children?

Hence this year the plan is simpler and yet more far-reaching than ever before. It should be far more effective because through the women's committees not only the General Federation of Clubs but all the great women's organizations of the country will lend their cooperation.

Economy in unnecessary expenditures so as to save for essentials should characterize all work this year.

It is known that the examinations of the draft have resulted in a considerable number of rejections for physical defects which might have been remedied in infancy or early childhood if then recognized. Weight and height constitute on the whole a fair standard of development; how do the young children of the United States measure up to such a standard?

As a test of child welfare, to inaugurate the Children's Year which begins on April 6, the anniversary of the declaration of war by the United States, a nation-wide weighing and measuring of babies and children of pre-school age is proposed. No general test of children of pre-school age has ever been made, and an examination of such children with special reference to weight and height is now proposed as the primary feature of the war time Children's Year.

The Children's Bureau will provide a record card which will be arranged in duplicate so that one half can be sent in to the Children's Bureau and one half kept by the parents. The record will be filled out by trained physicians and nurses in many places; but if parents cannot take their children to an examining station they can secure cards and make the record themselves. The record card will show the fair standard for children of a given age and parents can judge for themselves where their children stand. Should there be any great divergence from this standard it is a warning that the children's health should be given medical consideration or should be carefully looked after. The records will all be gathered and tabulated by the bureau. The weighing and measuring experiment can be conducted with little or no expense.

Weighing and measuring should begin as soon as possible after the sixth day of April, and should be concluded within sixty days. It has been suggested that where Baby Week celebrations of any sort are to be held the last six days of this period, being the first six days of June, should be taken for Baby Week. Such celebrations as are held, will, it is hoped, especially emphasize the need of public health nurses and of special protection for young infants against the various dangers of summer heat.

One of the most remarkable developments of the war, a victory not heralded on front pages, yet which in time to come will be noted by all students of human welfare, is the saving of infant life in England during the second year of the war. The report of the Chief Medical Officer of the Local Government Board, Sir Arthur Newsholme, published in 1917, shows for one sanitary district after another throughout England and Wales the number of babies who died before the war, those who died the first year of the war, and the deaths for the second year of the war, 1916.

It is startling to turn over the pages of this report and to see that the general social confusion of the first year of the war resulted in a large increase in the number of babies who died. But in the second year of the war when the local government board was enabled to grant financial aid to the vari-

ous sanitary districts and to secure cooperation in its policy of health visitors for every mother and baby, of health centers for consultation, of hospital care for sick mothers and babies, the rate went down not only far below the rate for the year before, but far below the rate previous to the war.

This record of life-saving in the midst of the strain of war by means so simple and so at command is, we believe, entirely without parallel.

Although the United States now lacks the machinery for such federal aid as England was enabled to grant to local work it has power enough locally to make a very creditable showing, and, it may be hoped, to pave the way for such governmental provision as will enable the United States to show the even greater salvage which its unexhausted condition makes possible.

Again, why should the United States, especially the newer rural States, be satisfied with a less favorable infant mortality rate than that which New Zealand can show? The New Zealand rate has steadily gone down, notwithstanding the war, and is now almost precisely half the rate for the registration area of the United States; that is, in New Zealand one baby in twenty dies, while in the United States one baby in ten dies. The most favorable State rate in the registration area is 70, that of Minnesota. Why should Minnesota not enter the race with New Zealand?

Information has just been received in this country that Doctor F. Truby King of New Zealand has sailed for Vancouver on his way to England. Doctor King is known as the active head of the New Zealand Society for the Health of Women and Children, an organization which, in cooperation with the Government, is credited with a large share of responsibility for the lowering of the New Zealand infant mortality rate in recent years. This society was organized when Lord Plunket was governor of New Zealand, and its nurses are known as Plunket nurses, in honor of Lady Plunket, who gave much aid to the society.

It is significant that Doctor King is now going to England to undertake similar work there at the request of a society in which Lord and Lady Plunket are moving spirits.

Doctor Truby King expects to be in the United States about three weeks. He writes that he wishes to be informed as to the latest developments in child welfare work in the United States, and his plan is to visit various cities where notable work is now under way. The visit of Doctor King just now gives added emphasis to the importance of the nation-wide campaign for infant welfare which the State and National Committees of Defense and the Children's Bureau are undertaking.

A Food Soldier

"Mother!"

The woman who has not been greeted about three-thirty or four o'clock of an afternoon with a shout like this, from a pair of healthy young lungs filled to capacity with fresh ozone from the out-of-doors, is a woman bereft indeed.

"Mother!"

The mother in an upstairs room smiled happily as she answered. "Present!"

Up he came bounding, three steps at a time, and into the lap of the mother flung a card, his books and cap upon the table.

"Just see what I have done, mother! Look at that card, and see what I'm up against now! Wheatless, and meatless, and sweetless,—goodness knows how I will ever be able to keep track of it all!"

The tone was full of dismay, anxiety, and real concern.

The mother examined the "food pledge card" just issued to the pupils of the high school, the fair head of her young son bending close to hers over the disturbing page. A tender light came into the eyes of the woman as they lifted from the card under examination, and rested yearningly upon the vigorous young figure beside her. How she loved him, and how she exulted in his pure young life, so far little contaminated by the evil of the world! He was but fourteen, and God forgive her if there came a little involuntary thought of thanksgiving that he was yet not old enough to be called from her side by the extremity of the Nation!

As the boy looked up, however, he saw only beaming joy and delight upon his mother's face! Not understanding, he drew back in wonderment! Could it be that she would fail him in this—would find pleasure in his real sacrifice—for such it had been to him to sign that card?

"And so my son is a soldier at last, a real soldier, one of Uncle Sam's very bravest and best! How glad I am, and what a splendid chance this is for you to show the spirit which animates our American boys and girls! The Government knew well upon whom it could depend, when it called upon its fine youth to help out in its emergency, in this fashion!"

The lad slowly smiled, a little ruefully, as he replied,

"Yes; but, mother, I do love ice cream and candy so well! It just seems hard not to have even a little bit, every day!" (Alas for our coming race, that the taste for excessive sweets is not confined alone to the young! Men and women of to-day like their sodas and sundaes, and sweeten their food and drinks extravagantly.)

"But, don't you see, son," said the mother, "this is the way in which *you* can do *your* bit? Are we not fortunate that you can do it, right here at home—that you are not sent out in the trenches in this cause? Surely you are willing; yes, eager, to fight Uncle Sam's battles, to be one of the many millions of units who are working to win the war for justice and humanity! You are ready for and consecrated to the purpose of carrying out to the letter the promises and pledges made on this card. I am so proud of you; so proud to know that you were prompt to make this sacrifice. I know it will be hard for you, and it will take self-denial, and self-control—plenty of it, but every time you are tempted to break this pledge, you will think, I know, of the boys 'over there,' who love sugar and good food as much as you do—away over there in a desolated country, dependent upon what we can send to them, fighting for us, for *you* and your safety, and for all you hold dear—I say, you will think of all this, and you will not yield, but will hold up your head, and rejoice that you have had this chance to show the stuff you're made of!"

The lad stood up. "I see it clearly now! I would be a yellow slacker if I did not live up to this food pledge, and be glad to do it! I would not be worthy to have those boys fighting for me. I may not be wearing the uniform as they are, but I can be as loyal to my country, and I am 'going to fight it out on this line, if it takes all summer,' mother!"

He took the card with respectful touch and said, "Come, mother; help me plan it all out, and get it down to a working system. I want to begin right away—in 'the service.'"

It was no slight thing the boy had undertaken to do, right at the age of life and at the point of physical development, when great quantities of food seem necessary at frequent intervals to satisfy the pangs of boy-hunger. The pledge held him to ten meatless meals a week, seven wheatless ones, two candyless days, and one without ice cream, the elimination of which items from his menus made them seem, in his words, "pretty slim," indeed; but together they worked it out, and the lad has tried valiantly to be a "true blue"

soldier for the Government. In the home his mother found he was a most valuable "first lieutenant" in helping her carry on that part of Uncle Sam's battles which must be waged in her kitchen and at her table, and among his associates, his fine patriotism, expressed in what he denied himself, and the careful observances of his pledge, serve to strengthen, build up and encourage a like sentiment upon their part. All hail to Uncle Sam's "food soldiers," wherever they may be, and God grant their efforts shall not prove in vain! A.

LETTER DEPARTMENT

The Holden Stake

The Holden Stake was organized July 15, 1916. Territorially it consists of nearly ten counties: Jackson (except the portions included in the Independence and Kansas City Stakes), Lafayette, Cass, Johnson, Saline, Pettis, and Cooper in Missouri; Miami, Johnson, and Wyandotte in Kansas, except that part of the last-named county included in the Kansas City Stake. The Missouri River washes the northern boundary of the Holden Stake, which is the southern line of Far West Stake. However, we haven't need of walls or fences; we love our neighbors. The Missouri River also affords our stake a hundred miles of water privileges, skirted in places with timber, giving employment to trained fishermen on a small scale. These advantages could help our Lamanite, Tahitian, and Hawaiian Saints to have a more "at home" feeling in Zion than some other parts of the State could offer them. Kansas was admitted to the Union in 1861 and has been an example to the Nation as a temperance State for many years. We have three good farming and stock raising counties named above in that State belonging to the Holden Stake, which the Saints looking Zionward would do well to consider.

The new Holden Stake has seventeen branches and missions with a membership of about one thousand four hundred. Elder D. J. Krahl is president; F. A. McWethy, counselor; C. J. Hunt, bishop; J. W. A. Bailey and I. M. Ross, counselors; Mrs. Anna M. Fender, secretary and recorder; The personnel of the stake high council is, F. A. Cool, secretary, H. E. Moler, W. S. Macrae, Doctor E. Thompson, C. A. Gaither, R. E. Burgess, E. E. Fender, J. E. Johnson, W. Hartnell, S. F. Scarchiff, and B. P. Thompson.

A FEW INTERESTING FACTS ABOUT MISSOURI

Missouri will celebrate the centennial of her statehood in 1921. The State lies almost in the geographical center of the United States, is a domain self-supporting, and leads nearly every State in the Union in horticulture or gardening, agriculture, stock and poultry raising. It also has a rich store of coal and minerals. More than three hundred varieties of fruits are grown, also nearly every valuable grass known to the world. Missouri is not a one-crop State. (The Holden Stake is justly proud of the counties provided from Missouri and her sister State, Kansas.) It has a variety of soil, also of climate. Two of its chief industries are sheep husbandry, cattle raising, and its dairy business which is increasing: Horses, mules, and swine pay well when properly cared for. The highest priced honey in the market is made from Missouri white clover. Seasonable years, corn, oats, and winter wheat are paying crops. Last year hundreds of acres of sorghum cane was raised in the Holden Stake, "sweetening" the market with thousands of gallons of molasses, the farmer realizing a satisfactory price.

Farm land ranges in price from forty to two hundred dollars an acre, according to quality, location, improvements, etc. Great care should be taken in buying, as some farms are very poor. A few of the Saints have bought without carefully investigating the land, paying exorbitant prices, lost money, became discouraged and finally moved to other States. Poor farms are always for sale, while good ones must be sought out. Very few farms are for rent. Don't believe all that every land agent tells you, though he claims to be a Latter Day Saint. We ought to be nearing the time when stake presidents will be authorized to prefer charges against members who falsely represent values of farms, town property, or business enterprises. (Doctrine and Covenants 57: 1-6; 58: 1-4.)

The Holden Stake has great resources. Pettis and Saline are rated as the best farming counties in the State. Lafayette, joining Jackson County on the east, is the largest coal producing county in Missouri. Jackson and adjoining counties have more miles of rock roads than any other part of Missouri. We also have good markets at our doors, namely, Kansas City, Independence, and Sedalia. The annual State Fair is held at the last-named city. We have excellent schools and colleges. The State Normal is at Warrensburg where we have a good branch. This State strongly advocates the "mixing of more brains with our soil," hence a county farm advisor is furnished in nearly every county, whose service as lecturer and counselor is given free. One wise sage advised, "Give the boys and girls a chance on the farm and you have solved a most malignant social problem." Study every member of your family carefully before locating in a town or city.

RETROSPECTIVE AND PROSPECTIVE

While it is true that Missouri has not conducted herself towards the Saints in as pleasing a manner at all times as was hoped for, she is making amends for misdeeds, granting us privileges "after many days to accomplish all things pertaining to Zion." Buddha said, "He who hurts others injures himself; he who helps others advances his own interests." Missouri and Ohio, in the early thirties, hurt themselves, Illinois following their example, but they have had occasion to repent with godly sorrow which brings a change of heart. Now let us gently smooth the ruffled chapters of history with forgiving hearts, turning new pages containing invitation from them to attend their schools, colleges, and seminaries; occupy positions of trust in their factories, storehouses, and other commercial industries; to buy farms "in the region round about," to sow and reap, to plant and harvest, to pasture horses, cattle, and sheep "upon a thousand hills."

WORKMEN NEEDED

We need skilled workmen along many lines, as there is a constant demand for them. Holden is the stake headquarters. The office of the president and bishop, together with the new Saints' home for the aged is located here, and is in full operation. It has over seventy-five rooms and is the largest building owned by the church. One aged faithful sister, after entering this beautiful, comfortable home, said, "I have come to heaven to go to heaven."

A location is bought on which coal bins, etc., will be built, gradually adding to the enterprise until a real Holden storehouse will be in operation. Holden has good railroad facilities, hence an inviting place for factories. Investigation solicited.

COME PREPARED, THEN STAY

All Saints who contemplate moving to the stakes of Zion should read and reread Doctrine and Covenants 42: 8-14; 101: 2; 102: 1-8; 122: 6; 127: 7; 128: 6-9; 129: 8, 9; 130: 7,

8; then file your inventory with the Presiding Bishop, keeping a copy for your own convenience. When coming, do so with a full determination to "live by every word that proceedeth from the mouth of God." The heaven-ordained principles of stewardship and inheritances will come before the church more prominently in the near future than ever before.

While it is true you can find some better farm lands in other States, where you might have greater prosperity financially, every Saint will remember that our heavenly Father directs the buying of lands in Jackson and adjoining counties first. He had a reason for giving this counsel. It has not been heeded as it should have been. (Doctrine and Covenants 102:8.)

TWO ZIONIC MOVEMENTS

Justice Brandeis of the United States Supreme Court, a noted Jew and Zionist worker for Palestine's redemption, said, "We need men, money, and discipline." Do I hear Latter Day Saint Zionist workers sanctioning, "So do we?" It was also advocated in their Zionist council that no man buying farms, etc., in the Holy Land should advance prices on their incoming brethren. God bless returning Israel. Shall we confess that the Jews in this generation are "wiser than the children of light"? (Doctrine and Covenants 127:7.)

Let us fully realize that the *Now* is the *Future* we all longed for several years ago.

The bishopric of the Holden Stake are willing to serve you as best they can. Call on us by letter or in person.

HOLDEN, MISSOURI.

C. J. HUNT.

A Vision on the Gathering

Will write you of some of my work and what I saw the Sunday before this country declared war against Germany. I was presiding over a prayer meeting. I saw the land of America before me. The women were dressed in mourning for their loved husbands and sons, and they were digging in the soil to make a living, for great was the distress of this people. But this land was surrounded by masses of smoke. There was light in the center of the land.

When the vision had passed the spirit of prophecy came. The Saints were told to live faithful, for this land was the land to which God would gather his people, and the time was near when his people would be gathered from all parts of the earth. This is what I saw and of which I spoke.

The work is moving along nicely in the parts where I have been.

A. E. BURR.

Some Questions on the War

The HERALD is a welcome visitor in my home, and although I have often heard it said that the term *love* was often misused, but for me to say I like the HERALD would be putting it too mildly, for I love it.

The last four years of my life have been spent in the mission field and I can say truly, the Lord has been good to me. When called to the office of priest, knowing the Lord wanted me in the mission field, and knowing my inability to do what I thought ought to be done, I refused for some time or until the Lord showed me positively that was where he wanted me.

When being ordained, the Spirit spoke and confirmed what the Lord had shown me, that he would go before me in dreams and visions. This has been verified. Months before going to places and among people who never heard anything about our work, some have seen me in vision face to face,

and when going into their community to preach have recognized me immediately as one they had seen in their vision, and I have had the privilege of baptizing them into the kingdom of God.

On the other side of the question, I have been twice at death's door, but our heavenly Father, because of my work not being finished, saw fit to miraculously raise me as it were from the dead. And I hope sometime in the future to have the privilege extended to tell you of God's blessings to me more fully.

As everyone, more or less, has something to say about the war, I would like to ask a few questions. The last few months I have had to do things that have hurt me exceedingly. Some time ago, I received a paper and one of the questions asked me was this, "Does the religious organization of which you are a member stand against war?" And which I had to answer no, for the next question was, "When did your organization take such a stand?"

I could cite them to no such resolution to that effect. So when I answered no it was all asked me in that list. I have read much in the HERALD about war which I am decidedly out of harmony with. I believe we ought to be taught, so would like to have some one answer these questions for me.

Section 95, paragraph 6 of the Doctrine and Covenants, has been quoted many times by those who have tried to justify themselves in this war, but to my notion the main thing has been overlooked. These words I read: "I the Lord would give unto them a commandment, and justify them in going out to battle against that nation, tongue or people," then follows what the Lord says he will do. I have never seen any such commandment. If there is one, will some one please tell me where it is?

Let us see what it says prior to this: the Lord, in speaking in the 95th section, paragraph 3, says (if we analyze it,) that he is going to prove us several times. Therefore he said, "Renounce war and proclaim peace."

When before a school board in defense of God's work some time ago I said, "We believe that God and Jesus say what they mean and mean what they say." Now I would like to ask what the above statement means.

Doctrine and Covenants 63:9, first five lines says: "I, the Lord, am angry with the wicked, I am holding my spirit from the inhabitants of the earth. I have sworn in my wrath and decreed wars upon the face of the earth and the wicked shall slay the wicked," etc.

Does this allow the righteous to participate in the event?

Does section 42, paragraphs 6 and 7, refer to us or somebody else? If the prayers of faith are ascending to the ears of the Lord of Sabaoth to avenge the blood which has been shed, should we participate in the avenging when the Lord forbids us to shed blood in the establishment of Zion?

I wonder if Book of Mormon, 1 Nephi 7:26, 31, is not prophecy fulfilled. Where are the righteous in this? Some one read it, then please tell me. Christ says that a kingdom divided against itself cannot stand. Jesus' mission was one of peace, and John the Baptist said, "He that is sent of God will speak the words of God." Then if Christ spoke peace should I speak peace or war? The Lord says we are justifiable in supporting that which is constitutional. If the select service law is constitutional, why didn't the supreme court say so? [They did.—EDITORS.]

I know of no country that has democracy absolutely, therefore I cannot see how the United States can be the little stone cut out of the mountain without hands. According to the scriptures we will always have monarchial or kingly form of government even when Christ comes.

Many more passages could be cited, but I believe this is sufficient for the present.

This is the first I have written to the HERALD, and hope and pray I may see this in print or in its pages, and will receive answers to my questions.

Your brother in Christ,
NEW PHILADELPHIA, OHIO. JOHN D. CARLISLE.

PERRY, IOWA, January 22, 1918.

Editors Herald: Please herald the news that Perry is progressing, and the greatest effort ever made by every member, old and young, will be made now. The Cornish meetings have had such a telling effect that his return will be asked for. We now understand why the Lord calls so many different styles of men into his work. Here are some of the expressions that tell. "Cornish is so cute about bringing down his hammer that you can't get angry, but he does prove his points." "He is fascinating in his portrayals, and the little incidents of his home and childhood life are so interesting." Others like the dignity of E. E. Long. Some prefer this one and some that one, on account of little personal traits, but the Saints recognize the fact that all must be equally appreciated and upheld as agents of the true church.

The branch president, Brother H. H. Hand, will make a great effort to bring the children and their instruments into the choir. This is right, for we parents are paying our money to teachers of stringed instruments for the very purpose that they shall give their time and talents to the Lord. The president hopes to have some of the wind instruments later. In fact, he has two such instruments already bought. He has several pianists in his congregation, or they will be, as they are studying well and taking lessons. Perry does not lack for any kind of teacher but one that is playing the harp, and one of our sisters has been studying that beautiful instrument for two years. She has said, "I can never raise six or eight hundred dollars to buy one, but my education does not end here. I shall use it all in the future."

Brother Hand takes music journals, and studies them, too. We are pleased at this. We realize he can become a professional theorist and technician by this very course. He will tell us what this or that great leader has to say of music and its benefits to the service of the Master.

Brother E. D. Moore from Lamoni only spent a few hours with us. We must hear this man again. He must stay longer. We like the subjects he presented, and want instruction along those lines.

A new plan is being worked by the Catholic ladies for the benefit of their children's homes and other homes which sound good to us. They gather in one body, each set of ladies takes so many garments to work over (things that have been shipped in). They take them apart, wash or have them cleaned, then dye some of them and make new garments. Some bring little trimming buckles, buttons, or anything they can spare. Their secretary sends measures of different children, some child in turn is found who answers the measure. The same is done with grown-ups. Thus the garments are made ready, and you would be surprised to see the extremely beautiful gowns made up, and no cost but the time.

We like the idea and our people can keep all their clothing in the same way, and our children can be well dressed, too. Not homeless ones, but others as well. I think they made twelve garments in four hours.

We are all pleased with the educational advantages our church papers and tracts send forth. We believe there is no time to be lost and plenty of work for all.

NELLIE MARTIN.

SUVER, OREGON, January 22, 1918.

Editors Herald: I came out to Oregon about the first of May, 1909, and the HERALD and *Ensign* have been my only preachers since I came here. I have been doctoring for cancer since coming here, so I have not been able to spare the money to go to Myrtle Point to enjoy the company of Saints. I have been among Catholics, United Brethren, Seventh-day Adventists, etc., but have never failed to tell what church I belonged to, and was ever ready to defend the doctrines, when assailed.

I am still suffering from cancer and do not know whether I will ever be cured, but the Lord's will be done.

My home before coming here was West Branch, Ogemaw County, Michigan, and I miss the company of the Saints of West Branch, Rose City, and other places, where we attended conferences.

I ask for the prayers of the Saints that I may be healed and also that I may always remain faithful and steadfast in the faith, and my prayers will be for the onward and upward progress of the work.

Your brother in the one faith,
RICHARD BOSHAW.

ANDES, MONTANA, January 25, 1918.

Editors Herald: As we do not see our part of the Lord's vineyard represented very often in your columns, I will try to send a few words, as we are still among the living and are trying to be among the faithful ones. Our branch seems to be as wide-awake as ever, although it may not look as though we were so faithful, if you look at the Bishop's record, but we have had a very dry season and this accounts for the lack of finance.

Our little Sunday school did its part nobly considering the hard times, and all are ready to do their part again. We raised \$156.50, and it would have been much more if the crops had not failed. We have some noble workers here and if we can only be blessed with a good season this year, you will hear of some good work being accomplished, if the Lord so wills. The talent is here and the mind to do, but circumstances are against us as some of our best workers have families to take care of, so if we wish to keep the commandments we must look to the care of the family first.

'Tis true, this does not hinder work being done in our own branch, and some are doing all they can, for which they will receive their reward.

Our Religio is quiet at present on account of bad weather, but we hope ere long we can revive it again.

I find it is not all in making a show or in telling what we know, but in the way we do our work, and the way we tell our brother of his faults, that does the most good. I may know my duty or my brother's duty but if I do not use wisdom in doing mine, or in telling my brother his, I have lost all the good I might have accomplished had I had wisdom.

Our district president in an address a few Sundays ago spoke at length on the subject of needing wisdom, and it made its impression, too. I only wish we had more wisdom so that we could be able to assist at the right time, and to keep silent at the right time.

Many are the good thoughts that we glean from your pages and it has been a good many years that we have had the opportunity of reading your pages, as you came to our home when I was a babe. Now I have eight to instruct; so we are trying to keep all the church literature in our homes that we can, that our children may be able to tell the gospel story.

We have more snow here this winter than we have had for years. That is why we cannot hold our Religio services, as we do not try to hold any services at night. We are

trying to finish our church so we can have it dedicated in the spring. Hoping and praying for the speedy redemption of Zion, I remain yours in the faith,
S. M. ANDES.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WHEELING.—With Wheeling Branch, February 2 and 3. G. T. Griffiths, O. J. Tary, J. A. Becker and William Richards, presiding. Branches reporting: Steubenville 67, Wellsburgh 30, Wheeling 256, Fairview 82. Ministerial reports from 7. All district officers sustained. Delegates to General Conference, L. D. Ullom, L. A. Serig, John F. Martin and John Carlisle; alternate: John Oliver. Adjourned to meet at call of district presidency, place of meeting to be decided later. Jasper N. Dobbs, secretary.

The Bishopric

APPOINTMENT OF AGENT

To the Saints of the Western New York District: Having received the resignation of Brother F. J. Updyke as bishop's agent of the above district, we have appointed Brother J. H. Lewis, of Hammondsport, New York, to act in his stead. We believe that in the appointment of Brother Lewis that the Saints will find one who is well qualified to act in this capacity and we commend him and trust that he may receive the benefit of their confidence and prayers as well as their financial support.

Brother Updyke has served the church for a number of years in capacity of bishop's agent and we desire to express our appreciation of the service which he has rendered.

Very sincerely,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

Quorum Notices

Members of the Second Quorum of Seventy will please forward annual reports on the regular report blanks used for reporting to the First Presidency, to the undersigned as soon as possible after February 28. If you do not expect to attend the General Conference, please inclose 15 cents dues. A. C. Silvers, secretary, 329 West Hickory Street, Nevada, Missouri.

To the First Quorum of Seventy: You are requested to send me your yearly report, covering the period from March 1, 1917, to March 1, 1918, to the address, 708 South Willis Avenue, Independence, Missouri. Report, as per resolution, should be made on the regular report blanks No. 560. Let me admonish the brethren to be prompt in this matter of reporting and thus assist the secretary in making a compilation of the year's labor for the General Conference. If the brethren have acted in any other capacity besides that of missionary during the year please state.

S. S. SMITH, Secretary.

Convention Notices

Mobile Religio, at Bay Minette, Alabama, March 22, in the afternoon. Missouri Booker, secretary.

Change of Prices

The continued upward advance in the cost of material, especially leather and morocco, necessitates the advancement of prices in some of our books. For the present, this change will be made only in our leather and morocco bound books. Please note the following changes to take effect March 1, 1918.

Inspired Translation: No. 2, full leather, \$1.95; No. 3, morocco gilt edge, \$3.75; No. 4, flexible, \$4.50.

Book of Mormon: No. 12, full leather, \$1.40; No. 13, imitation morocco, \$2.40; No. 14, morocco flexible, \$3.75.

Book of Mormon, Large Type: No. 17, full leather, \$3.75. Doctrine and Covenants: No. 22, full leather, \$1.10; No. 23, imitation morocco, \$2.15; No. 24, morocco flexible, \$3.50.

Saints' Hymnal: No. 64, full leather, \$1.35; No. 65, flexible, \$2.15; No. 74, flexible, \$.90;

Zion's Praises: No. 82, full leather, \$1.35; No. 83, flexible, \$2.15.

Church Histories: No. 103, leather, \$3.60; No. 104, leather

gilt, \$4.10; No. 108, leather, \$3.60; No. 109, leather, gilt, \$4.10; No. 113, leather, \$3.60; No. 114, leather, gilt, \$4.10; No. 118, leather, \$3.60; No. 119, leather, gilt, \$4.10.

Compendium: No. 164, leather, \$1.35; No. 165, flexible, \$2.10.

Instructor: No. 217, leather, \$1.35; No. 218, flexible, \$2.15.

Married

LEWIS-HOLMAN.—At the home of the bride's parents on Seventh and Harris streets, Cameron, Missouri, Miss Ruth Lewis and Mr. Mark Holman of Xenia, Illinois, were united in marriage by Elder William Lewis, at 8.30 a. m., February 14, 1918. After the ceremony a wedding breakfast was served and the couple left on the 10.40 train for Saint Louis, Missouri, where they will remain for a short time. Mr. and Mrs. Holman will be at home after March 15, in Xenia, Illinois.

Dining Hall Help Wanted During General Conference

All those who wish to work in the dining hall during the conference sessions, will please correspond with the undersigned. Especially anxious to get a good cook—must be well recommended.

L. STOVER.

INDEPENDENCE, MISSOURI, Independence Sanitarium.

Notice to Those Attending the General Conference

All who expect to attend General Conference should notify the reception committee at once. Rates will be as follows:

Lodging per bed for one person, \$1 per week.

Lodging per bed for two persons, \$1.50 per week.

Meals not to be served at the residences.

All meals served at the dining hall, at the following rates: Breakfast 20c, dinner (noon) 35c, supper 20c.

Address all communications to E. C. Harrington, chairman, Box 77, Independence, Missouri.

Reception committee: E. C. Harrington, chairman; D. R. Hughes, J. J. Teeter, L. Stover, in charge of dining hall.

Our Departed Ones

ANSON.—Lloyd Edward Anson, son of Arthur and Cora Anson, was born January 7, 1917, at Decatur, Nebraska, and passed from this life at Decatur, February 5, 1918. He leaves to mourn father, mother, 4 sisters, 2 brothers and many relatives and friends. Funeral in charge of Lloyd Marteeny; sermon by M. M. Case of Tabor, Iowa.

SHEPARD.—James F. Shepard was born October 18, 1842. Married Julia C. Vincent, February 22, 1865. Ordained a priest on March 17, 1882. Died December 27, 1917, at Valentine, Nebraska. He leaves a wife and 11 children, 8 boys and 3 girls. Interment at Valentine, Nebraska. Sermon by T. S. Ruthledge.

WALLO.—Gladys Ruby, daughter of Joseph and Mary Wallo, was born at Kansas City, Missouri, March 21, 1915. Died February 6, 1918. Funeral services from the chapel in Mount Washington Cemetery. Buried in Mount Washington Cemetery. Leaves a number of relatives, besides father and mother to mourn.

CLARK.—Mary E. McIntire, born January 7, 1854. Married David L. Clark, January 4, 1871. To this union were born 10 children, 8 of whom survive her. Two of the children and her husband passed on before. Wan as invalid for years. Died at the home of her daughter, Mrs. John Matheson, Comstock, Nebraska, January 29, 1918. Leaves 8 children and many friends to mourn. Sermon by C. W. Prettyman.

GLICK.—Lewis Benjamin Glick was born October 18, 1849, in Jackson Center, Shelby County, Ohio. Married Miss Samantha Bland, December 5, 1872, and to this union 7 children were born. Baptized June 18, 1893, by R. T. Walters, and was a faithful member until death. Died at his home, four miles west of Eldorado Springs, Missouri, January 16, 1918. Funeral services in charge of W. H. Lowe, sermon by R. T. Walters. Interment in Blakely Cemetery.

GOHEEN.—Mary McLean Goheen was born December 23, 1855, in Hungerford Township, Hastings County, Ontario. Married George Goheen April 24, 1876. To this union 6 children were born, 3 sons and 3 daughters. Baptized September 21, 1890, and remained faithful until death. Died January 22, 1918, at Protau, Grey County, Ontario. She leaves to mourn, husband, 2 sons, 3 daughters, 5 brothers, 2 sisters, and 13 grandchildren. Services were held at the Latter Day Saint Church at Protau, January 24, 1918, con-

A Letter to Branch Presidents

A circular letter was sent out from the advertising department some time ago, to all branch presidents whose addresses we had been able to secure. Possibly yours was not furnished us.

This circular urged that each branch organize a campaign to reach the home of every family of Saints with a personal opportunity to subscribe for the church periodicals and secure other church literature.

A goodly number have responded enthusiastically. There should be many more. One branch president in one of the Missouri stakes replied that they were starting the New Year with a resolution that they would have at least one of the general church publications in the home of every Saint. In three hours he secured orders amounting to over sixteen dollars.

A brother in the East reported that the branch priesthood has organized and would carry out a systematic campaign.

Out on the Pacific a live-wire pastor wrote a fine letter, telling that the gospel literature board were getting to work and he would help them till they had accomplished the maximum of results.

In central Iowa a pastor told us he was the chairman of the gospel literature board and would surely report something done in a short time. In the same section a pastor and the priest of the branch went out and in a short time secured over forty subscriptions in a less number of visits. The Saints were glad of the privilege.

So the good work goes on in various ways, all of them good. One letter asked us if it would be a good plan to have the branch advance the money for those who felt they were too poor to subscribe, then collect small payments through a good local agent. It was a fine idea and we told him so.

Viewed from every angle, this movement is worthy the serious thought and endeavor of anyone. Every reader of the church publications is glad to recommend them to others. Good help will be forthcoming, we are sure. To you and other authorized agents we are willing to send a mailing list of the publications received in your branch. Sample copies sent free. A ten per cent discount is given authorized agents on books not marked "net" in the price list.

Let your literature committee earn its Christmas offering by retaining the ten per cent discount we are offering on all *new* subscriptions. The only restriction is that it must be turned into the Christmas offering fund.

LET US HELP YOU OBEY THE INJUNCTION: "FEED MY SHEEP"

E. D. MOORE, Adv. Mgr., Board of Publication, Lamoni, Iowa

Orders May Be Sent to Nearest Publishing House

HERALD PUBLISHING HOUSE
LAMONI, IOWA

ENSIGN PUBLISHING HOUSE
INDEPENDENCE, MISSOURI

ducted by W. D. Ellis. Interment Saints' cemetery, near the church.

CLAIBORN.—James Madison Claiborn was born March 11, 1841, at Elkhart, Indiana. Moved to Nebraska in 1860. Enlisted in the Union Army 1861. Returned to Hamburg, where he has since lived, and married Matilda Ann Becksted, February 12, 1865. Nine children were born to this union, 6 preceded him to the beyond, 3 with his aged wife live to mourn his death, also 20 grandchildren, and 13 great grandchildren. He was baptized by President Joseph Smith October 11, 1870, remaining faithful until his death which occurred January 23, 1918. Funeral from the Saints' church, Hamburg, Iowa, sermon by H. O. Smith.

JONES.—Marjorie Ruth Bandy was born near Blythedale, Missouri, December 7, 1898. Baptized when eight years of age and married Edward Jones, October 18, 1915. Died at the home of parents, Lamoni, Iowa, January 4, 1918. John Smith had charge of the obsequies. J. W. Wight preached the sermon.

BRINIGAR.—Lucinda Bandy born in Tazewell County, Illinois, Feb. 8, 1885. Married Thomas Brinigar, Feb. 16, 1873, Blythedale, Missouri. Died February 13, 1918, leaving husband and 4 children to mourn her departure. Funeral from the Baptist church, John Smith in charge, J. W. Wight preaching.

THOMPSON.—Mrs. Nellie Thompson, born at Dewitt, Missouri, January 22, 1866. Later in life she moved to Independence Missouri, and then to Kansas City, where she resided the past 18 years. Baptized October 13, 1895, by Bishop Roderick May. Died February 6, leaving to mourn a husband and one sister. Funeral from the home. Burial in Independence, Missouri.

SINNETT.—Hester Sinnett, born December 23, 1854, near Harrisville, Ritchie County, West Virginia. Married William B. Sinnett, October 2, 1873. Eleven children were born to this union, 8 boys and 3 girls. Two of the boys have died, leaving husband, 3 girls and 6 boys. Baptized by D. L. Shinn, March 12, 1896, and has lived a noble life. Died January 17, 1918, at Clarksburg, West Virginia. Sermon by A. V. Closson.

MOBERLY.—Angenetta Helen Sabin, born February 8, 1838, in Mandina County, Ohio. Married William Pedro Moberly, August 15, 1855; to this union 4 children were born, 2 of whom passed on to the other shore. There remains to mourn, the aged husband, 1 son, Sylvester E., of Cameron, 1 daughter, Mrs. Esther E. Campbell, 20 grandchildren and 15 great-grandchildren. Had lived in Ohio, Iowa, Kansas and Missouri, but the most of the time in Missouri. Died February 8, 1918, at Cameron, Missouri. Funeral from the Saints' church, in charge of A. R. Daniel, sermon by William Lewis.

WARDLE.—James Wardle was born at Leicestershire, England, October 16, 1841. Joined the Mormon church when a boy and with his parents came to Utah. In February, 1868, united with Reorganized Church. The following May he moved to Stewartville, Missouri, and was one of the church pioneers there. Returned to Utah five years later. Died at his residence in Midvale, Utah, December 12, 1917. A loved and honored father has gone to a sure reward. He leaves wife, 3 sons, 3 daughters, 17 grandchildren and one great-grandchild. Funeral at Mormon chapel. Sermon by C. N. Heading. Interment in the South Jordan Cemetery.

HIDY.—Caroline Hampton was born July 22, 1858, at Clyde, Jasper County, Iowa. Married W. C. Hidy, December 17, 1877. To this union 4 children were born, 3 are living, M. T. Hidy, Mrs. J. C. Scott, and Mrs. M. E. Round, all of Des Moines, Iowa. Baptized in February, 1859, by Nicholas Stamm. Died suddenly of heart failure at her home in Wilber, Nebraska, January 27, 1918. A mother in Israel has gone, one who was loyal and true to church and family ties. Services at the home. Interment at Collins, Iowa, in the family lot. Sermon by Samuel Broliar, assisted by C. H. Porter.

TRIMBLE.—Mattie Coon was born March 2, 1888, at Sturgis, Dakota Territory. Most of her life was spent in Harrison County, Iowa. She went to California five years ago where she lived till January 8, when she was shot to death at Lemmoore, by her former husband, from whom she had secured a divorce on December 22, 1917. Baptized September 11, 1897, by Charles Derry. Was a loving and optimistic woman. Leaves 1 son, father, mother, 3 brothers, 4 sisters and

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many friends. George Trimble, her assailant, wrote her relatives a long repentant letter after the deed and blamed drink for his downfall. Funeral sermon by Fred A. Fry, her uncle. Interment in Biglers Grove Cemetery.

FROM HERE AND THERE

LAMONI STOREHOUSE ACQUIRES COAL BUSINESS

The Lamoni Storehouse, managed by Bishops B. R. McGuire, J. F. Keir, and A. Carmichael, has purchased the coal business and part of the property of the Badham Coal Company, of Lamoni, taking possession on the 14th. It is intended to make it a part of the Storehouse line of mercantile business, which had already included a flourishing grocery store.

NEW PRICES ON LEATHER BINDINGS

The manager is running a notice in this issue that after March 1, there are going to be some advances in the prices of books, on those requiring leather in their binding. Those who had intended to purchase any of these should do so in a hurry now.

G. R. Wells, superintendent of the Sunday school association, left Lamoni on the 16th, to attend a stake convention of the auxiliaries at Independence. He was given the privilege of selecting such phases of the Sunday school subject as lay closest to his heart. He is scheduled for a trip to Chicago about the middle of March. Incidentally this is a busy sea-

son for Sunday school and Religio people, with reports showing in and programs to arrange, etc.

MEAT MARKET ADDED TO LAMONI STOREHOUSE

The Bathe and Hill Meat Market in Lamoni has been purchased by and will be incorporated with the Lamoni Stake Storehouse here. Possession will be given immediately and fixtures moved soon.

NEW LAMONI LAUNDRY EXPANDING

After only four weeks of business it has been found necessary to increase the capacity of the Lamoni Steam Laundry. New machinery will be installed immediately, totaling about \$3,000 in value. The big basement under the entire building will be utilized and will furnish sufficient room for the present.

Elder W. E. Haden has been holding some very successful meetings at Pawnee, Missouri, not far from Lamoni, of late. The attendance was excellent and six were baptized. A well-attended farewell supper was given him when he left the community.

PRINTING NAMES OF DELEGATES

This is the time of the year when we receive long lists of names of delegates elected to the General Conventions and General Conference. So far we have only torn our metaphorical hair and wished there were some better way to circulate this information. Perhaps that is all that is necessary to do but it does seem, sometimes, that it might not be necessary to use several pages for these names when it gives them no official recognition because of being printed. The only thing it can do is to notify the ones elected, and might not that be done better by letter or card. The conference lists are not so long, but the Religio and Sunday school delegations are very extensive sometimes. We beg of the district and stake secretaries to consider the matter seriously to decide as to whether it is necessary to have the entire list of names printed. We are your servants.

PLEASE PASS THE RATS

When you stop in at Delmonico's or some other big place in little old New Yawk, run over the menu card and call for "marsh rabbit." They say it's fine and the wealthy people have created quite a demand for it. Of course if you want the same thing at home, ask Johnnie to take his .22 or his steel trap and go down to the pond and bring up a muskrat or two. Who'd a thought we'd be eating rats—muskrats—to save food for our allies?—From *The Periscope*; February *Autumn Leaves*.

BILLY SUNDAY IN WASHINGTON

Some kind friend evidently put us on the subscription list of *The Washington Herald* during the series of services held at Washington, District of Columbia, by William A. Sunday, the noted evangelist. Many of his sermons are printed in full and are a marvel in their style, but mere words do not express much regarding this man and his methods, so we forbear.

PHYSICAL CULTURE IN A NEW SIZE

The *Physical Culture* Magazine for February appears in a larger and more attractive size, already made familiar to the public in *The American* and *Cosmopolitan*, and latterly in *Everybody's*, *The Red Book*, and *System*. This is now commonly regarded as the new standard magazine size, offering better display of illustrations and a more attractive page.

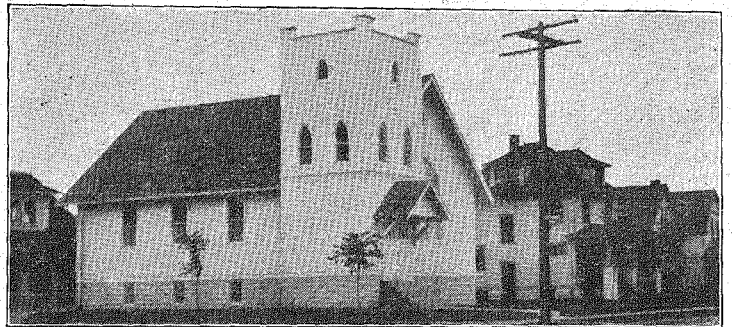
Physical Culture uses a two-column page with large, readable type.

"I INTEND TO STUDY CONTINUALLY"

Brother William B. Hartley is in the Navy, serving on the *South Dakota*. He ordered a copy of the Inspired Translation of the Bible, having had a copy of the Sermon on the Mount, put out by Brother C. A. Gurwell. This latter was loaned to the chaplain of the training station who was also interested in the teachings of the church. "If I am to explain the difference between our gospel and other people's beliefs, I want to use what I consider one of our best arguments: the Inspired Translation. I have had occasion to tell of this glorious gospel to several of my associates, including my 'chum,' who at the present time reads the *HERALDS* with apparently as much interest as I do myself. I am trying to live up to my covenant to my heavenly Father and intend to study continually. More orders for church books and papers will be sent in later." The quoted extract is from his letter. He is from Philadelphia.

NEW CHURCH BUILDING AT ROCK ISLAND

We congratulate the Saints at Rock Island, Illinois, on the completion of their new building, shown herewith. It



is a neat looking structure and should be a source of much comfort. We are sure that all the Saints sacrificed much in the effort, but we think first of the enthusiastic labors of Doctor J. E. Asay, of the building committee. He is a good advertiser, and naturally that quality appeals to us. They recently had a neat little letter head printed here with the picture of the church on it, so we appropriated the cut long enough to let you have a look.

CHURCH HISTORY STUDENTS NOTICE

In volume 1, page 209, of the Church History, is the account of the laying of the corner stone for the temple. The statement is that there were eight present, but only seven are mentioned. John Whitmer's journal gives the name of the other man as Frederick G. Williams. This may be of special interest to those who have noted the omission in the account.

Sister Mary Hawkins, of Stewartville, Missouri, relates that not long ago she was given the privilege of hearing angelic voices sing the third verse of number 83 in the Hymnal, beginning: "Fear not, I am with thee; O be not dismayed." She finds much comfort in the reading of the church publications.

It is related by Elder William Lewis, who sends us the obituary items for Angenetta Moberly, that had she lived till next August 15, it would have been her sixty-third wedding anniversary. At the soldiers' reunion at Golden City, Missouri, in the fall of 1916, a prize was offered to the couple present who had been married the longest. Over five thousand were present, but the prize went to this sister and her companion.

THE SAINTS' HERALD

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

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

Volume 65

Lamoni, Iowa, February 27, 1918

Number 9

EDITORIAL

DOCTOR WASHINGTON GLADDEN AMONG THE PROPHETS

In view of the fact that the clergy of the world has long denied the continuity of the prophetic office and the possibility of further revelation, some strange utterances are coming from the pulpit of late.

Not long ago we reproduced a remarkable proclamation, signed and put forth by leading Protestant ministers of Great Britain, announcing the near approach of the second coming of Christ and the dawn of the millennium. Now we note a pronouncement coming from the pen of the noted Doctor Washington Gladden (Congregationalist) professing to voice the sentiments of Jesus Christ, and couched in terms of revelation.

This "revelation" is found in an editorial in *The Christian Work*, (New York,) in the fourth of a series of editorials entitled "Religion after the war." The quotation is carefully verified, and is as follows:

It [the church] is confronting now the consequences of its own timidity and treachery. And it is listening to a great voice out of heaven calling it to repentance. Shall we take our places with it on the stool of the penitent, and listen with a humble and a contrite heart to what the Voice is saying? There is none among us who has not need of its reproof.

Thus speaks the Angel of the Covenant, our Elder Brother, to the chief priests and elders and scribes and prophets of all the churches in this year of grace, nineteen hundred and seventeen.

Brother Men: Your words of confession and contrition have been heard in heaven. We trust they are sincere words; only he who searches the heart knows. The feeling you try to express may well be deepened. You have been very unfaithful to your trust; in an hour that tried men's souls you were found wanting. May we admonish you to read, carefully, in your Bible the first chapter of the prophecy of Isaiah? That was spoken by a man of God to a nation that was a church and a church that was a nation. There were men once who did not flinch from telling churches and

nations the truth. You as churches and as the teachers and guides of the nations, need to hear it to-day, and lay it to heart.

You are conscious that the present war found you morally crippled and paralyzed, helpless to take the leadership belonging to you. That is a bitter confession, but do not evade it. You are looking forward to the cessation of the slaughter, and wondering what part you are to take in the rebuilding of the wreck of what you called civilization.

Be assured, then, that the thing required of you is a thorough reconstruction of your whole religious life. No less radical remedy than that of John the Baptist will serve. Repent, for the kingdom of heaven is at hand. We hear some of your prophets proclaiming that there is not to be any new religion; it was a more faithful witness who said long ago to people who needed it no more than you do: "Cast away from you all your transgressions wherein ye have transgressed and make you a new heart and a new Spirit, for why will ye die, O House of Israel?"

If you insist on keeping the same old religion you will have the same old hell on earth, which your religious leaders have been industrially preparing for through all these centuries, and the full fruit of which you are gathering now. If you like the harvesting, all you have to do is to keep on sowing the same kind of seed.

It should be evident by this time that the call of the kingdom upon you is for a radical reconstruction of your religious life, and especially of your religious teaching. You know that your industry, your education, your politics, your international relations have got to be revolutionized; do not imagine that you are going to muddle along with the same kind of religion. If you do you will be swept aside, and something other and better will take your place.

You must not only bring some new, constructive elements into your religious life, you must eliminate, remorselessly, some of the old ones. As the old prophet told you, you have some things to cast away. You must not only provide for the people some new and better food, you must stop feeding them poison. You must stop telling them lies about the Bible, and you must not keep still when lies are told. You must stop slandering God by saying things about him, or permitting things to be said about him, on your authority, which imply that he is heartless or hateful or unjust.

You must cease to stand sponsor any longer for those principles of militaristic and atheistic nationalism by which the rulers of the earth have so long kept the world at war. You must renounce them, deny them, stamp them out.

These are excrescences upon Christianity which must be

cut out to save the life of religion. The pruning hook is not the only implement of soul culture, but it is sometimes needed, and this is the time for it.

You must not go down into the new day with the life of the church fettered and enfeebled and crippled by these falsehoods. You must bear witness against them; you must get rid of them.

But there is a great work for you to do not only in correcting errors, but in declaring the good counsel of God, the whole of it. The great truths which Jesus made the burden of his message, the truths of the divine Fatherhood and the human Brotherhood, you must clothe with life and power. You must believe them yourselves; you must convince men of their truth. It is amazing how few of the children of men are yet convinced of these truths; how many there are who still suppose that the law of love is never going to be in force until the millennium; that for the present it is nothing more than good-natured advice that men can take or leave as they choose. You must make them see and understand that it is in force to-day; that the penalty of disobedience to it is death—spiritual death—which means hate and spite and jealousy and fear and suspicion, with all the curses that they entail; that this war, with all its horrors, is nothing but the penalty visited upon mankind for disobedience to the law of love. Not one in ten of the members of your church has any conception of the meaning of this central law of the moral universe, or of the nature of its sanctions. Why have you left them in ignorance about it all these centuries? Why have you permitted them ignorantly to bring down upon their heads such retributions?

Make them see that the penalties of disobeyed law are instant and inevitable and deadly. Make them understand how much better it is to win the rewards of this law than to invoke its penalties.

Show them also the implications of the great law of Fatherhood, which so many of them have spent their lives in blaspheming. Show them how that law prohibits national hatreds and racial antipathies; how it makes war fratricide. How can it be that these millions have been bearing the name of Jesus Christ all these centuries and have understood this?

And how much there is in the life of all your churches that sets this law at defiance. Oh, you have got to get rid of a good share of it—of your formalisms and your sacramental and ritualistic technicalities, of your barriers that shut you in and shut love out, of your sectarian divisions that cripple all wholesome cooperations, of all the millineries and flummeries that belittle and devitalize faith. You cannot go down into the new day that is before you with all these encumbrances.

These are critical days, brother men, for the churches of Christ. You have had great opportunities which you have not improved; you have made a sad failure, as you confess; the tragedy of this war speaks to you a great warning. Will you heed it?

You are debating, perhaps, what you will do after the war. Can you afford to wait until after the war? Will not that be too late? Is not now, even more, the acceptable time and the day of salvation? For such tasks as confront you, for such responsibilities as await you, the work of preparation cannot too soon begin.—*The Christian Work*, December 29, 1917.

Many caustic criticisms have been passed upon the initial revelation given to our people in 1820. It is not so long ago that the Reverend Nutting wrote to the HERALD Editors denouncing the revelation given at that time as positively blasphemous in that it represented Jesus Christ as saying that the creeds

of the churches were all wrong and the clergy in great need of repentance.

Yet now comes Doctor Gladden, a fellow clergyman of Reverend Nutting's own denomination and, posing as a prophet, asks us to listen to "the Angel of the Covenant, our Elder Brother," call all the chief priests and elders and scribes of all the churches to repentance, to cast away their "old religion" and "reconstruct" their whole religious life.

A reading of the first chapter of Isaiah, to which attention is called in the foregoing document, shows how bitter and unsparing is the castigation of the churches and the clergy.

Without indorsing the document in any way, we present it for what it may be worth as one of the "signs of the times." Truly many prophets shall arise.

ELBERT A. SMITH.

SOCIAL ASPECTS OF THE WAR

Such publications as *The Public* and others are noting some of the strange outcomes of the present war. Of course one of the most startling is the revolution in Russia, but in England the laboring man has received a recognition hardly possible within a century except in such special time of stress as this. More and more it is being seen among the European powers that the people cannot be expected to carry the whole burden, but the landed proprietor must bear his share. The tendency is decidedly towards greater democracy and social equality.

Yet on the other hand, if certain reports are true, the junkers, or agrarian class, of Prussia, refuse to bear their proper share of the burden and are continuing to make large profits from the war.

In France there is a greater solidarity, and a quicker response to the demand of the popular will.

The United States, however, is still open to the objection in that some, at least, are being permitted to make profits, if not undue profits from the national necessity.

At such a time, the example of Henry Ford is noteworthy. The Government asked for his Cambridge plant; he turned it over without rent. He has placed all of its facilities at the disposal of the Government without profit. The daily papers advise that his whole plant has been placed at the disposal of the Government to make special trucks, and other articles needed by the Government. Hence the production of touring cars will be reduced, so far as this appears advisable.

He has placed his own services also at the disposal of the Government and is acting as assistant to the shipping board.

He is not alone in this. Many men of wealth are giving their services without price or for a salary

of one dollar a year. Their private income is sufficient for their needs.

The importance of the movement is that it demonstrates that men of the first rank of ability are willing to work for the common cause, devoting time and talent for a lesser reward than can be secured in private enterprise, provided their service is needed by the state or society.

This has been in the past a matter of dispute. It has been contended time and again that men of the first rank will not give their services unless they find that they are gaining an equal recompense. But it has been pointed out by careful students that men have been repeatedly willing to work in the cabinet, which after all is a subordinate position, or in other ways in connection with the Government, in times of peace, taking their reward in honor rather than in pay, as they received a very much less financial reward than was the case either before or after their association with the Government.

Many consider the reason to be a matter of honor. Others make the claim that it gives an insight into Governmental machinery. It acts as a stepping-stone to better private employment. Such has proven to be the case in many instances, if not in most, for, after leaving the employment of the Government, these men have been employed at a very much increased salary elsewhere.

But we are of the opinion that the reason reaches deeper than that, and that it really means a devotion to the popular good and popular service: "Popular," that is the sense of the service of the people, that these men are willing to sacrifice, in other words, for the common service and the common good.

Some seem to see only the restriction and discipline associated with warfare, the very necessary limitations placed upon popular liberty for the sake of the common welfare. Others are concerned with an attempt to point out that some of the restrictions are unnecessary. But a careful examination of the history of this country shows that similar criticisms were directed against Abraham Lincoln, and similar pleas were made at that time, that democracy was being overturned.

The history of the country shows that when the crisis had passed, these extra restrictions of the time of war passed quickly with them.

Every war of the past century has meant increased rights for the people. It was so in 1848, it was so even in 1870 in France, although this was one of the most unexpected results of that war. It has been so practically around the world since then.

Yet this, the greatest war of which we have any historic knowledge, bids fair to bring the largest possible fruition of individual and collective freedom; a deeper recognition of fundamental justice and equality, greater politic and economic equality of

man, and something at least gained for the spirit of cooperation.

It is true that much still remains to be done, but it is also true that the tendencies go so far as to cause some to look for a millennium to reign at the close of the war. The term *millennium* being used, not in a strict sense of a thousand years, but rather in a sense of an age of justice, peace, and righteousness.

If this is to be an accomplished fact, much remains to be done in the control of individual and community passions. Peace on earth, good will to all men, is not an impossibility, nor is sacrifice, cooperation, and justice between men to-day merely a dream.

S. A. B.

BLUE PENCIL NOTES

Some things are useful, some are ornamental, some are neither, and some are both. The religion of the Saints should be both. If it makes no actual change in your life throw it away. If it is not practical it is not worth while.

While lofty ideals should actuate our lives they should be practical as well as lofty. It is all right to talk of "hitching your wagon to a star;" but we must find some way to get at the star—and be sure that it is not a comet.

Some one has said that "religion is the best armor in the world, but the poorest cloak." The Pharisees thought of religion as a cloak to hide their sins. Paul thought of it as an armor to protect his immortal soul and help him fight the good fight of faith.

Those people who are exhorting everyone to "smile" under any and all circumstances are on the wrong line. One smiles only when the heart is glad. A forced smile is merely a grin and fools no one and helps no one. Ruth McEnery Stuart says the jack-o'-lantern "lost his brains to get his smile."

If Graceland College does nothing else it does this one thing: it demonstrates the fact that men of exceptional ability and exceptional training can be obtained to do secular work in the church and for the church on a "stewardship basis" and that it is not necessary to adopt the worldly standard in salary raising in order to hold their services.

Sometimes we think that we are very "frank" and "plain spoken" when in fact we are only impertinent.

A very excellent elder, now deceased, was preaching on a certain occasion, and according to his custom was hitting the supposed foibles and faults of his hearers in a very blunt and savage manner. He justified it by saying, "I am like Nephi of old. My soul delighteth in plainness." Later he asked a good sister her opinion of his discourse, and, perhaps with equal "plainness," she replied, "It is all right to delight in plainness of speech but you were only impudent."

In our pulpit work we sometimes use sentiments identical with sentiments previously voiced by others. Even the words may be very similar. This may be a coincidence—the result of two minds thinking along similar lines. Or it may be that the sentiment has stuck somewhere in our subconscious mind and we use it without realizing where we got it. But in the event that we are consciously using the sentiments and words of others it is much safer and better to give due credit.

The ancient debate between Labor and Capital is many sided. But my sympathy goes with Labor. For it is flesh and blood. It has a heart—many hearts—even if they are calloused. It has eyes, if they are sometimes blind. It has ears, though often deaf. It feeds all men, but is often hungry. It clothes all people, but is often naked. It builds all homes, but is most often a tenant. To it Jesus addressed his most passionate appeal: "Come unto me all ye that labor and are heavy laden."

On page 411 of the sixth volume of the church history published by the Utah Mormon church appears a remarkable statement, purporting to come from the lips of Joseph Smith the Martyr. It is found in a synopsis of a sermon delivered by the prophet from the stand in Nauvoo, Sunday, May 26, 1844 (only a month before his death.) He is replying to the charges made in the Nauvoo *Expositor*. He says: "What a thing it is for a man to be accused of committing adultery, and having seven wives, when I can find only one." Our Gentile friend may twist the statement as made here in a ridiculous way. But our Mormon friends claim to present Joseph Smith as a prophet whose testimony may be relied upon. Clearly his intention was to say plainly that at that time he had but the one wife. We are indebted to our Utah friends for having preserved and published this statement unwittingly.

In the same volume, on page 474, is a report of a sermon by the prophet from the stand in Nauvoo, June 6, 1844. In one passage they report him as saying: "I have taught *all* the *strong* doctrines pub-

licly, and always taught *stronger* doctrines in public than in private." This was about ten days before his death and effectually disposes of the Utah claim that he taught the strong (and rank) doctrine of polygamy in private, not daring to teach it in public. Salt Lake can hardly repudiate its own version of these sermons. Our unknown correspondent at Mormon headquarters who has been writing us anonymous letters will please take notice.

There is no halfway ground. Either Joseph Smith was true and clean, open and above board, as the Reorganized Church claims; or else he was a hypocrite and a fraud through and through, as his enemies claim. The Utah Mormons cannot long continue seriously to contend that he was a real prophet of God, and a good man, yet blowing hot in private and cold in public, a monogamist in the pulpit and press and a polygamist in his home, a pure milk of the word man by daylight and a strong meat man after dark.

ELBERT A. SMITH.

THE SEVENTH BABY

Again and again have we seen the information repeated that in certain communities, one out of every four babies die during its first year. *The Delineator* has been running for the better part of the year a series of articles under the heading, "Save the seventh baby." They state that the average for the United States is that one life is sacrificed out of every seven born, and that forty per cent of these die because their mothers are in ill health or subjected to living or working conditions that condemn the child before birth. The other sixty per cent that die are not properly cared for after birth.

Several towns have taken the matter up affirmatively, investigated the actual conditions, and what is needed. They are willing to furnish the information for any town desiring to make a survey and eliminate waste.

In the January *Delineator*, the following towns are listed on an honor roll, as they are trying to save the seventh baby: Farmington, Massachusetts; Helena, Arkansas; Casper, Wyoming; Staunton, Virginia; Amsterdam, New York; Middletown, Connecticut; Laurel, Mississippi; Leavenworth, Kansas; Sheridan, Wyoming; Oskaloosa, Iowa; Rome, Georgia; Hattiesburg, Mississippi; Boulder, Colorado; Pittsfield, Massachusetts; Danville, Virginia; Putnam, Connecticut; Westfield, Massachusetts; Fort Smith, Arkansas; Cheyenne, Wyoming.

We have emphasized before the great industrial loss of life, and also the great waste of life in infancy. It is a matter that very closely concerns us.

S. A. B.

ORIGINAL ARTICLES

THE COMING OF CHRIST AND JERUSALEM DELIVERED---Part 1

BY HENRY A. STEBBINS

After going through the Scriptures and selecting what I consider to be the most important texts about the present days and the events that are to come, I send you the following:

"UNTO US A SON IS GIVEN"

1. The first thought in connection with this great world war is that the Lord Jesus Christ, in his covenant of sacrifice and by the promise of his Father, purchased this earth in order to redeem it and its inhabitants from Satan, sin, and death, and that all his work and all the progress that has been made and that will be made, are to result by and by in his righteous and happy government over the earth and over all the people of the earth.

We read as follows:

For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal [or power] of the Lord of hosts will perform this.—Isaiah 9: 6, 7.

Ask of me, and I shall give thee nations [heathen] for thine inheritance, and the uttermost parts of the earth for thy possession.—Psalm 2: 8.

Then in verse twelve the advice is given to "kiss the Son," that is that they should love and honor the Son of God, even the one who is to be their faithful and righteous ruler. I have substituted the word *nations* for the word *heathen* because that is what it means. Among the Hebrews all nations who were not Abraham's children were called heathen, not using the word however in the sense that it is used among civilized peoples in our time, thus indicating that all others are barbarians or uncivilized.

CHRIST'S REIGN

2. The Scriptures state that Christ is yet to come in possession of the earth; in fact he is to live upon it with his people. Besides the foregoing from Isaiah and Psalms, I quote as follows:

I saw . . . the Son of man came with the clouds of heaven, . . . and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away.—Daniel 7: 13, 14.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most high . . . and all dominions shall serve and obey him.—Daniel 7: 27.

And I saw thrones, and they that sat upon them, and judg-

ment [or justice] was given unto them . . . and they lived and reigned with Christ a thousand years.—Revelation 20: 4.

And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth.—Revelation 5: 9, 10.

A MILLENNIUM OF PEACE

3. Christ's work of redemption not only includes the earth and his special people, but also all the nations and inhabitants of the earth; and near the beginning of the millennium they will be brought under his peaceful and happy government. He is called "The Prince of peace." On this point read the previous quotations from Isaiah 9: 6, 7 and Psalm 2: 8. Also from Daniel 7: 13, 14. Then besides read as follows:

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Revelation 11: 15.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.—Isaiah 49: 6.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations.—Matthew 25: 31, 32.

SHALL JUDGE ALL PEOPLE

4. As soon as may be possible Christ will put an end to war and to all oppression and wickedness. All the nations have departed from God and from his truth, from purity and righteousness, and even the most civilized and enlightened of them will need to be reprov'd and punished for their sins, national and individual, for their follies, their corruptions, their oppressions, their deeds of cruelty and their wars and other bloodshed. On these points read the following:

And it shall come to pass in the last days. . . . And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore.—Isaiah 2: 4, and Micah 4: 3.

Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor.—Psalm 72: 1, 2, 4.

JUSTICE SHALL PREVAIL

5. Mercy, truth, and righteousness will be taught from heaven to all the people, and no one will need to go wrong; also justice and equity will prevail

everywhere under Christ and his associate rulers. See texts already quoted; also as follows:

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.—Psalm 72: 7.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight.—Psalm 72: 12-14.

His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed.—Psalm 72: 17.

Thus saith the Lord God. . . . Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him.—Ezekiel 21: 26, 27.

RESTORATION OF THE JEWS

6. An important event of the near future is the restoration of the Jews to their land, as was promised to Abraham in God's covenant to him, and as spoken of by the prophets and by Christ himself. I select some of the chief verses from the prophets, as follows:

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 11, 12.

And they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers and their queens thy nursing mothers.—Isaiah 49: 22, 23.

And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.—Isaiah 61: 4.

Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.—Jeremiah 31: 10.

And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth.—Jeremiah 33: 7-9.

And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all.—Ezekiel 37: 22.

THE GREAT BATTLE

7. I will now speak of the nations that are engaged in the present world war, and of those nations which will be in the great battles that are to take place some years later in Palestine and at Jerusalem. Also of the remarkable events which are declared by the prophets as to occur at the time of that final war; and especially what will happen to the nations of eastern Europe as the result of their attacking Jerusalem.

Ancient history states that a few hundred years after the deluge there went colonies of Noah's descendants from Asia Minor up into northeastern and central Europe, and they colonized the parts that afterward became known as Russia, Poland, Germany, Austria, and Hungary. The posterity of the sons and grandsons of Japheth are spoken of in these movements, as their names are mentioned in the books of Genesis. Japheth's oldest son was Gomer and the second son was Magog, the fifth son was Tubal, the sixth son was Meshech. Gomer had a son named Togarmah. The five names, Gomer, Magog, Tubal, Meshech, and Togarmah are especially mentioned in the prophecies of Ezekiel, and the Lord calls their posterity in our day by those ancient names. History says that the descendants of Meshech were called Moschi and they were the founders of the Muscovite nation, which is one title for the Russians. And a son of Magog was Rosh, whose children were called Roschi, and from that came the name of Russia. From Meshech also was derived the name of Moscow, which was the capital city of Russia for so many centuries. Find in Ezekiel chapter 38 as follows:

And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal; . . . and I will turn thee back. . . . Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations; and they shall dwell safely, all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.—Ezekiel 38: 1-12.

Thus the foregoing words of the Lord through the prophet foretell the object or purpose that the armies and bands of the "chief prince" of the nations will have in descending from the north upon Palestine and upon Jerusalem in the latter days, coming out of eastern and central Europe, for the purpose of mending their fortunes with the money and other wealth that the Jews will bring with them in their gathering home from other lands. And these nations will certainly need money to take the place of the immense treasures they have expended in the war now being waged.

You see in verse eight that it says that they come into the land that is "brought back from the sword." And now, this month, December, 1917, the British Army has captured Jerusalem, has taken it from the Turks, and England has again proved herself to be the greatest friend of the Jews among all the nations. For England's purpose is to restore the Jews and to see to it that there is no more war in Palestine, so it is literally "brought back from the sword." For about twenty-eight hundred years that land has either been in the hands of or warred over by many nations, such as Assyria, Babylon, Egypt, Persia, Syria, Greece, Rome, and Turkey, besides minor nations that have done evil to it.

Now notice that Ezekiel 38:13 states that three peoples or nations will take up the cause of the Jews and will ask the invaders when they come certain questions about what they are doing, as follows:

Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?—Ezekiel 38:13.

Therefore, according to the word of the Lord, some nations will stand against the modern Magog, Meshech, Rosh, and Tubal, that is, against the nations of eastern Europe, when they come down from the north and make the greatest march and the greatest assault of the latter days. And all this with intent to rob and to destroy the covenant people of God. The above verse shows that the nations which will challenge and reprove are given ancient names, but these of course represent modern nations, perhaps England, France, and the United States, for those nations are even now planning a protectorate over Palestine for the security and benefit of the Jews and of their God-given heritage, that they may again come in possession of their own land as soon as possible.

In verse 13 "the young lions" are mentioned as standing in defense. And throughout all the world it is known that the lion is the symbol of the power of England and of her army and navy. Where they have had success in past wars it has been said, "The lion is in the ascendancy." Therefore it is quite possible that the stalwart young soldiers of England, who do stand and will stand to resist the invaders, are referred to as "young lions," particularly as Tarshish is named, and as in another prophecy the ancient name Tarshish seems to be applied to modern England. In Isaiah we read.

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them.—Isaiah 60:9.

KINGS AND QUEENS TO SUCCOR

Clearly both the past and the present bear witness that England will be *first* in the work of restoring

the Jews. And there are no other islands which have special interest in that work, or that can be called *first* in it. "The ships of Tarshish." England has been the leader of the world in its shipping and its commerce on the seas. Ancient Tarshish was noted for its many ships, and England inherits the name in prophecy, I believe.

And we may be certain that the United States will be a close second in the good work of restoring the Hebrew people. Seven hundred years before Christ came, Isaiah prophesied to the Jews, saying, "Kings shall be thy nursing fathers and queens thy nursing mothers," meaning that the rulers and chief men of certain nations shall be engaged in that service when the time comes. In Isaiah's day all rulers were kings and queens, there being no republics, and if the presidents and other leaders in America and France shall take part in restoring Israel it will fulfill the prophecy just the same.

INVASION FROM THE NORTH

Then again take up Ezekiel; we see what will be the result of the great invasion by the armies of the north under the "chief prince," which important event cannot be a great many years in the future. We find that the Lord declared as follows:

Therefore, son of man, prophesy and say unto Gog, Thus, saith the Lord God; In that day when my people of Israel dwell safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen [the Gentile nations] may know me, when I shall be sanctified in thee, O Gog, before their eyes. . . . And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel. . . . And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstorms, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.—Ezekiel 38:14-23.

By the above quotations from Ezekiel and Isaiah it is plain that at least a portion of the Jews will have returned to Palestine before the armies of God "come out of the north," and that for a time after "the land is brought back from the sword" those people shall "dwell safely." And you notice that the governments in the north will know that the Jews have come with "silver and gold," and that they have gained "cattle and goods" in the land of their fathers. Millions of Bible readers have in the past refused to believe that the Jews will ever be restored,

yet recent events, especially the capture of Jerusalem and the declared intention of Great Britain, also the feeling in the United States in its favor, all go to prove that the time is near when their gathering will begin. Thousands of the Hebrew race are today rejoicing over its certainty.

We will read further in Ezekiel, as follows:

Therefore, thou son of man, prophecy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and leave but the sixth part of thee. . . . Thou shalt fall upon the mountains of Israel, thou, and all thy hands, and the people that is with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord God.—Ezekiel 39: 1, 2, 4, 5.

DESTRUCTION OF THE ARMIES

Next, the prophet foretold the completeness of the destruction of those armies. Five sixths of them will be destroyed in the different ways mentioned, in the siege of the city, in their battles with the defenders, in the divisions and by the fighting among themselves, by the pestilence caused from so many dead upon the ground in that mild climate, and by the great hail, and the brimstone, and the fire that will fall upon them because of God's wrath against their wicked attacks upon his people and upon their beloved city, and their fields and their vineyards. You may read further from chapter thirty-nine about the wonderful things that will occur at that time, according to the word spoken through Ezekiel.

Next we go to the book of Zechariah and read there a continuation and completion of the prophecy by Ezekiel. It seems that there will be a great assault upon the city of Jerusalem, and though the Jews and the soldiers of England and of other nations will do all they can to defend the city, yet Zechariah says that it will be taken. We read his prophecy as follows:

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled. . . . and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.—Zechariah 14: 2.

This *may* mean that the Jews will be left in the city while the soldiers and people of other nations will be taken out as prisoners, they being armed antagonists of the invading forces. Then at this crisis, yes, in the time of greatest need, the Lord Jesus Christ appears suddenly and turns the tide of evil and woe against the enemy. He becomes the leader and the triumphant commander of the forces of earth and the powers of heaven. We read the following verses:

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the

west, and there shall be a very great valley. . . . And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one. . . . And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.—Zechariah 14: 3, 4, 9, 11.

Chapters twelve and thirteen of Zechariah's prophecy declare certain other events that are to occur at the same period as the foregoing. Undoubtedly they are to have their fulfillment in the same remarkable time, when the Savior shall make his final appearing. Zechariah prophesied as follows:

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces. . . . And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem. . . . And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart; and their wives apart; . . . all the families that remain, every family apart, and their wives apart.—Zechariah 12: 2, 3, 9-14.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. . . . And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.—Zechariah 13: 1-6.

BIBLE PROPHECIES

As with many other Bible prophecies there is a mixture with things spoken of that we do not fully understand, or that seem irrelevant, but so it has been with many other prophecies. For instance, we read:

And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.—Zechariah 11: 12.

Although the connecting Scriptures do not appear to have any bearing upon the subject of the Savior's betrayal, yet it is stated in Matthew 26: 11, that the above words refer to the price that Judas received of the Jewish priests for betraying Christ.

We read the following in Psalms:

Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken.—Psalm 34: 19, 20.

In John 19: 36 this is said to have been fulfilled at Christ's crucifixion, in that the soldiers did not break his legs as they did those of the two crucified at the same time. Yet the word in Psalms appears to mean that *any* righteous man shall be protected in that way.

However, it is plain that Zechariah foresaw that their Messiah will be recognized by the Jews at

Jerusalem when he shall indeed become their Savior in their great time of trouble. The marks which they will see in his hands, together with his words of explanation, will cause them to know that the man whom their father despised, rejected, and nailed to the cross was indeed the very Messiah for whom they longed, yes, their real Redeemer and they knew him not. But now all they who are gathered at Jerusalem will see and know, and they will mourn with deepest grief as they realize the truth about him, just as Zechariah states in prophecy.

Then will the baptism which their fathers rejected be again instituted, and those who are gathered will give heed to it. Yes, "there shall be a fountain opened . . . for sin and for uncleanness," even as John, and Christ, and Peter, and Phillip preached "baptism for the remission of sins" anciently.

From these prophecies and others we know that many Jews will be gathered before the Lord returns, in fact just before he comes, and then they will be converted to him, as Zechariah plainly states.

Undoubtedly the war that is now taking place in Europe is as the beginning of the later one, when the poverty-stricken nations of the "north quarters" will go against Jerusalem. From the beginning of the present war onward it all seems to be summed up in one verse by Daniel, the prophet, in the following words:

And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.—Daniel 12: 1.

WORLD-WIDE TURMOIL NOW PREVAILS

Everybody admits now that since the days of Noah there has never been such universal woe, such world-wide evil, such wholesale and ruthless destruction as there has been the past three and a half years, and with the possibility that the worst is yet to come, not alone among other nations but perhaps also for our own beloved land, in the effects upon it; although we had nothing to do with the origin of war, or with its causes. The great demand now is for men from every nation to come up to battle, and the call is for material of every kind to aid in the work of destruction, so that the following prophecy is being exactly fulfilled:

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong.—Joel 3: 9, 10.

Not less than twenty-five million men have already come up to do battle, and also all kinds of metals have become of great value in the manufacture of cannon, machine guns, shells, rifles, war autos, and a multitude of other accessories of war, so that not only are the ordinary sources of iron,

steel, copper, brass, and other metals being sought, but in addition great amounts are being diverted from their proper use in farm machinery; and also household utensils, church bells, and various works of art have been melted and turned into war material.

"COME, ALL YE HEATHEN"

Asking you again to remember that the prophets and all Hebrews wrote and spoke of all other nations as heathen, or as Gentiles, I ask you to read the following from Joel:

Assemble yourselves, and come, all ye heathen, and gather yourselves around about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen around about. Put ye in the sickle, for the harvest is ripe: come, get ye down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her anymore.—Joel 3: 11-17.

Thus this prophet spoke plainly of the result, the victorious end of the war undertaken against Jerusalem in the last days of the Gentile dominion over the earth. Joel spoke as plainly as did Ezekiel and Zechariah, already quoted in this letter. According to Luke's testimony the Savior said that "Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled," and Paul wrote that blindness would be upon Israel "until the fullness of the Gentiles be come in." Certainly the events we are considering betoken that said "fullness" of rulership and of wickedness is now at hand for all nations.

I will mention here that the Septuagint translation of the Old Testament reads in Ezekiel 38: 3 and 39: 1 as follows, "The chief prince of Rosh, Meshech, and Tubal." He will be at the head of the great northern army in its march upon Palestine. This defines more fully that Russia will have prominent part in that momentous "time of trouble." And we know that the rulers of Russia have been the greatest persecutors of the Jewish people of any nation, inflicting upon them the most cruel, heartless deeds of barbarism during many centuries. I remember that not many years ago, when the Russian soldiers drove the Jews out of the city of Kishinev that it was stated in the account (and not denied) that they did such cruel things as to thrust their bayonets through the bodies of Jewish babies, and lifting them up they carried the squirming little innocents high in the air as they rode along. They also nailed

Jewish men and women to benches and floors, and gouged out their eyes, and performed unnamable crimes upon them. These facts have gone into history and we cannot wonder that Russia will receive punishment. While professing a Christian religion they have totally ignored the word of the Lord about his chosen people, that he still loves them and will "gather them as a shepherd doth his flock," even though all the nations of the earth should stand in the way.

(Concluded next week.)

THE STOREHOUSE

The Lord wills to provide for his people. He looks ahead, and expects his people to do likewise. He wants us to cooperate with him. We are by virtue of our calling, and should be by virtue of our activities, "laborers together with God." An effort then should be made to establish the storehouse, that the poor may be fed. This thought is deep in the mind and purpose of God. Those who are not in sympathy with it are not in touch with God. Let the inspired word of God to former and to Latter Day Saints, through former- and latter-day prophets, bear witness. God does not will that his people shall live from hand to mouth. He says concerning Zion, "I will abundantly bless her provision: I will satisfy her poor with bread."—Psalm 132: 15, and,

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Malachi 3: 10.

His will is not to aggrandize individuals, that as individuals they may abound, their barns be full, bursting with plenty, while many lack the bare necessities. It is rather that the people shall as a body abound, and that the distribution left in the hands of men, shall be to and for all alike.

Doctrine and Covenants 51: 2, 4 says:

Let every man deal honestly and be alike among this people, and receive alike, that ye may be one even as I have commanded you. . . . Let the bishop appoint a storehouse unto this church, and let all things both in money and in meat which is more than is needful for the want of this people, be kept in the hands of the bishop.

As the consecrations were made 1900 years ago, and the distribution faithfully attended to, "great grace was upon them all, neither was there any among them that lacked." (Acts 5: 3, 4.) Those Saints had confidence in God, and confidence in each other. Their confidence was not misplaced. There were gifts of discernment for protection against Annanias and Sapphiras. God was able to take care of the consequences of obedience to his commandments. These have never been evil. The evil has come through deviations and departures from

God's plan. It takes a great effort on our part, notwithstanding our loud profession, to reconcile ourselves to God's plan in its completeness, "not only to say, but to do according to that which is written." (Doctrine and Covenants 83: 8.) As a body we have not kept the commandments that were at first treated lightly. Who is responsible? Those who have no means to consecrate except in the way of offerings, and no surplus tithing to pay cannot establish or fill the storehouse. The very poor need, or will need, to be fed from it. Neither the rich, nor those of moderate means and ability to care for themselves, need the storehouse, except as they need the blessing that comes through sacrifice. They should be concerned about this. The poor may and should sacrifice, but not to the extent of crippling their service. Every sacrifice made to enhance service, must be acceptable with God. But no one can give or do beyond his ability to do. If it is small it is required; if it is large it is required, therefore

Woe unto you rich men that will not give your substance to the poor, for your riches will canker your souls. . . . Woe unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labor with their own hands! But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite.—Doctrine and Covenants 56: 5, 6.

The worthy poor are usually very modest about asking in their own behalf. They cannot lift themselves up. There should be a spirit in the church to lift them up, or our faith is vain. God has commanded that they be searched out and administered unto. Riches must come in touch with poverty, or the rich with the poor. "Nature abhors a vacuum." Poverty is the vacuum. Riches must fill it; must go to it. There is no encouragement given in God's law for the poor to seek the wealth of the rich. Who then are responsible to take the initiative in curing poverty and distress? Those who have it in their power to organize themselves for this purpose. We may have every other organization, or phase of organization, that can be thought of; if we have not *this* organization, we are as a sounding brass and tinkling cymbal. We might have the organization and, failing to enter into it with a pure motive, fail of making it a success. It would be as useless as baptism without repentance. But if we are not organized to do good, otherwise than to preach and administer sacraments, our preaching might well be less, until our practice had caught up with it. Looking into the perfect law, can we not see ourselves as we are? As a body deficient in practice, organized to preach, not organized to practice, Christianity. And should we not worry about it? At least should we not be deeply concerned and very active in self-judgment, to remove selfishness as far from our

thoughts and lives as possibly could be done by us? So that we, so that I, may not be the hindering cause, the really refractory element unfavorable to progress and to perfection, through the full and complete operation and administration of the law. Our education has been sufficient to bring about quite a general willingness on the part of the poor, and those of moderate means, to pay tithes and offerings. And those of larger means do the same. Quite a sacrifice is involved in paying the Lord's tenth on the part of those of moderate means and abilities. This tenth is intended for the spread of the gospel or the support of the priesthood in administering the gospel. It is not sufficient for the providing of homes, even for the ministry, much less of administering stewardships, and fully relieving poverty. We have not reached the point in our education and willingness to do the Lord's will, really loving our neighbor as ourselves, where we have demonstrated this willingness and love, by bringing all the tithes into the storehouse; all more than is needful for our wants, all the surplus, that none might lack.

Abraham is called "the Father of the faithful," and why? because he fully complied with the law. At every point and place of trial, he demonstrated faith. He did so at his meeting with Melchisedec, of whom we read. (Genesis 14: 33-40 especially 37 to 39, I. T.)

And he lifted up his voice, and he blessed Abram, being the high priest, and the keeper of the storehouse of God; him whom God had appointed to receive tithes for the poor. Wherefore, Abram paid unto him tithes [not a bare tenth, but] of all that he had, of all the riches which he possessed, which God had given him more than that which he had need.

He retained only that which was needful. Was he thereby contracted, or narrowed down, temporarily? The sequel shows he was not, for the reading is:

And it came to pass, that God blessed Abram, and gave unto him riches, and honor, and lands for an everlasting possession; according to the covenant which he had made, and according to the blessing wherewith Melchisedec had blessed him.—Genesis 14: 40, Inspired Translation.

If the attitude of the body is correctly expressed by individuals whose attitude is: "I will be my own bishop, as to all the surplus tithing; I will invest it, that I may have more on which to pay tithing, still the law is not complied with. This situation prevailing, all the tithes more than are needful to the individual, belonging to others by the covenant of Christ, God is robbed. The bishop is his agent. The distribution is hindered, and the blessing of Abram is hindered. It cannot attach to the body, of which we are members, though we call it the church of Christ. We had better be anxious, if at all, over properties, to dispose of, rather than retain them, in view of eternal life being the stake we are playing for. I know the church would not accept of, as a gift, any

person's living; their all. The church would rob or cripple no man; but if it would accept of all, one would do better by giving all, than by retaining all.

The reasonable sacrifice only, is required—all more than that which is needful—and a man should discourage himself in the expenditure of a dollar or a dime more than necessity demands. The church debt must go, and some other things come; among them, the storehouse, the temple, etc., for God says: "The storehouse and the temple, and the salvation of any people, are the same to me now that they were in that day when I gave the revelation," and "section forty-two . . . [embodying these things] is as if it were given to-day." (Doctrine and Covenants 122: 6.

So we hope to have written upon "present truth," not that which is out of date, or before the time. We had better set our watches by the regulator, rather than seek to regulate the regulator. A perfectly correct attitude on our part to all the specifications of the law and commandments, and a perfect adjustment to them, may require the resetting of all our watches; the revolution to some extent of every man's mental attitude. But let God be true, and his law stand fast and firm, as the Magna Charta of our liberties, and the sheet anchor of our salvation; however deficient it finds us collectively, or as individuals.

M. F. GOWELL.



The Woman Loyal

While we are in the midst of a contemplation of the whole duty of a woman, we are confronted with a peculiar phase of it, which is an outgrowth of the terrible times of war and ruin which have overshadowed the world. This phase is "food conservation," words which have been shouted and preached at us, in a multiplicity of form and expression for months. One almost feels that there is no need for half the talk and the explanation, and yet, one has only to keep ears and eyes open to discover that a vast number of women are as yet not touched, either as to heart or loyalty, in regard to the importance of this work. It is no fad, let us assure you; it is no graft, by which some are seeking to be profited at the expense of many. It is, instead, a very grave and certain menace of famine and want which is threatening the world. When one stops to consider that over 70,000,000 men are under arms in the world to-day—taken bodily from the producing avenues and put upon the "dependent" list, as it were—that fact, in itself, is enough to partly explain the grave situation which exists. Add to that thought the further one that for three years the wheat crop, even in undisturbed America, has been below normal in yield, for two seasons being less than the normal consumption, and one can see what a stupendous task it is for our country to undertake to spare out of her supply, scantier than usual, enough to feed those starving countries abroad, as well as the numbers of our own soldiers who are helping "make the world safe for democracy."

What woman would hesitate to deny herself bread if in her arms were a starving child who needed it? Why then should any woman toss her head and say she will not try to so order her household that she may do her part in trying to feed the hungry across the seas? Is it because the one misery is close at hand, and the other removed? Is the latter any the less real because of distance? Yet we have seen women, who have actually given their sons to the service, refuse to make the slight sacrifices necessary that those sons may be fed "over there."

It is gratifying to Latter Day Saints who are studying the movements and affairs of the world to see how surely, albeit slowly, some of the principles of right living which Joseph Smith promulgated and enjoined upon an unresponsive and hostile generation, are being justified and recognized to-day. Liquor, the use of which he decried, although popularly common then, has received the disapproving edict of the best thinkers of not only our own Nation, but those of others. To-day many physicians are telling the people that the excessive use of meat has caused most of the disorders of the body among indulgent nations. The HERALD a few weeks ago published an article called "The case against smokes," in which were given the results of a series of experiments with young men, comparing the users of tobacco with those who did not use it. In every case tobacco was the loser, a support to our position in the matter, which must be very gratifying to all Latter Day Saints.

As church women, then, we should feel that with us there is something to be demonstrated in our standing loyally by the Government in this food conservation matter, which is of a higher nature than mere patriotism. We should feel that it is an opportunity to express anew our allegiance to the positions taken long ago by our church. We should have few or no days upon which we serve meat, and then it should be used "sparingly"; and, remembering that God told us "wheat is for man," we should think of those impoverished peoples across the water, to whom wheat is as essential as it is to us. From our abundance we can spare; we can use the countless other things which are not so available to send to our brothers afar, and in so doing we will be blessed, not only in our own bodies, but in the spiritual nature which considers another's need as our own. Let us be true "kitchen soldiers," and be glad to do all we can from that military base.

AUDENTIA ANDERSON.

Children's Year, April 6, 1918-April 6, 1919

The above is the heading of a bulletin which is sent out by the Children's Bureau, Department of Labor, at Washington. Definite plans, it is stated, are being formed to make this second year of our war one especially notable for the advance made in the saving of the lives of our children. Efforts to promote the health and welfare of children everywhere throughout the country will be more vigorous than ever. "The saving of 100,000 children under five years of age is only one part of the big program laid out for the welfare of the 30,000,000 children under fifteen in our country. . . . The importance of safe-guarding children will be emphasized as never before. . . . It is looked upon as a patriotic duty in view of the unavoidable wastage of human life incident to war . . . 5,000 local committees are to carry the campaign into every community in the United States, . . . each community to bear its full share of responsibility in making the campaign a great success."

It is well that those of our church, and those under our direct influence shall be prepared to respond heartily to all efforts in this direction which shall come their way. Let us

study the situation from a large standpoint, recognizing the value and the power that lie in a consolidation of the units, and let us be ready to be lively units in the matter. Latter Day Saints everywhere should be found in the front ranks of those who are working in such a good cause, and our duty to ourselves—to our higher selves—as well as our duty to the country and to God, should cause us to count it a privilege to do what we can in this direction.

So when it shall come to your community, that a week of lectures or instruction shall be offered you, be among the first to avail yourselves of the opportunity to learn, that you may work intelligently in harmony with the best forces that are in operation in our country, for the purposes of shielding and guarding our children, physically as well as mentally and spiritually.

A. A.

Our Sorrow

How peculiarly are the interests of our church people interwoven? We sometimes wonder if there is among any other group such an intermingling of joys and sorrows as we experience. When one member suffers, all the others suffer with him—as Christ so truly foreshadowed. Thus it is that the sorrow which recently came into the home of our former president, Sister S. R. Burgess, which took from that home the beloved companion and father, has become our sorrow in very deed. We weep with Sister Burgess, and feel that her loss is also ours. Brother Burgess was a man whom one was blessed to have as a friend, and while of a quiet, retiring nature, and one not calculated to be much in evidence, he was always a veritable rock of strength and support to those who were privileged to be near him.

We extend deep sympathy to Sister Burgess and family, but we feel assured that they are able to look upon this separation with that calmness and assurance which characterize true Latter Day Saints. It is not without hope we mourn; we look upon this experience as of one simply passing from one room to another—a larger room, filled with larger and better opportunities and delights. We, too, will pass into that room, and the assurance we have of there meeting again the loved ones who preceded us has taken from the brief separation much of its sting, and all of its bitterness. The pity and love of God are very near in times of trial, and it becomes joy to feel the strength and support of those everlasting arms.

A. A.

Our Course in Public Speaking

While out West last fall, Sister Glines, the ever-alert supervisor of our educational bureau, appealed to Brother T. W. Williams concerning a course in public speaking for those of our number who are interested in this branch of study and achievement. Brother Williams has for some months been conducting a class in this work, the members of which have met weekly, and been highly gratified with the ground covered. The result of Sister Glines's appeal is that she is now able to announce a most comprehensive course in this line suitable for beginners and those who are eager to take the first steps towards excellence and attractiveness as a public speaker. She sends, for your information and interest, a "foreword," from Brother Williams, who also sends a direct and inspiring message "to the student," both of which you will find in this issue of our column.

One can scarcely read these without feeling a great desire to enter most earnestly into this study, and who shall say that it is not one most vital to us who have been commissioned

to "warn our neighbor"? We have often felt that it was indeed a great pity that some of our most earnest and spiritual speakers have been unable, through lack of opportunities for development along these lines, to present their beautiful messages in a language and manner worthy of that which they had to impart.

A. A.

Foreword

This course of lessons in public speaking is the result of an insistent and increasing demand within the church and is adapted to the varying needs of the membership.

No apology is offered. It is not intended that this brief course will substitute the work of the schoolroom. It is simply preparatory. We furnish the ground work which will benefit those who have no other opportunity for study and, at the same time, will be valuable to those who wish to secure a regular course in college or university.

We do not claim originality. The purpose has been to gather material from the best authors. This is supplemented by personal experience and observation. Reference texts are supplied with each lesson. We suggest supplemental reading. To those who desire to pursue the study farther I particularly recommend the public speaking department in the various schools of expression. Among the universities, Cornell stands to the front, with Professor James Albert Winans in charge. The Columbia College of Expression, Chicago, Illinois, of which R. E. Pattison Kline is dean in the public speaking department, offers a reliable correspondence course.

Professor Winans has written a book entitled, Public Speaking, which will be found quite helpful for supplemental reading. As the lessons proceed we will recommend other works.

Each lesson should be covered in one week. If, for any reason, the individual student fails to accomplish this the time may be extended; but do not permit this to occur unless some unavoidable incident prevents. In class work it is essential that the lessons be taken as a unit. This will not permit one student to fall behind the rest.

We ask the support of the traveling ministry, the officials of the local churches, and the auxiliary organizations. If we can only arouse the general membership to the need of preparation, and the advantage which this course affords, it will enable us to enroll thousands of students and make this department a power for good.

Respectfully submitted,
THOMAS W. WILLIAMS.

To the Student

We congratulate you on your determination to take up this course in public speaking. No other field of activity offers greater returns. The work will prove interesting as well as instructive.

We desire personal touch with every student. Accompany your answers with a personal letter each week. Relate your difficulties. Emphasize your achievements. Inquire concerning anything you do not fully understand.

Do not be in a hurry. Master every detail. Memorize the quotations and salient points of each lesson if, for no other reason, to develop your latent functions.

Once you realize the benefit of the course and the necessity for faithful and persistent effort, success is inevitable. You must know the difficulties others have encountered to tide you over your own. For this reason we have supplied the text of lesson No. 1. This lesson deals with difficulties to

encounter, means of achievement, and benefits to be derived.

Do not make the study a task. Throw your whole soul into the work. Make it a pleasure as well as a purpose. People may make fun of your earlier efforts. Turn the laugh on them.

Practice reading aloud for a short period each day. Study your own voice. Memorize select passages from the best writers. Constantly review. Once having memorized a passage, will yourself never to forget it. Acquire the habit of understanding everything you read. Do not skip over the simplest passage. Better one sentence mastered than an entire chapter glanced over. Assimilation is impossible without digestion.

Lessons No. 1 and 2 supply the ground work for the entire course. Lesson No. 3 contrasts conversation with public speech, pointing out popular misconceptions. Lesson No. 4 enumerates many common errors of speech and supplies some simple rules by which the student can determine whether a sentence is properly constructed or not. As the course progresses the student will realize the necessity for the complete mastery of each lesson.

Sporadic work will not avail. Devote at least one hour each day to study. Never get behind. Where there is a will there is always a way. Do not be a slacker. Whip your self into line. Accept no excuse. Say, I will, I will, I WILL!

After you have mastered each lesson take the list of questions and, on a separate sheet, write your answers employing your own language as far as possible. Use letter sized paper similar to lesson sheets. Write on one side of sheet only. Double space your lines to permit corrections.

Wishing you every success,

THOMAS W. WILLIAMS.

Address all communications to Dora Glines, department superintendent.

Announcement

We are delighted to again have, as our home economics superintendent, Sister Bertha Mader, whose work in this line in the past has been so efficiently done. All communications and questions regarding the many phases of this line of study, should be addressed to her at Holton, Kansas, R. F. D. 4, and will receive prompt and courteous attention.

DORA GLINES,
Superintendent Educational Bureau.

LETTER DEPARTMENT

Should Latter Day Saints Carry Life Insurance?

As light and ideas added to a subject make it clearer, perhaps something along a somewhat different line will make this matter clearer to those in doubt.

Perhaps the thought comes to most every man as he takes unto himself a wife, that she who is dearer to him than life itself, must be provided for against the day when he can no longer labor in the affairs of men. This is certainly a wise precaution, as proof we read that, "he who will not provide for his family, is worse than an infidel." There is no escaping the rainy day, sickness, accidents, and old age.

I hold that in this church in which we have the honor and privilege of being members, there is everything necessary for the human race, and I cannot believe that Jesus Christ was so shortsighted that he did not provide for our every need. He certainly must have known that we would get old

and helpless and that oftentimes we men are called away long before our companions, and that they must live on for years and educate our offspring. I believe this has all been arranged for in this church. Let us see.

As Latter Day Saints we believe that we have been ordered to gather to a central place, Zion, for a specific purpose. Doctrine and Covenants states that it is for the purpose of escaping coming calamities that are about to come to the world; to avoid taking up a sword against our neighbor; to escape the sins of the world in a measure; to prepare ourselves for the coming of the Son of God. He has called us to be a peculiar people, not in oddity but in purity, honesty, the light of the world. He has told us to come out of Babylon and not to partake of the sins of the worldly.

I wish to ask a question right here: If we are to gather out of the various States and nations into a central place, for the reasons mentioned before, are we not to sell, dispose of, or leave everything we cannot or do not care to carry up to Zion? In other words, we have separated ourselves from the world to as great an extent as possible, and all on divine command.

I have read the church books for years, have talked about this matter, prayed and thought over it, fought it out with myself, and settled it with my companion, that this church that we honestly believe to be the Church of Jesus Christ and of his own planting, is all sufficient in all things, *if*, now note you, if we live in perfect harmony with it.

I had a long talk with a man recently about this church, the government in particular, and he made the remark that if we could get the people to do all the things mentioned, if we could, why even he could see that it would work fine. I tried to explain to him that the people and the church is made up of individuals, in fact there is only one person at all, and that person you. When you want this church as you want it badly enough, when you want Zion redeemed, when you want all the laws put into operation, you just say so and there is absolutely no power on earth or in hell that can stop it. Did you ever stop to think that you are the whole church, the whole thing? If you will get away from the crowd for an hour or so and think seriously, you will come to this conclusion, there is no other, and when you have thought it all out, go home a better and much wiser man, and put your ideas into practice and you will see that you have a great deal to do with affairs.

Now the matter of insurance. Have you figured it out how we are to be connected with life insurance companies after we gather to Zion and are no longer a part of the world, speaking religiously? Some of the things told of in prophecy are about to take place, in fact it has been given through the Spirit that there are some here now that will be here when He comes. If that is true, and the signs of the times certainly point that way, and you that have a policy have to die to win, it looks a little doubtful if your posterity will ever get the benefits.

I mentioned before that this church is all sufficient and that every condition that we are called to pass through has been provided for. Suppose that instead of paying money into insurance companies you comply with the law of the church and pay it into the storehouse of the Lord. The result would be that you do not have to die to win, but that you can get money to tide you over the rainy day, to start you in business, to care for the widow, the orphan, and all things will work out within ourselves and much good done for the body.

It is because of the fact that too much money has in the past been paid into worldly things, pleasures, luxuries, etc., that the "church" is not able at the present time to care for the unfortunate. The Lord said years ago that even

then Zion might have been redeemed had we complied with the law.

Yet we ask the question, "What is the church going to do," forgetting that we are the church, and that it will do just what we want it to do.

Just so long as we do not place ourselves in perfect harmony with divine law, we retard the progress of the body. A lame man cannot walk as fast as he could if he were not lame, neither can this body of Christ's followers advance with hindrances such as noncompliance with law, as it will when we not only learn his will, but actually put into practice in our daily living his will in all things.

E. E. WILLARD.

HURON, SOUTH DAKOTA.

Do You Frighten Your Children into Obedience?

In reading over the little selection in a recent *Autumn Leaves*, called "The bugaboo man," it brought to my mind a similar circumstance that happened in this north country last summer, no more than six or seven miles from where we are living.

There are quite a number of Indians residing in the country in different places, and the mother of a little ten-year-old girl had told her at times that the Indians would kill her or carry her away, so naturally the little one had become very nervous of Indians and her only thought would be to escape from them.

It happened one day that the little girl with her smaller brother were out on the prairies looking for the cows. They saw an Indian coming towards them on horseback. The two little ones started to run; the boy ran towards home and the little girl took another course.

That was the last seen of the little girl.

As soon as the alarm was raised, there were hundreds of people scouring the country to find her. Her father offered a reward, but to no avail.

All this took place through the lack of wisdom of a mother. The parents were heartbroken, but it was too late.

What a warning it should be to mothers to tell the truth, always, to their children!

I remember an instance in my own case when a child. A man took out his knife and said he would cut off my ears. I always shunned him as a horrible creature.

MARY HARTSHORN.

SENLAC, SASKATCHEWAN.

Soldier Boys Hold Prayer Meetings

I am sure the Saints who read the *HERALD* are as interested in the "L. D. S. Sammies" as those who read the *Ensign*.

I look forward to the close of each week when I may feast on the good things contained in each of them.

There are many who read this, that have not read my letters to the *Ensign*. If any of the folks back in Egypt, (Southeastern Illinois) read this, I would like to hear from you.

As you all no doubt know, the first thing a soldier sacrifices after entering the service is his time. It is not ours anymore; therefore every moment we can spend in reading of the gospel is a blessing. We long for the association of the Saints. To a marked degree we do enjoy the spirit of the work now.

We have two dozen Latter Day Saint boys striving to get together for regular class work and prayer service. Last Wednesday evening we enjoyed a very spiritual hour. Eleven

Latter Day Saint soldiers present; four prayers and eleven talks. The same peaceful Spirit you enjoy was with us.

We only hope we may find every one of our boys here and accomplish something really worth while. We have already proven that if we live our religion it is going to have its effect on those who know not the gospel.

Do not forget that we are going into a conflict where we will need the protection of our heavenly Father. The submarines are getting a few of Uncle Sam's boys as they go across, but according to our faith and your prayers, we will be protected. At least that is the way I am going into it.

Among our boys we have two priests, one deacon, and a brother called to office of teacher who has not been ordained.

That we may come out of the service of our country prepared to do more efficient service for the one true cause is my prayer.

In gospel bonds,

SERGEANT H. E. GOLD,

Company C. Three Hundred and Fourteenth Fld. Sig. Bn.
CAMP FUNSTON, KANSAS.

More Nurses Needed

More nurses needed. Yes, as soon as possible. Need of them cries, more, more, more.

Are you an intelligent Latter Day Saint girl? Think on that name and what it means. To me it is righteous living for the benefit of others.

Going to sit reposed while God calls? I hope not! If you do you aren't the kind I wish to associate with in heaven. I firmly believe Latter Day Saints should be taking the lead in the relief of the suffering, instead of dragging along behind.

Are you going to allow people to say—and that truthfully—that you, the Latter Day Saint girls, are afraid of hard work and being robbed of personal comforts? Be it a shame to us if so, as it will not stop there, but will also be a disgrace to our church, inasmuch as they will have failed to impress upon the members, one of the most important principles of Christ's teachings, a thing which he spent a very large portion of his time doing—relieving the suffering and educating people to a right way of living.

Isn't he our exemplar, or is he? It's time to choose—now.

There will never be a more opportune time than now. Even when this war closes (if it should) there will still be great need of trained nurses and minds.

It is an honor for girls who have an education or other chances of earning a living to become a nurse. There is all the honor to be obtained that is possible for woman to attain to. If you are educated, you are the one God needs most? Why? Because you will be a better nurse, and more useful, when you have finished your training.

Some people seem to think, or at least that is the impression I gather, that all a nurse had to do when she is through training is to go somewhere, follow a doctor's instructions for a week, and then receive \$25 or \$30 as the case may be. They see nothing in that, because she is too tied down and her work too confining, etc. They see no particular honor that can come to a girl. Well, neither do I. For that is the wrong way to look upon nursing—the short-sighted way.

The other view is so grand and big that I hesitate to write because of fear of insulting that great purpose with my inability, even though I warn you beforehand that I am only capable of giving a hint of its depths of magnitude.

Nursing is a profession ranking with the physicians, ministers, teachers, or any whose business it is to relieve suffering and promote education.

Promoting education seems to me one of the largest prob-

lems, the most important part and most difficult of the professions. Why? Because sickness, to an inconceivable extent is largely due to ignorance.

Christ did not stop because the task was difficult or big, but began and healed them one by one, and at the same *time* (notice) cast an influence of peace and joy. That influence, yes, that's it. God only is wise enough to be able to tell what good it will do.

There are many and numerous evils in this world which the nurse must help to get under control. Doctors, teachers, ministers, and nurses must work hard, all together, before some of these social evils can be properly overcome.

We need nurses, more nurses. "What if she wishes to marry?" asks some one. "It would be too bad to waste her time studying as a mere nurse." To that I say, show me a girl who calls it wasted time and I will show you one who probably wastes her time at most anything she undertakes, or in other words, failed to get the fundamentals of nursing instilled in her mind. I confess there are many who have failed, which only drives home the fact all the more that we need intelligent, deep-minded, and the strongest of characters to become nurses. Society has insisted that nursing was for only those who could do nothing else—a sad mistake. But back to the point. Should she marry, she will be ten times more qualified for the position of married life than the average girl. Why? Because if she is properly trained she must learn to control her temper, her emotions, words, and actions. Few ordinary girls can do that, can they?

She must learn to cook, economize, dust, keep house, be neat, save footsteps, make all actions accomplish something, and think at the same time. She will likely learn a small amount of sewing, which is very likely to be more than a great many girls who marry know now. Isn't she just about as fit to marry when she finishes as most girls from any other course? Leaving out all the useful knowledge she will know about the body and its care, honest, now, isn't she?

Does her work need to stop with marriage? No. That influence and knowledge can go to every neighbor. She will be in a position to lend a helpful hand in times of their needs. In fact, she will have an unlimited field before her—could a stenographer or teacher do more? I say no. There is not a more useful, educational vocation on earth that a girl may take up than nursing. Then why hang back? We need your assistance.

A nurse can be as morally clean as any woman on earth, if she wishes. And so far in my experience, I have not had the slightest reason for not wishing to be. A lady is a lady no matter where she is and she, of her own personality, demands that she be respected.

The Independence Sanitarium offers to young ladies between the ages of twenty and thirty years, with a good common education, who can furnish certificates of the same, an opportunity to help, to answer the call "needed." Those with all the education possible are desired most, the reason, or a hint at it given above.

Any information will be sent gladly upon request. Address Superintendent of the Independence Sanitarium.

LAURA E. MANN,
Acting Superintendent.

A Trip into the Southwest

On December 19 I commenced services at Calumet, Oklahoma, in the new church which we dedicated December 23. This is the home of Elder A. W. Sanders and family, who are well known to the Saints of Oklahoma, especially those in the western part of the State.

Not far from Calumet, through the efforts of Brother and Sister Sanders and others of the Saints, a Christmas tree was prepared for the Indians. This has been the yearly custom for several years past, and is looked forward to by the Indians as a great event. A tent was erected and the Indians secured a fine evergreen tree for the occasion and by the time the service was to commence, the tree covered with presents, looked fine.

A large crowd of Indians was present, all taking their seats on the ground, sitting in a circle in the tent. Two who had been baptized previously were confirmed. Before the confirmation I gave them a talk regarding our work and the gospel, using my large dispensational chart, which seemed to make a hit with the Indians. Most of them can understand English, but there were some present who could not, so when I had finished speaking Elder Philip Cook, our Indian missionary, explained to them what I had said. I had preached to the Indians in the morning just before noon; good attention was shown. Elder Cook also explained to those who could not understand English what I had said. It fell to my lot to read off the names of those receiving presents. The Indians were often seen to smile as I called out their names, and I had to smile also at the peculiar names that I found on the presents, some of whom are as follows: Mrs. Blowaway, Mrs. Fire, Mrs. Yellow woman, Mrs. Red Paint woman. (I did not see the red paint. I suppose it had worn off, but not so with many of the whites who have plenty of red paint on hand for almost any occasion.) Mrs. Magpie, Mrs. Tall Bird, Mrs. Buffalo Meat, Mrs. Annie B. Head, Mr. Victor Bushy Head, who is a priest in the church and on whose farm the camp was held; Mrs. Ear Bob, Mrs. Skunk Neck, Mr. Ralph Turtle, Mr. John Bull, Mr. Raymond White Cream, Mr. Paul Good Bear, and William Little Elk. There was plenty of candy and popcorn for all. All seemed to enjoy themselves.

I must not forget to tell you of the dinner we had at noon Christmas day. Four large rooms were prepared, but no tables were set, everything was set on the floor and all gathered around, Indian style, and sat on the floor. I soon got tired and had to stand up, which caused the Indians to laugh. Some others of the whites followed my example and were glad to do so, but the Indians seemed very comfortable, as they would rather sit on the ground than on a chair.

Quite a number of those present were members of the church, and if our work was given more attention, I believe that much good could and would be accomplished among them.

My next point was Davidson, Oklahoma, where I found some excellent Saints, among them Elder B. F. Renfroe, who has been a missionary for years. A new church had been built and paid for and was ready for dedication, which took place January 3. Elder Paul M. Hanson joined me at this place and arrived in time to preach the dedicatory sermon, which was enjoyed by all. Services were continued each evening during the week. While here I received a challenge for discussion from Joseph S. Warlick of Dallas, Texas. Some of the members of the church founded by A. Campbell and others, were becoming favorable to our work, and this challenge was for the purpose of keeping them from uniting with us, but we left them more friendly to our work than ever. We finally agreed on propositions and the debate was on. Church propositions were discussed. Four sessions of two hours each was devoted to each proposition. From the comments of many of the best citizens of the town we are satisfied that good was accomplished.

From Davidson we visited Dallas, Houston, San Antonio, and El Paso, Texas, then to Douglas, Arizona, where another new church was dedicated. The Saints, though few in num-

ber, have done excellent work here. Elder W. H. Mannerling and wife and Elder S. D. Condit and wife have been the ones that have taken the lead in the work at this place. I preached the dedicatory sermon and Elder Paul M. Hanson offered the dedicatory prayer. Brother Hanson preached for them at night.

Our next point was Bisbee, Arizona, where we found several families of Saints. Owing to there being several cases of smallpox in town we were able to hold only one service at the church, but met with some of the brethren and held two priesthood meetings with them which we believe will result in good to the work.

From Bisbee Brother Hanson returned to Independence, Missouri, and I came on to Phoenix. Here I met Elder Yates and family, also Elder A. T. Gray and family of Joplin, Missouri. Phoenix is the State capital and is a very fine city, surrounded by very rich agricultural fields and orchards of oranges, lemons, olives, and dates. The climate is most excellent now, but gets very warm in summer.

Your brother,

J. F. CURTIS.

PHOENIX, ARIZONA, February 9, 1918.

A Recent Naval Experience

I was assigned to a naval vessel in the early part of January, and within a week after I had reported aboard we set sail from an Atlantic port. The third day, which was Sunday, we ran into a heavy sea and strong wind. During the entire day we were pounded by the angry waters, and as the night came on the weather became much worse.

In the early morning before the streaks of dawn had appeared on the horizon, we were awakened from our sleep by a terrible crash which was so powerful that it tossed those who were sleeping in hammocks to the deck, and those on the deck were dashed against the bulkheads with much force. In a few minutes everyone was on deck and there we could see through the rays of a powerful searchlight the outline of a large vessel, wallowing about in the water. She was sending out calls for aid and we, too, were sending out the S. O. S. We had rammed this vessel in the dark and both of us were in a very bad way. There were two large holes on her side, and we had smashed in a portion of our bow and weakened our bulkheads to quite an extent. The damage was so great that it was necessary to turn back for port.

All day Monday we battled on but did not make any speed and by night we were within fifty miles of the spot where the accident occurred. The heavy seas were pounding against our sides and fears were entertained for our safety, for if the water-tight compartments should give way under the strain, there would not be much hope left. Monday came and passed, and as Tuesday came on there was no change in the condition of the weather. Late Tuesday afternoon we had the misfortune to run into the tail end of a ninety-mile gale, but, fortunately for us, we did not receive the full strength of the storm, although the wind was howling through our masts at a rate of over sixty miles an hour. Many times during the night we almost despaired of reaching port, and as the following day came on there was a slight cessation in the fury of the storm. This continued until late in the afternoon when the sky again darkened and there were indications of having another storm. We knew that if we had to battle against another storm like that of the night before there would be grave danger in store for us.

The sun went down in the West, and all of the men were gathered around on different parts of the vessel and discussing the situation. I was seated on the "forecastle," and with

the rest was very uneasy. I had been frightened very much during the entire return trip, and as I thought of the situation as it stared us in the face, I was frightened to even a greater extent.

While I was sitting there, there was a feeling which came over me, the occurrence of which was the reason for writing to you. The spirit of fear that I had had, seemed to leave me on the instant, and instead of fear I had the most pleasant thoughts. The water which had terrified me as it would sweep over the deck seemed to have a different look. As I looked at the angry water, I could see the visions of friends that had gone on before and then I could think of things that had taken place during the years of my life. I could think of how my dear mother had departed this life nearly eighteen years before, and then I could think of an aunt, whom the Lord had blessed up to the time of death, and then I could see how it was but a year since I had lost that which was near and dear to me in the form of my grandmother. These thoughts came to mind, and the Spirit I enjoyed at that time was indescribable. Then I was overtaken with a spirit of strength. I did not mind the rolling and pitching of the vessel, which amounted to over twenty-five degrees, and at one time over thirty-five degrees. I just sat, and the Spirit of the Lord was with me in great power. As the dark night came on, my mind was very easy and I had no fear for the outcome of our vessel, although it seemed a certainty that we would never reach port. I retired at eight o'clock, and as I lay down to sleep I had the spirit in prayer, and the words flowed from my lips in one sweet, solemn prayer. When I had finished praying I closed my eyes and (although I had not been to bed since the collision) started to go to sleep. I was soon fast asleep, although I was told that it was necessary for the carpenter's gang to stand by the weak bulkhead during the night, and be ready to check the flow of water should anything happen. I slept soundly till morning, when I was awakened at 4 a. m. to go on watch, and I thought they had made a mistake and called me at midnight. Such was my experience, and I felt that it was one which cannot be portrayed adequately enough in words.

Thursday morning came along with the storm subsided, and we were able to proceed at a speed of about eight knots until we reached port. As the night came on we knew we had covered considerable distance and were not far from port. I stood on the fore-castle, and as the broken bow churned through the yielding waters, and the moon cast a silvery glow all around, I thought of the hymn, "Whispering Hope," and with it my mind turned to the words "wait! 'till the tempest is over," and the spirit I had enjoyed for the last thirty hours was still with me. Oh, how sweet to feel its influence! Throughout the night we continued on, and by morning we had passed the last milestone of our journey in the light ship. Passing on, we were soon in the lower part of the bay, and then by one o'clock we dropped our anchor. Thus was a very eventful trip ended, and my heart was lifted to God in that sweet communion of the Spirit. I could see where he had brought me out of the tempest and this was indeed a very gratifying thought. My prayer is that I might prove more worthy of these blessings.

WILLIAM SAUTER.

PHILADELPHIA, PENNSYLVANIA.

Northern California Conference and Conventions

Attenuated write-ups of district functions not being especially desirable to editors, is the apology for the absence of much personal mention and specific detail. Let it be understood, however, that we could produce good assortment of both, which in their operation and results rendered the above-mentioned gathering, which took place at Sacramento, the

capital city, on February 8 to 10, instead of February 15 to 17 as previously announced, among the best in the history of the church in the district. The quality of goodness consisted largely in the seemingly entire absence of that which was not good.

The little difficulties which arose in the line of reports, credentials, etc., because of changing to an earlier day, only served to demonstrate the resourcefulness of the presiding officers and the Pacific mind generally.

Higher attainment and a desire for progress were emphasized in the Religio phase of the work.

Among the good things reported by the Sunday school was that of the twelve schools reporting, three of which are very small, and none of them large. There were over eighteen hundred dollars raised in the Christmas offering.

Greatly adding to the interest and success of the occasion was the presence of three apostles: U. W. Greene, William Aylor, and J. W. Rushton, who, with some local authority, presided at the conference. Elections were harmonious and, in most cases, the incumbents were retained.

There were two baptisms and confirmations, four ordinations, and two children blessed.

A movement to purchase a new missionary tent was unanimously indorsed.

The preaching, which was done by the visiting apostles, was pronounced excellent.

The local sisters were accorded a well-earned meed of commendation for the ample and hospitable courtesies rendered to their visitors.

The good fraternal feeling carried away by the delegates will certainly be an incentive to return at some future time.

PRESS COMMITTEE.

Des Moines Branch

The Des Moines district conference and conventions met at Des Moines, Iowa, February 8 to 10. There was a good representation present from almost all the branches of the district. The next conference will be held at Rhodes, Iowa, in June.

The *Des Moines District Dispatch* was approved by the conference and continued, with the district presidency and bishop's agent in charge.

Brother Richard Harvey died on Sunday evening, February 10, and Brother O. Salisbury preached the funeral sermon at the church on Wednesday.

A public speaking society was organized at the church by the men, on Sunday, February 3, with O. Salisbury, president; R. J. Farthing, associate president; and Frank Mussell, secretary. A program of orations is being prepared for the next meeting, February 24.

Brother Frank Mussell was ordained a teacher at the conference, also G. Frank Hull of Knoxville an elder at the same time.

The following is a summary of the work done by the priesthood of the Des Moines Branch for the year 1917: Sermons, 214; services attended, 2,435; baptized, 18; confirmed, 14; ordained, 7; administrations, 267; marriages, 16; visits, 321; children blessed, 5.

R. J. FARTHING, *Correspondent*.

They also serve who only stand and wait.—Milton.

The man who tries and succeeds is one degree less a hero than the man who tries and fails and yet goes on trying.—Ellen Thornycroft Fowler.

Stockton Items

Latter Day Saints, Why? Transfer from Southern and Western Pacific depot cars on corner of Main and San Jaquin Streets to "Bath" car which runs south past Santa Fe Station; get off at Clay Street and walk east one block to Sutter Street, and then you'll find out why, if it is Sunday morning 9.45 or at 11 o'clock or 6.15 p. m. or 7.45 p. m. or if it is Wednesday 7.45 p. m.—always something doing.

The pastor's address is 538 South California Street, Stockton, California.

When you read this, either copy it or cut it out and pin it or stick it, somewhere not too remote or obscure—lest you forget.

Always good Sunday school and Religio—sometimes better. Always have interesting sermons, when visiting preachers come.

The branch has recently enjoyed a visit from one of the "Wise men from the East," Apostle U. W.

Last week the "present incumbent" went with a party of Ceres Saints to Sacramento convention and conference. Good time. Returned Saturday night. Sunday morning went to Ceres and helped in Sunday school and preaching services, immediately after which a very pretty and interesting ceremony took place in which the beloved young Sunday school worker, Sister Vada Viola Swall and a fine young man by the name of Charles A. Allen, helped out wonderfully by their presence. In fact the whole thing would have been a failure without them. It was the pastor's pleasure to accompany a party of about ten of the bride's relatives to the "Modesta" where we were royally entertained at a handsomely decorated table, upon the best that California produces, together with special music. Without controversy or slang, it was certainly a "Swall occasion."

Our only regret is that we lose the Sunday school worker, as she goes to begin the new life in Indio, Southern California.

We half imagine we hear faint sounds of more "silver bells," possibly only the echoes of those that are past.

CORRESPONDENT.

MARION, MICHIGAN, January 26, 1918.

Editors Herald: With profound interest we read the HERALD. Hope that a letter from Marion will be of interest to some of the HERALD readers. Am unable to write very freely, having suffered some from a siege of sickness nearly four weeks. Am able to sit up a little while at a time. I make mention of this, not by way of complaint, but wish to thank God for his wonderful blessing through the administrations of his servants.

We have had our ups and downs here. I have heard the expression, more downs than ups. Sickness has caused much distress in the town and among the Saints, but our hope is in the gospel, the only source of comfort we have in the time of trial. The writer has great comfort in listening to the letters and articles in the HERALD, when unable to read for himself.

We have had some of the traveling ministry call this way. On Thanksgiving we had Brother Halley, a priest, with us. He preached some fine sermons. Later, Elder James Davis, our patriarch, whose fatherly counsel one could not help but receive if he wishes to do right, came to our rescue. A cloud of discouragement seemed to be resting upon the branch. This was where Brother Davis proved to be the father in Israel. He left us feeling as though we had been to a conference or two-day meeting. Everything seemed new. Elder Archie Whitehead and companion were with us one night, assisted by Elder John Schreur, our district president.

The next morning Brother Whitehead and companion left for Edgetts, where he had opened up the work.

Brother Schreur did us lots of good. He is moving in the right direction for the growth of the district. Is taking special interest in the local priesthood to get all to work. This is a good way of getting the cooperation of his men.

Brother Hubbard, the branch president, had been on the spot ready to do his part. The Saints have need to be commended for their humble prayers and assistance rendered to nonmembers as well as members.

Your brother in bonds,

A. M. BOOMER.

SAN DIEGO, CALIFORNIA, January 26, 1918.

Editors Herald: Far down in the southwestern corner of the United States and only a few miles from the Mexican border, built upon an elevation of ground that slopes down to the sea, is situated the beautiful city of San Diego, in the State of California. Close by, the waters of the Pacific wash the shores of nature's most beautiful harbor. In this place there is a church of God's planting, a branch of God's people, for many years a mission, under the protecting care of Brother Rulon. He was truly a father to this people. Then the time came when we were strong enough for a branch and Brother Harrington became our president, a position he filled for over two years, as well as being president of the district; but when the district work took him away he resigned his position as branch president and the writer was chosen to fill the unexpired term. At the annual business meeting the writer was again elected to succeed himself. Brother Ray Wetherbee was selected for branch priest, and W. O. Wetherbee as branch teacher, while Brother C. M. Salter, although a priest, as acting deacon.

The year just past has been a very busy one in San Diego. With Camp Kearney only a few miles away, one is reminded of war. On the streets, in the country, everywhere, the soldiers are to be seen. There are about thirty thousand at the camp, and among them are a few of our boys. There is Brother Tom Stauts, whom we had the pleasure of baptizing several years ago. His wife, a granddaughter of Elder Joseph Burton, the well-known missionary, has taken up her residence at San Diego so as to be near him. Then there is Brother Young, a brother who has preached to us on two or three occasions, and Brother Hardy, a bright young man who is prominent in Religio work, and some others whose names I have forgotten. They are in God's hands. Our prayers go with them.

We have just closed a series of meetings. Brother T. W. Williams, of Los Angeles, was the speaker. T. W. was at his best, using such subjects as The Church of God, Following Jesus, and many other popular topics, handling them all in his well known, forcible manner, driving home the principles of the gospel. The privilege of asking questions was given, and all questions were answered to the satisfaction of everyone in the room.

Meetings were advertised and the hall filled every night. Some strangers were attracted to our place of worship and continued coming through the entire series of meetings. Two were baptized and others are near the water. We hope the interest will continue and many may heed the angel's message.

All expecting to visit San Diego, please take notice: Our meeting place is 1156 Seventh Street, near B Street, with street cars on B Street. Cut this out and bring it with you.

LEVI HEMENWAY.

THIRTY-THIRD AND IMPERIAL AVENUE.

INDEPENDENCE, MISSOURI, January 28, 1918.

Editors Herald: Not having written the church papers for a long time I thought I would tell something of how we are progressing in the Enoch Hill Branch. We began holding our midweek prayer meetings from house to house about two months ago, and are now having good meetings and a far larger attendance than we had at the church.

It seemed like it was hard to get nine or ten out when we had our meetings at the church, now we have nearly three times that number. Last time we had thirty-five out, so I think cottage prayer services are the best kind to have this time of the year. When we are united the Lord can work with his people, but when we are divided (not only in spirit but in person) we cannot receive the greater blessings. God has said that where one or two meet together in his name as touching one thing, he is in their midst. Surely, where two or three times that number meet together, his Spirit will be poured out to a much greater extent. Dear Saints, can we realize the good that will come to us individually as well as collectively when we become one, and offer up our earnest prayers to our heavenly Father? This brings to my mind song number 58 in the Hymnal, but I seldom hear the Saints sing it in the meetings.

We had a goodly number out to our meetings yesterday, although it snowed all day, but it was not so very cold. Last night we heard from one of our Hedrickite brethren, Brother J. L. Hartley. He spoke about forty-five minutes and told us concerning their meeting with our people in their church yesterday, how we as a church and their people are coming closer together along gospel terms. This is something we as God's people have been looking forward to for a long time.

I believe the hastening time is now upon us, and God is going to try his people to see how many will stand, and will be the test of the movement that is now beginning to cause an awakening among the Saints. So let us be faithful to all that we are called upon to do by those in charge of this great work, and not hinder its progress nor the redemption of Zion.

Your coworker,

A. A. GAYLORD.

LOWELL, ARKANSAS, January 28, 1918.

Editors Herald: I have been afflicted for about a year with a dreadful disease which I believe to be tuberculosis, and it has caused me to read and meditate more.

I can see that our church has progressed in the last year, but not so much as I would have liked for it to; however, I do not blame the head officials and the ministers of our church so much as I do the members. I don't think the Saints help out with their money as they should. I have seen our elders stand in the pulpit and preach when their toes stuck out of their shoes, with the seat of their trousers patched, and with so little clothing they would have to wring out their hose and put them back on after they got through baptizing. Their Bibles were so worn out they could hardly turn through them and keep the leaves in, and they were our elders that the conference sent out.

Now this is plain language, Saints, but it is true; and in the face of all this, I have seen our people go to picnics and to shows that go through Rogers and Springdale, and never help one bit to better this condition; and it has caused me to weep many times for our elders. They sacrificed their all that we might hear the gospel, and then got such treatment.

We have worked to help better this condition and have spent our means to help out with, till that and sickness have gotten us in debt to the world. It is a great burden on us. We have not given up; we are still doing all we can. My

husband is an elder, and he drives eighteen and twenty miles to fill his appointments for Saturday and Sunday and he scatters books and papers among the people wherever he thinks they will read them.

Now I am not complaining about what we are doing; it all is done willingly, but if the Saints everywhere would do their duty, this condition would not be among us, but it seems to me as though sometimes the Saints think this work can be carried on by the wind and the water and they go on after the worldly pleasures in the troublous hour.

I hope that what I have written will be read in the light in which it has been written and help the Saints to awake and make Zion a land of sunshine and flowers; a place of safety for all of us, and my prayer is that I will live to help the work too, and that I will soon get to dwell somewhere in the stakes.

Your sister and colaborer in the one faith,

ETTA LEWIS.

HAMILTON, MISSOURI.

Editors Herald: The Saints here are trying to live worthy of the name they bear, and though these are troublous times, they are lifting their heads and rejoicing that our redemption is so nigh.

I am holding preaching services at Hamilton every two weeks, at 11 a. m. and 7.30 p. m., in two parts of the town, in private houses. We have quite an interest and invitations to occupy in other homes. We have baptized three since Brother Arch McCord brought the tent here the last of August, and many more are interested. Our little branch, known as Oakdale, had about forty members five years ago. It has steadily increased till it now numbers nearly one hundred Saints.

Many families of Saints have moved here from Iowa, Illinois, Michigan, and five families from Nodaway County, Missouri. They are all delighted with the country and the influence they enjoy by associating with those of like precious faith. They are all trying to encourage their friends to come this way. We have a fine opening for a good blacksmith; also two good farm bargains we would like some of the Saints to capture.

Since our more perfect organization on June 3 into a Stake, I think Far West is taking a step in advance. We have surely been blessed in basket and in store the past season, for which we are truly thankful to our loving Father in heaven.

As ever your brother,

J. T. FORD.

BURLINGTON, IOWA, January 31, 1918.

Editors Herald: For the Burlington Branch, 1917 closed quietly, and 1918 began auspiciously. Since we have not reported since shortly before the close of the year, we might mention briefly the success of special Christmas features, and another item.

The Sunday school program was held Sunday evening, December 23; was well balanced and well rendered. At the close of the program a purse was presented to Brother Williams in token of our appreciation of his labors during the past year, and as the superintendent expressed it, "in anticipation of his labors for the coming year." Both Sunday school and Religio have profited by his assistance and counsel.

On the morning of December 23, Brother Williams announced as his subject, "Peace; How? When? Where?" The development of the subject, of course, comprehended the necessity of right living in harmony with the gospel plan preparatory for the millennial reign of Christ upon earth. In the course of the sermon, he spoke of Peter's ad-

monition that we "add to our faith, virtue; to virtue, knowledge," etc. Here, he said the question came to him so forcibly that he dared not withhold it: How many of our people were adding knowledge to faith and virtue, especially knowledge of the Word of God as revealed in the Book of Mormon and Doctrine and Covenants? He spoke of the rebuke to the early church because of neglect of these books, and the condemnation resulting, and urged that we be not under like condemnation, again repeating that the admonition was given so forcibly that he dared not withhold it, though why in this connection he did not understand.

Following the sermon, our presiding priest, who was in charge, related an experience had during the sermon. He told us that the Spirit came upon him in power, and he saw first, the room filled with messengers of light, after which the Savior himself stood behind Brother Williams, giving him words to speak. He exhorted us, therefore, to take the admonition given as if it were the words of the Savior himself, which it was in effect.

The following Sunday, in the pastor's absence, Brother Schweers spoke, using this experience as a basis for his talk, and urging the membership to use more diligently the opportunities afforded in both Sunday school and Religio to gain the knowledge so necessary to fit us for the Master's presence. We trust that the experience related may be of service to others than the membership here.

Severe weather has had its effect upon attendance, but the January sacrament service was well attended, notwithstanding heavy snow and blockaded street car service. Brother Truman Ziegenhorn, who is thus far the only one of our boys who has had to go in the draft, was present with us for the day on furlough from Camp Dodge. Camp life has evidently agreed with him—we wonder whether his popularity during his two days in Burlington would agree equally well!

The question of suspending midweek meetings was brought up at the close of the prayer service last evening, and will probably be decided next Wednesday at the branch business meeting preceding the district conference, which is to be held here February 16 and 17; convention sessions Thursday evening, February 14, and Friday, the 15th. It is proposed to hold cottage prayer meetings Wednesday evenings, and perhaps temporarily to hold Religio on Sunday evening preceding regular service, during the coal shortage.

CORRESPONDENT.

HOPEWELL, VIRGINIA, February 3, 1918.

Editors Herald: I don't like to come out plain, but was just noting about five pages of the HERALD taken up by an epitome of the Presbyterian Church. Every week there are several pages taken up with these churches. I believe there are about a thousand different churches, and if you don't intend to print them all, why print part?

I lived in the Baptist faith about five years, enough to know that there is nothing to compare with the latter-day gospel. I suppose there are those in the church from all denominations who have had like experiences, so it looks like a waste of time and expense to publish these things, where our own correspondence is crowded out.

There is nothing I like to read as well in the HERALD as the letters from my brothers and sisters in different parts of the world, and their writings and experiences in the work of God, asking for our aid in prayer in their behalf.

I have suffered a great many things for this gospel. I was told to take my things and get out of a boarding house, simply because I made a kick when they burned up my church papers. I quietly told them "Vengeance is mine, saith the Lord," and the wife of the man who told me to get

out has been under the doctor's care nearly ever since I left, and very low. I only pity their ignorance and unbelief.

I was called the worst kind of names by another man, who said all Mormons were — well I will let you guess the rest. He said no miracles were performed after Christ left the earth.

Brother Nunley came here but the weather was so bad I thought it wise not to try, in stormy weather, to open up any meeting. This trip cost me twenty dollars, and no good done, as I can see.

What we want here, is one who has a trade, who can work during the week and preach on Sunday.

Mechanics get big wages here and plenty of work the year around; three and one half dollars to eight dollars a day; board, six dollars to seven and one half dollars per week.

I have been in Virginia over twelve years and have not heard a Latter Day Saint sermon in the State. I will either see the work started here, or else move out of the State. I have a sweet girl, ten years old, here, or I would have been out of here long ago.

I gave Brother Nunley two dollars for a Christmas offering, to help pay the church debt. Hope the debt will soon be wiped out. I am well, and will be sixty-one years old the 19th of next month. I expect to be at the General Conference April 6.

Pray for your isolated brother.

In gospel bonds,

WILLIAM C. CUMMINGS.

CLARKSBURG, WEST VIRGINIA, February 5, 1918.

Editors Herald: We are having one of the coldest winters that they have had for years in West Virginia, and the people, not expecting it, were not prepared for it, which makes it hard to do church work, as the people are not used to getting out to meetings when it is so cold. Besides there has been so much ice on the walks and roads that it has been dangerous for old people to venture out at all.

The work in this district is moving ahead, but not so fast as we would like on account of not having enough local laborers to keep up the meetings after the missionary goes away. I have labored in Clarksburg, Morgantown, Van-Voorhis, Masontown, Indian Creek, Cabin Run, Goose Creek, Anna Moriah, as well as in some new places in the district, and I find the Saints all desiring to help push the work ahead; but some do not have the zeal that we would like to see. Yet with all the discouraging conditions, I can see a brighter day dawning for this district. They are talking of building a church near Anna Moriah next summer.

The missionaries that have labored in the district in the past are well spoken of and the Saints would like to see them again.

A. V. CLOSSON.

CASH, MICHIGAN, February 6, 1918.

Editors Herald: While reading the interesting letters of our brothers and sisters, I feel impressed to write and tell what we are doing at Cash.

At one time this was a flourishing branch, but trouble came and for a time everything seemed dark. Some became discouraged and are staying away; but things look brighter now. Every cloud has its silver lining, so we hope to soon have them with us again.

Elder Grice, our district president, has just spent some little time with us and gave us much encouragement.

On Sunday morning the Spirit was with us in power. The Lord spoke through Elder Grice, calling Brother Winters, our presiding priest, to the office of elder; Brother William Maedel, the deacon, to the office of priest; and Brother John Fetting to the office of teacher.

The young were admonished to be faithful, and they would be the means of bringing their young associates to the gospel; and to the older ones, that there were many around us whose hearts were yearning to obey the gospel, but were only waiting for the Saints to get in unity, then they would unite with us. Many more words of encouragement were spoken to us. Dear Saints, isn't this worth trying for? Let us be humble and prayerful, that they might come in and be one with us.

We have a fine Sunday school and all, from the least to the greatest, are working to help pay off the church debt. Our offering last year was \$281.50. We hope to make it more for 1918. Our one desire is to see this debt wiped out; for we know the hastening time is here and this gospel must go to all nations.

Ever praying for God's people, and that his will may be accomplished in all things, I remain

Your sister in the gospel,

MRS. CHARLES SCRIVENER.

SAINT MARYS, OHIO, February, 9, 1918.

Editors Herald: Leaving home January 8 I came directly to Saint Marys, Ohio, fortunately slipping through between two gigantic blizzards. Having previously secured the use of the Adventist church, I intended to begin a series of lectures on the war, but the blizzard blocked the roads so we could not get to the church. Some who were anxious to hear suggested that we get the schoolhouse. Brother Bartley called the members of the board of education by phone and obtained their consent.

Satan scented danger. Two miles from the schoolhouse is a Methodist church. The community is divided religiously between the Methodist and Adventist churches, the Methodist church predominating.

My first lecture was, "Why the nations fight." One individual, moved by prejudice, went away with a lie on his lips, which he carried to the members of the school board, with the result that the house was closed and about sixty or more men, women, and children were locked out in the cold. Brother Bartley kindly invited them to his home, where I have been preaching nightly with increasing interest. Meantime a petition was presented to the board signed by more than the requisite number of names to have the house opened, but the board being composed largely of members of the dominant church, the rights of the people of the community were disregarded, one of the board members telling the petitioners that if they wanted to go to church they could go to Walnut Grove, the Methodist church. This was of itself a violation of the statutory law, as well as article 1, section 7, of the State Constitution. But what do such trivial things as legislative enactment amount to when somebody's craft is in danger? Citizens of the community and patrons of the school made earnest entreaty to have the house opened, but to no avail.

Wicked falsehoods were circulated about me. But even the man directing the opposition had nothing but words of praise for Brother Bartley and family (Saints everywhere take notice) as model Christian people. It was "that preacher" who stirred up the community.

Last Monday the *Evening Leader* of Saint Marys had a half-column write-up with big headlines, making it appear that I was Satan personified. One lady, a Methodist, called the editor up and told him it was all a big lie. I also wrote a lengthy reply which was given equal prominence and which appeared Thursday evening, the editor treating me very courteously. It simply advertised us beyond our fondest expectations. Some were coming four miles in improvised sleds, as one lady said, "Any way to get here."

Last night I preached in a private home near the Methodist

BOOKS ON EASY PAYMENTS

To make it as easy as possible for all of our patrons to secure a good supply of the church books, we offer a plan whereby almost anyone can soon own a representative number of them.

The books are on our shelves, but we would rather they were on yours. Your credit is good and while paying for them you can be getting the good from them.

No Red Tape

It is as simple as such a plan can possibly be made. It requires no trouble at all and brings you books you have long wanted to own.

From our price list pick out the list of books and tracts you would like to have. Make the amount of your order as near these amounts as possible: \$10, \$15, \$20. Sign the contract we send on request, have it indorsed by your branch president, (we make provision for this if that is not a possibility) then send it in with a dollar. We will send the order, all charges prepaid, right away, without further preliminary.

Then after that you only need to pay once a month in the small amounts of \$1, \$1.25, or \$1.50, according to the amount of your order, and in a short time the books will be yours. Isn't that simple and easy?

This is a straightforward proposition from your own church publishing house. You have nothing to lose and everything to gain. Our personal assistance in selecting the books will be given if desired. You will need to give such details as will help us, and we'll make up a list if you think you don't know what you would like. Resolve that you'll be better informed, and let us send the blanks right away.

Department C

HERALD PUBLISHING HOUSE

Lamoni, Iowa

church with nearly a hundred present. Another man invited me to preach in his home, and they want me to preach in that vicinity next week. Thus it appears that Satan overdid the thing. Thursday evening one man with his family drove about nine miles to get here, and he said he was coming back to-night.

The enemy appears to have gone into hiding. However, we have our ear to the ground and will be ready to meet him at the first signs of an advance.

I must not forget to say that our district conference at Sylvania was a banner gathering for this district. Despite the cold and the big drifts, the attendance at all the services was large; better in fact than many districts with many times larger membership. On the whole we are encouraged to renewed activity.

Hopefully in the conflict,

E. E. LONG.

MISCELLANEOUS DEPARTMENT

Conference Minutes

PITTSBURGH.—At Pittsburgh, Pennsylvania, February 9 and 10, 1918. Branches reported: Pittsburgh 197, Fayette City 83, Lock No. 4 70, Dubois 35, Punxsutawney 16. Reports from presidency, missionaries, elders, quorums of elders and priests and bishop were read. The bishop's report showed total receipts of \$3,784.34, expenditures of 3,071.14. Delegates to General Conference: Mrs. L. F. P. Curry, Mrs. Alma Booker, Mrs. Ida Thomas, Miss Ruth Shank; alternates: Mrs. Bertha Shank, J. E. Bishop, L. F. P. Curry, Alma Booker. Officers chosen: president, James E. Bishop; vice president, L. F. P. Curry; secretary-treasurer, Emma Lockard; chorister, Anna M. Curry; member library board, J. E. Bishop; member gospel literature board, Ben Warner. Emma Lockard, secretary, 622 Sickles Street, Pittsburgh, Pennsylvania.

SOUTHERN NEBRASKA.—At Lincoln, Nebraska, January 5, at 10 a. m. district presidency in charge, James A. Gillen associated to preside. Statistical reports from all branches. Bishop's agent's report for three months ending December 31, 1917: Receipts, \$1,333.81; balance \$809.20, H. A. Higgins, bishop's agent. The conference finance committee reported and was dispensed with. Matter of abolishing delegate system indefinitely postponed. Following officers elected: H. A. Higgins, president; J. A. Dowker, associate president; Blanche I. Andrews, secretary. H. A. Higgins bishop's agent, and C. H. Porter, district historian, sustained. The office of a district recorder was created and Edna Kellar Faunce elected to fill the position. Delegates to General Conference: Martha Dunlavey, J. A. Dowker, J. R. Croft, H. A. Higgins, Samuel Broliar, Blanche I. Andrews, Edith Trask, C. E. Blodgett, C. H. Porter. Alternates, W. C. Hidy, Bertha Andrews, Sister Mendenhall, Grover Wall. H. A. Higgins made chairman of the delegation. J. A. Dowker recommended as district chorister. This was one of the largest conferences ever held in the district and was full of interest from start to finish. We had with us Apostle James A. Gillen, Patriarch F. A. Smith, and Granville Trowbridge, and also all the district officers and many others of the priesthood. Next conference at Nebraska City, time to be arranged by the presidency. Blanche I. Andrews, secretary, 2045 Euclid Avenue, Lincoln, Nebraska.

SOUTHERN ILLINOIS.—At Springerton, Illinois, December 1 and 2, 1917. President F. M. Davis in charge. Reports from the following branches read: Tunnel Hill, 216; Parrish, 130; Bungay, 60; Brush Creek, 369; Poplar Creek, 116; Springerton, 136; Skillet Fork, 21. Dry Fork, Bellair and Joppa, did not report. Bishop's agent reported: Receipts \$712.63; on hand \$30.54. Officers elected, F. M. Davis, president; E. W. Sutton, first assistant; William Clements, second assistant; W. E. Presnell, secretary; Sam Hoover, treasurer. Delegates to General Conference: Sam Hoover, W. H. Kelley and wife, F. M. Davis, F. L. Sawley, W. W. Brown and wife, L. M. Edmonds and Ernest Roberson. In harmony with W. H. Kelley's recommendation, the conference authorized the organization of a branch at Mount Vernon. Brother

Trowbridge organized a unit to the Saint Louis quorum, F. M. Davis, president, Sam Hoover, secretary. Next conference with Parrish Branch. W. E. Presnell, secretary.

GALLANDS GROVE.—At Denison, Iowa, February 9 and 10, in charge of the district presidency; J. L. Butterworth, C. W. Winey and J. B. Barrett. Branches reported: Deloit, 252; Gallands Grove, 243; Dow City, 150; Cherokee, 126; Coalville, 85; Harlan, 74; Mallard, 68; Denison Mission, 56. Report of C. E. Anderson for past quarter: On hand, October 13, \$218.16; receipts \$3,465.65; on hand February 9, \$259.01. Financial report 1917: On hand January 1, 1917, \$264.07; receipts \$6,825.08; on hand January 1, 1918, \$949.61. Delegates to General Conference: C. E. Harpe, J. B. Barrett, J. L. Butterworth, Mr. and Mrs. Frank Sheldon, Mr. and Mrs. James Sheldon, George I. Hansen, Mr. and Mrs. Harry Mann. Alternates: E. R. and Virgil Butterworth, J. B. Wildermuth, Guerrit Juergens and Clifford Brown. Instructed to cast majority and minority vote in case of division. E. R. Butterworth ordained to office of elder. Reunion committee is actively engaged in planning the work of the coming reunion at Dow City, August 16 to 25. Adjourned to meet at Coalville, Iowa, June 8 and 9. Wave Cross, secretary, Glidden, Iowa.

DES MOINES.—Met in Des Moines, Iowa, February 9 and 10, in charge of district president, O. Salisbury. Statistical reports, together with the reports of the priesthood and bishop's agent, came to the conference in printed form and in numbers sufficient for distribution throughout the district. The bishop's agent's report showed the receipts for the year to be \$4,638.59; expenditures, \$3,993.70. Frank Hull was ordained to the office of elder and Frank Mussell, teacher. Unanimously voted that *The Des Moines District Dispatch* be approved and continued and that district president and bishop's agent be in charge of the paper. Delegates to General Conference: O. Salisbury, H. Castings, C. L. Nirk, Milo Burnett, E. G. Beye, William McBirnie, H. H. Hand, D. T. Williams, Bessy Laughlin, C. Malcor, J. O. Salisbury, R. J. Farthing, Frank Mussell. Alternates: Mrs. McBirnie, J. E. Slocum, Mr. and Mrs. George Williamson, Mrs. C. E. McDonald, Mrs. C. Malcor, George Hall, Mae Huffaker, Mary Sheets, F. A. Settles and Charlotte Dryden. There was a lecture by O. Salisbury, 2 sermons by J. J. Cornish and one by Henry Castings. Next conference to be at Rhodes, Iowa, in June. Bessy Laughlin, secretary.

LITTLE SIOUX.—At Missouri Valley, Iowa, February 9 and 10. District officers in charge. Bishop's agent's annual report for 1917 was \$15,468.55, or more than double any previous year. Report for January, 1918, showed receipts amounting to \$3,070.91. A resolution passed prohibiting election to office in any branch of the Little Sioux District anyone addicted to the use of tobacco. Also a resolution that hereafter the conferences of this district be held on the second Saturday and Sunday of June, October, and February, but if found necessary at any particular time, the district presidency to change the time; and that the presidency of the district was in the future to be the program committee for the conferences. Owing to unfavorable conditions in the Evergreen Branch, the district presidency recommended disorganization, and the body concurred. Fred A. Fry desired to be released from the office of district chorister, and his resignation was accepted, subject to the consent of the general chorister, and the matter referred to the district presidency, they to recommend to the general chorister the one best qualified for the office. A uniform time for sacrament service throughout the branches of the district was named as the first Sunday of each month. Delegates to General Conference: Amos Berve, Sister Amos Berve, W. R. Adams, Sister W. R. Adams, Charles Kennedy, Sister Charles Kennedy, J. W. Lane, Sister J. W. Lane, E. B. Purcell, Sister E. B. Purcell, S. B. Kibler, Sister S. B. Kibler, Gladys Hupp, Robert Kirkwood, Sister Robert Kirkwood, Cora Kirkwood, Nellie Kennedy, P. J. Zimmerman, Sister P. J. Zimmerman, Charles S. Van Eaton, Sister Charles Van Eaton, Mary Reeves and Sidney Pitt, sr. Ada S. Putnam, secretary.

Convention Minutes

NORTHEASTERN KANSAS.—Sunday school, at Topeka, Kansas, February 1, 1918, in charge of Roy L. Tilden, superintendent. Officers elected, Roy L. Tilden, superintendent; Will Bollinger, assistant superintendent; Emma Hedrick secretary, Pearl Schmid, treasurer; Betty Twombly, superintendent home department; Ethel Sprague, cradle roll superintendent; member gospel literature board, Samuel Twom-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

bly; member library commission, Cecil Schmid. It was recommended that this convention, send a resolution to the General Convention, to enact the same rule or law as the Religio, concerning the use of tobacco, as an addition to the constitution. Mrs. Emma Hedrick, secretary.

CHATHAM.—Religio at Stevenson, February 2 and 3, 1918. Officers elected: William Andrew, of Kimball, president; George Elgie, Bear Line, vice president; Nellie Hunter, 97 Pitt Street West, Windsor, secretary; Gordon Brown, R. F. D. 1, Merlin, treasurer; Royal Wood, 172 Grand Avenue, Chatham, member of library board; Francis Shaw, Kimball, temperance superintendent; Annie Bacon, Chatham, home department superintendent; John Taylor, Wabash, member gospel literature board; B. H. Hewitt, Blenheim, normal superintendent. Delegates to General Convention: John C. Dent and wife, J. W. Badder and wife, Nellie Hunter, Harry Dewey, C. W. Badder and wife, John Gaw, Delmar Hewitt, Ruth Wood, Lawrence Campbell, William Andrews, Richard D. Weaver and wife, Wilbert Wood, Samuel Brown, Anthony R. Hewitt and wife, George Elgie, Cornelius Clifford; next convention at Chatham, February 1 and 2, 1919. Nellie Hunter, secretary.

The Bishopric

APPOINTMENT OF AGENT

Northern Nebraska District conference having received the resignation of Brother James Huff, we are upon the recommendation of the district conference, appointing Brother H. A. Scott, 2105 South Thirty-third Street, Omaha, Nebraska; as his successor. Those who are acquainted with Brother Scott know of his sterling integrity and his fitness and worthiness to occupy as Brother Huff's successor. We commend him to the Saints and trust that he may have their confidence and support. Brother Huff has served the district for a great number of years, and for this faithful service we desire to express our appreciation.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Conference Notices

Idaho, at Minidoka, March 2 and 3. It is expected that Brethren Greene and Aylor, of the Twelve, will be with us. Sunday school convention March 1. J. L. Benson, secretary.

Convention Notices

Southern Indiana Sunday school and Religio, at Louisville, Kentucky, March 8. Jessie B. Mast, Sunday school secretary, 1403 Lexington Avenue, Indianapolis, Indiana, Bernice Krichbaum, Religio secretary, 2117 Lexington Avenue, Indianapolis, Indiana.

Notice to Those Attending the General Conference

All who expect to attend General Conference should notify the reception committee at once. Rates will be as follows: Lodging per bed for one person, \$1 per week. Lodging per bed for two persons, \$1.50 per week. Meals not to be served at the residences. All meals served at the dining hall, at the following rates: Breakfast 20c, dinner (noon) 35c, supper 20c. Address all communications to E. C. Harrington, chairman, Box 77, Independence, Missouri. Reception committee: E. C. Harrington, chairman; D. R. Hughes, J. J. Teeter, L. Stover, in charge of dining hall.

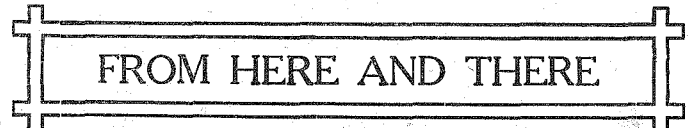
Book Reviews

THE WONDER OF WAR IN THE AIR

By Francis Rolt-Wheeler. With forty-two illustrations from unusual war photographs and sketches. Large 12mo cloth, price, \$1.35, Lothrop, Lee, and Shepherd Co., Boston. A most timely American boy's story of adventure, combining the fascination in the perilous excitement of flying and the thrill of modern war. No more lucid or technically accurate account has ever been written of the various types of aeroplanes, their construction, and their relative purpose in war. One sees the bombardment machine, the aeroplane for directing artillery fire, the scout, and the fighter of the air, at work in their several fields. The hero of the book, trained in the French Flying Corps, is taught every detail necessary in that new world of warfare—the battle ground of the skies. He witnesses some of the most historic raids of the War, and takes a share in the destruction of one of the newest aerial monsters.

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FIVE OF THE TWELVE IN LOS ANGELES

Brother T. W. Williams, of Los Angeles, California, sends us clippings from the city dailies, advertising services in which a number of the Twelve were to participate. We note the names of U. W. Greene, W. M. Aylor, J. F. Curtis, Paul M. Hanson, J. W. Rushton. Brother Aylor began the series on Sunday morning (17th) and had a packed house. In the evening it rained so the streets were full of running water, making it almost impossible to reach the church. Fifteen arrived to hear Brother Rushton, and on the 20th Brother Williams reported it had been raining ever since. The week was to close with conventions and conferences.

FAREWELL TO SOLDIERS AT GRACELAND

On the morning of the 25th there was a special reception and program at Graceland College for the boys who are to leave for Camp Dodge on the 26th. As this is written, the Commercial Club has planned for a big public demonstration on the streets on Tuesday morning. Comfort kits are to be provided by the local Red Cross chapter.

AUTUMN LEAVES FOR MARCH

The March number is out and it surely ought to be popular. There are a nice lot of illustrations, including important series on the Pyramid of the Sun in Mexico. There are two

good short stories in addition to Elbert A. Smith's installment of "Timbers for the temple." Then there are a lot of interesting little bright spots that we all like. The Periscope teems with interesting bits, including an interview with Heman C. Smith on how to write. The departments are fine and contain important convention announcements. Ask for a sample copy if you don't get *Autumn Leaves*, or better still send a dollar for a year.

ACCOUNTANT AT WORK

Brother Kearney Kelley, expert accountant, son of Elder T. C. Kelley, has been in Lamoni about a week, helping to establish a comprehensive system of accounting in the various branches of the stake storehouse and also the laundry. He will also inspect the system in use at this office and that of the bishopric and offer such suggestions for improvement as appeal to him as helpful.

SERVICE FLAG FOR GRACELAND

The folks at Graceland have decided to construct a large service flag to hang on the walls of the chapel, to contain a star for every student and alumnus of the college. To that end they have appointed a committee to secure the names of all such as soon as possible. If you happen to know of anyone who has attended Graceland who is serving under the colors, send his name right away to Frank B. Almond, Lamoni, Iowa, of the committee.

Brother A. M. Chase thinks the interest is on the increase at Macon, Missouri. He commences a series of sermons there on Sunday, the 24th, and expects to continue over till March 3, or possibly till the 10th. Likely Brother Ely will assist.

A letter from Brother A. Jensen of Conception Junction, Missouri, speaks highly of the work of Brother R. S. Salyards, president of the Far West Stake. Weather was bad, so meetings were held at private houses and three sermons preached.

WORKING ON YOUNG PEOPLE'S HISTORY

The printers have set forty galleys of the type on the second volume of the Young People's History, by Vida E. Smith. In other words they have a good start and we may look for the completed books this spring. It covers the history from 1852 till the death of Joseph Smith in 1914, and will likely find a ready welcome. But possibly you don't have the first volume of this delightfully written history. A dollar bill will bring you one. Order No. 126.

GOOD REPORTS FROM NAUVOO DISTRICT

Word from Elder C. J. Smith assures us that the Nauvoo District is on the upward trend and desirous of continuing that way. The recent district conference at Burlington had the largest attendance and best spirit of years. They are going to hold the reunion at Montrose again, on August 23 to September 1, and he hopes all will note the date and plan to come. Brother Smith was planning on going from Burlington to Rock Creek in a few days.

PLANTS THE GOSPEL IN BERMUDA

A second letter from Elder William Moore, of the British navy, tells some of his experiences in the Bermuda Islands (some 600 miles off Cape Hatteras, North Carolina). His ship had touched port there in June, and he made some friends to the cause. This time he was permitted to preach to an audience of about 200 people, some white, but mostly negroes and Portuguese. He says there was much interest in his talk, taken from Romans 10, with the 13th verse as leading

text. He suggests that literature sent to Mr. S. Adcock, Cedarhurst, Southampton West, Bermuda, will do good. He left them some HERALDS, the Voice of Warning, and the Fall of Babylon.

"The work is moving nicely. Some improvement in a spiritual way. We also expect to make some improvements soon on the furnishing and finishing of the church building."—J. F. Mintun, of Toledo, Ohio.

Brother O. E. Tucker, of Clitherall, Minnesota, wants to know who has a copy of Confessions of John D. Lee for sale. He is not particular as to the condition of the book.

We have a nice letter from ten-year-old Cecil A. Milner of Johnsonville, Illinois, telling of his faith, his baptism, and expressing a desire that we pray for his mother, who suffers patiently from an affliction. We appreciate your faith, Cecil, and are sure it will be rewarded in this life, as well as in that to come.

THE HOME AT HOLDEN

The stake officers of the Latter Day Saint church this week purchased the triangular tract immediately south of the Katy right-of-way between Main and Market Streets, except the half lot on the west end. They contemplate building coal bins there for the coal supply for the old folks' home. That institution required a ton of coal a day during the recent zero weather.—*Holden Progress*.

CHILDREN'S HOME ABOUT FULL

There are at present 35 children in the Children's Home at Lamoni, leaving only room for one more bed, with several on the waiting list. A goodly number are adopted into the families of the Saints, while others are taken out as the parents or friends make better provision for their care.

BOOKS ON PAYMENT PLAN

The offer in this issue whereby you may secure a nice lot of the church books on the payment plan should appeal to a goodly number of earnest seekers after light. Many of us have gotten a satisfactory nucleus for a library in just this manner, which otherwise we wouldn't have had at all. It is simply one phase of cooperation, the principle on which Zion is to be established.

THE GENERAL CONVENTIONS

The general officers of the Sunday school and Religio are to take it for granted that everybody knows that the conventions will precede General Conference, but we might add that they are planning programs and business for the four days prior to April 6. The intentions now are to use April 2 and 3 for the Religio, and the 4th and 5th for the Sunday school, while the conference begins on the 6th, as it has done from the beginning. More definite announcements will be given later.

Gallands Grove District Saints please note that the address of your bishop's agent, C. E. Anderson, is changed to Box 211, Fort Dodge, Iowa. He is glad to get mail.

SANITARIUM NEEDS MORE NURSES

The superintendent of nurses is making a call in this issue for more nurses. It should appeal to a goodly number of those eligible as an important line of endeavor, fraught with a wonderful amount of good.

In the radio class at Graceland there are 35 young men and one young woman. They are doing good work and find it interesting.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, March 6, 1918

Number 10

E D I T O R I A L

SEEK THE BEST GIFTS

Seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefited, that seeketh or that asketh of me, that asketh and not for a sign that he may consume it upon his lusts.—Doctrine and Covenants 46:4.

We find in the epistle of James a similar statement, but not so clearly pointing out our duties and rights in regard to the gifts of the Spirit.

Covetousness is forbidden in the law, both Mosaic and Christian; yet we are told to "covet earnestly the best gifts." (1 Corinthians 12:31.) We should desire them, seek for them, and prepare ourselves for them. "Draw nigh to God, and he will draw nigh to you." (James 4:8.)

Believing in revelation and the gifts of the Spirit, yet we permit the turmoil of the world, or worldly interests, or lack of thought, to shut us out from real communication as children of God.

How often do we go about our work, and even to prayer service, unprepared. We go as a duty or a custom, instead of seeking to learn and do the will of our Father. At times we may even shrink from spiritual experiences and criticize advancement, because it means a change of routine.

We ought to live nearer God; we ought to come with the realization that some of the gifts of the Spirit may be ours. We are living in a remarkable age, when we especially need divine help and protection for our loved ones and ourselves.

But equally great, if not greater than this, is the tendency to treat spiritual gifts as a sort of passing stimulant. Some go to church hopefully; some even fasting and praying. But when a message comes by prophecy, or gift of tongues and interpretation, they go away and say, "We had the gift of prophecy today." "We had the gift of the Spirit." But apparently, it makes no difference in their life, for they go on and do just as they have done before.

Certain action may be condemned in clear terms; not once, but many times, and even several times in the one service. Yet, often we go on in the same way.

Truly our heavenly Father is merciful, patient, and long-suffering, yet surely there will come a time of choice when those, spiritually deaf, will suffer, being numbered with the transgressor. Now comes admonition and warning; then will come the day of decision.

A month from the date of this HERALD, General Conference will convene; in less than four weeks the conventions will be in session. Already the delegates are selected, and we know who are going. It is right that we should prepare, that we should seek by prayer and by study, devotedly and devoutly, to get ourselves ready for the work before the conference and the quorums. With deepest faith we should seek the throne of grace secretly for divine wisdom and direction, and especially for those who labor in the leading quorums.

But our approach to the throne of grace should be made with humility. When man receives a message, or the influence of the Holy Spirit in power, he feels his own littleness, and instead of feeling exalted, feels rather humbled and thankful.

It should be made with confidence, for our Father is all-loving and merciful, and as ready to communicate to-day as ever. If our obedience during the year or years past, the needs of the work and its possibilities, merit or require divine direction, He is able and willing to give it. It may well be doubted how far the temporary repentance and prayers of a few at General Conference, or even of the church, could bring a revelation not merited or ready or needed.

Still it is well that our preparation should include a putting aside of other cares, and a bringing to bear of the very best of our powers, spiritual and mental, on the problems before us, and that we put ourselves, so far as we can, in a condition of mind and spirit

to consider wisely and rightly all that may come before us. We should, in a word, draw nigh to God, in the confidence that he will then draw nigh to us, or rather that he is not far from those who seek him.

Our approach should be made intelligently, considering the laws of God, the purpose of his word, and the responsibility that is ours in our association in his work. A commandment received profits nothing, unless we obey that which we have received as being a divine command. Wherein is the profit in receiving that which we are not ready or willing to obey?

Nor is it only at General Conference that divine direction may be received. Every worker, however humble, has the right to seek and receive from his heavenly Father, help for daily needs and problems. The ministers of the church need our support and prayers all through the year, both for their work in the field and in council.

Certain revelations, which are the law to govern the church, must first be presented to the quorums and to the body in General Conference. But the President of the church has the right to seek divine direction at any time.

This is indeed a wonderful privilege and also a great responsibility. We should covet the best gifts, but not for selfish reasons, not for lust, not to make a display, but so we may better understand the work of God and better help our fellow men and the church.

So let us go to meet our brethren with clean hands and hearts, a mind freed from distraction, a purpose devoted to the service of God and our fellow men.

S. A. B.

BLUE PENCIL NOTES

The opening prayer at church service should not be noticeable either for length or for brevity.

Once in a great while there is a man who falls into the unusual error of making his opening prayer so short that it is almost phonetic. He simply "leaves everything to the Lord with power to act," as one man expressed it. Such a prayer lacks dignity. It is not suitable to the occasion. It might be all right if one were falling into a well, but not for the opening only of a religious service.

More often we observe men who pray too long. They drone on and on, praying for everything imaginable and some things not imaginable—as with the elder who covered all thinkable mundane affairs and closed by interceding for those "who dwell in the uninhabited parts of the earth." They are not willing to leave anything to God without instructions. And they do not leave much for the preacher.

It is related that many years ago Elder Mark H. Forscutt was advertised to preach on the Book of Mormon. A very large audience assembled. The brother who offered the opening prayer entered into the theme with great zeal and thoroughness. He prayed all over the subject and all around it, citing Deity to many Scriptural passages and archæological evidences supporting the Book of Mormon. When finally "Uncle Mark" was introduced he said, "The brother covered every point but one, in his opening prayer, I will briefly notice that one point and then close." He was as good as his word. But the audience was disappointed. The people had not come to a prayer meeting.

President Joseph Smith used to say that he thanked God we had never had a heresy trial. True, the time may come when we will have a real case of heresy. Heresy at one time got into the church; but it was criminal heresy plainly in conflict with both church and civil law. But from time to time some one teaches some doctrinal point with which some one else does not agree and then some one thinks that we must do something to somebody quick or the church is lost. Generally it is mostly smoke and noise and misunderstanding of terms. If we wait and keep our heads and are patient it is soon over and forgotten.

Conclusions reached from round-about comparisons seem very plausible, but we should always bear in mind that the unexpected incident may overthrow the conclusion, as in the following: The horse is not afraid of a mouse but is terribly afraid of an elephant. An elephant does not fear a horse, but is very much afraid of a mouse. The mouse is not afraid of either the horse or the elephant. Therefore the mouse must be very powerful and courageous. This stands until the advent of a cat.

There are tricks in all trades. Even the preacher, when doubtful about the location of some New Testament text, may find it convenient to say, "As the inspired apostle says."

When the Duke of Wellington died, Queen Victoria decreed a great state funeral. The ambassador from France called upon the ambassador from Russia and expressed great concern because he felt that he could not attend the funeral of the former enemy of France. But the ambassador from Russia consoled him by saying that if required to attend the resurrection of the Iron Duke he might indeed feel some trepidation, but he should be able to attend his funeral with great pleasure. Time makes wonderful changes. To-day France would hail the resurrection of the great duke. He is needed.

Darwin attempted to account for the amazing variety in creation by the laws of variation, heredity, and survival of the fittest. Variations from type were noted. These were carried down to posterity by heredity. If they in any way assisted individuals in the struggle for existence they were preserved and became permanent under the law of the survival of the fittest. Thus came the long neck of the giraffe, the tiger's claws, the leopard's spots, the Ethiopian's skin. In this way it was assumed the marvelous variety and complexity of creation were evolved from "one or a few" original forms.

But no effort was made by Darwin to account for the origin of these original forms supposed to contain potentially all the varied species. At some point we must come upon a Creator, infinite in power, wisdom, and resources. Nothing is gained by pushing that point of discovery back millions of years. It is as easy to think of God as at work in the world today—and through all past ages. Christianity has its own laws. Faith, prayer, continued revelation, these make "a very present God" of the very distant God of science.

Darwin tried to push God back, back, back, into the dim past. Jesus Christ tried to bring God nearer, nearer, nearer; and said, "He that has seen me has seen God." While Paul tells us that God is not far from any one of us.

ELBERT A. SMITH.

THE COOPERATIVE COLONIES

The editors have received several copies of *The Cooperative Colonist*. It is printed by a number of Socialists who are attempting to build up a colony at Fallon, Nevada. They refer to what was done by the Utah Mormons in the Salt Lake Valley, and insist that they have an equally good or better opportunity in Nevada. They are evidently following the form of a stock company, in which those interested buy shares, and profit according to their interest. They report that they have 1,640 acres of land. Some have gone in and have worked, others have only contributed their means.

Many acres were cultivated this past summer, with the result of 1,000 tons of alfalfa, 2,000 bushels of potatoes, 1,000 bushels of onions, 700 bushels of wheat, 500 bushels of apples, barley, corn, and cane, 740 head of cattle, 70 head of horses and colts, and between 100 and 200 head of swine.

The movement is evidently intended to be cooperative, i. e., for the benefit of those who join. In a recent meeting, by-laws were passed requiring that the directors hand in their resignation in writing before taking the oath of office, then if any director fails to vote for a proposition which has

received the approval of the majority of the workers of the colony, the secretary shall fill in the date of his resignation and forward at once.

This is of interest in showing the growth of a cooperative movement. We have alluded before to the cooperative movement in England dating back to 1844. We have also referred to the fact that leading students of the day in England and America are urging that every city should be made a Zion.

S. A. B.

"TAKE CARE OF YOUR DAUGHTER"

In the matter of social purity, a great deal may be said and is being said. Most of our readers probably are not aware of conditions in normal peace times. Many of the young men of the Nation have been gathered into camps. In many instances a distinct effort has been made of gathering a number of undesirable characters in the vicinity of the camp. This effort has doubtless occurred in many instances, but some of the reports, at least, are excessive.

On the other hand, the United States Government has been and is making a decided effort to clean up every city and town within the vicinity of their camp. We think it is safe to say that conditions are better now around the United States Army camps than they were before the boys were gathered to those neighborhoods. We think it safe to say that social conditions upon the whole are better because of the several decided steps taken by the Government in its own interest to insure the protection of its own men. We have seen the statement that three hundred thousand men in France are incapacitated from the one cause. Repeated so often, it may be true. Undoubtedly the condition will be more serious for our men when they have gone abroad. In this country there are the two problems: To protect boys in the Army; the other to protect our girls. Steps are being taken in both directions, but it does not relieve the individual of responsibility.

In this issue we have a clipping from a paper at Manhattan, Kansas. It will be noted that the story concerns New England. It has been assured by men personally known to us and whose integrity we cannot question, that they know many instances of girls doing this very thing, approaching soldiers and inviting them to take a walk. It is a bad thing under any circumstances, and undoubtedly makes it harder for the soldiers and those who have them in charge. And certainly it reflects upon the girls and those who have them in charge. And undoubtedly it reflects upon the girl, especially at this time, when there are such women making such approaches. When parents permit and when girls do such things, we will have to concede that the responsibility for the wrong does not rest all in one quarter.

It is our opinion that this gathering of young men has merely brought out the question more clearly, and aroused public conscience; that it is attempting to decrease the effects of an old-time evil.

Evil is genuine, and should be prevented. Personally we are glad to see something of an agitation, with the hope that it will mean better moral conditions, both now and after the war.

Immorality and narcotics invariably mean lessened efficiency. When this is recognized as meaning a deficiency, it does not show the mark of the man, but quite the reverse. When we realize that these defects in family history mark the defective and incompetent, we may hope for real ideals of manhood and womanhood, which make for greater physical and spiritual efficiency.

The Young Men's Christian Association, together with the Government, is taking decided steps to protect our boys so far as is possible abroad. After all, we need that courage and that personal stamina which will make us recognize that every wrong hurts not only ourselves, but others. We need that idealism that will help a man to keep right and not yield to the enemy forces no matter how, when, or where he may be approached; keeping strong for his country, for his family, and for his God. S. A. B.

MADE TO ORDER STORIES

We regret very much to note that two or three different stories have been sent in as being related by opponents who claim to be Christian ministers. We would suggest that where any such unfair story is told, those who relate it should put their statement in writing and sign it.

If this cannot be done, secure the names of witnesses in the vicinity, write out the statement yourself as accurately as possible, and have these witnesses sign or certify to it. This is for the purpose of fixing the statement as accurately as possible in memory by putting it in writing, as near the time as is practicable, and having it verified by those who hear it stated. We can then secure a proper answer and also insist upon its correction.

Some stories are of such a character that no one ought to relate them without being sure of his ground. Malice can fairly be inferred from the mere fact of such statement without verification.

It is strange to note how seemingly small a change makes an important difference, yet we all know that such is the fact. For instance, as one of these stories has it, a certain person was born a few months after his parents' marriage. The inaccuracy is in the word *months* which should have been *years*. One word wrong, but the difference is great. Then some one else will take a statement of this kind and treat

it as if it were history, when it is utterly false from the very beginning.

This same principle should refer to all those who make unjust attacks upon the church or upon Joseph Smith or his family. In many instances such offenders cannot be reached, not for the reason that their statements are true, or that there is doubt as to their falsity, but because a deceased person is in a different class from one who is alive, when it comes to a case of slander or libel.

Again we would suggest that the statement be made at least a matter of record, either by having the parties submit it in writing and sign it, or else having a copy and verified by witnesses.

S. A. B.

As a result of all this, I believe I can now repeat almost every clause of the Apostle's Creed with a fervent sentiment of conviction. My intellectual interpretation of the meaning of each item of it probably differs *toto caelo* from that of the average orthodox believer. To me not a clause of it is true in a crass, literal, material sense, but all of it is true in a sense far higher, which is only symbolized on the literal plane. The change from my boyhood belief in it all has been to me all gain and no loss. Nothing has been dropped or denied, but only the mental imagery by which it is apprehended is changed. The same fundamental religious instincts are expressed in the new forms as in the old. What lay concealed in the old stands revealed in the new. I am still going in the same direction and in the same path in which my infant feet were first taught to walk. Senescent insights and adolescent sentiments meet and reinforce each other. How, thus, can I quarrel with those who are at any stage of this "grammar of assent"? I only insist that the way be kept open for all to escape arrest, as I have tried to do. Some will stop at each stage, and others will go far beyond any ranges I can attain, for the path not only goes on and up but ever broadens. Thus my own fondest hope and belief is that my best effort, here falteringly put forth, may very soon be transcended and superseded not by one but by many studies that are better and more worthy of the theme.—G. Stanley Hall, *Jesus, the Christ, in the Light of Psychology*.

"The leading papers of Germany are very free in the expression of their regret that Great Britain was permitted to be the first power to declare itself in favor of a national Jewish homeland in Palestine, which, according to the best editorial opinion of the Central Empires, should have been forestalled by definite action on the part of Germany."—*The American Hebrew*.

ORIGINAL ARTICLES

THE THOUSAND YEARS' REIGN

No doubt all in the church believe in this reign but the query in the minds of some, at least, is to its locality. That is, the queries arise as to whether those who are permitted to reign with Christ in person will do so upon the earth or somewhere above the earth. What is to be the condition of those who live during this millennial period?

In seeking for Bible analyses there are at least two safe rules: Firstly, do not depend upon one or two isolated passages to determine the thought at issue; secondly, take the preponderance of evidence to prove the thought under consideration.

There is one passage of scripture that is sufficiently ambiguous to make it susceptible of at least more than one interpretation, and it is, unfortunately, the one on which the "caught up" conclusionists are sure to base their arguments. It is found in 1 Thessalonians 4:13-17, and more especially in the seventeenth verse. To relieve this verse of the seeming ambiguity and make it harmonize with the many direct and positive texts bearing upon this subject, it is but necessary to get the analysis of, "and so shall we ever be with the Lord." To do this successfully it is necessary to determine the meaning of the word *so*, for this is the one word of all the language that is made to do duty in the conclusion that this language means that those who are thus caught up are to remain in that "up" during the thousand years. The broadest meanings of this little word *so*, as given by the lexicographers, are: "At all events" and "in any case." Then at all events or in any case we are to "ever be with the Lord," hence the only question to settle is, Where will the Lord be during the thousand years' reign?

THE REIGN ON THE EARTH

The Master of men, the greatest authority of all, and one whose testimony should be the end of all controversy, said in that remarkable sermon on the mount, "Blessed are the meek; for they shall inherit the earth." This clearly disproves the idea of an inheritance in the air and at once settles the question of place. While this statement is doubtless to be extended to cover the whole period of immortal existence it will hardly be germane to the question to argue that it refers alone to the inheritance on the "new earth." The Psalmist expresses the same thought in Psalm 37:11.

It is well that we get the distinction clearly in mind that the "reign of Christ" is to be during the

thousand years, as this will materially help us as to location, that being the main point at issue. The Apostle Paul clearly covers this period in 1 Corinthians 15:23-28. "Afterward they are Christ's at his coming" clearly portrays the resurrection of the just as outlined in the first Thessalonian letter as already noted, and is clearly the time of the commencement of his "reign."

Then cometh the end, [of that reign] when he shall have delivered up the kingdom to God, even the Father; [hence his reign ceases by the kingdom being "delivered up,"] when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet.

That he is to reign, being thus clearly established, the points next to be proved are as to the length of that reign and where it is to be accomplished. It should be noted by the preceding quotation that it is not to be a never-ending reign, else it were folly to insert the adverb of time. To reign till he has put all enemies under his feet is but to affirm that when that fact has been accomplished his reign will cease.

In that great panoramic review as visioned by John on the Island of Patmos and iterated in the twentieth chapter of his revelation, he says: "And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

Here is a clear portrayal both as to the time of duration and period of the world's history—one thousand years—and during the time between the resurrections of the just and the unjust, as the pretexts and contexts both clearly show. In the same connection the apostle reiterates: "But they shall be priests of God and of Christ, and shall reign with him a thousand years." This point thus successfully proved, what of the place? The same writer, Revelation 5:9, 10, says that Jesus Christ has by his blood "redeemed us to God" and that he has "made us unto our God kings and priests: and we shall reign on the earth." Here is the testimony of a witness who had held converse with angels and to whom the angel had said, "Come up hither, and I will show thee things which must be hereafter." These were some of the things shown unto John, and carry with them all the force of revealed knowledge, hence not controvertible. Proof texts all bearing directly upon the point at issue might be multiplied, but when the voice of impregnable revelation has spoken in so direct a manner, it were but a waste of time to thus multiply evidence. The only possibility of shaking

such evidence would be by a negation by the same "voice," and that does not exist.

CONDITION

The second query of this paper covers the condition of those on the earth during the millennial reign. All sorts of theories are advanced and earnestly advocated, many believing that none but the redeemed will be permitted to occupy the earth during that period. As to the writer's understanding, there seems to be two conditions as to the earth's inhabitants during that period: the people of God, (the resurrected beings and those who are changed) who will likely occupy within "the camp of the saints," and the nations, such as are sufficiently good to escape during the process of cleansing that will benefit the earth for millennial habitation. This period will cover a thousand years and "little season" and will no doubt be the great gospel age of all the earth's existence, the time when, as portrayed by Isaiah, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Joel seems to have had an inspirational insight into the same thought, for he represents God as saying, "I will pour out of my Spirit upon all flesh."

Granting the conclusion to be correct as to the time, the portrayal is clear that whatever the nature of the cataclysm that shall precede the coming of Christ and to fit the earth for his reign, it is yet not to be such as shall destroy the beasts of the field, hence it follows as a justified conclusion that the "nations of the earth," aside from the redeemed, may also be found dwelling upon the earth. But why seek to reason to a conclusion when Zechariah 14:16, 17, makes it so definite? "And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts," (during Christ's reign! See?) "and to keep the feast of the tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

It will not do to say that these are the redeemed who dwell outside Jerusalem but are yet sufficiently numerous to be designated "nations" for the succeeding verse says that "the Lord will smite the heathen that come not up." But as if to put the thumbscrews of suppression upon the conclusion that only the redeemed are to inherit the earth during the millennium and padlock it into the desuetude of eternal oblivion, the Revelator hurls forth the thunderbolts of heaven, as follows:

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the na-

tions which are in the four quarters of the earth, Gog and Magog, to gather them to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them.—Revelation 20: 7-9.

Texts might be multiplied, but why burden the record?

In that day when "the Lord shall be king over all the earth," (Zechariah 14:9) there are to be the actively obedient ones aside from the passively obedient already referred to. These will be the resurrected and changed beings, the ones who are to be "caught up together with them in the clouds, to meet the Lord in the air," but will doubtless return to the earth to dwell in peace and safety a thousand years. This will be the time when Christ comes suddenly to his temple. (Malachi 3.) "And his feet shall stand in that day upon the Mount of Olives." (Zechariah 14:4.) In fact these shall be they who are the "dead in Christ" who "shall rise first," together with "we which are alive and remain." It will be these who are to constitute the "camp of the saints" and who are to be conditioned as follows:

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.—Philemon 3: 20, 21.

Neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 Peter 5: 3, 4.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—1 John 3: 2.

The condition of the righteous is summed up in this: he "shall change our vile bodies" so that "we shall be like him." And what more need we ask or wish for?

As to the more abstruse questions of birth and growth, etc., during the thousand years, this paper prefers to remain silent other than to say that such result is likely to accrue among the nations outside the camp.

J. W. WIGHT.

According to the Jewish Encyclopedia, "Yiddish," the vernacular of the Jews, is in reality a Judæo-German language. "In their present states," it says, "the various Judæo-German dialects contain about seventy per cent of German, twenty per cent of Hebrew, and ten per cent Slav words. The construction is chiefly German, though here and there Polish and Russian influences are patent. . . . The grammar has always remained strictly Germanic, though much simplified in forms."

THE COMING OF CHRIST AND JERUSALEM DELIVERED.—Part 2

BY HENRY A. STEBBINS

PUNISHMENT OF THE NATIONS

Another thing to be considered is that the word of prophecy (Zechariah 12: 2, 3, 9) makes plain exactly what nations will be punished or destroyed in that great time of poured-out calamity. The prophet says it will be those nations "that come against Jerusalem," even those "that burden themselves with it" who shall be cut in pieces," those who "shall be in the siege against Judah and Jerusalem." Such will receive punishment there. Evidently those nations who have assisted and will assist in restoring and helping the Jews will not suffer the destructions prophesied of, even though they must endure correction otherwise for their sins, follies, and transgressions. All nations and peoples must "bear their iniquity" and be punished until they are corrected. But we can rejoice that no army of the United States will be "against Jerusalem."

Evidently very soon after the overthrow of the armies under the "chief prince of Rosh, Meshech, and Tubal" will come the disarmament of the nations of the earth, even a universal giving up of war. This is something which many in the world have written of and talked about, especially since 1914, but which very few have really believed will come to pass. Because of the covetous, grasping, and warlike disposition so common to kings and other great men in the affairs of nations, it has not been believed that it will ever be possible to have peace over all the earth, but rather that troubles will continue to arise which only war can settle. Yet the Lord declared in the far past, by his prophets, that he will "overturn, overturn, overturn" until peace shall come to all nations. We read in the scriptures as follows:

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—Isaiah 2: 4.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.—Micah 4: 3.

A TIME OF PEACE

According to the word of the Lord through many inspired men, and by Christ and his apostles, there will follow a universal and glorious time of peace, both to the people of Israel and to the Gentile world, even to the nations that will be renewed and built up after the great wars are over. The results of world-wide peace under the government of the "Prince of

Peace" are plainly set forth in the Lord's promises through the prophets. Christ's just and righteous government will bring prosperity and happiness to every nation and to all people. The following declarations make this point very clear:

And he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.—Joel 2: 23, 24.

And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock. . . . They shall not hurt nor destroy in all my holy mountain [kingdom] saith the Lord.—Isaiah 65: 21, 25.

Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; . . . and I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them.—Amos 9: 13, 14.

But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it.—Psalm 37: 11, 34.

Also the nations of the earth which remain shall have part in the universal blessings of the Lord, under the mild and happy government of Christ in his reign of a thousand years. After that he will give up the kingdom to the Father, and the eternal state under God shall come in. We read as follows:

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.—Isaiah 2: 3.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.—Zechariah 8: 22.

And many nations shall be joined to the Lord in that day, and shall be my people.—Zechariah 2: 11.

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.—Isaiah 40: 5.

But it is stated that once each year the representatives of every nation must go up to Jerusalem to affirm or manifest their allegiance to the kind and loving ruler who has brought to them peace, prosperity, abundance, and universal joy. I quote as follows on this point.

And the Lord shall be king over all the earth. . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain.—Zechariah 14: 9, 16, 17.

GOG AND MAGOG

By this last prophecy it seems that there will be or may be one or more nations or bodies of people who will rebel against the righteous government that is over them, even as now there are always some whom nothing will please. Although Satan will be bound for a thousand years yet all people have their own spirits to govern, their own dispositions to curb or control. Even Satan and a third part with him rebelled in heaven until they had to be cast out. The gospel will be preached "to every nation, kindred, tongue, and people" throughout the millennium, and all who will accept and obey it will be the Lord's people. By Isaiah the Lord said:

Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord . . . even them will I bring to my holy mountain, and make them joyful in my house of prayer.—Isaiah 56: 6, 7.

It is well here to notice that there will be a people at the end of the millennium who, in John's revelations, are called Gog and Magog, those whom Satan will visit and lead against the capital city of the world. In the book it is written:

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them.—Revelation 20: 7-9.

And possibly the most wicked of those millions will be the descendants of the very nations who will soon go against Jerusalem, in the time that is not far off. I have thought that is why the Lord calls them by the same name, because the posterity of the former nations will still hold the old rebellious nature at the end of the millennium. At any rate they are counted as equals of the old, because their disposition and their hatred is the same against the just and righteous government of God and of Christ.

OCCUPATION OF PALESTINE

It has been said that only a limited portion of the millions of Jews in the world can find place to dwell in Palestine, which is about seventy-five miles broad and one hundred and fifty long. But, according to Daniel 12: 1, the Lord will so prompt or inspire that only those fitted for that work will go and build the old places and redeem the land. "At that time thy people shall be delivered, every one that shall be found written in the book." Such shall be restored at first. This seems of the same nature as Christ's exhortation to his chosen disciples that they should "rejoice because your names are written in heaven." Millions of Jews are fully as worldly and evil as are the Gentiles, and the Lord desires the pure in heart to come, those who will come "with songs of ever-

lasting joy." (Isaiah 35: 10.)⁹ Isaiah, Jeremiah, Ezekiel, and other prophets declared great blessings and rewards to those who shall return and rebuild the city and exalt the nation.

But the original promise made to Abraham of a much larger territory may be fulfilled in due time. In Genesis 15: 18, it is written: "In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

It is said that Solomon's kingdom extended to the Euphrates. He also conquered the possessions of the Moabites, Ammonites, and Edmonites. But after the division of his kingdom between Rehoboam and Jeroboam the boundaries became much more limited, and finally the portion called Palestine comprised all that remained in Christ's day, consisting of the provinces of Galilee, Samaria, and Judea.

BRIEF HISTORY OF THE HEBREWS

A brief outline of the history of the Hebrew people may be interesting. In 1921 B. C., according to accepted chronology, the Lord called Abraham from his father's house of idols to be the head of a great people. In Genesis 12: 1, 2, Genesis 13: 12-15, and 15: 1-21, you read accounts of the promises to Abraham. The covenant was continued in Isaac and Jacob. See Genesis 26: 2-5 and 28: 4. Even in that early time the promise was made that the Lord would gather them back to that land no matter where they should wander or be driven.

In Jacob's day they went to Egypt, but four hundred and thirty years from the first promise to Abraham they came out, in 1491 B. C. In Canaan they had various experiences with the small surrounding tribes and nations, but flourished, though often going wrong and being punished. In the year 1004 B. C. the temple of Solomon was finished and they were glad. But many had rebellious and idolatrous natures, and in 984 B. C. their overthrow and division was foretold, if they continued in evil ways. In 975 the kingdom became two kingdoms, under Rehoboam and Jeroboam. In 971 Shishak, king of Egypt, took Jerusalem and carried away the treasures. Then in 901 came Benhadad of Syria with thirty-two lesser kings and took the city. (See 1 Kings 20: 1.) And because of the idolatry and other sins of the people, or of their kings, the Lord permitted the Ammonites, the Moabites, the Philistines, and the Arabians to harass and distress them. Still later (857 B. C.) "Hazael, king of Syria, oppressed Israel."

In 771 Pul, the king of Assyria, came and assessed a tribute of a thousand talents of silver. He did not destroy anything, and returned home. Also later king Ahaz gave tribute to Tiglath Pileser, king of Assyria. In 721 B. C. Shalmaneser, king of Assyria,

came, and the result was the carrying away of the ten tribes, so that the kingdom of Israel was at an end. Sennacherib of Assyria invaded Judea in 710. In 608, 599, and 588 B. C., Nebuchadnezzar made his three invasions, and after a two-year siege he captured Jerusalem and took King Zedekiah to Babylon; the temple and city being totally destroyed and the walls razed to the ground. In 536 began the restoration under the rulership of Cyrus, king of Persia. The rebuilding of the temple was finished March 10, 515 B. C. The walls of the city were rebuilt in 445. In 325 came Alexander of Greece. History states that he saw a vision and was so impressed by it that he did the Jews no harm, but instead offered sacrifices in the temple to the God of the Jews.

In 320 B. C. the Egyptian ruler, Ptolemy Soter, took Jerusalem, and about 170 Antiochus, king of Syria, captured the city, pillaged the temple and killed eighty thousand men. The Roman army under Pompey came in 63 B. C. The Parthians invaded the land in 40 B. C., but the Romans retook the city in 37, and Herod rebuilt the temple about the year 18 B. C.

Then seventy years after Christ's birth the city and temple were sacked and burned by Titus, the Roman general. From that time it remained a ruin until Constantine, emperor of Rome, who had embraced what was called the Christian religion, began to rebuild and improve the old site. Still later Julian, called the Apostate, tried to rebuild, but the workmen are said to have been driven away by a strange fire.

In the seventh century, A. D., Jerusalem was plundered by the Persians, under King Chosrose, and thousands of Christians were killed or sold as slaves. The Jews were not permitted to come nearer the city than three miles. In 637 the Mohammedans under the Caliph Omar captured the city and since then it has been in the possession of the Arabs and Turks except that the Crusaders took and held it from 1099 to 1187, and the Egyptians had possession for a period. From 1517 the Turks have had it until now, December, 1917, the British soldiers have made the land free. Thus we see that for nearly three thousand years Jerusalem has been under the heel of despotic and bloody men of many nations and tribes.

SUFFERINGS OF THE JEWS

After the destruction of the temple and the city, and the slaughter of thousands at Jerusalem, in the year 70 A. D., there succeeded a rest. But, beginning in 132 A. D. during the reign of the Emperor Hadrian, the Jews revolted against their Roman rulers. War followed, and it is stated that over a half million Jews were slain and Palestine became

almost depopulated. Many of them escaped into Arabia and Africa, and into European countries. By times they had peace in some parts, but the priesthood and laity of the great dominant Roman church hated the Jews for the reason that they could not convert them to Romanism. And because of their having killed Christ they were called the "enemies of God."

History states that in Spain "a massacre of peaceful Jews ceased to be regarded as an event of extraordinary interest." In Portugal many were sold as slaves, and they had to wear badges to show their inferiority and to make them as objects of scorn and abuse to anybody who chose to distress them. Anybody might spit upon them or misuse them without fear of arrest. Some were put on the rack to convert them to Catholicism. In Germany and Switzerland they were charged with poisoning wells, and many perished because of this falsehood. At the end of the thirteenth century 100,000 Jews were killed in Germany.

For three hundred years they were charged at times with shedding the blood of Christian children. In 1476 the rabbi of the oldest Jewish congregation in Germany was accused of offering a Christian child as a sacrifice. This abominable charge has even been made in Austria since the twentieth century came in.

In 1290 Edward I. of England banished the Jews, and in 1306 King Philip did the same in France, and many suffered death. In 1420-21 in Vienna, Austria, Jews were not only imprisoned but also many were burned to death, and in Germany and Switzerland many were thus sacrificed. A Franciscan monk named Capistrano so persecuted them that he was called the "Scourge of the Hebrews."

In Poland, between 1648 and 1658, history says that about 250,000 Jews were killed. In nearly or quite all nations they were forbidden to own lands or homes, and all civil and political privileges were denied them. They were shut out from the trades and as artisans, hence the clothing business and to loan such money as they could earn and keep on interest, were the only lines of business they could engage in. Therefore, so it is to-day, Jews are clothing dealers, peddlers, pawnbrokers, and money lenders. The greatest of all these are the Rothschild and Montefiore bankers.

But a change for the better came; and, after a banishment from England during many centuries, they are taken back, and in 1723 they were permitted to own homes and lands, and in 1837 the first political rights were given to them. In 1862 full political privileges were allowed them. Also the Jew Disraeli was made a peer in the house of Lords and also became the premier of England, the highest

honor that can be conferred in that nation, under the king and queen. So, also, in some other countries, civil and political rights are given the Jews, and the present war is likely to lift the ban of persecution and cruelty very much more, and not far off "the reproach of his people" will the Lord remove from every part of the earth, according to his promise through the prophets.

KINGS OF THE NORTH AND SOUTH

Inquiry has been made, not only by some Saints, but also by some in other churches who study the Bible prophecies, as to who have been or will be the two men of power called "the king of the north" and "the king of the south" mentioned so much in Daniel 11. History appears to make plain that after the days of King Darius the most of this chapter was fulfilled, at least down to and including verse 35. But from verse 36, and especially verse 40 to the end, it seems that the fulfillment of this part is yet to be, in connection with Daniel 12:1. The terms "king of the north" and "king of the south" are applied to men in prophecy including the kings of former and those of latter times.

Yet it is not clear to me who in latter days will deserve the title, "king of the south," that is, who will withstand the king from the north, but he will appear in time. Probably the "king of the north" is the same one denominated in Ezekiel 38 and 39 as the "chief prince of Rosh, Meshech, and Tubal." He is to be overthrown at the coming of the Lord at the time already described in this letter.

I will close by saying that I believe from Ezekiel's prophecy, chapter 38, that the nations of eastern Europe will soon be separated from the nations of western Europe. The present war may close by the total overthrow of Germany and her allies, or there may be a separation by withdrawal and the eastern people go by themselves and be gradually preparing for the raid upon Jerusalem. But the Jews must have time to gather home, enough of them to have considerable wealth, and with time and implements to rebuild to some degree, and also to begin cultivating the soil, planting vineyards and otherwise making improvements. These benefits will all be as invitations to the nations "of the north quarters" to come and help themselves in order to make up for their great losses in the war waged since 1914. How or when the present war will end no man can tell, unless he has the Spirit of the Lord to make him wise. But I believe there will come a separation or withdrawal in some manner, by which eastern Europe will go by itself and accomplish the things prophesied in olden times by Ezekiel and other spokesmen of the Lord.

JEWISH PRESENT CONDITIONS

After reviewing this article on February 8, I found some interesting items about the Jews in the January number (1918) of a religious newspaper and I quote from it as follows:

The first Jewish Agricultural Colony in the land of Judea was planned or founded in 1878. Up to that time the main effort of the Jews had been toward founding homes in Palestine for aged and infirm Jews, fostered by philanthropists after the type of Sir Moses Montefiore.

At the time of the founding of the first Jewish Colony, the entire Jewish population in Palestine was thirty-four thousand out of a half million, comprising the whole population of Palestine. In 1903 the Jewish population had grown to seventy thousand. In 1911, the last date obtainable, there were one hundred thousand Jews out of a total population of seven hundred thousand, ten thousand of whom were colonists. From 1898 to 1911, the number of Jewish colonies had increased from twenty-five to forty-one. These colonies are scattered over Palestine about as follows: In Judea, fifteen, Samaria, eight, Galilee, sixteen, and across the Jordan, one. The land held by these colonies comprises about one hundred thousand acres.

Hebrew is being resuscitated in Palestine as a living language. Zionists now, especially in Palestine, are using it as an everyday language. They are also special societies in various parts of the world for promoting the study of the Hebrew language and Hebrew culture.

The time has come, through the fortunes of war, when Judah is coming back to his former inheritance and when he will soon occupy his own. And the land of Judea and all of Palestine will again blossom as the rose and bloom as the lily of the valley. In the last twenty-five years the Jews have done more to develop Palestine than the Turk has done in five hundred years.

There may not be a large exodus of Jews from America but the Jews in southeastern Europe are ripe for a general exodus to the land of their forefathers. There are about thirteen million Jews in the world. Over one half of them now live in southeastern Europe, and at present they are living in a very unsatisfactory condition. The war has already broken up the homes of two million Jews in those regions, and the end of the great war will bring a Jewish upheaval and a great exodus to Palestine.

That writer states that Baron Edmund Rothschild has expended a large sum of money to clear the way for a general movement of the Jews into Palestine, when the time comes for its success. He says that twelve hundred delegates at the Baltimore Convention of Jews last June, 1917, had the "avowed purpose and object" of the restoration and redemption of Palestine. After General Allenby drove the Turks from Jerusalem, General Murray said: "The thing to be done with Palestine is to make it a new Jewish State, under the protection of the entente allies."

It is further stated that the Baltimore Convention of Jews made plans for cooperation with the allied nations of Europe in the endeavor to settle "the Jews in *Jewry* and the general Hebrew family in all of Palestine."

My opinion is that in some coming time the German armies will be driven beyond the river Rhine.

And whenever this takes place she will lose the great iron mines of Lorraine and of northern France. Without these she cannot manufacture steel implements of death to prosecute any great war, such as she has been engaged in the past nearly four years. She and her allies may continue the contest in a limited way for some years longer, until they see the gathering Jews bringing wealth to Palestine which they think they can take easily. Then they will begin the great raid upon Jerusalem, as described by Ezekiel and Zechariah.

In common with other Saints I have looked forward to the fulfillment of those prophecies; and now, since the Turks are driven from Jerusalem, it is certain that the great closing war and the final coming of the Lord cannot be far off, not many years in the future. We do not know when, but we can be certain that the time is drawing near. Both the Father in heaven and his Son are upon the side of liberty and of just government among all people, and according to their promise, they will soon bring in the freedom of all nations from despotism. They are overwhelmingly opposed to the German autocracy, and its defeat is foreordained. But the nations that will stand for the freedom of the world from the dominion of czars, emperors, and kings, must first show their virtue and their hatred of corrupt and evil practices both at home and abroad. Hence the struggle may be long and severe until victory is won. And it can only come by God's help. All nations must suffer, even America, to quite a degree, until all are corrected and purified for the millennial day, until they forsake not only war, but every form of oppression and wrong. Also the process will go on until they purge out every kind of wickedness and vice, not the work of a day but of years, in God's time.

(Concluded.)

OF GENERAL INTEREST

TAKE CARE OF YOUR DAUGHTER

We hear much about the moral menace to a community caused by the neighborhood of a large camp. It is unhappily true. The purveyors of organized vice are on the alert for opportunities. But that danger is not the greatest. There is a subtler and therefore a greater danger that requires more imagination to meet and more delicacy to combat, because it is dealing with an evil which has its roots in a virtue.

A large camp was established near a New England city. Of course it became the central point of interest for all the neighborhood, and on visiting days the young girls of high school age flocked there with

especial zest—such girls as one knows well, with the warm, selfish, ignorant, curious heart of youth beating high under the all-but-absent blouse and the eager, joyous young feet tottering in their gay silly shoes upon the eternal quest. One of the girls on a summer evening, saw a handsome officer standing alone, and summoned all her daring.

"Aren't you awfully lonesome?" she asked.

"Thank you, we would be if we had time, no doubt," he answered, pleasantly, "but we are usually too busy to think much about our feeling."

"Don't you want to walk with me?"

"Are you going home?" She nodded. "Then I will take you there."

They walked together to her home, she in great triumph at having secured so impressive an escort. When they reached the house, the officer expressed a wish to meet her father and mother. What he had to say to them was very brief and was a decided surprise to the girl.

"For God's sake, take care of your daughter. I am trying to keep my boys straight—but girls like this make it difficult."

A cruel saying? Yes, cruel as a surgeon's knife. True? Yes, true as the story itself—which end here; I do not know the sequel. The condition exists, and we must face it. There are many boys in the army well-schooled against open vice, but defenseless against the most insidious of temptations—the temptation that does not advertise itself as one.

Do you believe that child was for a moment guilty in thought when she spoke to the officer, though she used the street girl's formula? Try to get her side of the little drama that might so easily have been a tragedy—that so often has been. The soldier's calling has always been invested with a glamor of romance in feminine eyes; and the present world condition, while exposing the horror and evil of war as never before has paradoxically rather augmented than lessened the admiration for the individual soldier. The mantle of the Crusader is upon him—each of these boys in khaki is a young Saint George, arrayed against the dragon in a supreme war against war. With our minds resolutely fixed upon righteous and enduring peace, to-day in America the soldier is a hero more than ever before. What is more natural as a result than a heightened interest and a generous desire to make the last days of our boys on this soil as happy as possible?

We cannot expect our young people to analyze their feelings and motives. It is for us to recognize what gives the great elemental realities of life to-day a stronger grip than ever.—Amelia Josephine Burr, of the Vigilantes, from the *Manhattan, (Kansas) Mercury*.

THE SIEGE OF JERUSALEM

We have published many items concerning the war in Palestine and the progress made by Great Britain towards the capture of that land. We have referred also several times to articles in *The American Hebrew* in hope that the Jews would be permitted to establish there a state of their own. Jerusalem has not yet been captured, but Great Britain has already officially sanctioned the idea of the Jewish State to be established in that land after the war.

It is remarkable and of interest, the progress that is already made in behalf of the Jews. Her bitterest enemy has apparently recognized the Jews as citizens and has repealed all of the Anti-Semitic law. Jews are fighting upon every battle field of Europe. Perhaps Great Britain, the home of Disraeli, is the most favorable of European nations towards this people.

There follows a clipping from *The Kansas City Star* of August 19 on the same theme. We hope that the first part may not prove true, the slaughter by the Turks, but we do know that the people left there have had a very hard time during the past years of the war. They have faced time and again practical starvation.

We note this editorial states that it is not known when Jerusalem was first founded. We are aware of a tradition that Melchisedec as prince of Salem had his headquarters there.

However this name of Jerusalem was first mentioned in the Bible in the Book of Joshua, as is intimated in the following editorial. The Amorite king about 400 B. C., wrote to Egypt concerning the city and called it Uru-Salim, the city of peace. The record since Davis is much better known. We trust the war will mean greater freedom and liberty for all people. It will be much gain if it means freedom for the Jews and a state of their own once more. The editorial follows:

THE GATHERING OF ISRAEL

The Turks, if driven out of Palestine, will first sack Jerusalem, massacre the Christians, and level the city in ruins; the dispatches announce. British soldiers are hammering at the gates of Jerusalem. It is only a question of time when it will fall. Palestine is to be given to the Jews. Nathan Straus, the grand old man of American Jewry, has offered to finance the journey of all Jews who will settle with him in Palestine after peace is declared. Solomon's Temple, to be restored in all its original grandeur, is a part of the program.

All of this has come to us recently in the daily news from the Far East. It is another wonderful result of this greatest of all wars. It makes the Zionist movement of several years back appear quite possible.

If the British get Jerusalem it will add one more to the long list of different races that have in turn held possession of the Holy City in the four thousand years it has existed. Nearly all the great nations have battered at its gates, and nearly all the great religions have in turn had ascendancy there.

No one knows who first built Jerusalem, or who first lived there, but it is known that the Egyptians occupied it long before Joshua defeated its king, Adonizedec. The Jebusites had it then and kept it until David, the shepherd king, captured it and made it the capital of his kingdom, and built David's wall about it nearly a thousand years before Christ was crucified there, and the stones of that wall, bearing the original marks of King David's masons, were found a few years ago by the archæologists, Bliss and Dickinson, who excavated and burrowed all around and unearthed the foundation walls of King Solomon's Temple, too. Sennacherib, the Assyrian, besieged Jerusalem and failed. Nebuchadnezzar, King of Babylon, captured and pillaged it and destroyed the temple; Alexander the Great captured it; Ptolemy, King of Egypt, captured it; Antiochus Epiphanes, the Greek, took his turn at laying it waste, and then Judas Maccabaeus took it from the Greeks; later on Herod the Great and the Romans took it, and back and forth and in and out its gates in succeeding years surged the tides of conquerors and conquered, until in 326 Constantine, the Roman emperor converted to Christianity, ordered that churches be built on the spots where Christ was crucified and buried. Three hundred years later came the Persian hordes who massacred, devastated, and burned. In 637 A. D. Mohammedan Calip, Omar, besieged it for four months, captured it, and that sect held it for nearly five hundred years. Then the waves of the Christian Crusaders from Europe beat against its walls; then the Turks took it again and have held it almost uninterruptedly until now, and a great mosque stands on the very spot of the Holy of Holies of Solomon's Temple.

And so, nearly all the great conquering nations left in the stress and storm of battle records of their national life, their culture, their power, their art, and their infamy in the forty feet of ashes, bones, dust, and broken masonry that form the ruins of Jerusalem. No city on earth has been so often pillaged, so often demolished, yet the smoke would hardly cease to ascend before the work of rebuilding would begin.

Christ predicted the fall of Jerusalem. When some spake to him of the temple, how it was adorned with the goodly stones and gifts, he said: "As for these things which ye behold, the days shall come in which there shall not be left one stone upon another that shall not be thrown down."

That prophecy was fulfilled. The city may be destroyed again, but again it will be rebuilt, as it always has been, for there is another Biblical prophecy concerning Jerusalem and Palestine which has yet to be fulfilled.

"And it shall come to pass in that day, that the Lord shall set his hand to recover the remnant of his people, which shall be left. . . . And he shall set up an ensign for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth."

Many see in the tramp, tramp of marching British soldiers toward Jerusalem the steps preliminary to a fulfillment of that prophecy.—*Kansas City Star*, August 19, 1917.

"And above all, don't use an indelible pencil in writing these reports," warned Frederick M. Smith, at our meeting last year when the weekly report was being established. To which sentiment the editors breathed a fervent amen. As some one suggested there, to have to wade through a long letter, written on a rainy day with one of those instruments of torture, is but hastening us to our padded cells. Pray use a pen or a good pencil if you haven't a typewriter.

NO NEED FOR ATTORNEYS TO COLLECT SOLDIER INSURANCE

The secretary of the treasury has announced that neither the soldiers, sailors, nor their dependents or any beneficiaries under the soldier and sailor insurance law need employ attorneys or claim agents to collect the insurance; that the employment of such intermediaries is unnecessary and inadvisable and a needless expense.

The procedure for the presentation and collection of insurance claims is very simple and the proper blanks can be secured from the Bureau of War Risk Insurance in Washington. The name of the person in the service who was killed or injured and the relationship which he bore to the person making the claim should be given. If further information or assistance is required by the claimant, the Bureau of War Risk Insurance will gladly furnish it.

Circulars have been sent out by claim agents and attorneys offering to assist persons entitled to the benefits of this insurance in collecting their claims. The "pension sharks," who once thrived and fattened under our pension laws, are still a rank memory in this country.

It was hoped that when they were legislated out of existence we would never see their like again. But their successors seem to survive, and the action of Secretary McAdoo in giving prompt warning against these would-be profiteers under the insurance law will be commended by all.

THE ARMY IN FRANCE

[Much has been written concerning conditions in the American Army, and some rather caustic statements have even appeared in our pages. We think, therefore, it is only fair that the following press dispatch from the *Saint Louis Globe-Democrat* of February 18, 1918, should be given notice. The record of less than one third of one per cent sickness and rare intoxication is exceptionally good compared to similar reports of other armies.—EDITORS.]

The moral condition of the American troops in France and the splendid behavior of the men in Paris are causing favorable comment on all sides.

The message of the American women who are engaged in war relief work in France to the mothers at home is that their boys are fine and intelligent men, and that the charges of intoxication against them made by Doctor Newton of London, or any such rumors, are absolutely unwarranted.

Not only are Americans residing in Paris pleased at the conduct of their soldiers, but the French people are often heard to remark upon "America's clean Army," as each day they are becoming better acquainted with the men.

The general opinion is that the discipline is as near perfect as could be, and the men are tremen-

dously in earnest. Parisians say that they always had heard Americans were great drinkers, so they are surprised to find the cases of intoxication so rare that they virtually do not exist.

Intoxication is one thing that General Pershing will not tolerate, which probably accounts for the unusual record made so far in the matter of social diseases, which is another feature being commented upon in Paris, and which will please the mothers of America.

According to the recent official figures given out at headquarters, the percentage of social disease is less than one third of one per cent, showing that the American soldiers are serious men, and that they have eclipsed their own record—that is, the expeditionary forces in France are more free from disease than the Army ever has been in America.

RECORD IS REMARKABLE

As compared to other armies fighting in France, and also the armies in previous wars, this record is remarkable. The British records, for example, show that twenty-five per cent of the British Army were diseased in the same length of time in the first days of the war.

"The reason for this low percentage in the American Army," as one of the officers put it, "is mainly because these men are fine and clean. They are here to serve their country and they think of nothing else. I do not mean that they are all saints, but the records show that the men are leading decent lives. According to actual statistics, never in history has there been such a healthy army."

A prominent French officer says that he has watched the Americans going through Paris to the training camps for the last five months, and had not seen a single case of intoxication.

NO MEN IN PARIS ON A LARK

"I evidently had an exaggerated opinion of the American soldiers' fondness for drink," said this officer, "which I now realize was acquired from the boys who came to France for ambulance work before America came into the war. I have noted that since these ambulance services have been militarized under the control of the American Army I no longer see any of the men in Paris on a lark."

Priests have gained through the confessions of the soldiers, a clear understanding of conditions. They say they are not surprised at the low percentage of disease as they already had discovered that there was scarcely no disease to speak of. They even go so far as to say that preventative treatment is unnecessary. They account for such conditions by saying that they find the men extremely intelligent and serious.

Scores of other interviews could be quoted testi-

fyng to the splendid moral condition of the soldiers, so American mothers need have no fears, despite gay "Paree" and her temptations.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

The Importance of the Study of Sociology

Having been asked the question, "Why study sociology and social pathology?" we will try, very briefly, to give some of the reasons.

In the first place this question comes from one who has never studied the social sciences. From the text we are using in our work, we quote first Doctor Ellwood's definition of sociology: "Sociology is the science which deals with human association, its origin, development, form and functions. This means that the main problems of sociology are those of the organization of society on the one hand, and the evolution of society on the other."

The moment the word *evolution* is used, many immediately attack the wrong idea that evolution means Darwin's theory of descent, and that that is the only meaning it has, that we are entirely out of harmony with the Scriptures, and that our study may prove disastrous. Doctor Ellwood clearly defines evolution to mean "not necessarily change for the better, but orderly change of any sort." Now that we catch this meaning of evolution it will not be difficult to see its proper use in any line of study.

Let us note the relations of sociology to the other sciences. Even though sociology is quite dependent upon biology, the science of life, and upon psychology, the science which explains the mental interactions between individuals, it has its own distinctive problems and is hence a distinct science. Economics, which is "that special science which deals with the wealth getting and wealth using activities of man," can be reduced to a problem in social psychology, which in turn is simply nothing more than the psychological aspect of sociology. Political science and sociology are quite dependent upon each other for a proper understanding of its own problems. Ethics, which "is the science which deals with the right or wrong of human conduct," should criticize and develop the norms and standards furnished by the social sciences. Education, one of the applied sciences, has as its great task the regeneration of the individual, so that he may become a more efficient member of society—in other words, he should have a socialized education.

Home economics, another of the applied sciences, must rest upon sociology when it deals with the "home" in the real meaning of that term. Philanthropy, the great science which "is especially concerned with the prevention, as well as the curative treatment, of dependency, defectiveness and delinquency," is but an applied department of sociology.

Our relief and service workers, whose object, according to the title of this department, has as one phase, the uplift of the depressed classes in society, seeking to place them on an "above poverty" line, aiding them to secure employment and educational advantages, are in fact only attempting to apply this science of sociology. How can these workers intelligently apply that which they have not? Just as the medical force is now being trained along lines of "prevention of disease" of the physical body, so our workers whose duty it is to handle the diseased social conditions should be trained along this, their special line.

Social pathology is a study of social defeats. We must first study the nature of social diseases in order to compre-

hend the problems with which we have to deal. Then we should study suggested remedies that have been found valuable in the experiences of others, and have acted as preventives, and thus help to reduce the evils that plague mankind. Knowledge and control of social forces, together with clear aims on the part of organized social groups, are the necessary equipment for the building of a better world. We are now living in a time when at least the leaders of society are studying its problems as never before. The great need of a sociological education, which would mean that all individuals shall be taught to be good fathers and mothers, good neighbors and members of communities, even more than that they be taught the accomplishments and embellishments of life, should be sensed by every member of the church.

Sociology is a very broad subject and deals with the foundation principles of all departments of life-association. The man or woman, no matter what his line of work, who has a knowledge of social conditions, who understands the laws and principles governing social organization, will be much better fitted to do his work, and will find in it a significance and meaning he had never before known.

DORA GLINES, Supervisor Educational Bureau.
INDEPENDENCE, MISSOURI, 622 South Crysler.

To the Women of the Auxiliary

It is none too soon to begin consideration of our reunion work for the coming summer. Last year I was late in getting suggestive material to you for your sessions, and this minimized the good results from our efforts.

I was new on the executive board and the heads of departments on whom I depended for outlines of work were also new, consequently this delay. The only suggestion so far received in response to my request is, "Get material to us sooner." Very well, that is what I am planning for now. Will you, who are to have a two-day meeting or a reunion in your district, write me at once and express your thought as to how the general executive can be of help to you in presenting the Woman's Auxiliary work at that time.

You need not be a district president, an organizer, or even a prominent worker to do this. I will indeed be as glad to hear from our humblest sisters regarding their personal needs or their opinion of what should be done, as from our workers in the field. The more carefully you study the nature of woman's work (Proverbs 31:10-31), the larger, the broader the field appears. It embraces the activities of each and all of our women, young and old, and justifies the several departments outlined in our work.

In which department is your interest centered? Have you been especially helped by any article or discussion you can refer us to, that we may pass it on and others be benefited thereby?

Do not lay this paper aside and forget, but write me right now, that I may be able to place in the hands of your district workers just the material that will benefit you most.

Very sincerely, your coworker,
MRS. WILLIAM MADISON, *Second Vice President.*
(In charge of reunion work.)

INDEPENDENCE, MISSOURI, 1015 West Maple Street.

The Woman's Building at Independence

The committee lately appointed by President F. M. Smith and concurred in by Bishop Benjamin R. McGuire and the superintendent of the Relief and Service department of Independence, together with her assistants, plan to make the

Woman's Building headquarters for a labor exchange bureau, where those seeking employment may be assisted in finding it, as well as to help those who wish to employ. There will be kept on file an up-to-date list of names and addresses of Saints, so visiting Saints or resident members may be able to locate definitely any member of the stake. So far as its limited space will permit, the building is to be a home for girls, young women, and older women who are without home surroundings. Other features of especial interest to women visiting Independence are the access to writing desk and material, a rest room and tea room.

MRS. J. R. STURGES, *Chairman.*
 MRS. ELLIS SHORT, SR., *Secretary.*
 MRS. JOSEPH MADER, *Treasurer.*
 MRS. F. M. SMITH,
 MRS. DORA GLINES, *Committee.*

The Captain's Gloves

A young soldier stood between two of his comrades in the khaki ranks and gazed at a gray-haired woman who stood about twenty feet away.

"That's my mother," he said to no one in particular. "Gee, I wish I could rush over and kiss her."

"Private Ellis," called the captain. The young man stepped from the ranks and saluted.

"See if I left my gloves on the train."

The young soldier hurried to the coach, and on his way back slipped over to where the old lady stood and implanted a loud kiss full on her mouth. Then he went to the captain, and, saluting, said: "They are not there, sir."

"Take your place," ordered the captain, and, turning his back on his company, drew his gloves from his pocket and pulled them on while he smilingly watched an old lady go away happy.—Exchange.

Our Oakland Sisters

Sister A. J. Young, of Oakland, California, writes of the new impetus the auxiliary work has taken in that place, since the members have entered so heartily into the work of the American Red Cross. Of their eighteen members they average an attendance of ten every week, where they combine pleasant social times with good work well done. This work is under the capable supervision of Sister Niel, while Sister Hoogs still pushes the work of the Oriole girls, with the assistance of Sister Ethel Christensen. The new president of auxiliary for the year is Sister Day, with Sister Julia Christensen to assist her, as well as to provide educational themes for their mutual benefit. Good attendance, earnest workers, a united effort to come higher spiritually, and a friendly invitation to all sisters to join with them, socially if they cannot sew or knit, have combined to put their auxiliary work upon a new and interesting plane. They meet at Sister Presley's, 1022 Chestnut Street.

CHURCH OFFICES

The new vault being built on the north end of the old Kelley home, where Presidency, Bishopric, and some other general church offices, including the Church Recorder, are to be located, is looming up. Continued cold weather has prevented its completion, but it will not take long to finish when better weather comes. It will make a most excellent location, on the next block east of the church, on the car line, and with pleasant surroundings.

LETTER DEPARTMENT

Theater Services in Progress in Toronto

We are in the midst of our season's work and our theater services are proving very successful. The interest was never better, and Bishop Evans is up to his usual good form. We are having splendid audiences.

On Sunday, February 13, Brother Evans's subject was "Angels at the Battle of Mons." The crowd was so great that we had to remove the scenery, and hundreds stood on the stage behind the choir, while many turned away because they could not get seats. About twenty-five hundred heard the lecture.

Thousands of sermons are being distributed, and a good work is being done all over the city. Baptisms are taking place at nearly all the church services.

On February 11 and 12, the Latter Day Saints' Dramatic Club presented a play entitled, "The prodigal son." Brother Evans took the part of the prodigal son. Over thirty took part in the play. They drew a large crowd. The basement of the church was packed the first night and many turned away unable to get standing room. There was a good crowd the second night also. So many have asked to see it again, that it will be played on Tuesday, February 26, and we expect another large crowd.

Brother Evans has just received his new book entitled, Songs and Poems of Bishop R. C. Evans. This is a very interesting work, as it contains songs and poems given him by the Spirit, and many poems and letters written by him to his wife, when out in the field as a missionary. He also gives some private correspondence between himself and others, especially our late President Joseph Smith. None of the articles in it were written for publication, and so are from the heart and not "all dressed up for the occasion." It is a splendid book, well bound, and sells at two dollars. It is a magnificent collection of songs, poems, addresses, and private letters, and is one of his best books.

The Saints here sent boxes to over fifty of our boys in France. Nearly all have acknowledged receipt of same, and tell of the work they are doing with sermons in the trenches. Our boys are faring very well in the war, only three or four having been killed and several wounded. Six of our members have been called to the colors under the first class of the new military service act. Your brother,
 A. F. McLEAN.

Do Good Appearance and Cleanliness Pay?

Please allow a "spinster schoolmarm" to add her testimony to the others which grace the pages of the HERALD. I have always hesitated about writing, thinking the space I would occupy could be more worthily employed, but I have just been reading E. D. Moore's sermon, "Open his eyes, that he may see," and I don't want to be among those who are "afraid." I have begun another task which I "fear" I am presumptuous in attempting, but I also know that I have God's sanction in its performance. Pray that I may have a humble self-confidence, brothers and sisters.

My people live in northern Iowa. My mother has accepted the gospel within the last year and been baptized. Pray that the other dear ones may be brought into the fold, please. Mother reads the church papers and then sends them on to me, and then I send them on to a cousin in New Mexico.

A dear brother and I have had some friendly discussions

on the question of education, dress, and general way of living. I am going to open the question and I would like to see it discussed on these pages. Since coming into the church, I have had an unquenchable thirst for knowledge and study along all lines; and as I study, I find my mind grasping facts as it never did before. I have a desire to get all the education I can so that I can be of more service to the Master. As a teacher, I feel that I must dress neatly and becomingly, purely as a business qualification.

Is there necessarily any greater degree of spirituality where one's shoes are run down at the heel, hair carelessly arranged, waist and skirt failing to make proper connections, etc?

I have had to board where the food was badly prepared. I am not finical about my eating. "Give me a bowl of samp (mush) and milk," but I want it clean. I believe the Lord desires order in everything.

Can a reasonable concern in these temporal affairs lessen in the least degree, the highest development of spirituality? I wish to be set right on the matter. I want to serve my Master and live as near right as one can in this life of imperfection.

A sister in the gospel,

MYRTLE GRAPES.

CAMP FUNSTON, KANSAS, February 6, 1918.

Editors Herald: At the present time, I am doing cantonment guard duty, but I am a cook by trade. That is what I have done since I came out here October 5; however, the men are all moved from my company to other companies in the camp, so my job as a cook ran out. I will be back on the job again as soon as the new draft gets here.

Dear Saints, we are in the time and place when it pays to be up and doing; where we have to fight manfully onward and upward, and never give up.

This great Nation stands in need of our prayers. The young men who are going out with their guns to defend this, the promised land, also need your prayers and support.

Saints, I do not believe that very many of our boys want tobacco, but they would welcome a little box of candy or a cheering letter from some one in the church.

I ask the prayers of all the Saints.

Your brother in Christ,

PRIVATE JAMES H. MADDEN,
Company 1, 164 Depot Brigade.

SHERRILL, NEW YORK, February 7, 1918.

Editors Herald: The last time I wrote you I was at Greenwood, New York, enjoying the hill country and the quietude. It is really wonderful how men can adapt themselves to circumstances and conditions of the country in which they live. At Greenwood some of the farms run up the sides of the mountains and one would think it almost impossible to cultivate the fields, until you see it done.

From Greenwood I went to Wellsville, where we have a few members. I was made at home by Brother and Sister Potter and began to hold services in their house, as no public place was to be had. On October 22, I baptized two children of Brother Potter's family, and felt that good was being done in other ways as well.

Before leaving Wellsville, at the request of the Saints there, I organized a Sunday school with Sister Nettie Potter as superintendent.

From Wellsville I went to Rochester and was made welcome at the home of Brother and Sister Archie Price. I held a few services while in Rochester and was very glad to meet the people there. They desired very earnestly to have a Sunday school at Rochester, and one was organized with Brother Archie Price as superintendent. Brother Price is a young

man of excellent capabilities, and I trust the Sunday school may be the forerunner of a good work in the city of Rochester.

Part of my mission being in eastern Connecticut, and as I had not been there except for a week or two in June, I felt under obligation as well as inclination, to visit that part of the field.

I had to go by my own door to get to my field in Connecticut, so of course, dropped off to say "hello." I arrived just in time to go to the Sunday school convention held in Somerville, Massachusetts, November 10 and 11.

The convention was up to the usual standard. Brother Travers, the president of the Boston Branch, informed the people that the writer was an angel in disguise, or must be, as I had appeared when he did not know what to do for a preacher for the evening service, Brother O. R. Miller having gone to Philadelphia to attend the ministerial convention.

November 18 I preached at a Union Chapel at Antioch, Attleboro which I did two or three times.

November 18, I preached at a Union Chapel at Antioch, (near Providence) where Brother Fred Roberts has been preaching and conducting a Sunday school for some time.

The people seem to be interested, but none have obeyed as yet. We are quite sure, however, that good has been done by Brother Robert's faithful efforts.

A night at Brother Thomas Whipple's in New London, and we are off the next morning to visit Sister Stella Whipple, who lives between Norwich, Connecticut, and Westerly, Rhode Island.

Although we were unexpected we received a smiling welcome. Who ever went to Sister Stella's and did not? An old, old farm house with its "fireplace wide and high, flung up its cinders toward the sky." No artificial fireplace this, but the real thing.

We began holding services in this house and continued with some interest until December 4, then went to New London and held a service at Brother Frank Crandall's. Sunday night closed services at North Storrington and went next day to see about a Baptist Church called the "Peckman" meeting house or church.

The trustee was willing if the preacher was, and the Reverend Mr. Robbins was if the trustee was, and so we began holding services December 11, and continued with varying success until December 24. The pastor of the church was very kind and asked me to occupy on Sunday morning, this being his regular service. I understand he has resigned his pastorate since I was there. I trust he may be blessed wherever he may go.

Home for Christmas! One vacant chair—my first born—all the rest were there, and one additional.

The district president asked me to occupy the pulpit at Attleboro which I did two or three times.

Back again in the land of wooden nutmegs, in company with Brother T. Whipple, I visited some of the scattered Saints, among them, Brother and Sister Palmer Whipple of Mystic, and Sister Bertha Bushnell of Norwich, whom I have not seen since I baptized her some twenty-five years ago.

Well, this letter is getting longer than it ought to be, so here we are in New York State again, holding services in the quiet but beautiful little city of Sherrill.

Storms and cold weather are hindering the work. I suppose it is the same everywhere. Brother Frank Mesle is in charge of the work here, and I ought to mention the fact that he is well and strong, and has no broken bones, and wears the same size hat that he wore before taking the automobile trip with the writer and three other brethren last fall, when all went to Greenwood. I understand the brethren got back just in time to go to work Monday morning. They left

Greenwood Sunday noon. The writer could not come back with them—sorry?

Yours as ever,

GEORGE W. ROBLEY.

KENMORE, OHIO, February 7, 1918.

Editors Herald: There are so many fine encouraging letters from others every week, that, as Brother E. D. Moore said in his sermon this week I was afraid that what I had to say would seem insignificant. And as he also said, I feel that I have been sponging too much. So if my letter encourages one poor discouraged soul, I feel that its mission will have been fulfilled.

I love this great latter-day work and try to live as the often a few words might encourage some.

The HERALD is a great source of comfort and encouragement to me. I don't see how I could successfully overcome the trials of this life without it.

I love this great latter-day work and try to live as the Lord would have me, but I fail in this quite often.

I was administered to by one of the elders of the church, following a severe illness, and steadily regained my health.

My husband was not a member of the church at the time of our marriage, but I had often prayed that he would become one, something I had hardly dared to hope for on account of the opposition of his family. But the Lord heard my prayers, and about one year after his baptism, he was called to work in the vineyard of the Lord.

I enjoyed reading Brother J. O. Dutton's letter, especially where he shows the young people it is against the conference resolutions of the church to dance, also the evils of attending moving picture shows. If the missionaries know that the church has passed such resolutions, why do some of them encourage the Saints to go? A missionary said to me one time, that he thought we could learn a great deal of good from the moving picture shows and that we ought to go to see a good many of them because they taught us some good lessons. He also admitted that he attended them.

Now it may be that he possesses enough good judgment to know by the title of the play, whether he will gain any good by attending it, but have the young people enough judgment to know? Aren't the missionaries aware that a young person that is inclined to go to those places will grasp at their words eagerly and justify themselves in going because "Brother So-and-So says we ought to go"? I know of such cases myself.

If the church resolves that theater-going, dancing, and all such amusements are detrimental to spirituality, then let us, as children of God abstain from such practices.

There are members of the church, young and old, who claim they cannot pay tithing, still they always have a dime for the picture show and other such things. I suggest that the conference resolutions be more widely preached.

I also enjoyed very much President F. M. Smith's address to the priesthood. I was glad that he warned the missionaries about riding their hobbies, for I believe much harm is done by this practice. It is all very well for them to believe certain things, but not to preach them when they have nothing to support them.

My love and sympathy have always been for the missionary. I realize that they make many sacrifices. They have many trials and discouragements to meet that we know nothing about. My prayers are that they may be endued with wisdom and knowledge from on high that they may never bring reproach upon this great work.

I long to see the day when we as Saints may be willing to keep the whole law of Christ. How many of us are willing to do this to-day? Take the Word of Wisdom for instance. How many are ready to give up their nice hot cup of coffee

and their meat in summer? I think I hear some saying, "Oh, the Word of Wisdom doesn't say anything about abstaining from coffee." True, it does not, but it does say that we should make mild drinks from barley and other grains, barley having the preference. If coffee was more healthful and nourishing, don't you think the Lord would have said so? Some say, "Oh, but I get such a headache if I do without my coffee." Of course you do, your system has become so accustomed to the caffeine in coffee that you suffer when you cannot get it. You suffer mentally more than physically, though.

Then, as a last resort, they say the Word of Wisdom was not given by command. Are we not persistent in our teachings to the world to "live by every word that proceedeth forth out of the mouth of God?" Was the Word of Wisdom given to us by the Lord? If so, should it not be obeyed? We read in Doctrine and Covenants 95: 4, that the Lord was very much displeased with many of the Saints because they failed to observe the words of wisdom which he had given unto them. In the Church History we read that he even withheld his Spirit from them for neglecting it. Can we still say it is of no importance?

I realize that it is hard to give up the things we like to do and it requires much will power and determination to succeed. These things can be overcome and must be, if we ever expect to dwell with Christ in righteousness.

Are we keeping the law of Christ when we fail to pay tithing? This seems to be a rock of offense to many. I have seen Saints become very angry after hearing a sermon on this subject. They say the priesthood ought to preach the gospel and let the members decide about paying their tithing. I'll venture to say, if these Saints were in the position of the missionary whose family was depending upon the church for support, they would think that the paying of tithing was very much a part of the gospel. Oh, Saints, if we would love our sisters and brothers as we do ourselves, and have their welfare at heart, what a happy band we would be.

Your sister in the gospel,

MAGGIE MAIER.

SHELLBROOK, SASKATCHEWAN, February 10, 1918.

Editors Herald: I am glad when I get the HERALD to read the letter department; to hear from so many Saints out in the world and to learn more about the gospel.

We do not have an elder here, but we have a priest, Brother Sims. We observe sacrament and have good spiritual meetings. We have elders here every summer and winter. Are looking for Elder Jordan to come any day to preach the gospel to us.

There are some outsiders here who are interested in the gospel. The sisters of the auxiliary are doing good work. We have Sunday school every Sunday at 2 p. m. at the home of Brother Sims, and Religio at the different homes every Wednesday night at 7.30. There are five different homes where we hold these meetings.

We are trying in our weak way to do all we can to spread the gospel over the land. We ask the prayers of the Saints that this might be a fruitful field.

ALPHA O. NORRIS.

MOUNT CARMEL, ILLINOIS, February 12, 1918.

Editors Herald: We have had some very cold weather here this winter and it has been hard to get coal.

We have a town of about nine thousand population. Brother L. C. Moore has moved here, but is over in Indiana now, as that is his district. We hope he will get this district this year as we believe much good can be done here.

Brother F. L. Sawley has preached here three weeks at the home of Brother Luther Griess. We had good meetings. There are some who seem to be very much interested and we think they will come into the church before long. Brother Sawley is holding meetings now, about eight miles north-west from here, at Friend Grove Schoolhouse.

I have a grocery store here and I get to talk the gospel every day. It does me so much good to try to get the truth before other people. I am thankful to my heavenly Father for the blessings he has poured out upon me. I have a great desire to do all I can for the work here.

I ask an interest in the prayers of the Saints that I may live faithful, and become qualified for every duty that lies before me.

Your brother in the gospel,

J. E. KING.

HEDGESVILLE, MONTANA, February 10, 1918.

Editors Herald: I came to this town yesterday with the expectation of meeting Brother Spragg and holding some meetings, but soon after getting off the train, I found that he had awakened to the fact that the gathering was on and had taken his departure for Zion. As there are no trains for me to get out on, there is nothing for me to do but to go to the hotel, which, during these war times, is pretty hard on a Latter Day Saint minister's pocketbook. I have the promise that they will take me out of town to-day at 2 p. m.

From here I go to Judith Gap. There I change to the Milwaukee. I have only an eight-hour wait. I am in the Judith Basin, the wheat belt of Montana, but I don't like it; too much wind.

About three weeks ago, I went to Lewistown and held two weeks of cottage meetings in the homes of Brother Stewart and Sister Gurz. Not many attended but some interest was manifested. Did the Saints some good and baptized four.

Doctor Bryant, minister of the Baptist Church, where some of our people had attended, thought we might get his church in which to hold meetings. He seemed to be very democratic in his views. We also tried to get this font to baptize in, but the same old song; he did not have any objections but thought we had better see the trustees, and I presume if we had gone to the trustees they would have had no objections but would have said, "You better see the minister," so we just left them alone and baptized in the river, even though it was cold.

The ministers of Lewistown are making preparations for what they call a big drive for God, not for the church. They had a meeting just before I left and each one was assigned his subject; they agreed not to preach any doctrine or anything that would lead to controversy. The Bible test is, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." John's statement being true, God won't have anything to do with it.

Next I came to Buffalo. Eight miles out in the country, lives Sister Crabtree, her good husband, and nice family. I held five meetings at this home. A few of her neighbors came out and we had good liberty in presenting the word.

I am looking forward with hope that I may be able to attend General Conference. I have not attended for five years so I feel it would do me a great deal of good to be associated with the great workers once more.

Your brother in Christ,

GEORGE W. THORBURN.

JOHNSONVILLE, ILLINOIS, February 12, 1918.

Editors Herald: I read the epistles written by the brothers and sisters in the pages of both the *HERALD* and *Ensign*, and it gives me much strength and encouragement.

I want to testify to the truthfulness of this work. There

are many blessings we may obtain through obedience to God's law. It is only through sacrificing and taking advantage of every opportunity, however small, that we can gain eternal life. Have we paid our tithing? If so, how much? Have we given any free gifts and made any offerings? If so, how much? God will reward us by pouring his Holy Spirit down upon us until all the wealth of the entire universe could not buy it from us.

There are none so poor but they can give a little, and the greater a sacrifice we make the greater our blessing will be. Let us study to see if we can do without a new hat or dress, or get along with a cheaper one and give the rest to help send the gospel to them who have never heard it, and to lift the debt from off the church. I need your prayers as I am very much afflicted, not with one affliction, but with many, inasmuch that the very best doctors say they do not see how I even live, much less go around as I do.

God speed the time when we will all be gathered to the stakes.

Your sister in the one faith,

JENNIE MILNER.

DAVIDSON, OKLAHOMA, February 10, 1918.

Editors Herald: Having a desire to communicate to you the success of the great work of the Lord in this part of the vineyard, I pen you a few lines.

During the latter part of December last, we arranged with Brethren J. F. Curtis and Paul M. Hanson, to dedicate our church building in Davidson, Oklahoma, January 6, 1918. Brother Curtis came January 1, and began preaching the night of the second; Brother Hanson was detained at home on account of sickness until January 5.

The dedication services were held Sunday, January 6, at 10.45 a. m., to the enjoyment of all present. Elder Hanson preached the dedicatory sermon and Elder Curtis offered the dedicatory prayer.

Elder Curtis occupied in the evening and it was supposed that that would end the meeting, but on Saturday evening our Christian friends handed me questions for discussion, which were handed to our brethren, and finally a debate was arranged for, between Brother Curtis of the Latter Day Saint Church and Joseph S. Warlick, of the Church of Christ. The debate was to begin January 14, so the brethren continued preaching until that time.

The debate lasted eight sessions, each session being two hours long. Our people are rejoicing, feeling that the truth was vindicated. Brother Curtis conducted himself so nobly in this debate that he won friends for the cause.

The weather was cold all the time, but most always our church was crowded; we estimate four hundred and fifty people.

The brethren left us January 22, and we were loath to see them go, but the work of the Lord must be carried to all people.

Come again, brethren, is the wish of the Saints of Davidson.

Your brother in Christ,

EDWIN B. STAFFORD.

WINNIPEG, MANITOBA, February 15, 1918.

Editors Herald: Winnipeg District held its annual conventions and conference February 8, 9, and 10, in our chapel at 247 Kensington Street, Saint James.

Brother Wellington Wilson was chosen as president of the Religio. Elder Nelson Wilson succeeded himself as superintendent of the Sunday school.

A program was rendered which included some excellent papers in connection with Sunday school and Religio work. The cream of the evening was an original poem, entitled, "Membership Alphabet," written by "The Doctor," or in

other words, E. F. Robertson, wherein he described each one as he saw them.

A good spirit was present at the conference. Elder Wilson was reelected district president; Elders Arnold and Darcy, counselors.

A powerful sermon in the evening, was preached by Elder Robertson which proved to be his farewell sermon to the Winnipeg Saints.

The conference was a success. The sermons were all good, and we heard a member say he had received the spiritual food he came for. We all feel to rejoice in this great latter-day work, and look for the speedy redemption of Zion.

PREDETTA WILSON,
ELIZABETH DARCY,
Press Committee.

HERSCHEL, SASKATCHEWAN, February 14, 1918.

Editors Herald: At last I am able to send my one dollar and fifty cents for the HERALD. It has been quite a struggle to get the money, for last year was a total failure in crops for us. However, I do not wish to murmur; for the Lord is good to us and we cannot live without the church books and papers. I would rather live on less of the temporal food and be able to get more spiritual food, for we are not to live by bread alone but by every word of God. I thank God that I am living in the age of the world in which the angel message came to earth.

We as a family, are trying every day to be better. Although we do not have the privilege of meeting with God's people, yet we are thankful we can read the HERALD and the church books. We surely enjoy the articles in the HERALD.

We have had preaching at Herschel, but the people are so hard-hearted, surely Satan has a great hold on their hearts. However, we are letting our light shine before them that our testimony may some day come up against them.

We are expecting Elder T. J. Jordan here soon to give us a few sermons. We will be glad when he comes. I have done some preaching here, but the town folks would not come to hear, so we have meetings among ourselves. Though few in number the good Lord meets with us. My prayer is for the welfare of Zion.

Yours in gospel bonds,
A. E. MARTIN.

WINDSOR, ONTARIO, February 18, 1918.

Editors Herald: As we are a part of the great organization God has established here upon the earth, I thought it might be interesting to some to hear how we are getting along at Windsor.

God has wondrously blessed us as a people since the organization of the branch, five years ago the twenty-third of February, 1918. We started then with forty-four charter members, and to-day we have one hundred and fifty-three, with three missions opened and in charge of the young priesthood of the branch. We also have a good live Sunday school and Religio.

Elder Leslie Brown is the president of the branch and the Lord has surely blessed the efforts that he has put forth. Many times we have been made to rejoice as God saw fit to use him to give us words of counsel and admonition. Our sick, also, have received many wonderful blessings, for which we are thankful.

When we look about us and see the condition of the people of the world and the terrible oppressions that are upon them, many with their hearts failing them for fear of the things coming upon the earth, how thankful we as a people should be to think that God has not left us in ignorance, but has been warning us continually of these times that are now

upon us. He has said that when we see these things coming we are to lift up our heads and rejoice for our redemption draweth nigh.

We were made glad to see such a good response to the Bishop's request that we all take hold and try to pay off the church debt. The response was good, but if we as a people, would do like the poor widow who cast in all she had, it might have been better. There is still a chance for us to do all we can, so let us put our shoulder to the wheel and push, that the gospel might advance, for truly the harvest is great and the laborers are few. We all know there is a lot to be accomplished before Zion can be redeemed.

It is all right to sing, "Shall we gather home to Zion?" but let us examine ourselves and see what we are doing towards making Zion. Are we giving in proportion to the way God has blessed us?

We were favored a few weeks ago by a visit from Brother Daniel Macgregor and had the pleasure of hearing him preach two wonderful sermons that we shall not soon forget. We regret that his stay was such a short one, but hope that we may again have the privilege of hearing him when his mission in Saint Thomas is ended. We have enjoyed many sermons by Brother Richard Weaver, also, who has been laboring in this district for the last four years. He is dear to many of us on account of his great zeal and love for the great cause we all love so much.

Trusting God's blessings may continue with all his people,
Your sister in the gospel,
HATTIE MOFFAT.

TULSA, OKLAHOMA, February 18, 1918.

Editors Herald: The conference and conventions of the Central Oklahoma District were held at Oklahoma City the 15th, 16th, and 17th inst. The Sunday school and Religio held joint sessions on the 15th under the able leadership of Brother F. W. Kueffer, superintendent of district. Throughout the entire day's session a spirit of earnest consecration was manifest and a desire to use for the benefit of the Lord's work, every talent and ability possessed by the workers. Thoughtful consideration was evident in the selection of those chosen to have charge of the future work of the district, and we believe there will be no slackers among them, but that each one will move out to perform his duty with lofty purpose and a determination to occupy acceptably. The superintendent had arranged a treat for the visitors in the shape of a lecture by Brother A. Dwyer on "Enthusiasm." Brother Dwyer had been seriously ill in Oklahoma City for over a month, and it was with the utmost exercise of will power that he was able to leave his bed to do this service for the church; but the Lord blessed the effort, and during his talk he was free from pain, although his strength was sorely taxed. A feeling of love for God and for the great latter-day work pervaded the audience, and much of the "enthusiasm"—fire—of which the brother spoke, was communicated to his hearers, and all felt to renew their efforts in the work of the Lord. Brother Dwyer spoke again very acceptably at the night's session. There was informal discussion on topics calculated to improve conditions in local schools, interspersed with songs by some of the sweet singers of Israel, among whom we cannot but mention Sister Lena Meyers, formerly of Nebraska City, but now of Holdenville, Oklahoma—who contributed freely of her talent for the benefit of the convention and conference.

The pleasure of those present was augmented to no small degree by the report of the superintendent as to the Christmas offering of our district for 1917. With a total Sunday school membership in the district of four hundred pupils, our offering for the advancement of God's work reached the

wonderful sum of \$1,640, or an average of four dollars per pupil. And further, as there are 754 church members enrolled in Central Oklahoma, the offering averaged \$2.43 for each Latter Day Saint in the district. We trust we will be able to do even better the next year—as we want to be in the foremost ranks of those who show their faith by their works.

Brother Edward Rannie is president of the district, and he gave much thought and preparation to the making of the conference an interesting and profitable one. He was assisted in his labors by Brother R. M. Maloney, president of the Oklahoma City Branch. Brother Arber, vice president, was detained on account of illness. He is very much loved by the Saints of this district, and they are praying for his speedy recovery. We were most agreeably surprised during the opening session to see Presiding Bishop B. R. McGuire and Bishop Ellis Short walk into our midst. They were invited to assist in presiding over the conference, but with becoming modesty chose to remain as visitors and coworkers. The business meetings were characterized by good fellowship and moved along with neatness and dispatch. Bishop Short gave the audience one of his oldtime enthusiastic sermons at night, which had the old gospel ring to it, and which made glad the hearts of his hearers.

Sunday morning and night Brother McGuire addressed the Saints on the temporal law with power and much assurance—and every heart seemed melted and burning with a desire to qualify and make good in the work of the Lord. His broad conception of the duties and privileges of his important office, and the unfailing charity with which he is endowed, shows to the thoughtful observer that the Lord will not ask a man to fill a place and do a work for him that he will not qualify him to do. So we feel that the work in this section received a great impetus from the visit of Brother McGuire. In the afternoon a sacrament service was held and a time of rejoicing was had. Beautiful testimonies were borne under the influence of the divine Spirit, and many renewed their covenant and reconsecrated themselves to the work of the Lord.

The Oklahoma City Saints have a neat little church, all paid for, and an earnest band of united workers. The Spirit of hospitality was very evident and during the two conference days, the sisters prepared a lunch to which they invited all visitors. They are past masters in the art of providing for the inner man—having had great success in that line of work at their Annual State fair gatherings. The local Sunday school, Brother Ed. Dillon, superintendent, held their regular session Sunday morning, and the choir, under the leadership of F. W. Kueffer and Sister Godfrey Keuffer performed good service. A song service of thirty minutes before each evening preaching service was participated in by the audience as well, and very much enjoyed.

I'm sure I voice the sentiment of all those present, that this conference of the Central Oklahoma District was a success from first to last.

Your sister in gospel bonds,

BELLE ROBINSON JAMES.

ELK MILLS, MARYLAND, February 19, 1918.

Editors Herald: The Saints here are striving to follow the motto, "onward and upward," but as in all branches, there are those who are indifferent. May the time soon hasten when all will be alive and ready to do their bit in the gospel army.

By the spirit that is manifested here, I feel sure that our school will have a larger offering next year. Our Religion meets every Tuesday night with good attendance.

About four months ago we organized the Woman's Auxili-

ary with a few in number but since have added quite a number to our list. It has, so far, the two departments, Home and Child Welfare Study and the Relief and Service work. How glad I am that we are among those who are taking up so valuable a work. God has told his church in general to study to make themselves approved, and how much more is it necessary for mothers to study that they may have wisdom.

I was very much interested in a recent article written by Sister Audentia Anderson, for the auxiliary column. How I wish every wife and mother in the church could have read it. Her thoughts were noble and inspiring.

On account of the coal shortage we are holding our Thursday night prayer meetings in the homes of the Saints and by so doing we are able to reach those whose duties keep them from attending the prayer service.

We have two Bible circles, which rendered a program a few weeks ago with much success. We also have a small normal class the members of which have prepared themselves for the first examination.

Your sister in the faith,

MRS. IRA W. HUMES.

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN IOWA.—At Davenport, February 23 and 24. District presidency in charge. Officers reporting: elders, 8; priests, 5; teachers, 4. Branches reporting: Anamosa, Cedar Rapids, Clinton, Davenport, Fulton, Muscatine, and Oelwein. While the attendance was small, we had a good spiritual conference. L. E. Hills was present. Many expressed a desire to see Brethren Sparling and Davis returned. Delegates to General Conference: William Sparling, E. R. Davis, C. G. Dykes, C. A. Beil, Alice Lloyd. Alternates: Sister R. E. Motejl, Anna Lowe, James Houghton, Bert Sartwell, and Mary Moser. C. B. Hart, secretary.

EASTERN OKLAHOMA.—At Wilberton, Oklahoma, February 9 and 10, 1918. District President J. C. Christensen and Earl D. Bailey, in charge. All branches of the district reported. Delegates to General Conference: E. A. Erwin, H. R. Harder, J. C. Chrestensen, B. F. Pollard, H. L. Dalby, Dora Dalby, Effie Wallace, Sister Manon Harder, J. A. Burdick, John S. White, and C. G. Smallwood. Alternates: J. E. Kelsey, A. M. Powell, W. D. Moore, G. C. Thompson, Cora A. Harder, and Sister Ora Dollins. The district president, together with branch presidents of district, were selected as a reunion committee to decide as to the feasibility, time, and place of a reunion this summer. Time and place of next district conference was left to the reunion committee. J. E. Kelsey, secretary.

NORTHEASTERN KANSAS.—With Topeka Branch, February 2, 1918, at 10.15 a. m. with District President Samuel Twombly in chair. Organization perfected with R. C. Russell in charge, assisted by district president. Statistical reports from Atchison, Fanning, Blue Rapids, Topeka, and Scranton branches. Petitioned General Conference to enact a law whereby branch clerks can transfer membership of a recorded nonresident to branch where he has for one year taken up residence, and that the names of those who cannot be located shall be transferable after one year's absence, to the general church record. Delegates to General Conference: Emma Hedrick, Sister A. P. Crooker, Sr. H. C. Pitzengerger, C. E. Schmid, Sr. Samuel Twombly, Ethel Dittmore. Petitioned appointing powers to send one more missionary to this district to make his objective at Topeka. It was decided to have a reunion, the time and place to be left to the missionary force and district presidency. Rule 3 of the district resolutions was amended to provide for a mass instead of a delegate conference, and Rule 5, section B, was expunged, which provides for branch presidents' spiritual reports. Lula Sandy occupied the evening hour in presenting the noble ambitions of the Woman's Auxiliary workers. Adjourned to meet at Scranton, Kansas, August 17, 1918. William Twombly, secretary.

SEATTLE AND BRITISH COLUMBIA.—With Seattle Branch, February 2, 1918; district officers in charge, all of whom reported. Secretary-treasurer reports having received \$57.62 and expended \$18.81. Bishop's agent reported total receipts of \$1,619.48; balance, \$658.36. Branches reported: Seattle 329, loss 8; Roslyn 36; Chilliwack 49, gain 3; New Westminster, 85; gain 7; Centralia 156, gain 11; Bellingham, newly organized, 28; total, 683; grand total, 732; having the enrollment of the three disorganized branches added. Reunion committee reported total receipts, \$264.84, balance, \$8.50; George A. Hansen, Centralia Branch, was ordained elder; Rufus J. Muirhead, Chilliwack Branch, priest; Jacob F. Beringer, Bellingham Branch, priest. Officers elected: J. M. Terry, president; I. S. McMullen, vice president; F. W. Holman, secretary-treasurer; John Hartnell sustained bishop's agent; George R. Brundage, member gospel literature board; Jessie Ward, member library board; Evan E. Inslie, chorister. Next conference at Bellingham, during time of reunion, in August; general church authorities petitioned to send J. J. Cornish to labor in the district the coming conference year and George M. Shippy to labor in southern part of district with Centralia objective point; it is earnestly requested that all those who are enrolled upon the records of Castle Rock, Tacoma, and Nanaimo branches, now disorganized, apply to undersigned for certificates of transfer to nearest branch; Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

LONDON.—At 58 Ickburg Road, Upper Clapton, London, England, January 19, 1918, W. H. Greenwood, associate president of the mission being present and authorized to preside, associated with the district officers. Bishop R. May reported receipts of £123, 14s, 3d. The standing rule that business was not to be transacted at religious sessions of the conferences suspended. The conference voted to disapprove of the office "associate president" used in any branch in the district. Membership of Priest Joseph A. Kemp being in dispute was referred to council of First Presidency and Twelve, and a committee appointed to gather and submit all evidence in the case. The committee named as follows: J. A. Judd, R. May, R. Goulee. A committee was appointed, consisting of W. H. Greenwood, R. Goulee, R. Clift, and R. May, to gather and examine some of the spiritual gifts which have been given in the district and refer same to joint council for decision. It was resolved that when individuals present letter or certificate of baptism to any branch, that branch shall be permitted to decide as to whether they shall become members of that branch or not. Election of officers: R. Goulee, president; J. W. Worth, first vice president; R. Clift, second vice president; Dover E. Judd, secretary; S. Dennis, secretary; S. Dennis, recorder; Ada Oakum, historian; D. A. Oakum and James Worth, standing auditing committee. Delegates to General Conference: U. W. Greene, Peter Anderson, John W. Rushton. Committee's report on rules referred to next conference. District priesthood meeting held and following officers elected for year: John A. Judd, president; John W. Worth, vice president; Dover E. Judd, secretary; Samuel Dennis, treasurer; Dover E. Judd, secretary.

Convention Minutes

PITTSBURGH.—Religio at Pittsburgh, Pennsylvania, February 8, 1918. Officers elected: J. A. Jaques, president; Mrs. Nellie Coven, vice president; Mrs. Grace P. Jaques, secretary-treasurer; Mrs. Alma Booker, home department superintendent; Cliffie Lane, normal department superintendent; Alma Booker, member library committee; Alma Booker, member gospel literature board. Time, place, and program of next convention left with district officers. Grace P. Jaques, secretary.

PITTSBURGH.—Sunday school at Pittsburgh, Pennsylvania, February 8, 1918. Officers elected: J. A. Jaques, superintendent; Ruth Skank, assistant superintendent; Lucie A. Lockard, secretary-treasurer; Mrs. Alma Booker, home department superintendent; Mrs. F. J. Reese, cradle roll superintendent; Cliffie Lane, normal department superintendent; Mrs. Nettie Daugherty, member of library committee; Samuel Gaskill, member gospel literature board. Time, place, and program of next convention left with district officers. Lucie A. Lockard, secretary.

CHATHAM.—Sunday school at Stevenson, Ontario, February 2, 3, and 4, 1918. Officers elected: superintendent, John Gaw; first assistant, John W. Badder; second assistant, R. H. Jones; secretary, Lena Tedford; treasurer, B. H. Hewitt; home department superintendent, Mrs. Maggie Badder;

cradle roll superintendent, Mrs. Maggie Hewitt; normal superintendent, B. H. Hewitt; member library board, George Elgie; member gospel literature board, Royal Wood; musical director, Orlow Coburn; delegates elected to General Convention and empowered to cast majority and minority vote in case of division. Expenses of district officers when visiting schools to be paid out of district funds. The standard of excellence was raised. Next convention to be held at Chatham, February 1 and 2, 1919. Lena Tedford, secretary.

GALLANDS GROVE.—Religio and Sunday school at Denison, Iowa, February 7 and 8, 1918. In charge of M. O. Myers; officers elected, president, Lillie A. Marks; vice president, M. O. Myers; secretary, Floy Holcomb; treasurer, Edith Messenbrink; member of library board, Bessie Myers; temperance superintendent, Charles Cruzan; home department superintendent, Grace B. Keairnes; member of gospel literature board, Dewy Anderson; correspondent, Floy Holcomb; chorister, James Pearsall. District officers were authorized to arrange for Religio work at Dow City reunion; delegates were appointed to General Conventions. Sunday school in charge of Harry Mann; officers elected, superintendent, Harry Mann; assistant superintendent, F. F. Jackson; secretary, Floy Holcomb; home department superintendent, Ethel Fish; cradle roll superintendent, Pearl Jackson; treasurer, Vinnie Hatch; member of library board, Sarah Carmichael; member of gospel literature board, George Juergens; normal superintendent, Etta Webb; delegates appointed to General Convention; three joint sessions held consisting of papers, talks, round table and literary and musical program. Floy Holcomb, secretary.

FAR WEST STAKE.—Sunday school, at Cameron, January 19 and 20. Delegates to General Convention, Independence, Missouri. B. J. Scott, Sister E. E. McCormick, Ruby Jackson Hitch, Elma Scott, Ruth Johnson, Lydia Peters, Madge Head, J. E. Hovenga, S. J. Sloan, J. S. Daniels, Ruth Lewis, Donnie Lehman, Mary Hinderks, John Harvey Hitch, R. S. Salyards, Sister R. S. Salyards, Visa Carpenter, Sister W. H. Farn, Minnie Scott, E. J. Armstrong, Sister John Egel, Harry Tilden, Sister Harry Tilden, S. E. Jobe, W. P. Taurance, Fay Gates, Coleman Snyder, B. R. Constance, Frank Powell, Emma Jenson, Edna Christenson, T. A. Ivie, Sister T. A. Ivie, Sister George Mauzey, Sister J. D. Proffit, Juanita Proffit, Nelle Heikes, Evan Ehlers, W. H. Farn, Sister Paul Pugsley, S. H. Simmons, James Dawson, R. R. Ross, C. J. Lewis, Sister C. J. Lewis, Bell Burlington, Sister T. H. Hollingsworth, R. Lawrenson, Sister L. M. Wilson, Charles Morton, Carrie Powell, Albert McCowen, George Chunning, Sister C. R. Liggett, T. H. Hollingsworth, William Haman, Stella Wood, Mabel Piepergerdes, H. M. Cochran, David Graham, Sister David Graham, Nina Hawley, L. T. Ferguson, J. S. Andes, W. P. Pickering, Sister W. P. Pickering, Dan Dice, Elizabeth Hinderks, Sister B. J. Scott, Austin Dobson, Will Roberts, F. W. Smith, Sister F. W. Smith, D. E. Tucker, Clyde Graham, A. E. McCord, O. W. Okerlind, S. J. Hines, A. A. Hawley. The next convention in Far West Stake July 20 and 21 at Guilford, Missouri. Lucile J. Erler, secretary, 1806 Clay Street, Saint Joseph, Missouri.

Meetings in Pittsburgh District

Pittsburgh District will hold revival meetings in the following-named branches on the dates indicated. Saturday evening, and the usual auxiliary meetings on Sunday, will be used by the district officers of the auxiliaries for increase of efficiency in those departments. The usual church services will be in charge of the elders appointed. Elders unable to attend appoint substitutes.

Fayette City, April 6 and 7, J. A. Jaques and T. A. Der-shimer; Lock No. 4, May 4 and 5, W. A. Daugherty and L. F. P. Curry; DuBois, June 1 and 2, J. A. Jaques and L. F. P. Curry; Pittsburgh, July 6 and 7, L. F. P. Curry and Samuel Gaskill; Punxsutawney, August 3 and 4, W. H. Daugherty and James Raisbeck.

JAMES E. BISHOP, District President.

Our Departed Ones

SHEPARD.—James W. Shepard was born at Neligh, Nebraska, July 5, 1883. Married July 20, 1917. He leaves wife, mother, 5 brothers, 3 sisters, and a host of friends to mourn. Funeral sermon by Thomas Rutlege, of Clearwater.

HUTINGER.—Robert H. Hutinger was born August 18, 1915, at Kansas City, Missouri; died at same place February 21, 1918. Leaves father and mother to mourn. Interment in Highland Cemetery, with funeral sermon by J. C. Foss.

PROTHERO.—James Prothero was born in Swansea, Wales, March 2, 1841. Died at Modesto, California, July 7, 1917. Joined the church in 1864. Came to America in 1850, and to California in 1854.

CAMPBELL.—John Campbell was born April 17, 1837, in Scotland. Died February 14, 1918, at his home in Sandoval, Illinois. Funeral service at his late home. He leaves wife and 3 sons: Mrs. John Campbell, William, John, jr., and Alex. Interment in Sandoval Cemetery.

SHEFFLER.—Fern Eileen Sheffler was born December 25, 1891, near Amboy, Illinois. Died February 14, 1918, when visiting in Chicago. She leaves to mourn, her parents, 2 brothers, 2 sisters and many relatives and friends. Funeral at Baptist Church. Sermon by Charles H. Burr, assisted by Reverend Hughes.

SWAN.—Nancy Swan Burroughs, nee Baker, was born in Ohio, November 26, 1832. Baptized in 1868. Died January 28, 1918. Leaves 3 sons, Lester, Albert, Martin Burroughs; 22 grandchildren and 32 great-grandchildren, to mourn. Two sons have preceded her in death, Arthur H. and Ulysses G. Burroughs. Funeral services at Saints' chapel at Brush Creek, in charge of W. H. Kelley.

ELLEGE.—Paul Duane Elledge was born October 18, 1914, at Colesburg, Iowa. Died February 11, 1918, at the home of his parents in Colesburg. He leaves to mourn his parents, Boone and Pauline; two brothers, Theodore and Leon, and a host of relatives and friends. Blessed September 2, 1915, by J. B. Wildermuth. Funeral from Bethel Church. Sermon by E. R. Davis. Interment in Bethel Cemetery.

JONES.—Elizabeth Catlin was born October 4, 1851, at Council Bluffs, Iowa. Married Edson Jones, November 6, 1870. Died January 20, 1918, at her home in San Bernardino, California. Survived by husband and 3 children, Orson and John W. Jones, and Mrs. R. J. Courtney. Funeral at undertaking rooms of Stephens and Son, in charge of F. B. Van Fleet. Interment in Pioneer Cemetery.

COCHRAN.—Verna L., daughter of Hugh M. and Elizabeth Cochran, was born at Atchison, Kansas, August 17, 1891. She freely gave of her time and talent to the advancement of both auxiliary and church work. Baptized at Atchison, by M. F. Gowell. Died January 15, 1918. Services at First Saint Joseph Branch, Saint Joseph, Missouri, in charge of R. S. Salyards. Sermon by B. J. Scott. Burial in Ashland Cemetery.

SEAWORTH.—Raymond Seaworth, only child of Emma and Brown Seaworth, was born March 17, 1896. Died at his home in Wilber, Nebraska, February 10, 1918. Early in life he had a severe spell of sickness, which resulted in spinal trouble, from which he never recovered. Baptized in July, 1914. He found much comfort in reading good books. Sermon by S. Brolliar, to a large audience, Methodist Episcopal minister offering prayer.

SELL.—Phebe Melinda Snider was born in North Carolina, March 12, 1846. Died January 17, 1918, at the home of her daughter, Mrs. G. W. Reasoner, near Cedardale, Oklahoma. Married Solomon C. Sell, July 4, 1866. To this union 11 children were born, 6 of whom are living and were present with the exception of one son, William O. Sell, of Long Island, Kansas. Funeral at Cedardale, Oklahoma, January 19, 1918. Sermon by H. F. Durfev.

BOYLES.—Ruby Edna Boyles was born April 12, 1891, at Kansas City, Missouri. Died at Burlington, Iowa, February 13, 1918. Preceded in death by father, 3 sisters, and 1 brother. She leaves to mourn, husband, mother, 1 sister, 1 son, and a host of friends. Baptized at the age of eight years. Death came after an illness of five days, caused by poisoned food. Funeral services at Fort Madison, Iowa, conducted by George P. Lambert.

RICHARDSON.—Lizzie A. Richardson was born May 7, 1866, at Worcester, Massachusetts. Died at her home in Lachine, Michigan, January 20, 1918. Besides her husband, she leaves 13 children, most of whom are in the church and all present at the time of her death but the oldest, Arthur, of California, who arrived too late for the funeral. Baptized February 26, 1911. Funeral sermon by Ervin Hall. Burial in Greely Cemetery.

GIBSON.—Harry Burley, son of William and Emma Gibson, was born January 4, 1908, at Windsor, Ontario. Accidentally shot on February 2, 1918, near his home in Ford City.

Blood poisoning set in, causing his death on February 8. Funeral from Tuscon's morgue to Windsor Grove Cemetery. Leslie Brown preached a short sermon at the morgue, assisted by L. D. Campbell. A memorial service was held in the church on Sunday evening at which Leslie Brown preached, assisted by A. H. Bennett.

SPARKS.—Mary Ann Sparks was born in England in 1830. Married Elijah Sparks in 1855. Both baptized in 1871. Died at Saints' Home, Lamoni, Iowa, February 16, 1918. Came to London, Canada, in 1872; to Iowa in 1882. In 1909 he was made helpless by paralysis. Under her constant care he lived until January 8, 1917. Of 7 children, 2 sons survive, Samuel, of Sacramento, California, and Alfred, of Wichita, Kansas. Being notified of his mother's death, Alfred came. Sermon by H. A. Stebbins, assisted by John Wahlstrom.

MITCHELL.—C. M. Mitchell was born near Providence, Texas, April 4, 1873. Married Lizzie Pressley, October 7, 1896. To this union were born 4 children, 2 boys and 2 girls. Baptized March, 1899. Died of pneumonia on February 1, 1918. Buried at Caldwell, Texas, under the auspices of the Woodmen of the World. Was a faithful member of the church. Served the Texas Central District as secretary for many years. He leaves family and a large circle of relatives and friends to mourn.

BELKHAM.—Charles Franklin Belkham was born September 30, 1844, in New Hampshire. Moved to Missouri and was baptized July, 1890, by Emsley Curtis. Married Martha Bradshaw, October 4, 1867. Came to Independence last March from New Mexico. Served the church seven years as a missionary and the United States in the Civil War with Third Cavalry of Illinois. Died at his home in Independence, Missouri, February 10, 1918. Sermon by A. H. Parsons. He leaves a loving companion and children to mourn.

ANDERSON.—Maggie Deletta Anderson was born at Burlington, Iowa, August 14, 1897. Has lived for a number of years near and in Lamoni, where she died at the home of her parents on February 14, 1918. As a result of a fall had suffered much from pains in the head, which were later diagnosed as tumor of the brain. Baptized July 22, 1892. Leaves father, mother, 3 sisters and 3 brothers. Funeral from Saints' church, in charge of John Smith, sermon by E. D. Moore. Interment in Rose Hill Cemetery.

SURRIDGE.—Mark Surridge was born in 1834, in Suffolk, England. The most of his time was spent in Wales until 1855, when he emigrated to America, going to Utah. His first wife died, and he married Miss Marie Griffiths, November 4, 1863. To this union 14 children were born. United with the Reorganization in March, 1879. Moved to Bevier, Missouri, in August, 1880. Held the office of priest. Died February 4, 1918. Funeral at the Saints' church, February 6. Sermon by A. M. Chase, assisted by W. B. Richards. Survived by his wife, 4 sons, and 2 daughters.

WILLIAMS.—Elizabeth, daughter of Lewis and Alice Smith, was born in South Wales, June 14, 1842. Married David D. Williams in South Wales, June 5, 1865, and at once they journeyed to the United States, settling in Scranton, Pennsylvania. Later removed to Brookfield, Ohio, and in a few years to Canton, Illinois, the present home. Both were members of the church. Died at her home, Canton, Illinois, February 12, 1918. There were born to this union 11 children. The husband, David D. Williams, sr., and 4 children survive. Services in charge of E. L. Kelley, assisted by pastor of the Christian Church, Reverend Mr. Cleaver.

WILLIAMS.—William Wilson was born in Gibson County, Tennessee, February 13, 1835. When but a lad he went with his parents to Nauvoo, Illinois. At the exodus of the church from that place, he moved with his parents to Adams County, Iowa; from thence to near Council Bluffs. Here he united with the church. Married Miss Annis Gilbreath in 1863. Died at his home near Decatur, Nebraska, February 6, 1918. Leaves wife, 9 children; 24 grandchildren, 2 great-grandchildren, and a host of friends and relatives to mourn. Funeral at Saints' chapel, Ira Lewis in charge. Interment in Hill Crest Cemetery, at Decatur, Nebraska.

HARVEY.—Richard Harvey was born in Sheldon County, Indiana, September 7, 1844; died February 10, 1918, at Des Moines, Iowa. Married Lana Barlow in 1862. To this union were born 3 sons and 4 daughters. All the living children present at the funeral: Alexander of Anoka, Minnesota; Mary Chance, Adel, Iowa; Anne Weens, Winterset, Iowa; Minnie Grayson, Kildeer, North Dakota; Ella Wilson, Adel,

Iowa. He left 18 grandchildren and 20 great-grandchildren. Baptized by Gordon Deuel more than fifty years ago. Funeral sermon by Orman Salisbury. Six grandsons were pallbearers: Cecil Harvey, Bert Harvey, Claude Harvey, Lester Chance, Merle Chance, and Paul Wilson.

FROM HERE AND THERE

PASTORS ON THE ATLANTIC COAST

One of our boys in the naval service, Ralph E. Herrick, inquires as to names and addresses of our members on the eastern coast. His ship often touches some port where he might attend the services if he just knew where to go. Others may be in the same situation, so we print the following for their assistance: At Brooklyn, look up Wardell Christy, 1312 Park Place, Brooklyn, New York; the city missionary at Boston is O. R. Miller, 7 Bradley Street, Winter Hill, Massachusetts, (this is one of Boston's suburbs); at Providence, Rhode Island, you will find R. W. Farrell, 14 Kenwood Street; and at New Bedford, Massachusetts, look up George H. Butler, 58 Woodlawn Avenue. These brethren are all pastors, and it is easier to give their addresses than to try to tell the location of the churches, especially at Boston and New Bedford.

BRIGHAM YOUNG TRANSFIGURED?

A letter from Sister E. D. Guest, of 1561 Phyllis Street, Jacksonville, Florida, tells of a little experience in attending a meeting of the Utah Mormons. She wanted information on the story that Brigham Young was once transfigured to appear in the likeness of Joseph Smith. We referred her to the information given on pages 9, 10, and 11 of True Succession in Church Presidency, by Heman C. Smith, which we think effectually answers the story. Those who would like to look it up and get the other valuable information the book presents, should order number 307, at 75 cents. Sister Guest invites any elders to call and hold meetings.

IBID.

No; this is not the name of a new food. It is an abbreviation.

Several times orders have been received at the business office here for "that book called Ibid." If the one really referred to had been sent, it would have occasioned quite a surprise.

Of course most everybody knows that it is simply a convenient method for avoiding the repetition of names of books, when such repeating would become tiresome. It is used mostly in giving credit for quotations.

The dictionary says: "*Ibidem*: In the same place; commonly abbreviated *ibid*." It is a Latin adverb, with the accent on the *bi*, long *i*. It is used so frequently that it has become almost Anglicized and often is not italicized.

If anyone asks you, tell him it means in the same book, or same place, as the credit before mentioned.—From Editorial Chat; February *Autumn Leaves*.

TO SAINTS IN UNORGANIZED KANSAS TERRITORY

Brother T. C. Turpen, of Wherry, Kansas, would like the names, age, post office, and county of all those in the unorganized part of Kansas who would like to join in the study of the Sunday school or Religio *Quarterlies*, in the home department, of which he is the superintendent. He has been in the hospital twice the past year from nervous breakdown, caused by trying to extend and maintain that work. The *Quarterlies* should be secured and two hours a week given

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
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All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same.

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

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

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to their study. Detailed instructions as to reports, etc., will be given by Brother Turpen.

The Lamoni Roller Mill now grinds barley flour in addition to a nice line of other cereal foods. It is interesting to see our church industries thus expand and increase their usefulness to the members here and within reach elsewhere. The freight rate on these products is only fourth class, and it can be profitably shipped a considerable distance.

AN ALL-WIRELESS DRAFT

Every one of the Graceland boys in the recent quota sent to Camp Dodge from this county were qualified to take up wireless work in the army. Some of these lads were expert operators, while others who had enrolled late may be assigned to that department for further instruction. Jesse Roth, taken in the first draft from Graceland, competed in an examination in which there were two hundred participants. He was the only one of that number given an operator's certificate. By working on Saturdays the college will close on May 2 this year, and on the 6th will open for a summer session in which a wireless course will be featured for the

following four months. Those who desire to enroll in this desirable branch of the service, pending further drafts, should make arrangements to be in that class. It is not hard to learn, under good tutorship, which Graceland supplies in the services of Arthur B. Church, graduate of the Valparaiso, Indiana, radio department.

Sister Mattie E. Shepard, of Neligh, Nebraska, wants some of the elders in Northern Wisconsin to stop off at Cumberland. She has a daughter and family living about twelve miles out who has expressed a desire that some of the elders call. They are not members but are anxious to hear the gospel preached by some of our representatives. It is quite a thickly settled country, and Sister Shepard believes a good audience could be secured. The address is Mr. and Mrs. Boyd W. Pritchard, Star Route, Cumberland, Wisconsin.

William E. Hansen, Company B, 334th Machine Gun Battalion, Camp Pike, Arkansas, is a lad in the service from Gallands Grove District. He is trying to keep the faith and lead as clean a life as possible. He pays his tithing and tries as best he can to observe the teachings of the church. Anyone feeling so inclined would do well to accept his invitation to write.

BAKER AND ROBERTS TO DEBATE

Elder A. M. Baker writes from Nebo, Illinois, that he is about to have a debate with W. G. Roberts, of the Campbellite church. It is set for March 5.

VOLUME 4 AT HALF PRICE

There are about a hundred copies of Volume 4 of the Church History here at the office which will be sold at just half price, \$1 each. They have just a trace of oil on the edges from the rope with which they were tied when in bundles. They are of the uniform black cloth binding that sells under No. 116 at \$2 each. Most of them would pass for first-class books but since that is not our policy, we are putting them out at less than cost of labor, to make room for other books. You'll appreciate this bargain, especially if you order right away before they're gone.

FIRE AT HERALD OFFICE

A leaking gasoline tank on one of the linotype machines at this office caused an explosion and fierce little fire early on the morning of the 27th. A house hose in the hands of the janitor put it under control before the fire department arrived and finished it with chemicals. No one hurt. Electric heaters for those machines were ordered about a month ago, but have not arrived.

Wichita, Kansas, has a new church building nearly completed. Hereafter they will meet at corner of South Water and Osie. Take South Main car, get off at Osie, walk one block west. The president is Elder E. L. Barraclough, 137 South Fern. They will welcome the traveling ministry and visitors stopping in Wichita.

Presiding Patriarch Frederick A. Smith returned to Lamoni on the 1st from a trip into Western Iowa where he had held meetings in Pisgah and Missouri Valley. He reports very interesting meetings but bad weather.

KANSAS CITY STAKE ADOPTS NEW PLAN

At the recent stake conference the Kansas City Stake adopted the plan which is in operation in Independence and Lamoni, whereby an elder, priest, teacher, and deacon are placed in charge of certain groups of families, all working under the direction of the president of the branch. Very

good results are being reported from this plan, and we have noted a number of very commendable features in its operation in Lamoni. Some supposed objections to procedure have melted away as they were displaced with unity of purpose and action for the good of all. It is indeed a long step toward Zionic cooperation.

"The HERALD is a wonderful paper, containing so much good in so small a space. We look forward to it each week, and think what a feast we will have after the day's work is done when we may sit down and read it."—From An Appreciative Reader.

REUNION DATES BEING SET

We note some of the reunion committees are already planning on next year's work and are setting their dates. The Lamoni Stake committee have chosen July 31 to August 11, on the reunion grounds south of town. This is one of the largest reunions held in the church, in fact is the largest in number of campers on the ground, drawing from many neighboring States. Tents are assured on these dates, they not conflicting with the Iowa State Fair.

DISCOUNT ON NEW SUBSCRIPTIONS

Please remember that the discount on new subscriptions is not given on renewals, and that agent's discount on books is given agents only. The subscription discount must be given to the Christmas offering while we place no restrictions on the other. In all instances there should be cooperation. If there is a branch agent, have a thorough understanding with him and the branch president as to methods of procedure, so there will be no conflict. It is a work of sufficient importance to engage the time of anyone, but let it be done in a businesslike manner. We advise those who are working for the Christmas offering to accept renewals and remit the full amount, deducting any necessary amount from the discount retained to send in the money. There is joy in rendering real service.

YOU'RE SURE TO NEED CONFERENCE RESOLUTIONS

Whether you attend the General Conference or not, you will want to follow what the quorums and the big assembly legislate on and refer to. That is possible only by owning a copy of General Conference Resolutions. The books contain 754 of them, all nicely numbered and indexed. It is a valuable thing to have anyway, with its comprehensive array of vital information as to what the church believes is correct interpretation and procedure. If you want the paper cover order No. 206, at 40 cents. The cloth bound edition is No. 207 and sells for 60 cents.

BROTHER M'GUIRE WANTS BLUE HOPES

If any of our readers have copies of the *Blue Hope* for 1908 and the years prior to 1907, they will be doing a great favor to the Presiding Bishopric by sending them to Benjamin R. McGuire, Box 125, Independence, Missouri, to complete their files. It will be recalled that till 1914 the *Zion's Hope* carried the detailed reports of the Christmas offering; since that time they have been in the *Stepping Stones*.

ASSISTANT CHURCH SECRETARY IN INDEPENDENCE

Brother R. S. Salyards, jr., has shipped his household goods to Independence and will hereafter reside there, to care for the interests of the secretary's office. His father, who has long served as secretary, is president of the Far West Stake and finds it inconvenient to look after the detail work. We understand it is the intention to establish the secretary's office in the new church office building.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, March 13, 1918

Number 11

EDITORIAL

A SIGN OF PROGRESS

At the General Conference of 1913, section 130 of the Doctrine and Covenants was given to the church, and accepted by them as a revelation from God. To the Associate Editor, this revelation has a peculiar significance.

The Sunday before the conference opened, we were engaged in very earnest prayer, and there came to mind some of the wonderful promises of the Lord—the building of the temple, the school of the prophets, the endowment of the Spirit, the redemption of Zion, and the many other things which have been promised to us.

A very earnest prayer was made, that at the conference then approaching, the church might be offered some portion at least, of these promises, but at once the answer came back, "My son, would you ask for the condemnation of my people?"

To some, this may at first glance seem strange; the idea that a revelation given to us may be not a blessing, but the reverse. Yet, a little thought will show, that of necessity, it is true. When God speaks, it is with intelligence, and with a purpose in view. If we do not accept it, receive it and live by it, then the loss is ours and we suffer condemnation, rather than blessings?

When this revelation was given, paragraph 7 appeared to be especially presented to our mind, as a test of the readiness of the church for progress.

The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry into active exercise the principle of sacrifice and repression of un-

necessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130: 7.

That year several reunion grounds were purchased. In the years since then, an effort has been made for the purchase and the erection of several houses of worship. Some have sold and rebuilt, others, in many branches, have spent on pleasure vehicles an amount that would have paid their local debts and fully their share of the church debt, and then something over.

All thinking people recognize that, in these times, the use of modern instruments are a necessity. But it seems there may be room for the denial of large expenditures for personal pleasure, especially until the commandment has been kept and we have done our share to reduce and pay off the debt.

The same principle might be illustrated in the excessive consumption of ice cream or candy. We think we have noticed almost as great relative extravagance in this particular, as in the expending of larger amounts. These are merely a few, out of many instances of similar nature, in personal expenditure.

Now we have a situation compelling the elimination of unnecessary wants. Of course, there is a possible quibble over what are "unnecessary" wants, and what is the "unnecessary" erection of houses of worship. There are some so constituted, as to insist that anything they want is a necessity; there are others apparently so constituted as to think that one's just wants and needs are just their bare wants, (using the adverb instead of the adjective,) and would have one receive just enough to keep body and soul together, regardless of efficient results, regardless of real service. Both of these are, of course, extreme.

In this age of hope, we can but rejoice in the change shown by a few years' passage of time. A

different and we believe better spirit is becoming manifest. Sacrifices are being made and the gift has been voluntary.

Much has been written in these columns concerning the work of the Christmas offering. Turn back to the *HERALD* for May 23, 1917, and note the urging, that we were going to double our Christmas offering for that year. Well, we did double it, and then doubled it again, and pretty near doubled it the third time. It is six times as much, instead of twice as much, as it was the former year, which was the largest in the history of the Sunday school.

As much as this has been done by a real spirit of sacrifice, much of it has been done by a strict construction of the term—*necessity*. Many have secretly given to help in the final result.

Then of equally great importance, in fact of greater importance, is to note the way in which the membership has supported the church in tithes, offerings, and consecrations. There have been many, at least, who are determined to cleanse their skirts from the blood of this generation, and do all that lays in their power to do the whole counsel of God.

This causes us to hope, more than ever before, that we are on the eve of a great devoted movement nearer to God, for this work will require devotion as well as intelligence; self-sacrifice as well as unity of purpose, a working together with God. Let us resolve that he will not find us on a strike, but each one earnestly striving to do his whole duty, and seeking first the kingdom of God and to establish his righteousness.

S. A. B.

BLUE PENCIL NOTES

A cartoon in a recent copy of *Life* represents a crowd of richly dressed people emerging from a church entrance. A poorly dressed woman and little girl are watching them. The little girl says, "Mother, I wish we could afford to belong to the Episcopalians."

Some choristers have an uncanny faculty for selecting hymns appropriate to the sermon. Elder X—— had just finished a very long and tedious discourse, and the choir sang, "Hallelujah, 'tis done!"

Doctor Oeschger, President of Bethany College, who is in the field with a new lecture on "Mormonism," is said to have given members of the Reorganized Church a clean bill of health in his lecture. He commended us for our stand against the use of tobacco. And he is said to have remarked, "I do not say that a man who uses tobacco cannot go to heaven; but he will have to go to hell to spit."

Atrocities in the European War make the historic performances of Apache and Sioux Indians look like amateur stuff. The Indians were crude, and operated on a small scale—and possibly were a bit tender-hearted. The Blackfeet, for instance, had a standing rule against killing women and children.

Personal righteousness must underly every successful effort to redeem Zion. The people who went West succeeded from a financial standpoint. But their Zion is a farce. Their prophets admit that God never speaks to them in revelation; while equality is undreamed of.

Our years of preaching of righteousness and sacrifice and unity have been the very necessary prelude to the temporal redemption of Zion.

It is said that we need practical men to redeem Zion. Unfortunately there are few men to be found who have had experience in Zion building. Enoch was very successful, but he was at the work a long time, and about the time everything was in good shape the Lord took him and his city away. It seemed almost that he was afraid they would spoil it all if he left them here any longer.

But fortunately we have many men who are practical men in many of the details of the redemption of Zion. They should be used for all they are worth as builders along the lines in which they are specialists.

It is almost a certainty, though, that failures will be made along some few lines in our work of redeeming Zion. Some of our enterprises are sure to come to grief. We may as well make up our minds to that at the start and save disappointment later. In every community of any size where there is a variety of undertakings some ventures fail. But there is this difference: in the ordinary community the man who fails bears the loss individually—or largely so, at least. While in Zion, as we hope to see it, the shock will be distributed, and the man who fails honestly in a legitimate business intended for the upbuilding of the community, will not be left to go down in ruin and despair.

It is within the range of possibilities that during the next few years the church as a whole will either make or break herself. If we succeed we must give God the glory. But if we fail we cannot lay any of the blame to his account. For if we succeed it will be because of his help. While if we fail it will be because we have in some way forfeited his blessing.

ELBERT A. SMITH.

MORE ABOUT THE GATHERING

Much interest is being shown in the work that is now being undertaken in the various stakes by way of preparation, in the realization that Zion must be prepared, a place of refuge.

We are confronted with two difficulties, however, in discussing this problem. It is plainly written that our going should not be in haste, but all things should be prepared. No one should move without first due consultation with the Bishop, and after proper arrangements have been made.

It is a time when all of us should be considering these problems and their solution, and making our preparations. It is a time for getting ready.

Many are well established and could not move under a few years' time without suffering serious loss. We do not want to wait until we are compelled to go, and must sacrifice all we have and go up with empty hands. We do not want to go up weeping and mourning for what we might have done, had we only known, nor to bewail gifts we might have taken to have laid at the feet of the Lord's Anointed. Doubtless, provision will be made then for the poor, but those who have means do not want to be classified with the poor, because of negligence.

It is not a time for flight nor for quick movement; but it is a time when we may well consider the preparation necessary to be made. Even in this preparation it would be well to consult our local bishop.

While there are many, perhaps, ready to move in haste and without due preparation, there are also many who are liable to be too slow. There are some so well established and so justly respected where they live that they naturally hesitate even to consider moving or gathering.

This has been well and is well. In the past the church has suffered several times from a propensity on the part of some to gather without due preparation. It thus happens that the gathering places at times have appeared to be rather less representative of our ideals than the most representative communities. But we do not want to go to the opposite extreme; nor be too slow.

Zion is the pure in heart, nothing is to be gained from a place without the spiritual and moral preparation; but Zion is also a community of interest, and we should strive so to proceed as to conserve our own best interests and those of the body.

It is unfortunate that in every advanced movement there appear to be a few extreme critics. It is well that we have constructive criticism, that all points be tested and proven, and that all untoward tendencies be noted and curbed, but some criticism tends to be destructive. In this there are some who question whether there ever will be a time of gathering. We hope and believe these are very few.

Much is being done in the stakes in a constructive way to establish storehouses for groceries, meat, and coal; in the equipment of a mill; in the opening of industries, such as the electric light plant, ice plant, and steam laundry, at Lamoni.

An effort is also being made to secure a clear definition of Zion, a stewardship, the storehouse and the United Order of Enoch. But while these questions are being considered, constructive work is being undertaken carefully, yet earnestly, to secure and establish stewardships.

There may be noted the question of life insurance, which has recently been taken up by the Bishopric. Life insurance has, in the past, been largely a business proposition. It helps a man to save; it provides against sudden and unexpected accidents, whether they mean personal injury and sickness for a time, or death; it thus insures that the few who are taken in early years have their families provided for; those who live to be old receive, very often, much less than they invest, but if this has included life insurance for the earlier years there is no real injustice.

Those who feel themselves able to save have many times declined to insure; others have declined for sentimental reasons; others, perhaps, because they will not make the necessary effort to save, and some of these who start, do not continue.

It is not intending to show a spirit of criticism when we state that unitedly the church can do this better for each of us, when properly organized. And is it not somewhat unseemly to criticize and hinder while an effort is being made toward such organization?

We have suggested once that those having life insurance should not permit it to lapse, and certainly not until opportunity has been utilized to confer with those in charge. The policy doubtless has an actual, if not a surrender value, and the former will be the larger of the two even where it has a surrender value. Our work should be constructive and not destructive in this particular.

We are all toilers, or should be. We are all interested in the united success of the whole movement, or should be. Every possible contingency, so far as is reasonable, should have our due consideration, and we should move forward, not in haste, but with sure preparation, so as to be ready when the time comes and the command is given.

S. A. B.

"Zionism is passing from the realm of possibility to that of probability. Nearer and clearer is the vision of the Holy Land looming up before our eyes. To-day to place Jewish nationalism outside of Judaism, would be to strangle Zionism at its very birth."
—Rabbi Jacob S. Minkin, in *The American Hebrew*.

CONSISTENCY IN PRAYER

Prayer is an expression to God of the desires of the soul. As such it may be either silent or vocal, according to surrounding circumstances, the Lord being able to understand the secret yearnings of the mind as well as their formal expression.

Vocal prayer is appropriate, and becomes a necessity, when more than one wish to unite in their supplications, one being selected or privileged to express the desires in which all are to join.

Properly understood, prayer is a serious thing. It should not be indulged in carelessly, and certainly should be governed by wisdom. The sacredness and importance of an address to our heavenly Father are surely of sufficient merit to demand our most earnest consideration, that the Spirit of true supplication may not be violated in our efforts to pray.

There is no doubt that the spirit of true prayer is much abused. Especially is this true where a number are met together for worship. While this difficulty may be traceable to various causes, we believe it results in many cases from a lack of wisdom, and a failure to be consistent in the petitions expressed.

In the first place, it seems highly proper that the occasion of the meeting should determine largely the nature of the prayer or prayers. It is natural for people when assembled together to have their minds more or less directed to the object for which the assembly has been called. If the desires expressed by those who pray are irrelevant to the spirit of the meeting the minds of the people are confused, and to some extent diverted into other channels, and if their attention is retained at all, they are apt to become listeners instead of participants.

Suppose, for instance, that a few have been called to the bedside of one who is afflicted, for prayer and administration. The sympathies are naturally stirred with solicitude for the good of the suffering one. Would not consistency suggest that a brief, earnest prayer in behalf of the one desiring administration, followed by prayers of anointing and confirmation alike direct and earnest, be most desirable under the circumstances? Would it not also be wise at such times, when the thoughts are sad, and nerves, especially of the sick one, are tender, to speak in a quiet tone of voice suitable to the surrounding conditions?

Whatever the experience of others may have been, the writer has had the spirit of administration greatly confused by listening, on such occasions, to lengthy prayers concerning the progress of the work at large, the general good of the Saints, and various things foreign to the nature of the occasion, possibly concluding with brief references to the one requesting administration, and who anxiously awaits the

blessing of relief. Under such circumstances it is hardly reasonable to expect that degree of unity, "as touching one thing," so essential to acceptable prayer.

What may be said regarding occasions of this kind is applicable in a general sense to all gatherings where prayer is appropriate. Preaching services, Sunday schools, meetings for baptism, confirmation, ordination, and all the various kinds of religious gatherings have special objects which demand our attention, and toward the proper accomplishment of which the assistance of the Lord should be imparted.

It is true that some occasions, being more general in their nature than others, allow wider range of thought without violence to the spirit of the meeting. There are some principles, however, that evidently should govern prayer upon all occasions. Among them are earnestness, simplicity, and brevity. We believe these to be the crowning graces of a good prayer. Especially should these characteristics be manifest in Sunday schools, and gatherings where children are more especially expected to unite. Their active, restless little minds will naturally protest against listening to long, tedious petitions, beyond their understanding, and injury instead of good may result.

And then, too, however others may feel, the writer is not as a rule much impressed by prayers of an oratorical nature in which an effort to instruct is apparent, the burden of the thoughts expressed being directed to the people rather than to God.

Surely, consistency would demand that such be left to the preacher, when the audience can assume a more receptive attitude, and the countenance and gestures of the speaker assist in the elucidation of his thought.

Jesus considered this subject of sufficient importance to give instructions relative to the manner in which our heavenly Father should be approached. His prayers are beautiful and impressive. They are brief, earnest, and simple. While in this, as in other things, some are more gifted than others, study and effort will bring development in all; and we think that a better understanding of the nature of prayer, with earnest effort to learn wisdom in the exercise of so sacred a privilege, will add solemnity to our public worship.

These thoughts are only suggested as the feelings of one. They are not offered by way of fault-finding, but with good intent, and with the desire that whatever of good may be in them may be appropriated in the interests of the work in which we are striving to develop.—Joseph Smith, *SAINTS' HERALD*, vol. 48, p. 513, 1901.

"Make hay while the sun shines and you won't be so apt to make trouble when it rains."

ORIGINAL ARTICLES

THE HIGH COST OF LIVING AND GOD'S REMEDY: COOPERATION

More than eighty years ago, God sent his angels to earth with the working plans of his "industrial cooperation."

He revealed clearly the dire conditions soon to obtain on earth. The "evils and designs which do and will exist in the hearts of conspiring men in the last days," in their craze to heap "treasures together for the last days." They would "keep back by fraud" "the hire of the laborer; condemn and kill nonresisting persons and bring about the day of slaughter so as to nourish their hearts upon the wealth of the world." (James 5: 1-6.)

Probably no other person in authority has shown how literally these prophecies are being fulfilled in so few words as Basil M. Manly, former director of research and investigation for the Federal Industrial Relations Commission. Mr. Manly says in one of his reports:

It is probable that the proportion should be more nearly three fourths, but it is absolutely certain as shown by the report of the Commission on Industrial Relations, that less than two per cent of the adult population own two thirds of all the wealth of the United States.

One per cent of our population controls our Nation's great press. "By means of it" our *Ensign* editor tells us "nations are educated, directed, and swayed in every phase of their life."

This mighty power of the press to sway the nations, lodged in so few hands, is many times multiplied by holding a monopoly upon our Nation's finance, and upon practically all the necessities of life.

Had the church adopted this cooperative branch of the gospel work we would to-day be immune from this monstrous tribute. For Mr. Manly's report can mean nothing less than that less than two per cent of our population, who produce nothing annually, absorb from two thirds to three fourths of the net products of our entire Nation.

A few illustrations of how this is done is interesting at this point, for it also illustrates what God has long been wanting us to do for ourselves, in order to bar against this monstrous exploitation.

Montana farmers haul their wheat direct to the big mills at Great Falls to exchange for flour. They are paid Minneapolis prices for their wheat, less freight from Great Falls to Minneapolis, plus all the rake-offs along the way. Then they pay Minneapolis prices for flour, to which is added the freight from Minneapolis to Great Falls, together with ware-

house, jobber, wholesale, and retail profits. Not a grain of their wheat has seen a railroad, an elevator, or commission merchant. Not a spoonful of the flour has been in a freight car, warehouse, wholesale or retail establishment. But Mr. Farmer must stand up and pay all these unearned increments before he may taste one mouthful of his own product. They retain less than forty per cent; over sixty per cent going to profit.

We can order one hundred pounds of Billings sugar from Chicago and pay the freight on it back to Billings for the same price we pay here in Billings where the sugar is made. So if we buy homemade sugar, we have to pay freight to and from Chicago, together with middlemen's profits.

Again I call attention to the wonderful simplicity of God's remedy for this iniquitous system of profit that fleeces his flock. The whole story is told in one word, *cooperation*. But study the definition of this word well. We rejoice to learn that Lamoni Saints are arranging to stop one monstrous leak in their Zion's bark by operating their own flour mill.

On an average, each person consumes annually two hundred and ninety-four pounds of flour. Ninety-eight pounds of Occident flour now costs \$8.40. The Occident paid for our 1916 wheat last fall at the rate of \$3.52 for 140 pounds, which made 98 pounds of flour. Profit on by-product over cost of converting 140 pounds of wheat into flour after deducting depreciation, 8 cents. Actual cost of 98 pounds of flour \$3.44; profit made on 98 pounds of flour, \$4.96.

If all the stakes should take immediate steps to operate their own flour mills and should awake some morning and forget to offer further oblations to the pagan god, Profit, they would save from three dollars to fourteen dollars annually per capita.

Flour is no exception to other necessities of life.

God's ordained plan of cooperation would not only solve the vexed problem of high cost of living, but less than a tithe of the savings divided between producers and consumers would liquidate the church debt in less than a year.

"It is estimated that last year (1913) two billion dollars was expended in the United States on advertising and salesmanship."—Charles Edward Russell.

Publishers of the *Ladies' Magazine* that was suppressed a few years ago, recently recounted the palmy days of that paper and told of receiving as high as five dollars per line; and if my memory is

not at fault, fifteen thousand dollars for a single page advertisement.

The cost of advertising certain breakfast foods exceeds by far all the other expenses attached to that commodity.

The lump cost of transportation of foodstuffs is found to be more than one third what consumers pay for it.

A great amount of public money is spent investigating the vexing problem of high cost of living, and it is evident that more gray matter is consumed trying to conceal rather than explain or expose the real cause.

RELATION OF HIGH COST OF LIVING TO HEALTH

Prominent doctors are now forecasting more general epidemics, especially of pellagrin types among the poor as the natural result of the insane rush for profit on the necessities of life.

The HERALD Editor reminded us not long since that plagues and famine were the natural accompaniments of war. Food adulteration is sure to increase mightily.

Doctor Lechstecker, acting for the New York State Board of Charities, examined 10,707 aid society school children, reported 1,391 suffering with marked deficiency of red corpuscles in the blood, a result of lack of nourishing food.

It is a well-established fact that children of the underworld are far more susceptible to all forms of vertigo, debility, epilepsy, and general depression than children who are well nourished and warmly clad.

The United States Children's Bureau found at Jamestown, Pennsylvania, that the death rate of infants whose fathers earned less than \$521 a year, was 255 per 1,000, and was only 84 per 1,000 when their fathers earned at least \$1,200 a year.

Colonel Gorgas, who made the Panama Canal Zone one of the healthiest places on earth, said the first measure he would take, if given the problem of cleaning up a big city's health condition, would be to double the wages of every working man in the city.

Every student of infant mortality, no matter what corner of the world is visited, brings back the same story; and that story is that infant mortality is in direct proportion to the parents' income. The smaller the income the bigger the death rate.—*Milwaukee Leader*.

With these startling facts staring us in the face, the writer dare not advise the pinch and skimp method by which children are under nourished and illy clad as a remedy for the calamity that is upon us. The working people everywhere are being crushed into these practices without asking them to adopt the same.

The whole church has recently been brought to its

knees by the nervous collapse of one of our beloved editors. Enough has been written to establish the belief that if the brother had not been overworked and had been properly nourished, he would have escaped this crucifixion and the church been spared the shock.

Economy is a virtue all should practice, but the game of pinch and stint is a niggardly misapplication of sacred duty.

The liberal physical, moral, and mental development of our children is a God-imposed duty.

As a servant of the living God who abominates the squalor of poverty, my counsel to his children is, stop paying from sixty-six to seventy-five per cent of your products to those whose coffers are already bursting, and apply it to nourishment, clothing, and education for the children God has given you.

Cooperation is the all-sufficient and the only remedy. Study well the definition of cooperation.

D. R. BALDWIN.

RELATION OF THE BRANCH PRESIDENT TO THE BRANCH

As nearly as the relation can be stated in a word I would say it is that of "Father." As the earthly father is to provide for the needs of his family so it is the duty of the branch president, as nearly and as completely as possible, to provide for the needs of the branch, spiritually. He is not supposed to provide merely entertainment, but good, substantial food should be supplied. Please read 1 Peter 5: 1-4; Acts 20: 28; and Doctrine and Covenants 120: 3.

Of course it goes without saying that as the president is to preside over the meetings, including the business meetings, that he must know the rules governing business transactions, known to us as the Book of Rules, if he is to preside properly. If he does not understand the rules correctly, and is not familiar with them, he is almost sure to make mistakes in his rulings. He may be ever so honest and endeavor to rule justly, regardless of his wishes in the matter, but if left to be decided upon the impressions of the moment, he is more than human if his desires do not influence him when deciding questions in which he is vitally interested and the correct decision seems to be against his wishes. On the other hand, if he knows the ruling in the book, or can turn to it readily, it settles it so far as he is concerned, as well as for the rest of the congregation. Also he may rule correctly but the other person may not agree with him, yet if he can refer the objector to the section of the rules governing he settles it without a feeling on the part of the other person that an injustice has been done. Correct rulings, backed by reference to the law, will have a strong tendency

to keep everyone satisfied and good-natured and looking upon the branch president with respect, a thing which is absolutely necessary if he is to do his best work. Too, if his rulings along these lines are respected by the congregation, they will be much more willing to respect his word in other matters.

It is necessary that he have the interest of the work at heart if he is to do good work. He should be so interested that he is always ready with suggestions for the good of the work whenever there is occasion to bring up such things, say at business meetings.

When he has new propositions to bring up at the business or any other meetings he should consult with at least a part of his flock *before* coming to the meeting. Give them a chance to think it over and come prepared to act, rather than expect them to act without previous thought. He also gets the benefit of their suggestions, and sometimes will discover that his idea is not the best, or get ideas that will improve on his. It is not, in my opinion, electioneering to talk matters over with others in order to get at the best procedure. In unity there is strength. The president of the branch needs the good will and help of every member, and if he shows them respect to the extent of consulting with them on important matters, they will naturally be more interested.

The president should help to carry out all good ideas or methods, and not try to defeat them just because they are not his ideas, or because he thinks some other way would be better. If he cannot convince the majority that the other way is better he should work for the best thing he can get into operation. He should be a diplomat. If a measure is harmful and is passed, he should try to carry out the instructions of the body, if legal. If it is not good, he may be able to put it into operation in such a way as to show off its bad qualities prominently and in that way quickly convince a majority that it is not good, when he could not do it by argument. Ofttimes a little diplomacy will succeed where a diplomatic break will hurt the feelings of some very good workers, but who are sensitive, and their efforts are not only lost, but their influence is apt to be felt in the wrong direction. And even though they do not permit their feelings to be hurt, they cannot look upon the president with as much confidence as if his acts and conduct were always so guarded that people did not have to make excuses for his ignorance, or lack of diplomacy.

As the presiding officer, it is his duty to preside over the lower officers when in council, and also to the extent of seeing that their work is looked after properly. He cannot do this intelligently unless he is thoroughly acquainted with the nature of their work, the laws governing it, and the best methods

of procedure. If he does not understand the work and laws governing, and the lower officers do not correctly understand them, he cannot correct them, and they may do things which will more than offset all the good he can possibly do. I have in mind a case which came under my observation wherein trouble arose between the teacher and another officer. The branch president also thought he had a grievance, so he took it up and undertook to bring the other officer to task. Not getting satisfaction, he preferred charges and the case came to trial. During the course of the trial one of the elders questioned him regarding the steps taken to right the matter and whether he had properly instructed the teacher. He replied something like this: "Well, brethren, to tell the truth, I have never studied those things much. I have been studying what I thought was more important."

Let us look at the importance of knowing the law in this case. The elders who tried the case were satisfied that the accused brother was not guilty. It is reasonable to suppose that if that president had properly understood the law and its application the case would not have come to trial; a proper investigation out of court would have cleared up the whole matter and everyone, or nearly so at least, would have gone on rejoicing and doing good. As it was, the decision was not satisfactory to the president, and not being informed as to the proper procedure, he seemed unable to comprehend the situation and lost interest in the work. Of course the rest of the members who thought as he did lost interest and drifted backward, losing to the church their fellowship and the good they might have done, to say nothing about the harm such conduct does the work by way of example to the people of the world, and the discouragement to others. In that case a branch was practically killed and the work in that place materially hampered because that branch president did not understand thoroughly how to proceed with a case of difficulty between members. Which is the more important, taking proper care of the sheep already in the fold, or neglecting them to go out after those which have never yet recognized the fold. The pastor is to feed the flock.

In order to properly feed the flock he must know what they need. It is not very strengthening to the old sheep to continually feed them on milk, because there might possibly be a stranger present. If the members are properly fed the result in their lives will do much more for the outsider than all the preaching of the branch president, besides the good resulting to the members. Personal visitation among the members, getting next to them in confidential matters and helping them out of their difficulties, especially those who feel discouraged, will, in

my judgment, together with diligent study to meet those issues, better qualify the president of the branch to feed his flock than twice the time put in in study without the personal contact.

The leader should be sustained by the people, not because it is their duty or because they elected him, but because he qualifies himself to do the work correctly, because he sets an example, both in his personal conduct and in respecting the rights of others.

He should teach the people to respect the other branch officers. In this he should set the example. He should teach the other officers how to conduct themselves so as to command the respect of the laity, and should teach the laity *why* they should respect the officers, and it ought not to be just because they have been elected to those positions, or because they are trying to do their duty. It should be because the officers are doing their work correctly and consequently will be of help, real help, to the members. It is for the good of the members that the officers should labor, not because it is their duty.

The branch president should labor to be able to help his members solve many of the everyday problems they have to meet, and at the present time most of them are meeting them in a haphazard way, without any well-directed help from anyone. The question arises frequently as to the propriety of reading fiction, dancing, playing games on Sunday, theater going, bad company, etc. The branch president being the father of the flock should be the one to whom all could feel free to go with reasonable assurance they will receive good, wholesome, and intelligent advice. These are some of the questions he should try to qualify to answer intelligently:

Is it wrong to read fiction? If it is, why? If some kinds of fiction are good, what are the kinds? What are the real benefits to be derived? Or if harmful, what are the bad effects, and how is the reader to detect them. How can the member tell what kinds of books to read? It is not enough to tell them fiction is good, if they don't believe it, or that it is not good if they think it is. They should be told how they may detect for themselves. When you have imparted the information in that way you have settled the question for good with them, and they in turn will help you do the work by telling others.

The same is true of dancing. If dancing is wrong it is not enough to tell the person who likes to dance and has not yet learned the evils of dancing that it is an evil practice. It is necessary to show them the situation so plainly that they may detect for themselves the evils and then they are satisfied.

If the church has taken any action against theater going, and it has, the lover of the theater is much better satisfied and can much more easily refrain

from going if he or she is instructed in such a way that he can see, or comprehend, just wherein the evil lies.

Teach the young the evils of bad company in such an intelligent manner that they can see it for themselves and many of them will then shun bad company who will not otherwise.

The branch president should know the value to the membership of taking and reading the church papers and reading the church books. Much might be said on this.

We frequently hear a good deal said about the necessity of cultivating the fruits of the Spirit. How can we best do that? How can the member who is naturally ugly and unkind, cultivate the habit of kindness and gentleness? How can the member who is naturally haughty cultivate successfully the spirit of meekness? How can the one who is given to evil thinking learn to think good, elevating thoughts? It is not enough to tell a person that he should think properly unless he is told how to do it. How can one overcome a vile temper? How can one who finds it easy to hold hard feelings overcome the fault? If he is inclined to be melancholy, how can he overcome that and cultivate a cheerful disposition, etc.?

The result of conquering these faults will be a happy congregation. Happiness is contagious, and methinks when a new member is brought into such a congregation he will be pleased, and the better he knows the members the better he will be satisfied with his religion and we will have less backsliders and indifferent ones.

Other important questions are such as courting, choosing a companion. Is the branch president qualified to give wise counsel on these topics? It would not be practical for him to make the choice for the other fellow, but if properly qualified on the subject he can instruct the other fellow so he can make a better choice. This is one of the subjects which is given less consideration, in comparison to its importance, than almost any other problem our young have to meet.

If a member's home life is unhappy, how can he go about it to bring about peace and harmony in his home? Where will he go for advice if he cannot get it from the president of the branch, the pastor? How can our members best conserve their health? If the wife is a member and the husband is not, can the president advise her wisely how to conduct herself so she will be most likely to convert him?

To what extent should our people engage in athletics?

What effort should be made to improve musical talents? How can it best be done?

There is plenty of work for everyone, if the work

is properly organized. The president is the one to see that it is done and that everyone who will work has the work to do. While the laity cannot make official visits, they can visit, help, and encourage. It is not the number of official visits that counts, but the amount of real, effective work. Many times when the officers cannot go, and sometimes where they can go, a good lay member can go and do as much or possibly in some cases more good by encouraging and helping the discouraged, bereaved, sick, and poor.

An employment bureau could be organized under the direction of the officers so all the members can report vacancies, want of employment, etc., to a common head.

The officers can all do a great deal of work at the meetings by watching for the discouraged and indifferent (those who manifest by their actions that they feel that way but do not say anything about it) and making a special effort to speak to them and say some encouraging word without letting the member know that they have singled them out as needing encouragement. This can be done more or less systematically if directed by the president.

I have known of one instance where an individual attended most of the meetings but did not partake of the sacrament for a couple of years without a single branch officer saying a word to him about it. It evidently was either overlooked or neglected and no effort made to ascertain why the member was refraining.

The president should keep in touch with the auxiliaries and make use of them. They can be used to splendid advantage to accomplish many things and at the same time do the members good. Some of the things they can do for the president, or at his suggestion, are such as looking after church repairs, beautifying the lawn, help the poor, prepare for special events, visit the sick, hold special prayer meetings in the homes of shut-ins.

The president, together with the other officers, should plan their work ahead for years perhaps, (and not work on the hand-to-mouth system.)

Personally I am not in sympathy with the idea which prevails in some localities, that where there is more than one elder they should take turns acting as president of the branch. I believe when we get the right man in the right place we should keep him there until there is some real good reason to make a change. Some men make better presiding officers than others, and each branch is entitled to the best it can get. If the branch president is using the material in the branch to the best advantage he will have as much for each elder as the elder is willing to do, and there is no reason why he should not

develop along useful lines without being president of the branch. It is certainly not right to hamper the branch and the church work in order to give an inferior officer, or one of inferior ability along certain lines, "his turn" at being president of the branch in order to satisfy his vanity.

In nearly every talk we hear by any of the priesthood, to the Sunday school or Religio, when anything is said about the members fitting themselves for church work the idea of doing missionary work is held out to them. We have more missionaries to-day than the church has the money to send out into the field. We have many branches which are most poorly run, and there is so much backbiting, jealousy, and careless living, that it is nearly sure spiritual death to a new member to be taken among them. Why not encourage our young men and women to fit themselves for local branch work? The greatest need of the church to-day, in the way of workers, is competent branch officers, those who comprehend the opportunities and requirements of the work in its fullest extent and have the ability to properly and effectively direct the work.

We believe all members should spread the gospel as they have opportunity to do so without neglecting their first duty. I certainly think the first duty of the branch officer, in church work, is to the branch, and until he has done all there is to be done, which he can do, for the branch and its members, he is not true to the trust imposed upon him if he spends his time and energies in trying to convert the outsider when his whole duty to the member is not done.

The wise branch president will try to develop the material he has in the way of new and young priesthood, particularly priests, teachers, and deacons. He will not, however, put them up to preach to the congregation when he is reasonably sure they cannot interest and edify the members. I do not believe there is any occasion to bore the congregation to develop young speakers. If the young priest or teacher will attend to the other work of his office and do it diligently and studiously and prayerfully, he will find plenty to occupy his time, and all he can cope with. By meeting the members in their homes and trying to meet their difficulties he will learn what they need and will store up in his mind the answers to many of their problems and when he attempts to preach he can instruct and interest them. They will not be bored by his poor delivery, if he tries to do his best in that respect, if he really presents the food which satisfies and feeds or nourishes them.

When all of these things and the others which will suggest themselves are well done, then go after the outsider and you will have a branch which is a credit

to the work and it will strengthen the outsider, or new member, to bring him into such a branch.

J. J. BILLINSKY.

THE GREEK CATHOLIC CHURCH

Who is now head of the Greek Church? What is the *status quo* of the Greek Church since the removal of Nicholas II, who was popularly believed to be its official head? It seems that the general idea is that the czars of Russia have held rank in the church equal to that of the popes in the Roman Church, but it is not the case.

In former times, before the changes wrought by Peter the Great, the Muscovite czar was considered by his people as the equal of the patriarch of Moscow in the religious order and rank of the priesthood. The czar and the patriarch walked abreast in all state and church ceremonies where pomp and pageantry were displayed. The consent of both dignitaries was had on all occasions with the important matter of both church and state affairs.

The opinion of the patriarch was considered the more important, as it was he who placed the crown on the head of the czar and confirmed upon him the divine authority of his office. The patriarch was honored above the sovereign who was always made to feel that he was of secondary importance by having to consult the former on matters of both church and state and get his consent.

When Peter the Great came to the throne, he saw in the incumbent patriarch a dangerous rival, therefore he abolished that rival and moved the capital from Moscow to Saint Petersburg; and the authority of the patriarch was also transferred to the holy synod which was intended to be composed of the body of bishops, not only of Rome, but of all Christendom. This is apparent by the fact that a vacant chair has ever stood ready for the Pope of Rome at the solemn assembly of the synod, and now stands beside the vacant chair which the czar formerly occupied.

The members of the holy synod were bishops and archbishops appointed by the czar and the metropolitans of Saint Petersburg and Moscow, and Kieff, who were *ipso facto* members of the synod. The three metropolitans were equal in rank and the senior in office presided, who also in late generations crowned the sovereign; but always yielded preference to him when on rare occasions they came together on some state pageant or ceremonial.

The see of Petrograd, in late years thought to be the most important in Russia, was occupied by a notable monk named Anthony, the author of some standard works on the theology of the Greek Church. Through the influence of the noted Raspoutine (Rasputin) he was at his death succeeded by an ignorant

village priest who went by the name of Pitirim and controlled the court and the capitol. The contrast between the character and accomplishments of Anthony and Pitirim were very much marked and the government that supplanted the czar soon asked the latter to vacate his office.

Pitirim needed only a suggestion to quit his function. He had practiced priestcraft until he had pretty well filled coffers; so he retired to an abbey. The church leaders then began to look about for a metropolitan candidate to fill the quorum. The spirit of the revolution was evident when a prominent bishop, Monsignor Andre, now of the see of Onfa, was nominated for the place. But the new regime refused to permit him to occupy the office. To add to the turmoil it was rumored that the ancient patriarchate was to be reestablished; but the provisional government refused to acquiesce; and the recent council did not even mention the vacancy in the see of Petrograd.

So Monsignor Andre who had come to the capital had to return disappointed to his bishopric. The quorum of the metropolitan yet lacks a member. The government of the Greek Church in Russia seems to be in as chaotic a condition at present as the civil government. It looks as though the beginning of the end is here.

In the future, an angel shall cry "mightily, and with a strong voice, saying, Babylon the Great is fallen." (Revelation 18: 2.) The Prophet Habakkuk had a vision which is "yet for an appointed time, at the end it [the appointed time] shall speak, and not lie." (Habakkuk 2: 3.)

The Apostle John was shown things that were to be fulfilled in the future. (Revelation 4: 6.)

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.—Revelation 16: 13, 14.

In the seventeenth chapter John says he saw the woman, "and upon her forehead was a name written, *Mystery, Babylon the Great, mother of harlots and abominations of the earth.*

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

The great city is Rome, the seat of the Roman Catholic Church, which the Greek Church acknowledges as the mother church. The harlots are the offspring or daughters (churches) descended from the mother church at Rome. The abominations of the earth are creeds, traditions, and doctrines contrary to the word of God which are taught by the Babylon of churches, unauthorized by the Master in his everlasting gospel.

The Book of Mormon says:

Behold, there are, save two churches only; the one is the church of the Lamb of God, and the other is the church of the Devil; wherefore, whoso belongeth not to the church of the Lamb of God, belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.—1 Nephi 3: 220-223.

First Nephi 7: 26-29 says:

And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads . . . and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord.

MORRIS F. LAUGHLIN.

LOVE

Love is the fulfilling of the law, not because it stands instead of other things, truth, justice, etc., but because it leads on to these and supplies the moral motive power for them. (Booke Herford.)

There is a thought contained in the above which is worthy of our notice. Love is one of God's choicest gifts to man, it quickens, and strengthens our souls; marks our course in life. And in whose bosom it is found there is also found a will to learn, and when listening they will hear the right word. It is only by the spirit of truth that truths are sensed and fully comprehended, and fixed in the heart.

For everyone who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he who loveth truth, cometh to the light, that his deeds may be made manifest. And he who obeyeth the truth, the works which he doeth they are of God.—John 3: 20, 22.

God accepts no offering, or obedience, which is not the free-will offering of a loving heart. God is love. Jesus said, "My father is greater than I." When people called Jesus "good Master," he said, "Why call ye me good? No one is good but God." If Jesus considered his Father's goodness so much superior to his, what about his love compared with our love? God is infinite in all his attributes: goodness, mercy, and love. We sing, "No earthly father loves like thee; no mother half so mild." He that cometh to God must not only believe that he is, but believe him to be such a character in all his ways.

It takes study, together with the Spirit of God, to enable us to be acquainted with God. One has said, "It is not the bee's touching on the flowers that gathers the honey, but its abiding for a time upon them, and drawing out the sweet." It is not he that reads most, but he that meditates most on divine truth that will prove the choicest, wisest, and strongest Christian.

To get that thought established in our minds that God is such a character, it should inspire our minds

with such desires as are elevating and exalting, increasing our faith and confidence in him. It will do it if that precious gift of love is found within our hearts. Jesus is our Savior, but he will not save us unless we permit him to do so. Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (John 18: 37.) Truth is consistent with itself, is permanent, and cannot be moved, it is the only rightful claim to acceptance, will not evade, but challenge examination and comparison.

If we have power to draw the influence of love to us, we have also the power to drive it away. Our love is many times defective because our faith and love to God is defective. He that loveth God will keep his commandments: and he shall know the truth and the truth shall set him free. The song, "Jesus paid it all," is a pitiful one. There is something for us to do. The gospel of Jesus Christ is a reality. When people get so spiritualized that they lose capacity for practical life they grow away from religious good health. Pity and common sense should never be separated. It behooves us as Saints of God to be awake.

Brother G. T. Griffiths writes, "Very many trying and fiery trials await us in the near future, and only those who confide in our heavenly Father will receive of his protection while passing through the unpleasant experiences that confront us."

Paul wrote, "And we know that all things work together for good to them that love God." (Romans 9: 28.) Adversity and sorrow might be expected, as well as prosperity and joy, while passing through our Gethsemane. This saying is true, "Rather walk in the dark with God than to walk alone in the light." God, therefore, being all-wise, all-loving, and all-powerful, it follows as a natural consequence that everything God has done, and everything God has suggested, must necessarily be the wisest, the most loving, and the most powerful that can be. God help us all to be faithful in the trying hours.

A. JENSEN.

SOME "SCIENCE" SAYINGS

In the sixth chapter of Timothy we read in verses twenty and twenty-one, of some professing "science, falsely so called," and that because of this false science, some had "erred concerning the faith."

In those days supposed science as applied to things pertaining to the faith was a source of error. The world has not yet passed that same danger zone in this great age of "advanced thought." There are always at least two sides to every proposition, the front and the rear.

Error sometimes presents an attractive front, but a side, or a rear view, reveals bad patchwork and ugly discrepancies. The truth presents an agreement of each part with every other part when viewed from any angle. Truth may be joined to error by ignorance or for stage effect, but careful observation reveals the bad work; for truth and error were never united in perfect joint, and though the attempt has been made in numerous ways for thousands of years, a perfect union cannot be effected. In view of these facts, let us have a glance at some of the modern science sayings.

"Wrong thoughts are in human beliefs only and the wrong itself has no foundation in fact."

Then the act of theft or murder is not wrong, for if there is no wrong except in the mind and thought, these acts could not be wrong, for they have gone beyond the stage of thought and leaped from the mind into deeds of actual performance. The truth is: that when evil enters the thought and is deliberately planned out, there wrong exists in fact, and the soul that conceived and gave shape to such thought is already covered with guilt; but when the evil springs from thought into deed others are wronged, for there must be victims; and in this manner the awfully real fact of wrong is multiplied.

"Wrong thoughts are no part of consciousness." If that statement is correct, what a world of people are walking around unconscious.

"So long as we believe in both good and evil, we fail to discern the truth; to destroy all belief of evil is the only way out."

With sin, wickedness, and crime standing out in such awful reality in the thought and doings of men in all the world, it might still not be surprising that a few insane persons would deny the existence of evil, but when people who are sane shall affirm in the name of science that evil has no existence in fact, and that supposed sin is but an erroneous and imaginary creature of mortal mind, such torpor of unconsciousness seems to present in hopeless case.

"May we never forget that the only power in the universe is Divine Mind."

But the word of God says: "We wrestle not with flesh and blood, but with principalities and against powers." Also that the mission of Jesus Christ was that men might be delivered from the "power of Satan unto God." If the scriptures do not teach that there are two powers, one of good and one of evil, they do not teach anything.

"The world is losing its view of a personal Christ in its conception of the allness of Christian truth."

Certainly. And the world will wake up some day to the fact that in the "allness" of things there are some few things not Christian truth.

"By the aid of science the world is coming in possession of the ever present Christ idea."

But the word declares that Christ went away, promising to return again in such power that every eye shall see him when he comes, and further states that: "Unto them that look for him shall he appear the second time without sin unto salvation." Evidently those who have the ever present Christ idea will not be looking for his return, and they will be among the surprised number who are taken as by a "thief in the night."

"Human consciousness purged by the dross of materialism is resurrected." But the resurrection that Jesus partook of gave him such a material body that he partook of fish and ate in the presence of his disciples; and he said: "See me and handle me, for a spirit hath not flesh and bone as ye see me have."

"All who insist upon the reality of materialism, have not partaken of the resurrection." No, all we who are not unconscious enough to prevent us from being aware that we have a material body, would consider it a breach of good manners to attempt to be resurrected, from the bodily death before such death occurs.

"Tares are wrong thoughts bound in bundles and all to be destroyed." But Jesus said, "The tares are the children of the wicked one." (Matthew 13:38.) To talk of binding evil thoughts together in bundles and burning them, is equal to the idea of catching a sackful of echoes and stringing them as beads; for as an echo must be the product of originated sound, and sound in order to be must have an originator, even though it be nothing but a stone rolling down the mountain; so thought must be the product of mind, and the existence of mind cannot be unless there be individuality; and it is to these various units of individuality that the word of God points saying, "Some do good and some do evil; and the evil are the children of the wicked one who as tares shall be bound in bundles unto burning."

"The whole plan of salvation is a mental and moral condition of consciousness." Possibly in the sense that mental and moral conditions command and control the physical, but a denial of the reality of the physical as a material substance in fact, is a reflection upon the mental; and if Satan can have his way far enough in that deception he will make it as uncertain for the patient to determine the exact line between the moral and immoral as it now seems to be for some people to distinguish from the unreal, the real truth that sin, pain, sickness, and death are the facts of experience.

"When man can see that all power is given to do good and none to do evil, then the kingdom of heaven is open to him."

There seems to be a little of some other power than the power of good operating in Europe these days, but then that may be an illusion of mortal

mind—if so, the illusion is worse in spots, and one cannot help but feel that the spots where the illusion makes it look like holes would be good places to keep away from at present for fear that something might slip and some little power be accidentally given to evil.

The word says, "Your adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour." But look to science, so-called. "Evil is a self-constituted lie." Yes? But how can there be a lie without a liar?

"The omnipotence of God is not an argument but a fact." Very true, but in the omnipotent wisdom of the omnipotent God has he not granted liberties attendant upon the free exercises of the individual will of his creatures? Has he not permitted those liberties to extend to certain limitations? When such granted liberties are pursued even to conditions incompatible with his holiness, is this an abridgment of the omnipotence of God so long as he retains the power to command all other powers saying: thus far shalt thou go, no farther? Most assuredly not.

"The five physical senses are not the reality of life." No, but by means of these senses life receives information of outside facts; as for example, it is by the use of the sight of the eye that the reader is here informed of this invitation to take a mental view of some of these sayings from their rear as well as from their front.

"To understand that God is all good causes us to partake of the resurrection and the life." It is certainly true that God is all good, and it is also as certain that there are some things that are not all God.

"I am God and there is none else beside." This is a misstatement of the word; there is no scripture for it. The statement that God is, and that there is none else, is in the sense that there is no other God—no superior power.

Let no man fear to steer his ship through the known upon the great ocean of "science," or to thrust out as an explorer into the vast unknown, or by the laws of true science all things that are, have place, whether in the heavens afar, or the earth beneath our feet; whether in the realm of the physical or spiritual; but beware of the deceptive glimmer of that which the Apostle Paul said was "science so-called," for it is an open sea to the doldrums and spiritual death lurks above and beneath its placid fathoms.

JAMES E. YATES.

OF GENERAL INTEREST

AN INTERESTING PROPHECY

[The following was contributed in a letter to the *Saint Louis Globe-Democrat*, for February 20, 1918, by Walter H. Saunders.—EDITORS.]

In the preface to the third edition of a standard work on international law by William Edward Hall, an Englishman, written on August 1, 1889, twenty-five years before the outbreak of the world war, the author uses this remarkable language, which would indicate that he not only had vision, but the gift of prophecy:

Looking back over the last couple of centuries we see international law at the close of each fifty years in a more solid position than that which it occupied at the beginning of the period. Progressively it has taken firmer hold, it has extended its sphere of operation, it has ceased to trouble itself about trivial formalities, it has more and more dared to grapple in detail with the fundamental facts in the relations of states. The area within which it reigns beyond dispute has, in that time, been infinitely enlarged, and it has been greatly enlarged within the memory of living men. But it would be idle to pretend that this progress has gone on without check.

In times when wars have been both long and bitter, in moments of revolutionary passion, on occasions when temptation and opportunity of selfishness on the part of neutrals have been great, men have fallen back into disregard of law and even into true lawlessness. And it would be idle also to pretend that Europe is not now, in great likelihood, moving towards a time at which the strength of international law will be too hardly tried.

Probably in the next great war the questions which have accumulated during the last half century and more will all be given their answers at once. Some hates, moreover, will crave for satisfaction; much envy and greed will be at work; but, above all, and at the bottom of all, there will be the hard sense of necessity.

Whole nations will be in the field; the commerce of the world may be on the sea to win or lose; national existences will be at stake; men will be tempted to do anything which will shorten hostilities and tend to a decisive issue. Conduct in the next great war will certainly be hard; it is very doubtful if it will be scrupulous, whether on the part of belligerents or neutrals; and most likely the next war will be great. But there can be very little doubt that if the next war is unscrupulously waged, it also will be followed by a reaction towards increased stringency of law.

In a community, as in an individual, passionate excess is followed by a reaction of lassitude and to some extent of conscience. On the whole, the collective seems to exert itself in this way more surely than the individual conscience; and in things within the scope of international law, conscience, if it works less impulsively, can at least work more freely than in home affairs. Continuing temptation ceases with the war. At any rate, it is a matter of experience, that times in which international law has been seriously disregarded have been followed by periods in which the European conscience has done penance by putting itself under straiter obligations than those which it before acknowledged.

There is no reason to suppose that things will be otherwise in the future. I therefore look forward with much

"I believe I should have been swept away by the flood of French infidelity, if it had not been for one thing: the remembrance of the time when my sainted mother used to make me kneel by her side, taking my little hands in hers, and caused me to repeat the Lord's Prayer."—John Randolph.

misgiving to the manner in which the next great war will be waged, but with no misgiving at all as to the character of the rules which will be acknowledged ten years after its termination by comparison with the rules now considered to exist.

It must be a source of abiding satisfaction to all who confidently believe in the uplift of the human race that right will triumph over might, and that liberty will not perish from the earth, to read this inspiring prophecy.

The excesses of passion are succeeded by the application of the immutable laws of justice, and it is as true now as it was in the ancient Hebrew days: "Righteousness exalteth a nation." To this standard the world will return, and, however much the rules of right and justice in international relations are temporarily obscured by fierce hatreds engendered by fierce conflict, it is certain that these excesses are transient, and future generations will enjoy the blessings of a covenanted peace, bought with the precious blood of this generation.

The world is steadily progressing from darkness to light, and the eloquent prophecy of the author will, within a decade, be largely realized. *Ad astra per aspera* is the settled law of life, and it applies to nations as well as to individuals. "In the dawning of the morning, when the mists have rolled away," a new light of truth and justice "shall shine upon the face of all peoples," and the great German nation in defeat, paradoxical as it may seem, will be greater than in savage victory, because the hour of its spiritual emancipation will have struck.

The improvement in international relations also necessarily means a corresponding improvement in the governmental relations of each nation to its own people. Graft, pull, and all of their hideous consequences will be largely eliminated from governmental functions, and governments in fact, as well as in theory, will be the efficient instruments of well-ordered national life and of the regulated liberty of the individual.

NIETZSCHE

To seek comfort in the fact that Nietzsche died in the madhouse is as craven as it is unpsychological; for his impeachment, his glorification of a splendid paganism, his apotheosis of the natural man of chivalric honor as the extreme opposite of the Christian virtues, in his chief trend at the acme of his power. It would be only subtle dishonesty to dismiss his views as merely pathological. Nor in view of his great vogue is it true or fair to regard him as an isolated, exceptional, and therefore negligible influence. To brand him as the arch skeptic, heretic, and apostate (he descended from three generations of clergymen) is mere rhetoric. Neither must his

attempt to apply the principles of the struggle for existence and of natural selection in the social, moral, historic field discredit evolution, although we must recognize that genetics and eugenics constitute in some sense a predisposition to the acceptance of some of his opinions. Nor must we go too far in conceiving him as the national philosopher of Germany, as Hegel once was, in the sense that his doctrine of force and that might makes right is that of German militarism, although it is not lacking rapport with Bernhardt. He has scorching words for the blond Teuton beast, and even boasted that he was not of its stock; yet despite his feud with Wagner, he was not out of sympathy with his "*Das Deutschentum musst das Christentum Siegen*," or with his offering of a Norse substitute for Jesus in the Parsifal. One cannot but raise the question of affinity between Nietzsche and the *Machtpolitik*, militarism and strategy which assumes that nations are above mortality and that the ethics of private life does not apply to them. He said the great need of Europe was a colossal war, and that nations, like men, supremely dread inferiority and chiefly love titanic aggressiveness.

H. S. Chamberlain, in *Foundations of the Nineteenth Century*, more or less in Nietzsche's spirit urges that most of the great deeds and men of the world are German, and that Teutonism must now seize its inheritance and use every means to take and hold its rightful place in the center of the world's stage and make past history only prolegomena. Some have even questioned whether Germany herself was in heart and core Christian, and whether the God the Kaiser worships is not a tribal deity like Yahveh or rather Thor, with a mailed fist instead of his hammer. The Teutons were converted only in the thirteenth century, and Luther soon threw off the yoke of his divinity till now his very historic existence is denied. It is also often asked whether modern business and competition are not in fact dominated more than is realized by the Nietzschean supermorals. Does the worship of success imply that good is what able, and bad what weak, men do? Is modern man, in fine, only a link which ought as soon as possible to be a missing link, between the primitive troglodytes and the superman whom Nietzsche puts in the place of God, whom he declared dead? Are Freud and Pfister right in insisting that the present war has stripped from man all the thin disguises of religion and morality, so that he now stands revealed as what he is, a beast whose chief passion is to kill and take all he can?—G. Stanly Hall, in *Jesus the Christ, In the Light of Psychology*.

The giver makes the gift precious.—Proverb.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Here Is the Help You Are Seeking

It is indeed a great satisfaction to your editor to present for your reading and examination this week, the following most excellent outline for work from the supervisor of the Home and Child Welfare Bureau, Sister Lydia Thomas Wight, of Lamoni.

One has only to glance over this comprehensive outline to feel impressed with the amount of thought and intelligent observation and research its author has put upon the subject, and her consecration to the duties her position places upon her, is still more apparent.

The responsibility of a leader of men or women includes very often the task of arousing and stimulating a desire for advancement and improvement, as well as that of supplying and feeding already recognized and expressed needs. Sister Wight has managed, in this outline, to touch both phases mentioned, for who can even read the outline without sensing at once a desire for earnest study and application of the true and helpful things planned?

No woman in the world should be more truly awake to the privileges of womanhood and motherhood in this peculiarly vital age than those in our church. Given the beneficent light of the everlasting gospel, and expected by the Giver of that light to hold the beacon high for the guidance of the many who "sit in darkness," none of us should feel our duty done until we have so qualified, so labored, and so progressed towards the beautiful ideal held up before us, that we indeed feel ourselves "workmen" who have shown ourselves "approved of God."

A mother's work is fundamental. Almost all the mistakes of this benighted world rest upon the mistakes of parents—or, to put it the other, and perhaps more just way, upon the lack of proper parental care and training. This lack may come through ignorance, or indifference, or deliberate neglect; or it may come through misfortune in being deprived of a parent, or the unfortunate circumstances which demand a parent's whole time, to the exclusion of the rights or needs of the child. Concerning the two latter phases the remedy lies farther away from the individual home or parent, but with the first-mentioned each individual parent has directly to do, and its results are directly traceable to him. No one has excuse for ignorance in this day of opportunity; no one has excuse for indifference in this day of repeated warning; and still less has one excuse for deliberate neglect in this day of turmoil, with a spectacle of woe and failure everywhere spread before his eyes.

A child which is shoved from a parent's knee, unarmed by knowledge which it is his right to possess concerning himself and his relation to his Maker, is no less an object of pity than one whose body is unwarmed and un nourished for lack of proper food and clothing. A child whose health is undermined because of unsanitary conditions in its home or school, or because of lack of proper sleep owing to ignorant or indulgent parents, is likely to become, sooner or later, a ward of the State, even as is the one whose feet are left to stray through the maze of misguided amusements or "pleasures." There is no place for a woman to stop with safety, short of acquainting herself with every sort of danger, mental, physical, moral, and spiritual which threatens her child and her home, and then sets herself the task of escaping that danger, overcoming that menace, by arming herself with all the light, and all the determination, and all the consecration pos-

sible for her to reach and appropriate. Let us have the slogan "Only the best" for our children and our homes, and let us spare ourselves neither time, energy, nor painstaking thought to accomplish that for them.

AUDENTIA ANDERSON.

Home and Child Welfare Work

The Home and Child Welfare Bureau has as its aim, this year, the outlining and presenting of plans whereby organized women may work to secure for their community conditions which make for the physical, mental, and religious health of their children.

The general outline to be followed, insofar as it is practicable, is presented here. Besides the work suggested in it, we desire to assist mothers and teachers in making practical application of the principles and laws which operate in the development of child life in the home; the principles and laws should be learned by study in the mothers' and teachers' problems classes.

OUTLINE FOR HOME AND CHILD WELFARE WORK

Health or Physical Welfare

1. *Foods and their care.* The correct care of foods is the work of both the individual and the community. The community, not the individual, can secure cleanliness in the care of food by the grocer, the dairyman, the butcher, etc., but the individual is responsible for its condition after it gets into the home. Below are a few of the lines for both individual and concerted action.

The sanitary kitchen. Care of ice box, dishtowels, sinks.

Milk inspection. The real saving in paying a higher price for certified milk, how to secure it, how it prevents infant mortality.

Screened provisions. Comparison of bacteria in screened and unscreened foods, how to get merchants to screen their provisions.

2. *Sanitary surroundings.* How they are conducive to health.

Proper disposal of garbage. The danger of garbage piles or cans, especially in hot weather; the value of clean-up week in the community.

The fly pest. Its significance and how to get rid of it.

Ventilation. Improper ventilation at public meetings and what to do about it. Home ventilation.

3. *Exercise.* How much and what kind should a growing child have. Work and its value; dangers of too little or too much.

The value of play. What and how to play, organized and directed play, supervised play at school and how to secure it, public playgrounds and how to use them.

4. *Sleep.* Do you know how many hours of sleep children of various ages should have? Are social affairs for the young overworked in your community? Supervision of social hours possible by organized effort.

5. *Public health nurse.* Need for a community nurse, and how to make one possible and practicable for your community.

6. *Medical inspection in schools.* Detection of adenoids, enlarged tonsils, defective eyesight and hearing, malnutrition. Adjustable seats, proper lighting, proper placing of blackboards are shown to be helps in retrieving eye trouble and bad posture.

7. *School feeding.* Malnutrition in childhood, its symptoms, causes, and results. Warm lunches practicable even in rural schools.

Mental and Moral Welfare

1. *In the home.* Necessity for attractive homes. Simplicity and comforts in home furnishing and decorating. Correct pictures, books, music, and their value in developing mental and moral natures.

Story-telling. How to tell a story; what stories are best to tell at various ages.

Habit training. Courtesy in the home, cleanliness, neatness, speed and accuracy in work, self-control, development of individuality.

2. *In the community.*

Morals in the schools. Does your system encourage cramming, cheating, lazy thinking, truancy? How can mothers work with teachers to offset these troubles? Parent-teachers' associations and their value.

Standard of school dress. How they affect the children of the community.

The motion picture. Value as a public recreation, necessity for censorship. It is possible for every community to have clean pictures. How shall we secure them?

The development of boy life. Utilizing the gang spirit; how to develop in them a sense of good citizenship. How to help the boy discover his possibilities. Keeping the confidence of the boy. Hygiene and the boy.

3. *Religious Education.* The danger of the over-sentimental idea in religious teaching. The value of making religion an everyday religion, of making it a "play the game square" idea to boys. The mother's place in religious training.

This outline is not absolute or final. As our wisdom increases, changes will appear. We expect to present articles in the HERALD column on these subjects. Sincerity of purpose and determination to do will win us success.

MRS. L. S. WIGHT,

Supervisor Home and Child Welfare Bureau.
LAMONI, IOWA.

Our Approaching Convention

We publish this week the program which has been outlined for our coming convention, desiring to not only call the attention of the women to the plans which have been laid, but to urge every one of them to determine, right here and now, that nothing shall prevent her from attending these sessions. It has been a source of much disappointment to many who are so eager that our church women should avail themselves of every opportunity to understand the workings of the woman organization in our midst, to observe the apparent indifference shown by many of them on similar occasions, in the past. Last spring there were many splendid addresses by some of the best qualified men in the service of the church, as well as women who are consecrating their lives to an intelligent performance of duty, and it should become a part of the intentions of every woman who attends conference to listen to those things which are conceived and offered with the special good of the women in mind.

The opening address by our church president, followed by that of his wife, former presiding officer over our auxiliary and long in a position to vision the work of women clearly, will no doubt be well attended. No less should be the following meetings which will serve, as little else can do so well, to give the women from the small branches and districts, an idea of the scope and aims of the auxiliary. The messages you glean from this meeting with the workers in this woman's movement, are what you will wish to carry back to the women in your branch, to imbue them with the desire to band themselves together for advancement, or to

stimulate them to fresh endeavors, that we may all become a unit force in the work—the serious work—that is before this church at the present time! Zion cannot be redeemed without intelligent cooperation of the women of the church, now, can it?
A. A.

Outlined Program for the Woman's Auxiliary Convention

(Lower Auditorium, Stone Church.)

Monday Morning, April 8, 1918.

Opening exercises 10.30.

Opening address, President Frederick M. Smith.

Music.

Our honorary president's message to the women, Mrs. Frederick M. Smith.

Tuesday Morning, April 9, 10.30.

Special music.

Reports.

Election of officers.

Wednesday Morning, April 10, 10.30.

Special music.

Reports of committees.

New business.

Thursday Morning, April 11, 10.30.

"What home economics means to-day to the average home-maker," Miss Mabel Knipschild.

Discussion.

Music.

"The importance of the study and application of home economics," (suggestive) Bishop B. R. McGuire.

Discussion.

Music.

"How the Government will help us conserve," Miss Carvin, Food Administration representative for Jackson County.

Discussion.

Friday Morning, April 12, 10.30.

"The organizer as an executive—good leadership," Mrs. Lula M. Sandy.

Music.

Supervisors' and workers' round table. Conducted by Mrs. William Madison.

Saturday Morning, April 13.

Reception at the Woman's Building, for all women. Committee: Mrs. W. W. Smith and Mrs. William Madison.

Evening Program, for Tuesday, April 9, Upper Auditorium.

Organ music.

Anthem.

Prayer.

Children's chorus.

"Woman's place in the world," T. W. Williams.

Soprano solo, Blanche Allen Needham.

"The awakened woman," Audentia Anderson.

Solo and quartet, Nina Grenawalt Smith.

An Eastern Auxiliary Active

NEW BEDFORD, MASSACHUSETTS

Sister Cora Hulton writes of the activities of our auxiliary at New Bedford, a group which, though small in number, managed to roll up a good record for 1917. Various sales were held, at which articles of fancy work, such as aprons, ribbon handbags, handkerchiefs, lace, tatting, match safes, hatpin holders, embroidered towels, etc., as well as pop corn,

candy, and peanuts, were offered for sale, netted them \$115. She mentions good profit made from selling sweet chocolate, purchased at wholesale prices. One novel event was a "potato pie" supper, held at the home of their president. They feel encouraged for the coming year, and plan to do even better, desiring to be of service in the vineyard of the Lord.

Labor Exchange at Independence

A woman's labor exchange has been established with headquarters at the Woman's Building, corner of Walnut Street and South River Boulevard, Independence, Missouri.

Women of Independence wishing work or needing help, or willing to offer their services in any line, may register in person or call 1615 on the Bell telephone.

DORA GLINES, *For Committee.*

LETTER DEPARTMENT

A Visit to Camp Kearney

Following the trip through Camp Kearney with Bishop McGuire and party, an invitation was secured through the Y. M. C. A. for Brother Rushton to deliver two educational addresses to the soldiers in encampment, on February 13 and 14.

The writer was privileged to accompany Brother Rushton, and we had a delightful time. The officials of the Y. M. C. A. were extremely courteous and obliging. We were given automobile transportation at night from the camp to San Diego, and afforded other accommodations by Doctors Stevens and Voris, and others. They also gave us invaluable aid in arranging for musicians from among the "boys" attending part of the lectures. The welcome word was finally passed that the speaker's addresses were entirely satisfactory, that he had reached the men. He was extended a cordial invitation to return whenever possible.

The first evening "Y" No. 3 was filled to its capacity, about fourteen hundred men being present. The address was along the lines of efficiency as produced in the services of the great corporations of the world.

The second evening "Y" No. 1 was also filled, even the standing room being taken up. This service was directed by Mr. Burr of the Y. M. C. A. with the writer as chorister. We had a chorus of men's voices and the piano, violin, and flute, and a song service composed of gospel hymns interspersed with war songs, was indulged in for about forty-five minutes. The speaker enlarged upon his subject, making it cover the subject of efficiency, necessity of God, winning the war, and "after-war needs," and his lecture met with the instant approval of the men.

In the camp we were guests at the officers' mess by favor of Lieutenant Young. Judging by the familiarity of Brother Young with the officers, he stands in very high esteem. He is trying to keep all the church boys together and waives the officer's formalities in inviting the church members to his quarters for a little service whenever possible, and he has received much encouragement in his office as elder while doing his duties there in the camp. They are a fine lot of church members, twenty in all.

Surely the God of justice will be pleased with the efforts of these young men and all others who are undertaking to end the awful atrocities now being perpetrated.

LOS ANGELES, CALIFORNIA.

R. T. COOPER.

No Place to Stop

A long time has elapsed since we contributed anything to the pages of the HERALD. It is not because there has been nothing to write about, but we have too often listened to the deceptive voice of procrastination who advises always to wait for a more convenient time, and let those write who are more capable of edifying the body, and so we waited.

We rejoice to read the reports of the progress the work is making throughout the church. We realize that we are indeed living in the hastening time, and that the work is moving rapidly, both in the church and in the world.

But the all-important question for each individual to answer is, "Am I moving onward and upward with the church by any effort on my part, or am I being carried by others? Or worse still, am I placing obstacles in the progress of the work?" These are pertinent questions to be answered by each individual, to himself or to herself.

As many of you readers know, the work in this place had a hard struggle to live, but through the efforts of Brother Parker, David Williams, and others, about four years ago when several united with the church, the work has gradually revived. The secretary's record gives us credit for one hundred and fifty-nine members, but less than fifty of that number live here in the branch. Our numbers have increased by reason of other branches being disorganized and their letters being placed in the Rhodes Branch.

Within the last two years a little church home has been built and paid for, and was dedicated December 30, 1917. This is an event toward which the Saints have long looked forward, with hope deferred. But it is written, "Hope deferred maketh the heart sick, but when the desire cometh, it is a tree of life." (Proverbs 13: 12.)

Truly, many times our hearts grew sick with the struggle. But now we are feeling that the work stands upon a surer footing than before. We have a good Sunday school and Religio, a mid-week prayer meeting, and preaching twice every Sunday. The brethren here have stepped to the front and put up the gospel banners. Brother O. Salisbury, our district president, not only encouraged us, but assisted in a substantial way in the building of the church for which we feel grateful. Both Brother Salisbury and Brother Epperson gave us some splendid sermons during the two-day meetings. The dedicatory sermon by Brother Salisbury and the prayer by Brother Epperson were inspiring, eliciting favorable comment from both members and nonmembers.

And the beautiful anthem, "Father, O hear us," sung by the choir in a humble and pleading spirit moved some of the congregation to tears, even nonmembers speaking in complimentary terms of the singing. This was especially gratifying to them as they had not been able to get together to make the necessary preparation for the song service on account of the extreme cold weather, and felt some apprehension as to the outcome. Some of them had fasted and prayed that morning for divine help in that service.

And we felt that the Lord graciously came to the rescue, and we were made to realize that it is just as necessary to have the help of the Holy Spirit in the song service to make it effectual, as in the preaching of the word.

But this is not the end, only the means to an end, stepping stones to higher and grander achievements. There is no place to stop.

The writer once knew a sister who was a devoted church worker, who had labored long and earnestly to help build up the Lord's work, always having in mind a certain work which she desired to see accomplished. And after many years of toil and discouragements, her hopes were realized, and she then thought that her life's work was accomplished and she

was ready and willing to answer the Master's summons, to come up higher.

But a week or so after this she was shown in a dream that she was not quite ready. There were other righteous deeds awaiting her hands. She saw herself dressed in bridal robes awaiting the coming of the bridegroom. She felt quite well satisfied with her appearance being dressed entirely in white. But while she waited, she began inspecting her bridal robes more closely, when she noticed for the first time that her dress was an old one, and had been laundered. And while it was a very respectable looking dress for an ordinary occasion, it did not quite measure up to her ideas for a wedding gown.

So she said to the sister, to whose home she had gone to await the coming of the bridegroom, "This dress is not very white, and there is no hurry about the wedding, and I think I shall wait and make a new one." And as the sister seemed to concur with this idea, she decided to wait. We believe it is somewhere recorded that the white robes are the righteousness of the Saints.

And so we see that it is possible for us to deceive ourselves and think that our work is accomplished, when the Master still has need of us. But "our arduous work will not be done till we obtain the crown."

The writer was once talking with an elder who was about to quit the mission field for secular work. He seemed to think he had done his share of missionary work, and as things were not going right at home and his family needed him, he was going to quit. We asked him if he was sure the Lord called him to preach.

"Perfectly sure," said he, "else I would not have been preaching all these years." "Well," said I, "are you just as sure now that the Lord releases you?" But he could not answer this question in the affirmative. Ah, no; Saints!

"Tis a war that calls for valor,
 'Tis a conflict with the world.
 There can be no furlough granted,
 Never must the flag be furled.

"We can never cease the conflict
 Till the summons home be heard,
 We have all for life enlisted,
 In the army of the Lord."

RHODES, IOWA. In gospel bonds,
 MATTIE HUGHES.

"Come Up Higher"

Again and again God has called to his people to "come up higher." In Doctrine and Covenants 90:12, we are commanded to obtain a knowledge of countries, of history and laws of God and man. Also section 83:36 admonished us to "seek learning by study."

These words were given eighty-five years ago, and now we are in the hastening time, "very near the end."

When is Israel going to study? How many homes are taking the church papers? Can we afford to lose the grand thoughts contained in the articles and editorials of our church publications, thoughts that broaden our minds and bring us nearer to the great Maker of the Universe and increase our desires for more knowledge?

The Religio and Sunday school supply avenues by which much knowledge can be obtained. God has set his seal on these societies and said that from their ranks he would

choose those who will be his warriors. In other words, those who will get knowledge.

The Religio student holds within his grasp the golden key that can unlock the mysteries of ages long gone by, and gives the history of a people long since dead, and of which the great world is ignorant. The Religio student has at his command a fund of information which the scientific world today would hold to be of inestimable value. The gay world holds out many tempting allurements in contrast, which are only empty bubbles compared to the knowledge to be gained in Religio.

We are living in a critical time. God has pleaded in the past, "Come up higher," but how many have heeded? "The hour has struck." Who is ready? Only those who have gained knowledge. God will have none but trained soldiers in his army. Arm yourself with knowledge which is power, and with the Holy Spirit you can go forth to combat the criticism of an unbelieving world.

MRS. H. MCKENZIE.

Aged Lecturer Gives Health Recipes

On the night of February 14, 1918, the First Columbus Branch was favored with a lecture by Madame Charlotte Davenport, a modest young lady of ninety-three years. The subject of her discourse was hygiene.

Mrs. Davenport was born in Saint Petersburg, (Petrograd) but at the age of four years moved to Vienna. She is a graduate physician, but gave up the practice of medicine very early for the practice of hygiene. Being the mother of eleven sons, she feels that she can be very practical in her advice.

Madame Davenport moved about the pulpit with a grace and ease that would put most women of twenty-five years to shame. She is a Greek Catholic by faith, but her ideas of hygiene are a practical demonstration of the Word of Wisdom.

We rather feared lest she might have some cranky notions for one so young, (?) but we all left the church feeling the effect of her radiant exuberance, and we believe that it was a lesson to all present. Her only methods were proper breathing so as to drink in an abundance of good, fresh air, which she expressed as having been given by God to live in; proper exercise, so as to exercise every muscle of the body, even the muscles of the ear and other dormant parts; and proper eating. She held up to ridicule the idea of eating a big meal and then following up with medicine to, as she said, chase it through the system.

She decried the use of coffee or tea, and any hot drinks excessively as weakening, and did not have a very good word for the use of meat, at least in excess.

Her message to mankind is much the same as ours.

The writer believes that the only thing that restrained her from doing some of the light fantastics, or the tango, was the fact that she was speaking from a church pulpit.

There was another item she dwelt on, and that was right thinking. She says we think too much of disease and death. Madame Davenport insists that we try to think how to live, and then we will be ready to know how to die without thinking about it. She sees no reason why we should not let our minds be absorbed with good thoughts. She dealt, with no uncertain hand, a blow at those who are continually going to physicians to get relief from every little complaint. She is a firm believer that the flush of youth should stay with us until the last and save the use of cosmetics.

In all, Mrs. Davenport is a very wonderful woman, and we are only sorry that we could not get her speech down in shorthand, but speaking seven languages, she says she still thinks in French and it is hard to get all, unless she is fol-

lowed closely. She has been a nurse on the battle fields of Belgium and has, in all, had a wonderful experience. One of her sons is a general in the French army.

C. W. CLARK.

President First Columbus Branch.

Good Conference in Southern Ohio

At nine a. m. March 2, conference of the Southern Ohio District convened at First Columbus Branch, Columbus, Ohio.

The first service was a prayer service in charge of Brethren Allen and Finken, which was well attended and a good spirit manifested.

At ten o'clock regular business session convened, and from reports received it was shown that while considerable progress was made there was still room for more improvement. There was an extraordinarily good attendance from outlying branches.

Bishop J. A. Becker preached an excellent sermon on Saturday evening, outlining the necessity of being prepared for the approach of Zionic conditions which were nearer at hand than is generally realized by the Saints, emphasizing the fact that to win the race we should lay aside all unnecessary weights.

The prayer and sacrament service on Sunday morning was remarkable for its large attendance and activity of the Saints and for the degree of the Spirit present in gifts and admonitions. Many were exhorted to prepare for greater service, and two of the young brethren were called to the priesthood.

At eleven o'clock Apostle G. T. Griffiths preached one of his characteristic sermons on integrity.

At half past two E. E. Long was the speaker, using as his subject, "The world war as related to the return of Israel." The speaker outlined some of the things we may expect to look for in the near future, basing his conclusions on prophecies found in the Bible and Book of Mormon. The coincident development of public sentiment favorable to both the Jew and American Indian and the activity on the part of both with reference to organized efforts was emphasized as one of the signs of the consummation of the divine purpose in the great restoration in the latter days.

A very beautiful and touching incident occurred at the close of the afternoon service. Brother Henry Greenwood, son of Brother W. H. Greenwood of England, who has been with us for several years and actively engaged in the good work, being called to the service of his native country, was called and ordained a priest that he might be better able to declare the gospel among those who are fighting for the cause of democracy. Being actively engaged in the work of the Second Columbus Branch as a deacon and Religio worker and in appreciation of his faithful service, he was presented with a soldier's Bible, suitably inscribed, and a wrist watch, much needed by every soldier. The presentation speech was made by Brother H. E. French.

At half past seven the conference was addressed by Brother Richard Baldwin. With his usual forceful manner, he presented the practical side of saintly life.

C. W. CLARK,
Of Press Committee.

INDEPENDENCE, MISSOURI, February 21, 1918.

Editors Herald: The group work in the Independence Stake has taken on quite an impetus. Cottage meetings are held on Tuesday evenings of each week at the homes of those who desire them. The interest seems to be on the increase and the neighbors are getting better acquainted.

Our pastor, Evan A. Davis, of the Second Branch, is also district president of that part consisting of six groups. There are four officers in each group. Brother Davis is busy every day in the week in this district. On last Sunday morning he preached an excellent sermon on the necessity of building for the future, and at night Brother W. P. Kelley of the missionary force delivered a splendid discourse.

Many of us are anticipating a large attendance at General Conference, and a number of important events to transpire during the session. I am thankful for the gospel, which found me more than thirty years ago in my native State, Illinois.

My greatest desire is to serve the Master, and those with whom I labor for the betterment of Zion. Let us not forget to pray for our young men who are going forth in the cause of liberty, that they might be protected. We are looking forward to a day when the nations will learn war no more, and out of Zion, the perfection of beauty, God shall shine.

GEORGE W. TOUSLEY.

BURLINGTON, IOWA, February 23, 1918.

Editors Herald: The Nauvoo district conventions and conference at Burlington, February 14 to 17, 1918, had probably a record attendance, the reception committee reporting sixty-three visitors in attendance. The first convention session was held Thursday evening, February 14, the time being given to short talks by local workers, interspersed with special music numbers, all of which were well rendered. Friday evening, Brother Orman Salisbury of Des Moines, lectured on "The science and art of salesmanship," applying the subject quite forcefully to the auxiliary work.

The conference business was followed Saturday afternoon by a number of short talks, extemporaneous, on assigned topics. Elders C. J. Smith, C. E. Willey, and O. Salisbury preached.

The Nauvoo District Builders, an organization formed about a year ago, for the promotion of reunion and other district interests, held a meeting Saturday afternoon following the conference session.

Wednesday evening, February 6, the branch voted without dissent, to make provision for individual sacrament service.

Monday evening, February 18, the district auto was destroyed by fire in the barn of Brother E. R. Williams, of this place, where it had been kept for some time.

The cottage prayer meetings have begun with good interest, which we trust may continue until it is possible for us to meet altogether again at the church. A word of assurance was given to one of our number at the last of these services, and much feeling manifested in the testimonies.

CORRESPONDENT.

HOLDENVILLE, OKLAHOMA, February 26, 1918.

Editors Herald: In two more days the conference year will be closed, and in looking back over the past year I find more things to be thankful for than to complain of.

The Lord has blessed me in my work of service to others, and I have tried to take a message of good cheer and of hope, and not of despair.

There are dark clouds hanging over us, but each one has a silver lining to it, and the future of the "marvelous work and a wonder" has more glory and grandeur to it than anything the world has ever witnessed in the past; if we miss any of it, our own shortsightedness will be to blame.

This present war holds out more than a gleam of hope; it has a silver lining to all its somber clouds, it is to Israel, as represented in the Jew, "a cloud by day and a pillar of fire by night."

In 1 Nephi 3: 230-236, the prophet describes the present war, and in verse 237, he says: "Then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants which he hath made to his people, who are of the house of Israel."

If the reader is interested in the Jew and Palestine, he can find valuable information in *The American Hebrew*, published in New York, 44 East Twenty-third Street.

In reading letters published in our church papers, in reference to the war, I am led to believe that some of the writers have the matter confused in their mind, or else I do not understand them. I have been a student of the history of our country since I was thirteen years of age, and I have tried to keep track of all that was going on by reading the best literature that was published. In doing so, I have never yet found a president or statesman that believed in an aggressive war. All that we have ever done has been to be in a state of defense against other nations and to protect the weak ones on the American Continent.

Had it not been for the firmness of Presidents Monroe, Johnson, Cleveland, and Roosevelt, Mexico and most of South America would be ruled by kings imported from Europe.

It was money furnished by an American philanthropist that built the Peace Palace at The Hague, in Holland. It was the ambition of the Honorable W. J. Bryan to conclude a treaty with all the great nations of the world; to submit disputes between nations to arbitration, and if they could not agree, that they would not go to war for one year after arbitration had failed. He was successful with most of the great nations, and one of the principal belligerents in the present war refused to sign such a treaty.

Our nation has always been against aggressive warfare, but always willing to wage a defensive one. The President obeyed the law; after securing all the information he could, he called the Congress in session and laid the matter before that body, the only one that had the power to decree that a state of war existed.

The selective draft law was passed, and to test its validity, a test case was taken to the Supreme Court of the United States, and it was affirmed as constitutional. Thus all the forms of the law were strictly adhered to.

The Lord has told us that we should obey the laws of the land, and be a friend to the Constitution. He says it is wise for us to do so. (Doctrine and Covenants 58: 5; 95: 2; and 98: 10.)

Some day, when the hand of persecution is raised against us, we will have to turn to the Constitution for our protection, and then we will understand why the Lord said it was wise to be obedient to the laws of the land and a friend to the Constitution.

We can all have our respective ideas about war, but in this hour of supreme trial of our nation, let our attitude be that of absolute loyalty; let us respond to every call the Government makes upon us, whether it is at the battle front, in the hospital, or red cross work, or to conserve food by observing the meatless and wheatless days. EDWARD RANNIE.

DENVER, COLORADO, February 28, 1918.

Editors Herald: The semiannual conference of the Eastern Colorado District was held in Denver the 23d and 24th instant. A large and representative gathering attended from all parts.

Business progressed with good feeling, and all reports showed progress as the result of life and energy being shown in nearly all branches of the field. The reports show that the field is ripe unto the harvest, but the laborers are few. More places are calling for preaching than there are men to fill them.

A better spirit prevails in branches where troubles once existed, though still there is room for a more united work.

The net increase for the last six months was thirty-four. The financial report shows an awakening among the Saints in the payment of tithing. The Saints at Wiley and at First Denver are talking of dedications for the next few months, as they anticipate clearing their churches of debt. Both are modern church buildings and are a credit to the church.

Elders Sade, Pitt, and Robertson did the preaching at the conference. The prayer meeting on Sunday was especially interesting, and was characterized by a number of very spiritual testimonies, one tongue, two prophecies in song, and three prophecies otherwise. Words of encouragement, admonition, and warning, indicating that rapid strides were to be made by the church from now on towards her preparation to receive her King, the Lord Jesus, were received.

The weather was clear and warm and could not have been better. Colorado Springs gets the conference which convenes August 31, 1918, and as this is a noted resort for summer tourists we trust a more extended series of meetings can then be arranged. A splendid place and time for a reunion and a fine place for a week's camp and recreation.

A splendid feeling prevailed throughout, and the service rendered by the local Saints could hardly have been better. AMMON WHITE.

FORT MADISON, IOWA, March 2, 1918.

Editors Herald: A few notes from the Fort Madison Branch. Membership of branch 61, absent 19. Four young men of the branch now in Government service; three in Navy, one in the railway regiment now in France. Branch in charge of one elder and one deacon. Regular preaching services, Sunday school, and Religio, also prayer services held in our church, corner Tracy and Windmeyer Streets. During the past year we have adopted the individual communion service, and same works to a nicety. We also purchased a piano and organized an orchestra with five instruments. Since last September the public school board has had a class of day school in our building, owing to the reconstruction of a regular school building. Have been enabled to work the church and school propositions very harmoniously, the one not conflicting with the other. Present prospects look bright.

Am inclosing a program of a reception and dinner that was held last evening at the First Baptist Church in this city. Same was a great success, well attended, speaking and services of a very high order. Another such affair is to be held next year. Note, our branch had as much of a hand in this affair as the other churches mentioned. Each church had a member on the committee on tickets, also dinner committee, and each furnished two cooks and three waiters for the occasion. Our branch being associated in this reception was due largely to the efforts of the president of our ladies' aid.

3014 Seneca Street.

W. H. GUNN.

There is no substitute for thoroughgoing, ardent, sincere earnestness.—Dickens.

The school of the intellectual man is the place where he happens to be, and his teachers are the people, books, animals, plants, stones, and earth round about him.—Hammerton.

If instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—George MacDonald.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTHWESTERN KANSAS.—Alexander, February 9, 1918, J. D. Shower and John A. Teeters chosen to preside. Reports from Twin Creek and Homestead branches showed: Twin Creek, 151, gain 15; Homestead 125, gain 1; Rexford not reporting. Next conference at call of president. Delegates to General Conference: Ida Roth Bergier, Herman Thompson, Clarence Stauber. Alternates: Ed Thompson, A. H. Robbins, E. R. Wilcox. Reunion committee: J. B. Ansley, J. D. Shower, John A. Teeters. J. B. Ansley, secretary.

WESTERN COLORADO.—With Delta Branch, February 16 and 17, with very good representation, weather conditions favorable, Saints in good spirits, and active to make conference a success. Amos T. Higdon, district president, assisted by Elder Hubbard, in absence of vice president, presided. All officers reported, and indicated progress. All ministerial reports showed activity in their various callings. Statistical reports showed a gain of 3 1-2 per cent for the six months. All spiritual reports indicated harmony and progress. The district treasurer's report, as also that of the bishop's agent, showed a material increase in the financial condition of the district. Statistical report showed 227 enrollment, with 24 scattered members, 16 holding the priesthood, only 10 reporting. One priesthood meeting was held. Excellent sacrament meeting, 68 members partaking. Offering to apply on church debt: \$14.65. August conference to be held with Delta Branch. Officers elected: Amos T. Higdon, of Delta, president; William B. Farley, of Durango, vice president; M. L. Schmid, of Delta, secretary-treasurer; David S. Boyd, of Ouray, member library board; John T. Scannell, of Durango, member gospel literature board; M. L. Schmid sustained as bishop's agent. M. L. Schmid, secretary.

MASSACHUSETTS.—At Somerville, February 2 and 3, 1918. Presided over by district presidency, John D. Suttill, Ralph W. Farrell, Horatio W. Howlett. Statistical reports showed a gain of 16 and a loss of 12, 275 absent from branches and a total membership of 1,080. Twenty-five of our young men are with the colors. Motion prevailed to change the conferences from semiannual to annual, the next conference to convene at Fall River, Massachusetts, May 10 and 11, 1919. Officers elected: John D. Suttill, president; Ralph W. Farrell, first vice president; Horatio W. Howlett, second vice president; W. A. Sinclair and S. E. Sinclair, secretaries; Elenora Whiting, district chorister; Susan E. Sinclair, district organizer; Myron C. Fisher, treasurer; Mary Nickerson, Raymond Clough, auditors; Henry C. Smith, member of library board; W. A. Sinclair, district historian. Delegates to General Conference: Henry C. Smith, Florence E. Fisher, Sylvia C. Baker, Emma Haseltine, Sarah M. Fisher, Edward A. Fox, Rogene Smith, Julia C. Busiel, Leah H. Traver, Laura P. Sears. Alternates: Ralph W. Farrell, Hale W. Smith, Edmund H. Fisher, George W. Robley. Josephine Hull, Myron C. Fisher, Ellsworth B. Hull, Edward L. M. Traver, Oakley R. Miller, Lucie H. Sears. Delegates instructed. Bishop's report showed an income of \$7,148.41. Expenditures \$5,831.61. On hand at last report \$1,763.10. W. A. Sinclair, secretary.

KANSAS CITY STAKE.—At Central Church, Ninth and Lydia, Kansas City, Missouri, February 16 and 17, 1918. J. A. Tanner and S. S. Sandy presided, W. S. Brown and Maude Gunsolley secretaries and press committee. Roy E. E. Browne was appointed stake member of library board, Robert Winning, member of the auditing committee. Bishop's report showed receipts of \$3,218.31, and disbursements \$2,693.98. The recorder's report shows a net gain of 7 for six months, with a total membership of 1,878. The following brethren were recommended to the office of elder: Walter L. Gates, from the Argentine division, William J. Reese and Joseph Curtis, from the Central division; the conference ordered their ordination. Delegates and alternates to General Conference: J. A. Tanner, Seth S. Sandy, Robert Winning, Fred S. Anderson, Sister J. A. Tanner, May Fouche, Dora Blenkenship, Ellis M. Shimel, J. W. Gunsolley, Sister H. L. Loosemore, M. A. Etzenhouser, Julia Lloyd, Mrs. A. Young, James W. Stobaugh, George A. Willis, Virginia Hartigan, May Liddle, John J. Shimel. Alternates: Sister D. H. Blair, Sarah Hawkins, Amy B. Turner, John E. Davis, Mrs.

THE DAILY "ENSIGN"

In accordance with our custom, a daily edition of the *Ensign* will be published during the sessions of the coming General Conventions and Conference. This is in addition to the regular weekly editions, and will not be sent to those receiving the weekly edition unless subscribed for.

It will be the usual price, so low that every family in the church can afford to have it come to their homes. The entire series during conference for

25 CENTS IN ADVANCE

It is largely a labor of love to get out these issues, help being scarce and we not having the facilities for getting out daily editions, but as a service to the church which we believe has always been appreciated, we are willing to do it, if we may have your cooperation by way of subscriptions. Tell your neighbors and friends about it, and see if every family in your community cannot be on the list.

By the issuance of the Daily we can have more room for the human interest incidents which always abound at such gatherings. We realize that only a very small percentage of the church membership can attend these meetings any one year, but that all who are not there—and some who are—appreciate the little touches which go right along with the transaction of weightier problems. Keep track of the details of what promises to be a most important conference, through the Daily *Ensign*.

The first issue will be on the second day of the conventions. We believe we can be assured of good mailing facilities, the papers going the evening published, giving you the news promptly.

Ensign Publishing House

Independence, Missouri

M. A. Etzenhouser, Maude Gunsolley, Margaret Cleveland, C. A. Selbe, Sister J. A. Harrington, Harvey Sandy, Anna Brooks, Minnie Paxton, Amy Wells, C. D. Jellings, Anna Johnson, Thomas B. Dunn, Harry Paxton, Rose Cox. A resolution adopted by the joint council of Presidency, Twelve, Bishopric, and stake officers of all stakes, November 20, 1917, was introduced with a recommendation from the Kansas City Stake priesthood for its adoption for this stake, which provides for the organization of families into groups, officered by elder, priest, teacher, and deacon, was unanimously adopted by the conference. W. S. Brown and Maude Gunsolley, secretaries.

HOLDEN STAKE.—At Holden, Missouri, March 2 and 3, 1918. Presided over by the Stake Presidency, with whom were associated F. M. Sheehy, Peter Anderson, and R. C. Russell. Reports received from stake officers; stake missionary, L. E. Hills; high priests; quorums of elders, priests, and teachers; stake Sunday school association and Woman's Auxiliary. Present membership of the stake as per reports from the ten branches, is 1,301. Members of priesthood, 130. Stake Bishop C. J. Hunt's report for 1917 shows a total of \$6,745.22 received as tithing, offerings, and consecrations. Final report of 1917 reunion committee was referred to the auditing committee. F. A. Cool was recommended for appointment to the office of stake chorister, Sister L. A. Johnson having resigned. It being necessary for G. F. Baker to be absent from the stake indefinitely, B. D. Andes was appointed member of the gospel literature board. Brother Baker's resignation had already been accepted. The following paragraphs from the stake Presidency's report were separately indorsed. "Red Cross and War Work. So important is the work of the Red Cross and relief department of our country that in this we would desire to urge the Saints to double their diligence. The boys in France are calling you. Let us who are out of the trenches hear the call and give reply in a substantial way. Let us not be slackers." The discussion as to how we could, throughout the stake, get into closer touch with the local Red Cross organizations resulted in the conference requesting the stake presidency to accept the oversight of this work. "Profiteering. Our attention has been called to instances where Saints moving in have placed undue confidence in brethren already residing in the stake and have been made to suffer because of a spirit of speculation. We believe that profiteering among Saints is unChristian and should be treated as such; labor performed, and the offending member cited to court. We are jealous for the Saint who moves into the stake. He comes to better his condition spiritually, and should not be made to suffer on account of the 'greed for gain,' which may exist in the soul of one supposed to be a saint. It has been the effort of your president and bishop to forestall work of this kind. Much work along the line of gathering must be done in the near future. The Saints must not profiteer. If they should, we feel as officers of the stake to see that they are cited for trial." The following amendment was added to the motion to indorse the paragraph, "Profiteering;" "This article be published in the church publications, and those contemplating taking residence within the stake first correspond with the stake bishopric and presidency." A part of the afternoon of the 2d was occupied with program by the Woman's Auxiliary, at which session was inaugurated a campaign against cigarette using. The matter of providing proper recreation for the young people of Holden was referred to the Stake Bishopric and Presidency. The preaching during the conference was by Apostles F. M. Sheehy, Peter Anderson, and R. C. Russell, and was much Conference: Sisters I. M. Ross, C. L. House, F. A. McWethy, Francis Kirby, Virdie Gaither, Ethel Dishman, L. A. Johnson, America Christensen, I. M. Smith, D. J. Krahl, William Hutchinson; Brethren Earl Thayer and Cornelius Edgerton. Alternates: Sisters Mary Lovell, Kate Hansen, M. B. Burroughs, Georgia Dillon, Harriet Redfield, William T. Mitchell, Minnie Harring, Mabel Brendel, Anna Fender, Frances Moler; Brethren Robert Dillon and Walter Johnson. A vote of thanks was extended the Holden Saints by the visitors for entertainment. Conference adjourned to meet with Warrensburg Branch at call of stake presidency. Mrs. A. M. Fender, secretary.

NAUVOO.—At Burlington, Iowa, February 16 and 17, district presidency in charge. Branches reporting: Burlington, 234; Fort Madison, 61; Farmington, 59; Keokuk, 54; Montrose, 90; Ottumwa, 85; Rock Creek, 116. Bishop's report showed receipts for year \$2,829.50; expenditures, \$2,356.93. Delegates to General Conference: D. J. Williams, James Mc-

Kiernan, C. J. Smith, C. E. Willey, G. P. Lambert, H. N. Snively, Sister D. J. Williams. Alternates: Ethel Lacey, Esther Ortleb, Anna Adey, Clara Conn, and Elmer Sherman. District concurred in the recommendation of the Keokuk Branch that Thara Robinson be ordained deacon, the ordination being left to district president to provide for. District reunion to be held at Montrose, Iowa, August 23 to September 1, inclusive. Next conference at Fort Madison, Iowa, June 15 and 16. W. H. Gunn, secretary, 3014 Seneca Street.

CLINTON.—At Eldorado Springs, Missouri, February 16, 1918. R. C. Russell presided, district presidency assisting. Verbal report given by the first vice president; other officers reported in writing. Ten statistical reports were received. Mina Kearney of Clinton, Sister A. C. Dempsey of Nevada, and Goldie Quick of Rich Hill, were appointed as a committee to forward the Red Cross work. A motion prevailed that the sisters of the Clinton District lay aside all unnecessary fancy work and take up Red Cross work. A resolution drafted by a committee, relative to story-telling in the Sunday school, to be presented the General Association, was read and adopted. Delegates to General Conference: H. E. Moler, R. T. Walters, Emma Keek, Clara Roberts, J. A. Marsteller, John Davis, J. C. Budd, C. W. Keek, Lucy Silvers, Lee Quick, Sister A. C. Dempsey, Addie Gouldsmith. Alternates: A. C. Dempsey, Bertha Walters, H. Ross Higdon. H. E. Moler, president, Holden, Missouri; Zora Lowe, secretary, 501 South Park, Eldorado Springs, Missouri.

FREMONT.—With Tabor Branch, February 23, 1918. District presidency in charge. Branches reporting: Thurman, 195; Henderson, 79; Glenwood, 71; Riverton, 52; Hamburg, 60; Bartlett, 46; Shenandoah, 106; scattered members 32. Bishop's agent's report for 1917: Balance on hand, January 1, 1917, \$257.07; receipts, \$3,812.38, balance on hand January 1, 1918, \$696.45; C. W. Forney, bishop's agent. Tent fund receipts by C. W. Forney: Riverton, \$5; Bartlett, \$6.25; Hamburg, \$6; Thurman, \$6.20; total, \$23.45; receipts by T. A. Hougas, \$285; paid out, \$322.90, balance due, \$14.45. A bill for freight and express on tent and organ was presented by Ernest Elliott for \$6.84, a collection taken amounted to \$7.94. C. W. Forney presented bill for \$6.41, for expenses. The following resolution was adopted; Resolved: that we request the Board of Publication to appoint Elder M. M. Case as agent in the Fremont District, to sell church publications. The Thurman Branch petitioned for June conference which was granted, the time being left to the district presidency. Delegates were elected to General Conference as follows: Sister T. A. Hougas, Ruth Knight, Lillie Clark, Sister M. M. Case, Roy Barber, R. E. Pratt, Lester Forney. Alternates: T. A. Hougas, J. B. Wildermuth, H. N. Pierce, W. E. Haden, M. M. Case, J. W. Dunagan, Sister J. W. Dunagan, Susie and Gladys Dunsdon; in case of division to cast majority and minority vote. Upon recommendation of Glenwood Branch, W. S. Kuykendall and Ernest D. Elliott were ordained to the office of teacher. C. W. Forney, secretary.

Convention Minutes

CLINTON.—Religio at Eldorado Springs, Missouri, February 15, 1918. Written reports by the officers. Delegates to General Convention: Mable Braden, Lucy Silvers, Sister C. A. Dempsey, A. L. Crocker, Sister A. L. Crocker, Addie Gouldsmith, Sister W. A. Searfus, May Marsteller, S. B. Penson, Sister S. B. Penson, Emma Keek, Carrie Nafus, Sister S. J. Charleton. The latter part of the session was spent in institute work. A Religio session at 7.30 p. m. conducted by district officers. Class work was followed by a splendid program. Mable Braden, president, Nevada, Missouri; Adrain Lowe, secretary, Eldorado Springs, Missouri, R. F. D. 1.

FREMONT.—Sunday school, at Tabor, Iowa, February 22 and 23, T. A. Hougas presiding. Instructive program in evening. Election of officers: Sister T. A. Hougas, superintendent; A. G. Hougas, assistant superintendent; Lester L. Forney, secretary; Sister Lester L. Forney, treasurer; Sister N. L. Mortimore, home department superintendent; Ethel I. Skank, member library board; Jesse Donaldson, normal superintendent; Sister N. L. Mortimore, historian. Delegates to General Convention: J. B. Wildermuth, T. A. Hougas, Sister T. A. Hougas, M. M. Case, Sister M. M. Case, Lillie Clark, Roy Barber, Ruth Knight, H. N. Pierce, Sister H. N. Pierce; alternates: R. E. Pratt, W. M. Leeka, Sister W. M. Leeka, J. W. Dunagan, Sister J. W. Dunagan, Susie Dundson, Gladys Dundson, Lester L. Forney. The standard of ex-

cellence for the district was discussed quite fully, also grading of schools. Lester L. Forney, secretary.

CLINTON.—Sunday school at Eldorado Springs, Missouri, February 15, 1918. District officers in charge. All officers reported in writing. Officers elected: Superintendent, Lucy Silvers, 329 West Hickory, Nevada; assistant superintendent, Bertha Walters, Eldorado Springs, Box 444; secretary, Zora Lowe, Eldorado Springs, 501 South Park; treasurer, Mabel Davidson, Horton; member library board, Orral Andes, Eldorado Springs, R. F. D. number 5; home department superintendent, Mrs. Oscar Masterson, Hume; cradle roll superintendent, Mary Burch, Butler; normal superintendent, Gertie Bailey, Eldorado Springs, R. F. D. number 5; member good literature board, Marvil Marsteller, Butler, Missouri. Delegates to General Convention: Emma Keck, Addie Gouldsmith, A. L. Crocker, Sister A. L. Crocker, Sister S. J. Charleton, Lucy Silvers, Bertha Walters, J. A. Marsteller, Gertie Bailey, W. A. Searfus, Sister W. A. Searfus, Mabel Braden, Ruby Allen, Carrie Nafus, F. A. Hawley, He'en Hawley, C. W. Keck, H. Ross Higdon, Sister H. Ross Higdon, A. C. Dempsey, Sister A. C. Dempsey, Ruth A. Duzan. The chair was authorized to appoint a member to work in the interest of temperance work, and a motion was sustained to petition the General Association to create an officer known as temperance superintendent, for the General Association, districts and local Sunday schools. Lucy Silvers, superintendent; Zora Lowe, secretary.

Church Secretary

RAILROAD RATES TO GENERAL CONFERENCE

The Burlington Route may grant rates from a few leading points in the States of Nebraska, Illinois, Missouri, and Iowa; but decision cannot be reached until on or about March 10, when advices are expected from Government authorities. If rate is granted, notice will be given.

The Pennsylvania Railroad Company quotes the following rates:

	Chicago	St. Louis
From Philadelphia,		
Regular one-way first class	\$19.10	\$22.75
One-way per capita party fare, via Fort Wayne Route	18.00	21.84
One-way per capita party fare, via Pan Handle Route	17.39	
One-way clerical	9.55	11.38
Round-trip clerical	19.10	22.75
New York		
Regular one-way first class	21.10	24.75
One-way per capita party fare	19.00	23.05
One-way clerical	10.55	12.38
Round-trip clerical	21.10	24.75

One-way first class limited fare from Saint Louis to Independence, Missouri, is \$6.53, and from Chicago to Independence, \$10.85.

Cannot issue clerical tickets beyond Chicago or Saint Louis; round-trip clerical tickets limited to sixty days.

Party fares mentioned above available for ten or more people traveling together on one ticket to Chicago or Saint Louis.

Pullman fares as follows:

	Chicago	St. Louis
	Lower	Upper
New York	\$5.00	\$4.00
Philadelphia	4.50	3.00
		Lower
		Upper
		\$6.00
		\$4.80

Above fares subject to war tax of eight per cent, Pullman fares ten per cent.

Baltimore and Ohio Railroad: Party rate of ten or more Philadelphia to Saint Louis, is \$20.34 each, plus eight per cent tax. New York to Saint Louis, \$21.55. Clerical round trip Philadelphia to Saint Louis is \$23.65 including tax. Fare Saint Louis to Independence is \$6.53. Regular fare Philadelphia to Independence is \$30 via Baltimore and Ohio R. R. and Wabash.

Delaware, Lackawanna and Western: Clerical fare from New York to Saint Louis, via Buffalo and Wabash R. R. direct, or via Buffalo, New York Central to Cleveland, thence Big Four Route, is \$10.90, and round trip fare is \$21.75; the one-way clerical fare from New York to Chicago is \$9.55, and round-trip fare \$19.10, all subject to 8 per cent war tax. There are no special fares for lay delegates for this meeting. The one-way limited fare New York to Chicago is \$19.10, to Saint Louis \$21.75, and to Independence, Missouri, \$28.28, all subject to 8 per cent war tax.

The Pennsylvania, Baltimore and Ohio, and Delaware and Lackawanna will issue clergy tickets to ministers having proper credentials.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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It is probable that the Baltimore and Ohio will be found to be the cheapest route.

Persons wishing to travel together from points named should consult the following: Bishop M. C. Fisher, 7 Miner Street, Winter Hill, Boston, Massachusetts; Elder W. L. Christy, 1312 Park Place, Brooklyn, New York; A. B. Phillip, 3236 Kipp Street, Philadelphia, Pennsylvania; David E. Dowker, 6546 South Lincoln Street, Chicago, Illinois; J. A. Becker, Route 2, Willoughby, Ohio.

Arrangements for special car out of Chicago, if any, will be left to Brother D. E. Dowker, who will publish necessary notice.

For further particulars consult passenger departments of roads named.

R. S. SALYARDS,
Church Secretary.

LAMONI, IOWA, March 5, 1918.

Quorum Notices

The members of the Third Quorum of Seventy are hereby requested to forward their reports for the year ending March 1, 1918, to me at 711 South Fuller Avenue, Independence, Missouri. Please use the regular report forms as I am not sending blanks out this year. Those who will be in attendance at the conference may hand their dues to me there, but those who do not anticipate being at the conference should send their dues with their reports. Would like to have the reports all in before conference convenes if possible.

J. W. DAVIS, Secretary.

FROM HERE AND THERE

GOING TO GENERAL CONFERENCE?

The notice from the Secretary of the Church, in the Miscellaneous Department will be of interest to all who expect to go to Independence this year. Be sure to note the qualifications to the published fares that they are subject to an eight per cent war tax; Pullman fares ten per cent.

CHURCH MEMBERSHIP GAINS 3,296

Church Recorder, C. I. Carpenter, has completed his totals for the report to the General Conference in April, and from it we glean the following: Baptisms for the year ending December 31, 1917, 3,890; received by transfers 2,460; removed by transfers, 2,371; expelled, 71; died, 610; net gain, 3,296; present total membership, 86,260. This latter is a gain of 3,296 over last year's total.

Sister Ella Baird, of Bangor, Michigan, bears testimony of the surety of the Lord's promises, especially to those who keep the financial law. She desires the prayers of the Saints.

The Chicago branches have arranged for a rousing institute session for the district on March 22, 23, and 24. G. R. Wells will attend and have a prominent part. "The Elijah" will be sung on the evening of the 24th.

THE DAILY ENSIGN

We are glad to hear that the Ensign office intends to put out a daily edition of the *Ensign* during the coming conventions and conference. There are so many things in addition to the bare outline of business transacted that are of interest, that it seems to require a daily to furnish all the news. We advise everybody to send a quarter to the Ensign office right away and thus be sure to get on the list. Some careful folks inclose a postal card, asking for a receipt, so they'll be sure the money was received and the order entered. Don't do like many did last year with the Daily HERALD: send in subscriptions after the proceedings were about over. Early editions are often exhausted.

PROFITEERING AIMED AT

In the conference minutes of the Holden Stake in this issue, we note an interesting development concerning Red Cross work and to prevent profiteering. It is intimated that some of the Saints have been disappointed in the outcome of some transactions, and the conference has indorsed the suggestion that all who victimize the Saints will be dealt with by the church officers. In accordance with the resolution of the conference, the resolution is printed with the minutes, and we call attention to the latter clause, instructing the Saints contemplating taking up residence in the stake to confer first with the stake, bishopric and stake presidency.

CHANGE AT THE CHILDREN'S HOME

Elder A. M. Chase has been appointed superintendent of the Children's Home, while Sister Chase will act as matron. They began their new duties on the 9th, following the resignations of Brother and Sister J. J. Boswell, the latter's health preventing her from further serving.

NEW WIRELESS COURSE BEGINS MAY 6

As we previously mentioned, Graceland is planning to put on a summer course for young men between 18 and 35 years of age, beginning May 6. It will be intensive, and include not

only a thorough radio operators' training, but also military signaling and signal corps training. Registered men will find this latter invaluable, for it will fit them for positions as noncommissioned officers when they are called into the service. The demand for radio operators far exceeds the supply, and this wonderful science should appeal to our young men. The course beginning in May lasts for 15 weeks. For full information, write the Radio Telegraph Department, Graceland College, Lamoni, Iowa.

KILAUEA SPILLING OVER

A recent letter from Brother C. Ed. Miller, of Honolulu, says that Kilauea, pictured and described in the Hawaiian number of February 6, 1918, is overflowing into the outer crater. The automobile road is covered, and the old parking place for autos is under ten feet of lava.

Sister (Mrs.) Lena Weaver, 327 Russell Street, Emporia, Kansas, would like to have some of the Saints call. Brother T. C. Kelley is asked to take notice.

NEED ANY BACK NUMBER QUARTERLIES?

Anyone desiring back numbers of the Sunday school or Religio *Quarterlies* may secure the same of Edna M. Bowerman, Swanson, Saskatchewan, Canada, free of charge. We suggest of our own accord that it would be polite to slip in a dime for postage if you ask for any, but she doesn't require it, evidently. Our postage stamps are not good there.

INDORSES SPACE SAVING

The secretary of the Eastern Michigan District, Brother John W. Morehead, of Detroit, writes to agree with our statement that there should be some better and more economical method of notifying delegates of their appointment than by publication in the HERALD. He incloses a copy of a circular letter he sent out to the branch secretaries, which he believes is a better method and more apt to be noted. He uses a duplicating device which may be obtained for about \$15 and which is a valuable asset to any district. It is a commendable plan.

MANUAL OF THE PRIESTHOOD

One of the books a young man of the ministry will specially appreciate is the Manual of the Priesthood, by Charles Derry. It is a very comprehensive compilation of passages from the Doctrine and Covenants and from church history, concerning the priesthood. The various branches are subdivided, and with the aid of the complete index, one can easily find all that has been written on any one phase, or a number of them. It is bound in cloth, No. 232, 35 cents, postpaid.

COTTAGE PRAYER MEETINGS

From many sources we hear good reports of the cottage prayer meetings held in many places throughout the church, largely to save coal in the recent shortage. With certain regular exceptions when union meetings are held, there are eight prayer meetings held by our members in Lamoni each Wednesday evening, and they are reported as very spiritual and intellectual. Of the eight, four are cottage meetings, one at the college, one at each of the old folks' homes, and one for the young people at the high school building.

One of our Sunday school workers in the Northern California District was offered a good salary not long ago if she would go East and devote her whole time to Sunday school work. She was especially proficient in story-telling and primary work. Of course she refused. But do we really appreciate the talent we have among us?

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, March 20, 1918

Number 12

EDITORIAL

TEACHERS

(Read the Massachusetts District priesthood meeting, November 24, 1917.)

To what extent should the teacher undertake the teaching of the Saints, comparing Ephesians 4: 11-13 with the general work of the teacher?

Ephesians 4: 11-13 is as follows:

And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The teacher evidently has his place in the work of perfecting the Saints and edifying the body of Christ, as well as the work of the ministry. Doing his full duty, he assists in this work to bring about the time when we shall all come to the unity of the faith.

That the teacher is an important officer in the church may be seen from Acts 13: 1; 1 Corinthians 12: 28, 29; 2 Nephi 4: 42; Alma 10: 103; 14: 8; Mosiah 11: 155, as well as elsewhere in the Book of Mormon.

The Doctrine and Covenants plainly lays down his duty. (Doctrine and Covenants 17: 11.)

The teacher's duty is to watch over the church always, and be with, and strengthen them, and see that there is no iniquity in the church, neither hardness with each other; neither lying, backbiting, nor evil speaking; and see that the church meet together often, and also see that all the members do their duty, and he is to take the lead of meetings in the absence of the elder or priest, and is to be assisted always, in all his duties in the church, by the deacons if occasion requires; but neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

This includes the statement that they are "to warn, expound, exhort, and teach." Then we have Doctrine and Covenants 42: 5:

And again the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit, and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.

We should like to include some of the excellent editorials by our late President, Joseph Smith, but our space forbids that as we are limited to fifteen minutes. Also we are not sure of the scope of the program, but we are well aware that your president, Doctor Sinclair, usually divides the question in a way to indicate every point. We shall therefore try to avoid discussing at length other features and confine ourselves as much as is possible to the special topic assigned us.

This question has been raised time and time again. It would seem that the law is clear, that they are appointed to teach. It would seem that it is clear that they are appointed to preach, and warn their neighbors. President Joseph Smith in a long editorial on the "Duty of the teacher," included this paragraph:

Where necessity in church work requires or opportunity offers, in order to invite all to come to Christ he may properly address those outside the church as well as those in the church; that is to say, those who are not members of the church as well as those who are. He must himself feel that he has come unto Christ and properly become a member of the church, the body of Christ, and can assure those whom he invites that they can find room in the church through obedience to its teachings, the Spirit of comfort and of peace and a knowledge of the things of the kingdom of God.—SAINTS' HERALD, vol. 57, p. 822.

But prior to this it had been so greatly agitated that the question was presented to the Quorum of Twelve who adopted in 1898 the following resolution:

As a quorum we have considered the question referred to us—the right of teachers and deacons to publicly preach—and report as follows:

Whereas, The law contained in section 17, paragraph 11, Doctrine and Covenants, clearly authorizes teachers and deacons to "take the lead of meetings, . . . to warn, expound, exhort, and teach, and invite all to come unto Christ," and,

Whereas, In section 42, paragraph 5, teachers are required, together with elders and priests, to teach the principles of the gospel; and in section 120, paragraph 2, either of said officers is permitted to preside; and,

Whereas, In our judgment said duties include in their performance what is commonly understood to be *preaching*; and,

Whereas, In section 83, paragraph 22, teachers and deacons are limited in their duties to local service,

Resolved, That in our judgment teachers and deacons are authorized by the law to labor as preachers within branches to which they belong, when they are presidents thereof, or with the advice and consent of the chief presiding officer.—General Conference Resolution 449.

It would seem from this that the teacher has, indeed, a very vital duty. He is included also in the commandment that we should warn our neighbors (Doctrine and Covenants 85:22). It has been ruled that he has the right upon request to preach to outsiders, when there is no organized branch, but it must be recognized that his primary duty is to the church and the branch with which he is associated. He is not a policeman and we sometimes disgrace ourselves by trying to make him a spy. His duty is not to find iniquity in the church, but to prevent iniquity. He is to deal with and strengthen them and see that there is no iniquity.

He is not primarily a visiting officer as the priest is, though he may be asked on occasion to assist the priest, or may be requested to visit by the branch, or its presiding officer. In the course of his own duty he has the right to visit, and should inform himself so that his visits will prove profitable. If he can prevent wrongdoing, he has done more than in discovering wrongdoing.

He should be prepared therefore to instruct in the law, and especially those parts which immediately concern his own duty. Instruct to the end that he may *prevent* iniquity or wrongdoing.

He should be prepared when called upon to occupy the public stand and preach, especially to present to the Saints his particular work, but speaking upon other matters as his information and the Spirit may direct. The whole spirit of his work is that of Ephesians 4:12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

His own particular duty should receive the first consideration. Preaching is not the most important thing an officer in the kingdom of God can do. Many of us are appointed to other duties, so we should not feel that our opportunities are lost if we do not preach often. We should by our lives, however, teach the principles of the gospel, and lift a warn-

ing voice as opportunity is offered. But the teacher should be prepared to instruct the church by preaching according to his training and work, and especially under the direction of the presiding officers of branch and district.

The very term of his title, *Teacher*, shows he is one who is to teach. To teach in its original sense was to show or make plain, to guide, or direct. In its later sense, it is to cause to know, to show forth.

The term *teacher* is applied to him who presides and directs in the school of the prophets, though he is the president of the high priesthood. There can be no higher duty than this, to edify the body of Christ, through the work of our ministry, and so to cause all to come near to God.

Officers of Melchisedec priesthood should not be slow to assist, or act in this office when necessity requires, for it belongs to the high priest to labor as needs require in the office of an elder, priest, teacher, deacon, or member. (Doctrine and Covenants 104:5.) So it cannot belittle any of us to do that necessary work. If the teacher does not perform his special duties, some one else must, even if it be the president of the branch. But in connection with his special duties he should not fail to observe that he has the right with other officers to teach, preach, expound, and exhort, and invite all to come unto Christ.

S. A. BURGESS.

LAMONI SERVICE FLAG

The question is sometimes asked, what the boys in Lamoni are doing about the draft;—whether many of our church boys are going.

We notice in the front of the church a service flag for the Sunday school with thirty-seven stars upon it. A similar flag at the college contains sixty stars.

The first signifies members of the Lamoni Sunday school, the second signifies those who have attended Graceland College, who have now been drafted or have entered some military or war service.

SONGS AND POEMS OF BISHOP R. C. EVANS

We are just in receipt of a copy of the above work to which attention has already been called in the advertising department. The first part of the book is songs and poems sent to his wife or family, or to those in distress. It includes songs given by the Spirit. In one instance, the same interpretation was given two brethren at once to a song in tongues.

The book also includes several of the addresses received by Bishop Evans from different points throughout the world, where he has labored. He includes one or two letters from his lengthy corres-

pondence with our late president, Brother Joseph, showing the love in which he and Brother Joseph held each other. There are also notes from some of his debates and articles and topics of general interest.

The book is not an autobiography. He published his autobiography about ten years ago. But it is rather more intimate and gives a touching insight to the real man. It is a book which will appeal most to his intimate friends and those who know him best. It is of historic interest, because of the work he has done and is doing.

It is a volume of 208 pages and he is selling it at two dollars. He informs us that he does not desire profit and has never made a profit off of any of his books, as he distributes many of them where they will do the most good, so makes no gain for himself. Those interested should address Brother Evans direct, at 51 Ozark Crescent, Toronto.

THE BUILDERS

The preachers and writers have told
How Zion should arise and shine;
In words both vehement and bold
They have pictured it line upon line.

The singers of Zion have sung,
The brightest, the purest, the best;
Till the blue vaults of heaven have rung,
And the heart burned warm in the breast.

The painters their concept have wrought,
Of the city, the temple, the men;
Portraying their vision and thought,
Reviving our spirits again.

But now let the builders lay-to.
The builders, the builders, we call!
The men who shall make it come true!
For they shall be greatest of all.

ELBERT A. SMITH.

THE WILL TO DO

"What you can do, or dream you can, begin it,
Boldness hath genius, power and magic interest."

The above is quoted in the March number of the *Delineator*, which also contains two stories, one that a woodchuck can't climb a tree, but a dog got after one one day, and there was a tree handy, so to save its life, the woodchuck "clumb."

Another story is of a sudden flood from a dam going out, so that the stable was flooded. The man called his horses, they got out and he protected them with blankets, but though he called and called, the cold did not appear. Finally, when the water had subsided, several days later, he went out to the stable to learn the worst, for he was very fond of the colt, but found her up in the hay-mow. Of course, a

horse cannot climb a ladder, but up the ladder was the only way to get to the haymow, and there she was.

Now we are not able to vouch for either of these stories. We do not know that they actually occurred, but we do know that they represent very good psychology. That a person can, in emergency, and an animal can, do much more than one thinks one can. To go at a matter boldly, to call out the best resources with an "I will," means one can and will accomplish results which are a surprise, not only to others, but to himself.

It would be a good thing to think about for our church work, and for an auxiliary work, and for that serious reading we have hoped to do but keep putting off, because we have not time or cannot do it. What one *will* do, one can.

How often have we seen, not only a mother, but others of the family, too sick to move and confined to bed, and yet, emergency calling, because some loved one was in even worse condition, arise, dress, and take up the household duties, and in doing so, throw off all aches and ills.

Wonderful things are before us if we *will*, as a church, as a society, and as individuals. Some things we have to overcome. But the greatest obstacles will often be our own inward resistance or inertia.

In the redemption of Zion we look for divine help and direction. But we can do much good of ourselves, if we will, and must if the work is to be done.

Then doing our part we can count confidently on divine help.

S. A. B.

OUR FATHER

"A father of the fatherless and a judge of the widows, is God in his holy habitation." (Psalm 68: 5.)

We are told that among certain heathen nations there are many names for God, but that few have the equivalent of "Our Father." One religion alone is said to have ninety-nine different names but none with this significance.

It seems to come home with peculiar force of recent date how God has forever made honorable and glorious that name of "father," in taking it to himself. As we kneel in family prayer "Our Father who art in heaven," suddenly there flashes into mind that he, who so recently we have honored on earth as father, is now, we are assured in heaven. Yet, for him we cannot pray, for his life is laid in truer hands than ours, his blessing assured.

Yet, our hearts go out quickly, not in fear, but in deep love for him, and to him, and then, this deep peace that all is well with him in God, and that the love of God and His mercy is never ended. Yet, our

hearts are made tender, and our love goes forth to one another, to humanity and to the Eternal Father.

In the Old Testament this image is used many times, "A father of the fatherless." (Psalm 68: 5.) "As a father pitieth his children, so the Lord pitieth them that fear him." (Psalm 103: 13.)

Sometimes the question is raised as in what respect is a patriarch a father? Does it not give him the right to reprove and correct? Yet, all through this record we find the emphasis of fatherhood laid on love, on instruction, on pitying. That he is a father because he pities and loves us.

When my father and my mother forsake me, then the Lord will take me up. (Psalm 27: 10.) But now, O Lord, thou art our father, we are the clay, and thou our potter; and we are all the work of thy hand. (Isaiah 64: 8; 63: 16; also Psalm 89: 26.)

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (Malachi 3: 16-18.)

"As a man spareth his own son that serveth him," so is the same theme set forth in Malachi 1: 6, 2: 10, and elsewhere in the Old Testament.

But in the New Testament Jesus the Christ has emphasized above all others the fatherhood of God, the brotherhood of man, and divine love. He made the transcendent God to be the immanent father of everlasting love. He taught us in his one prayer to say, "Our Father who art in heaven." Baptism is in the name of the Father, the Son, and the Holy Ghost. And when his time came to leave, he assured us, "I ascend unto my Father and your Father; and to my God, and your God." (John 20: 17.)

In fact all four of the evangelists show this continued reference by him to God as his Father and our Father in heaven.

The same theme is then carried on by his disciples throughout the New Testament.

If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him. (John 14: 23.) Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Revelation 2: 20, 21.)

We sometimes speak of the eternal verities and refer to such terms to human discovery of fundamental laws, but here is one who is from everlasting, to everlasting, the Eternal Father: What a wonderful symbol it is of divine love, the love of a father, the instruction of a father, the yearning of a father for his child, and the great protecting power as well, of our Father.

Surely in that he has made the name of father forever glorious and fatherhood partnership with the Divine.

So we go on in faith, even in times of trial, with this deep assurance of a meeting again, of a great reunion of all his family; and with a new idea by which to express the love of God to us, "Our Father who art in heaven."

PRE CONFERENCE NOTES

The Quorum of Twelve held its opening pre-Conference Session on the morning of the 14th with eight members present. In the afternoon session, nine were present, Brother U. W. Greene and Brother C. A. Butterworth. They will probably hold continual quorum sessions and joint sessions with the Presidency and Bishopric up to the opening of Conference.

At this writing Elbert A. Smith expects to go to Independence on the 24th, to meet in joint council with the Presidency and Twelve and confer in matters concerning the Presidency directly.

R. B. Trowbridge and Kearney L. Kelley, who have been appointed members of the Board of Auditors to fill vacancies, arrived in Lamoni on Sunday, the 17th, and Charles Fry on the 18th, in order to audit the books of the Herald Publishing House, Graceland College, the Children's Home, the Old Folks' Home, the Storehouse, and Electric Light Plant. They expect to return to Independence by the middle of the week to audit the books of the Presiding Bishopric, the Storehouse, the Sanitarium, and Old Folks' Home there.

All these are signs of the near approach of General Conference. Many are preparing to attend. Those who are not able to do so, as well as those who do attend, should subscribe at once for the Daily *Ensign*, and then go aside in secret prayer to the end that unity of Spirit and purpose in accordance with the will of our heavenly Father may be made manifest in the deliberation of these quorums, as well as in the Conference itself.

Grow we must, if we outgrow all we love.—Wendell Holmes.

Better to aim at the impossible and hit it than to aim at nothing and hit your mark.—Baldwin.

No man doth safely rule but he that hath learned gladly to obey.—Thomas a' Kempis.

There are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision; God and the spiritual, the only real and true. Depend upon it, the spiritual is the real.—Tennyson.

ORIGINAL ARTICLES

CHARACTER BUILDING--Part 1

BY WARDELL CHRISTY

THE TRUTH ABOUT NARCOTICS

"And ye shall know the truth, and the truth shall make you free."

The purposes of this series of articles is to discover the truth if possible, and by knowing the truth, save ourselves and all who will accept the truth, from physical weaknesses, consequent sufferings, immorality, lack of will power, and every force that binds or hinders the making of a "man."

They are intended for those who are seeking the truth, and who are not afraid to live in accordance with the truth when it is once known. E. F. Tittle said:

We are afraid to know the truth. We are afraid to live in accordance with the truth we do know. We are afraid to assume responsibility. We are afraid to marry. We are afraid to have children. We are afraid to die. We are afraid to live.

With all this we agree except that we "are afraid to marry."

I am sure if Brother Tittle had spent a month at Elkton, Maryland, and witnessed the stream of people who rush there to marry, or if he could have stood in line with some anxious couple in the clerk's office in New York City, or any of her boroughs, since the declaration of war and the passing of conscription, and discerned the anxious faces and the eager desires to obtain a license to marry, he would have been compelled to have said, brave or ignorant.

Still they may be classed as cowards in choosing the lesser danger to escape the greater. I am especially anxious that the ministry, the prospective fathers and mothers, and the young men and women of the church shall study the matter presented.

We are building every day,
In a good or evil way.
And the structure, as it grows,
Will our inmost self disclose.

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Build it well, whate'er you do;
Build it strong, and straight, and true;
Build it clean, and high, and broad;
Build it for the eye of God.

"Knowledge, love, power—there is the complete life."

Every person born into the world has a mission to perform, a work to do, a character to build, a life to live. The life that I live and the character that I build is destined to touch other lives than my own; and as it touches them they are to be affected either for good or evil as my life may be directed in the way of truth and my character shall correspond to the perfection of holiness.

The primary mission in life, from a biological standpoint, is the perpetuation of the species. From the social viewpoint, the chief end of life is to develop good citizenship. From the intellectual, moral, and spiritual viewpoint, the supreme mission in life is to build a character that will secure for the individual the greatest happiness and contentment possible in this life and the next.

God has most perfectly adapted his laws, physical, social, mental, and moral to the comfort, need, and good of all his creatures. To know and obey law is to have life, prosperity, morality, and spirituality. God made all laws for our good. Go where we will there is no escaping the law, and whether they are written upon parchment or stone, or we might be able to get where there was no written code, still the law exists and its inevitable, unerring power is manifest, so there is no place where man may flee to escape the power and wisdom of God's laws. If we live wrong, eat wrong, think wrong, we must fail to perfect manhood and perfect womanhood. "Verily, I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same." (Doctrine and Covenants 85: 8.)

If imperfection exists, if life is incomplete, if spirituality is at a low ebb, if afflictions abound, if mental faculties are impaired, if will is weak, if any of God's highest creation who was born to be a man, dies a cipher, something is wrong with his knowledge of law. His ancestors have been guilty of breaking some law, either ignorantly or willfully.

That which breaketh a law, and abideth not by the law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.

We have found that we do not need to "altogether abide in sin" to suffer, but that every law and every commandment is important in its place and necessary to the perfect whole.

"Thou shalt not live by bread alone, but by every word that proceedeth from the mouth of God" means that we are to respect all the counsel of God if we inherit and obtain his blessings. When we ask God

to "give us this day our daily bread," we are asking for all things necessary for man's life.

In a thousand ways God has spoken in no uncertain way. First he warned us, and lovingly instructed us what to do, how to live, told us what was good, and what was not good, and then as men and women disregarded the counsel of God, with wide-open seeing eyes, we have witnessed the results of violated law and discarded counsel, in ourselves and the sufferings of the millions all around us, and still we persist in continued disrespect and open violation.

The Devil is the most cunning and adroit, and as long as he can keep hid from us the power and far-reaching effect of the little sins and transgressions, he has a sure clog in the wheels of our progress, and he has sure taken the backbone out of, and materially destroyed the mental, moral, and spiritual efficiency of the church and the world, using the term *church* in its broader and universally applied meaning and application. Such a transgression is the almost universal use of narcotics and harmful stimulants.

I was told that we did not use whisky and tobacco to any alarming extent in the church that we represent, and that may be true. It is true that the percentage of membership addicted to the use of intoxicating liquors and tobacco is less in our church than any other. Nevertheless, if there is still one who uses either at all it is an occasion for alarm, and no man or woman alive to the sense of their duties to their fellow men can afford to rest at ease until the danger is removed and the offender is saved.

The world to-day is tobacco mad, and there is still a percentage of users in the church, and we have an alarming number of men in the ministry, and members of the church who are habitually addicted to a habit that is proportionately as wrong, as seductive, destructive, and productive of evil effects as these, and that is the continual use of tea and coffee.

A woman came to me in one place where I was engaged in revival services, and had spoken of the evils of the cigarette habit and with tears in her eyes, asked me if I would not talk to her son and see if I could not dissuade him from the use of the destructive weed. He was showing its effect, in the stained finger-tips, the sallow complexion, the stuffy lungs and throat, the morbid, listless, unconcerned demeanor, and was really an object of great concern and pity.

I said, "Mother, did tobacco make your son sick when he first tasted it?" and the answer was no.

"Was his father addicted to the use of tobacco or liquor when he was conceived?"

"No."

"When you were carrying the child did you drink from three to ten cups of coffee and tea per day?" Answer, "Yes."

"After he was born you continued to feed it to the child through the nourishment, polluted as it was, that you furnished him, then when he was old enough to drink it from the cup, you fed him tea and coffee by the cup as he demanded?" Answer, "Yes. But what has that got to do with his smoking cigarettes now?"

Undoubtedly all. In the first place, a normal child, whose system has not been contaminated with some narcotic poison either through direct contact or hereditary taint could never chew a cud of tobacco, or smoke a cigarette or a pipe of tobacco, without being deathly sick. And barring the possibility that some hog in men's clothes, whose sense of decency and of the right of all men to breathe uncontaminated air had been atrophied by the use of tobacco, was permitted to smoke and breathe his poisoned fumes in the face of a helpless child, until his delicate system and stomach had been whipped into submission, you undoubtedly laid the basis for his present habit in the use of the very deadly, destructive, and habit forming drug, caffeine. When caffeine failed to meet the demands of his weak nervous system and furnish the stimulant demanded, he readily succumbed to the other and the greater stimulant and poison. From this it needs only the taste of cocaine and heroin to establish the drug and liquor habit, and then vice, abuse, and death.

But some possibly honest tobacco-using father resents this statement, that the narcotic habit may be formed by the coming in contact with the smoke, and he ignorantly blows in the face of his child and fills the room where it sleeps. Actual tests have proved that the wonder is that it did not kill the child, and were it not for the fact that so many of them have had their little delicate systems gradually poisoned by this and the lesser destructive narcotic, caffeine, fed to it by its mother, and bred into it by its father, many more deaths would be recorded as a result of tobacco smoke in the rooms of infant children.

Doctor L. L. Krauss, who has spent a lifetime in the actual work of the tobacco industry and the study of its effects, says on page nineteen of *Tobacco Mysteries Exposed*: "A turtle, frog, or large fish placed in an aquarium and a drop of nicotine floating on the surface of the water, or a stream of tobacco smoke blown through a putty blower into the water caused instant death."

Again: "Breathing the poisoned air of oil of nicotine will cause severe headache and convulsions. It is this atmosphere which we find everywhere and from which there seems to be no escape."

And when this class of men are asked to refrain from smoking in public places they are insulted and say we are infringing upon their personal liberty. This reminds me of the story I read entitled "Why?"

A Quaker, traveling in a coach, said to a fellow passenger, "Sir, thee seems to be well dressed, and would not bemean thyself to any ungentlemanly action, would thee?"

The young man replied with spirit, "Certainly not."

The Quaker continued, "Suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thou had drank out of it thyself, would thee?"

"Abominable. No. Such an offer would be most insulting."

"Still less would thee think of offering me thy knife and fork to eat with after putting them in thy mouth, would thee?"

"To do that would be an outrage to all decency, and show such a wretch was out of the pale of civilized society."

"Then, why should thou wish me to take into my mouth and nostrils the smoke of that cigar, which thou art sending out of thine own mouth?"

Why? Thousands of people to whom tobacco smoke is very offensive and injurious are asking why.

Medical journals report the poisoning of babes sharing the beds of tobacco using fathers, and even from being in the room where he smoked; and infant deaths have occurred from no other cause. (Tobacco Mysteries Exposed, page 20.)

"Much of the invalidism and also the positive ill health of women is due to the poisoned atmosphere created around them by the smoking members of the household." (Ibid.)

With these facts staring us in the face, is it not time that every man, woman, and child who are called to be a light to the world should be speaking out in no uncertain terms, first in warning and counsel to the user, and second in demanding that we shall have protection that is due to uncontaminated men, women, and innocent children from the vast army of thoughtless and ignorant smokers. I say ignorant, because I am sure that a very large percentage of the men who persist in blowing their smoke in the faces of other people are ignorant of its effects, or else they are criminal, and I cannot believe that.

Contributions for the Palestine Restoration Fund have already reached the \$950,000 mark, and is expected that within the next ten days the first million dollars will be secured. Nearly \$150,000 were raised during the last week, exclusive of the \$100,000 recently given by the Joint Distribution Board of the American Jewish Relief committee for medical purposes.—*American Hebrew*, March 3, 1918.

WHEN AND HOW ARE MEN SAVED?

AN ELUCIDATION OF THE PENTECOSTAL BELIEF

To such as are earnestly trying to solve their own problem in the sum of eternal life, I address this, with the hope that the interpretation offered may assist them in comprehending the principles of divine justice and truth, in their perusal of the whole Bible.

A tract published by the *Pentecostal Herald*, Chicago, entitled, "Two great experiences or gifts," by William H. Durham, furnishes subject matter. A pencil notation at the top informs us that this tract is O. K. "Some are not reliable as a source for information on the Pentecostal faith," a member tells me, so "one of the faithful" has indorsed this tract. However, it will be of interest to my readers, and in fairness to the faith mentioned, I will say that the views we are about to throw upon the screen of critical analysis, are held by a large number, a majority perhaps, of believers in Christianity. And while credibility gives claim to our respect and consideration, yet an error, which has eluded detection of the mass, is only the more fundamental in character.

I wish to give the author of this tract credit for many good, beautiful thoughts in which it abounds, and in my heart I wish that after a brief exaltation of its virtues, I could feel content with duty done. However, orthodoxy calls us to the defense of the biblical standard, for Jesus says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.) Error enslaves the soul. Heresy poisons it. A father gave the following definition to his inquisitive son for a heretic: Anyone who believes differently than we do.

I disdain creeds or traditions of human origin—the word of God is the standard. Therefore the Apostle Paul charged the elders of Ephesus to take heed unto the flock that after his departing should grievous wolves enter in among them, not sparing the flock. (Acts 20:28, 29.) "I have not shunned to declare unto you all the counsel of God." (Acts 20:27.) Any "representative" of Jesus Christ who does less than this is a misrepresentative.

This, then, is my apology, if any should be required, for an attack upon false doctrines, which many of various creeds have been taught to believe.

Summing up the tract, it raises three vital issues for controversy:

First: That conversion is one "great, definite experience" that "works a complete change in the life of a man, by which he is made holy, and if he dies in this blessed state he is certainly saved."

Second: "It is not the actual sins or crimes a man

commits that make him a sinner and cause him to be lost."

Third: "The moment a sinner accepts Jesus Christ he is saved; just as saved as he ever will be."

Please don't understand me to say that I question the sincerity or honesty of those who indorse the above propositions. There are a few passages which form a scriptural basis for their belief. But no prophecy of the scripture is of any private interpretation (2 Peter 1: 20), and these are of that class of which Jesus said (Matthew 22: 29), "Ye do err, not knowing the Scriptures, nor the power of God." Kindly bear with me while we let the Bible speak for itself. On the first proposition: that by the power of conversion a complete change is wrought in our natures and beings, so that they who are in a "state of sin and uncleanness" are immediately transformed into "a state of purity and holiness," I must deny as false, because it is both unscriptural and unreasonable. "As a man thinketh, so is he," means that a man is the composite character of his thoughts. Some wise man said it in these words: "Sow a thought and reap an action; sow an action and reap a habit; sow a habit and reap a character; sow a character and reap a destiny."

The Bible, when taken as a whole, teaches just the opposite from an immediate and miraculous transformation, for such an abrogation of the laws of the universe would surely be a wonderful miracle. The deathbed repentance theory may sound good to a drowning coward, grasping for a straw of hope, but its only virtue lies in the belief that ignorance is bliss.

Peter says (2 Peter 3: 18), "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," and (2 Peter 1: 5-7) "besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance," etc., which agrees with the Apostle Paul (Hebrews 6: 1, 2,) wherein he says, "Leaving the principles of the doctrine of Christ, let us go on unto perfection." Thus showing that "heaven is not reached by a single bound," but that we "mount the ladder round by round."

True, we do become a new man when we put on Christ Jesus, or accept him, in faith, as our personal Savior.

We have a new vision of life. Standing aside, we see ourselves go by, in all our cramped-up selfishness, and pride of heart. But to be honest with ourselves and the whole world, it is but our ideas, our thoughts—the fountain source from whence flow the deeds of life—and not our character, which has been cast in the world of time by the habits of a lifetime—this character has not been changed. And in this sense only can we understand the following scriptural experiences.

After Peter had been chosen, ordained an apostle, and taught by the Master three years, Jesus said to him (Luke 22: 32), "When thou art converted, strengthen thy brethren." Paul says (1 Corinthians 9: 26, 27,) he had a "fight" to "keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." For he says again (Romans 7: 19-21), "but the evil which I would not, that I do." "I find then a law, that when I would do good, evil is present with me." These men had been convicted of truth, but were only in the processes of "conversion." Even of the Master of men, it says, (Hebrews 5: 8) "Though he were a son, yet learned he obedience by the things which he suffered." Christ said to his chosen disciples, which will apply to us as well: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matthew 18: 3.) Thus we see that men of mature stature must become "babes in Christ," learning first to creep and stand before trying to walk or run. Some should be fed with the "milk of the word," before the "meat," which belonged to them of "full age."

Is he "just as saved" the day he accepts Christ "as he will ever be"? "Let him that thinketh he standeth take heed lest he fall," is a scriptural answer (1 Corinthians 10: 12). Paul says (Hebrews 2: 1, 3), "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Verse 3.) "How shall we escape, if we neglect so great salvation?" Hence we believe that by our own neglect we can slip, and as the Master says (Luke 8: 18), "Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."

Let us now turn our attention to proposition number two.

It is not our own sins, says Mr. Durham, that make us sinners. We are "born under the curse." He throws the whole burden upon Adam. I cannot, I will not believe this man means as bad as he says. Our actual "sins and crimes" do make us sinners, and such transgressions will "cause us to be lost" according to their enormity. What a world, should many believe otherwise.

The Bible teaches that Jesus Christ paid the Adamic debt, as a "Lamb slain from before the foundation of the world"; and that men are responsible for their own transgressions and will be judged accordingly. Paul is the first witness on this point. "For when we were yet without strength, in due time Christ died for the ungodly." "Being now justified by his blood." "We are reconciled to God by the death of his Son . . . we shall be saved by

his life." "Wherefore, as by one man sin entered into the world," "even so by the righteousness of one, the free gift came upon all men unto justification of life." (Romans 5: 6-18.) And again, "as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15: 22-26.) Christ gave himself a ransom for all. (1 Timothy 2: 6. See also 2 Corinthians 15: 14, 15.)

Jesus, himself, says (John 1: 12), "But as many as received him, to them gave he power to become the sons of God." Hence we see it places full responsibility upon the individual himself; original sin having been atoned.

Counsel was given to the Hebrew saints (10: 25, 26), "Not forsaking the assembling of yourselves together . . . for if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." On this point the Apostle Peter testifies (2 Peter 2: 20), "For if, after they have escaped the pollutions of the world . . . they are again entangled therein" (verse 18, vanity, lust of the flesh, wantonness, etc.), the latter end is worse with them than the beginning. (Verse 21.) "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Does this sound like the proposition made by our Pentecostal brother? Do our sins and crimes make us sinners, or cause us to be lost? Friends, take no chance. It is very unsafe. We shall now conclude our evidences on proposition number two with the testimony of the Apostle John (1 John 5: 16), wherein he says: "There is a sin unto death: I do not say ye shall pray for it." This warning in itself is a complete refutation of Mr. Durham's idea that we are sinners, and are lost because of our original sin alone.

However, this question, involving as it does the nature of eternal judgment, has its complement in the consideration of proposition number three.

We here introduce the popular slogan: "Jesus saves *now*." Does the Bible teach momentary salvation? I answer in the negative. Human evangelism only. Such error certainly enslaves the soul. For as Christ says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.)

The big *if* here, is to *continue*. Saint John puts it, (2 John 1: 9, 10) "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeak." Hence we see we must first "know the truth," then "continue" in the doctrine if we are to be "free." If we "abide" not, we have no

promise. In this light we understand the Master's language (Matthew 7: 21, 22,) wherein he says: "Not every one who saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This indicates more than belief or faith. Why! These even "prophesied in thy name," and "cast out devils," and did "many wonderful works," so they thought; like the class of whom Paul writes, (Romans 10: 1, 2,) saying, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge."

Mr. Durham says; "The moment a man believes on Jesus Christ he is made a new creature." Is he "just as saved then as he ever will be"? The Bible teaching leads me to believe that the man who accepts Jesus Christ, on the impulse of the moment, has only a new thought or idea. That is all—nothing more.

Then begin the processes of growth. Faith, having been conceived in the heart, in due time a birth takes place. The Christian birth of water and of the Spirit. Thus Paul speaks of "babes in Christ." (1 Corinthians 3: 1.) And Christ says: "Except ye . . . become as little children, ye shall not enter the kingdom." (See Matthew 18: 3.) This does not argue that men are immediately transformed from servants of sin into angels of light, but to the contrary. In Ephesians 4: 4-14 we are told that the church was established and a corps of officers placed therein, "for the perfecting of the saints, . . . for the edifying of the body of Christ: till we all come . . . unto the measure of the stature of the fullness of Christ."

It is well to stop here and consider what the scriptural meaning of the word *saved* is, as it is vital to the point at issue.

In 1 Peter 3: 20, it means saved from destruction by the flood. In 1 Corinthians 5: 1-10 it is God's judgments based on the merits of conduct. In Revelation 3: 21 and 21: 7 it is to dwell with God and Christ as an eternal inheritance. Mr. Durham says: "The moment a man believes on Jesus Christ he is a new creature," misquoting 2 Corinthians 5: 17, perhaps, where Paul says "if any man be in Christ he is a new creature." Another perversion is his declaration that from the day of Pentecost the apostles urged the people to accept the Savior saying, "There is salvation in no other name, and that all who believe on him are saved." This is evidently a misrepresentation of Acts 4: 12, where Peter says, "There is none other name . . . whereby we must be saved." The Bible speaks of a momentary change in connection with the resurrection, but not concerning salvation.

The angel said to Joseph (Matthew 1: 21): "Thou

shalt call his name Jesus: for he shall save his people from their sins." "The gospel is the power of God unto salvation," and if by its influence we are kept from any degree of sin, we are saved from the judgments and penalties attaching to that degree of transgression. In this sense Paul makes two references to "us which are saved"; yet as previously quoted, he feared lest he "might be a castaway." To illustrate this point, let us suppose I were working in the erection of a six-story building, along a paved street. If I should lose my balance, and plunge from the top of this structure, the pavement and sure death would receive me. Suppose a fellow workman on the fourth floor should be able to grab my waistcoat, and divert my course, so that I should be thrown inside of the building instead. I would surely say to that man, "You have saved my life." This would not prevent a fatal accident at any future time. Hence we should speak of salvation cautiously, remembering the injunction of the word of God, (1 Corinthians 10:12) which reads: "Let him that thinketh he standeth take heed lest he fall." There are a few isolated passages in the Bible upon which the Holiness theory of "sanctification" is based.

However, it cannot be reconciled to ninety-five per cent of the Scriptures, taken as a whole, and is therefore a strained construction. "Woe unto me if I preach not the gospel." (1 Corinthians 9:16; Acts 20:27.) Jesus said: "Herein is my Father glorified, that ye may bear much fruit." Again, " whatsoever a man soweth, that also shall he reap." (Galatians 6:7.) How can a reasonable mind conclude that a sinner can be sanctified in a "moment" and "just as saved as he ever will be"?

"To him that overcometh, will I grant to sit with me on my throne." (Revelation 3:21.) "If any man will come after me let him deny himself, and take up his cross, and follow me." (Matthew 16:24.)

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (Hebrews 12:1.)

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end shall be saved." (Matthew 25:12, 13.) These passages not only show how heaven will be gained, but what will make it heaven when we get there. No honest man wants to slip in—he wants an "abundant entrance."

Who said: "Jesus did it all; there is nothing man can do"? Perhaps some zealous evangelist did. I know Jesus Christ did not teach it. He said: "He which knew his Lord's will and . . . did it not . . . shall be beaten with many stripes." (Luke 12:47.) "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." (Matthew

16:27.) Hence Paul tells us to "work out your own salvation with fear and trembling" (Philippians 2:12); for "faith without works is dead." (James 2:14.)

A volume easily could be written, giving scriptural evidence in support of my position, but I wish to point out not only the error but the underlying danger, as I conclude this humble effort.

Upon the advice of (ecclesiastical) counsel, many a poor sinner has procrastinated the days of his probation, thinking that when the sands of life had nearly run, and when all the lusts for sensual pleasures had been satisfied, then and only then would he take up the cross of Christ. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Galatians 6:7.)

"Doth God pervert judgment, or doth the Almighty pervert justice?" (Job 8:3.) No, indeed, but he that even gives a "cup of cold water, shall in no wise lose his reward." (Matthew 10:42.) We should "watch therefore and be ready" for surely the day will come when the prophet John "saw the dead, small and great, stand before God, and the books were opened . . . and the dead were judged out of those things which were written in the books, according to their works." (Revelation 20:12.) The God who "looketh upon the heart" will render pure and unadulterated judgment at that day, and "we shall be joint heirs with Jesus Christ. If so be that we suffer with him." (Romans 8:17.) Deathbed repentance won't buy very much there. If you and I ever "dwell in a mansion in the skies," it will be because we have sent ahead the mansion-building material. CHRIS B. HARTSHORN.

The use of character is to be a shield against calumny.—Burke.

The Book of Mormon in the Hawaiian language was translated up to and including the first three chapters of the Book of Alma by Brother J. M. Poepoe. The remainder of the work was done by G. M. Kameakua. This work of translating the Book of Doctrine and Covenants and the Book of Mormon into Hawaiian was done under the direction of Elder G. J. Waller. He has truly desired help from the general church, but above all else to develop the local and native men so they can attend to the needs of their own race. There is an excellent account of Elder Alexander H. Smith's visit to the islands in the *Autumn Leaves* for 1904, pages 496 and 546. He was surprised to find that he would need an interpreter, but also was surprised with the earnestness and clearness with which the interpreter expressed himself, showing that they were both directed by the same Spirit.

OF GENERAL INTEREST

THE STORY OF THE SEVEN TONGUES

Entering Jerusalem, General Allenby posted a proclamation of his authority and a reassurance to the people in the Arabic, Hebrew, English, French, Italian, Greek, and Russian languages. Why those particular languages? There is an interesting chapter of history—perhaps it would be better to say a book of history—in the mere circumstance of the employment of each one of these tongues in the proclaiming of Christian and European power once more in Jerusalem.

In the use of the Arabic, one may see a recognition of the social and ethnic *status quo* in Palestine. The language of the desert has prevailed over all others as the vernacular of the Holy Land. Its position records the overrunning of all Syria after its conquest by the Arabs in the seventh century by the people of the desert, whose teeming and fanatical thousands the desert could no longer hold. The Arab culture supplanted all others, and assimilated to itself even the Syrian population which remained Christian after the Moslem conquest. So far as the indigenous populations of Palestine are concerned, the Arab tongue and culture are dominant still. It is in the Arabic language that the new conquerors must address Palestinian Moslem and Christian alike. Quite properly, the Turkish language makes no appearance in the polyglot proclamation. The Turks are but a small official and soldier class in Jerusalem—and they are gone.

Next in position on the proclamation comes the Hebrew tongue. Its use tells the story of the Zionist return, as far as it has progressed. Hebrews are now the predominant element in the population of Jerusalem itself, though not in that of Palestine as a whole. But they are essentially an immigrant population whose members, in their countries of origin, spoke not only Russian, and the German jargon which we call Yiddish, but the local tongues of many other lands. It is to be presumed that the language thus employed for the benefit of the Jewish population was the somewhat modernized form of the Hebrew tongue which has been adopted as the formal language of Zion by the leaders of the Hebrew element in Palestine, and not the Yiddish, whose use is quite common on the streets of Jerusalem. Its official employment is a recognition and a promise of the organized return of the sons of Abraham, Isaac, and Jacob to the land of their fathers. It links the modern history of Palestine with the ancient.

Directly beneath the Hebrew version of General

Allenby's proclamation appears to have come the English version. Naturally, as the language of the conqueror, or the redeeming power, English has a prominent place. It is the tongue in which Christianity, facing in triumph her holy places, says: "I have come at last!" It is the tongue which has become imperial in Asia. Nor is it locally a stranger to Palestine, for it has often been found a convenient means of communication there between the polyglot elements. Through it, Richard Coeur de Lion speaks again to the lost land he sought to save—and triumphs at last. It is the language of the future.

Next to English, if strict historical suggestion were followed, should stand the Latin, which was the official tongue of the Christian kingdom of Jerusalem from 1100 to 1287. No one remains who would choose to read General Allenby's proclamation in the Latin tongue, but the speech of Rome lives again, and will be read on the bulletin boards of Jerusalem, in the versions of French and Italian which are posted there. French was indeed the mother tongue of the Christian kings of Jerusalem, or of the most of them, and it is the language of the Power to which the protection of the Christians of Syria has been intrusted for centuries. The use of the Italian tongue is largely a compliment, no doubt, to the ally of Britain which sits on the seven hills of Rome.

There remain the Greek and Russian tongues. Vastly more people of the orthodox faith, of which these two languages are the habitual tongue, come to Jerusalem, and abide there, than of any other Christian communion. The Russian churches and hospices in and about Jerusalem are a city in themselves. They are well entitled to their representation on the list. But let us note that there is one tongue which is not infrequently heard in Palestine, and which has made the greatest pretensions there, in which the proclamation of Christian rule makes no appearance. It is the German language. The speech of Luther is not heard in Jerusalem in this day of the triumph of the faith. It is relegated to the barbarian limbo where it stood when Godfrey de Bouillon ruled over Jerusalem. And yet it was no longer ago than 1905 that William II of Germany, traveling in the capacity of Holy Roman Emperor, which he assumed for the purpose, visited Jerusalem in person, and on the Mount of Olives held a secret service, to which none but himself and his suite were admitted, in token of the future dominance of Germany in all the East! How are the pious and grasping schemes of the Hohenzollern fallen!
—*Boston Transcript*.

Kindness: A language which the dumb can speak, and the deaf can understand.—Bovee.

"THE TONGUE OF THE EGYPTIAN SEA"

(In *The Fall of Babylon*, pages 237 and 238, is a very interesting account of the fulfillment of Isaiah 11:15. Brother J. F. Sheehy asked us about the statement "the tongue of the Egyptian Sea was destroyed by the cutting of the Suez Canal in the century just closed." We referred it to Elder J. W. Wight and he reports with the following article.—EDITORS.

A research in this matter has been interesting but not as extensive as should have been made to bring out the thought in greater detail. It is not as yet clear that the quotation had any reference to the Red Sea or any of its extensions, though Doctor Smith who is quoted to so understand it and Brother W. J. Haworth in his work, *The Fall of Babylon*, take the same view. But granting that it did have such reference it is still a debatable question as to the meaning of "dryshod." The marginal rendering is "in shoes." However, granting that the Red Sea is the "Egyptian Sea" of Isaiah 11:15, we have the following in favor of the literalization of dryshod:

The most important change in the Red Sea has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the gulf has risen, and that near the Mediterranean become depressed. The head of the gulf has consequently retired gradually since the Christian era. The prophecy of Isaiah has been fulfilled (Isaiah 11:15; 19:5), the tongue of the Red Sea has dried up for a distance at least fifty miles from its ancient head.—*Dictionary of the Bible* by Doctor William Smith, p. 795, as published by Scranton & Co.

Sanford, in his *Cyclopedia of Religious Knowledge*, p. 329, says: "There are geological proofs that the sea has retreated, and it is quite possible that 'the tongue of the Egyptian sea' may have formerly extended to the lake.

The above quotations harmonize fully with Isaiah 19:15, which reads: "And the waters shall fail from the sea, and the river shall be wasted and dried up."

If it be true that the Gulf of Suez is the "tongue of the Egyptian sea," then it is also true that the statement in Isaiah 11:15 has not yet been fulfilled, for it has dried but 50 of its original 180 miles, and Isaiah 11:15 says: "And the Lord shall utterly destroy the tongue of the Egyptian Sea." Either, then, Suez is not the "tongue," or else the complete fulfillment has not occurred. The safer conclusion would be that this prophecy is yet in the process of fulfillment.

"THE RIVER"

In the verse just referred to, the prophet says, "he shall shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod." In the latter clause of 19:5 we have: "and the river shall be wasted and dried up."

Fausset, in his *Bible Cyclopedia*, page 510, says: "Two alone of the seven noted branches of the mouth

(of which the Pelusiac was the most eastern) remain, the Damietta (Phanitic) and the Rosetta (Bolbitine) mouths, originally artificial (Herodotus 2:10), fulfilling Isaiah 19:5 and probably 11:11-15, Ezekiel 30:12." Smith says on page 627: "That the Nile is meant by Yihor is evident from its mention as equivalent to *Yeor*, 'the river,' and as a great river (Isaiah 23:3)."

Granting the truthfulness of the conclusion it is thus seen that the original five streams are now so dry that men may go over "dryshod," in a literal sense. The drying process has certainly manifested itself for Fausset tells us that Solomon built a navy at Ezion Geber, which is now dry land.

Reverting to the preceding part of this investigation with relation to the Gulf of Suez, we insert the following from Fausset: "The northern end [the tongue of the Egyptian Sea], since the exodus, has dried up for fifty miles." This language is sufficiently ambiguous that it may mean that the northern end of Suez is the "tongue." If so, then the passages quoted are "fulfilled." J. W. WIGHT.

CAPITAL AND LABOR

But politics will never do the whole business of pacifying human life and making people content to live it. It never did: it will not now. The great agent in that is religion. The great asset of our civilization incomparably more important than all our astonishing apparatus for promoting physical comfort, is the mind of Christ. That mind penetrated all the perplexities of human relations and solved the problem of life in all its phases. It is on the spirit of Christ, working through individuals, and shaping and inspiring our politics, that we must count to straighten out the tangles in our affairs. That is the only force that is equal to so huge a task; that, working perpetually to bring justice, sanity and love into human concerns, can make men wise enough to be men and women patient enough to be women. That is the only force that can make labor duly tolerant of capital and capital duly considerate of labor; that can keep the spiritual in control of the material, and yet leave apparatus free to accumulate and wealth to increase, and beauty to develop, and can bring liberty and opportunity to all creatures to work out all there is in them that is good.—Edward Sanford Martin.

"The world may forgive the churches of to-day that they are so weak and so inefficient. The world will not forgive the churches if after this time of crisis and judgment and warning they are content to remain so inefficient and helpless."—Samuel Zane Batten, in *The Christian Work*.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

The Use of the Baton in Leading the Choir

Our dictionaries define *baton* as a word of French derivation; meaning, "a stick; a staff borne as a symbol of office; the wand with which a leader beats time, as for an orchestra." It is, of course, with the last division of meaning that this article is concerned.

It is interesting to trace not only the derivation of this word, but the early uses of the implement itself. It has descended to us from the French because the baton was first used by French conductors in the direction of orchestras. Its earliest uses for this purpose were crude; and certainly, compared with our modern ideals and customs, they would appear ridiculous and amusing. Probably the employment of the baton for directing musical performances came from its original use as an insignia of authority.

The musical director first carried it as a badge of his office and naturally, having it to hand, came to use it to indicate the beats of the music he was leading. Of course the first batons, used principally to denote office and authority, were large, heavy, and imposing, somewhat like the gorgeously bedecked baton of the drum major, as now seen in the hands of the military band leader on parade.

Accordingly, it was used as we would naturally expect such a cumbersome instrument to be employed, by marking the first, or down beat only of each measure. This was usually done by striking the floor a resounding thump with the butt end of this heavy implement; a proceeding that undoubtedly accentuated the rhythm of the composition being played, whether it contributed to the beauty or not. Gradually, however, as musical composition developed and variations of shading, phrasing, rhythm, and expression came to be employed, this unwieldy implement underwent radical moderation, until it evolved into the light, graceful wand now universally employed.

A few words regarding the pronunciation of the word itself. We have heard it uttered in a variety of ways such as *bay-tn*, *bat-tn*, *bat-toon*, etc., but the correct pronunciation is *ba-ton*, accent on the last syllable, the vowel *o* with the same sound as our word *ah*.

The modern baton, used in musical performances, is usually a light, tapering piece of wood, about twenty inches in length, and weighing at most but two or three ounces. Batons may be purchased at music stores in almost any conceivable style, ranging from the elaborately ornate ones of ebony or mahogany, gold mounted and inlaid with pearl, down to the simple ones of inexpensive wood, plainly finished and fashioned. This latter kind are almost universally chosen by orchestral, choral, and band conductors, for the reason that they are light and do not tire the wrist and arm in their use. Needless to say, the former kind are chosen only for their ornate beauty, and conductors who value utility as a chief quality invariably select the simple forms. Patrick Saarsfield Gilmore, who in his day was the most famous bandmaster in America, when conducting the celebrated band that bore his name, invariably used a long, slender, tapering wand of white holly wood. He was frequently presented with costly batons of ivory or precious woods, richly and expensively ornamented with gold and inlaid with pearl and precious stones; and on the occasion of such presentations he would make his customary witty speech of acceptance and gratitude, conduct a few selections with the new gift, and then go back to his plain white stick again, consigning his new acquisition to his already numerous hoard of gifts.

In this connection we will say a few words as to *color* of the baton. They are made in many colors, but we fail to remember ever seeing a prominent conductor ever use any other than a plain white stick, for the excellent reason at all times and under all conditions a white baton can be plainly seen. For this reason they are to be preferred to the other batons.

There are many and various ways of using the baton in the conduct of musical compositions, and we unhesitatingly say that many of them are bad. They range from the senseless, gyratory waving of the stick through the air, to the quiet, methodical, intelligent pulsing of the implement, where every movement has a purpose. We have witnessed quite a number of fine conductors and have noted that all of them used quiet, orderly movements that embodied system and intelligence. On the other hand we have witnessed some choir leaders, who, in leading their choirs in ordinary anthems, would wave the baton wildly through the air, both arms thrashing like Don Quixote's windmill, and themselves worked up into a very pitch of frenzy and perspiration. They certainly worked hard at it. Their choirs usually took the obviously sensible course in the situation, and refused to get unduly "het up" by their leader's violent exertions. Such leadership amounts to but little. The choirs soon become accustomed to the extravagant, spectacular motions of their leaders and lapse into their own placid methods. A quiet, unobtrusive style of leading is always best. It is well sometimes, when striving for particular emphasis or effect, or in working to a climax, to indulge in widely extended motions of the arms when leading. Such are often necessary to enthuse the choir with the leader's own meaning. But the leader who is always at a climax, "running with the throttle wide open," never gets the results from his choir that he desires.

Should the baton be used to lead our church choirs? Some contend that it should, others that its use detracts from the sacred character of the services. We see no reason why, if it is used in a quiet, dignified manner, in which the element of pride and show is absent, its use should mar the spiritual character of any service. We can only answer that sometimes its use is demanded and sometimes it is better not to use it. Generally, the large choir needs to be led with the baton, while the small choir may well be led by some other method, although there are instances where the baton may occasionally be employed in the small choir. But in the very small choir it is better to dispense with it and lead the few singers by one of the several other methods. We know of no more amusing spectacle than to witness some self-satisfied chorister vigorously waving a baton over a choir composed of a half dozen or so meek, inoffensive-looking singers.

The baton is very often necessary in leading congregational singing. Large bodies of people are harder to keep together when singing *en masse* than small bodies. There are so many different temperaments, so many varying conceptions as to style, rhythm, and expression that a disagreeable conflict of sound is often had unless uniformity of direction is maintained. In almost every choral body there are voices, which, on account of their quality of commanding attention, easily take the lead, oftentimes to the confusion of the entire mass. In large auditoriums one part of the house may be unable to know what the other part is doing, and if each part is being led by a voice eager to maintain its lead, the result is often disastrous. This is frequently the cause of the distracting "see-sawing" so often heard in our church, especially in the prayer meetings. Steps should be taken to correct it, for, aside from the disagreeable features of such incidents, we have known such inharmonious occasions to effectually kill the spirituality of a service.

At all times, the use of the baton in our church service

could be in a quiet, dignified, unobtrusive manner, always with wisdom, bearing in mind the fact that never should it be used in such a fashion as to mar the devotional character of the service. Except for the purpose of awakening emphasis or enthusiasm, or the expression of forcefulness in the singing, wide sweeps of the baton, or a labored waving of the arms should be avoided. Gentle, quiet motions of the forearm and wrist are generally sufficient and are far more efficacious than the wildly extravagant gyrations so often seen in amateur conductors.

Each motion of the baton should have its particular meaning and be used for a definite object, which, in time, the choir will come to understand and follow. In order that our choristers may be helped to a proper understanding of the use of this simple implement of the musician's art, we will endeavor to describe a few of the fundamental rules for its use, observing at the start that these rules, like many of the rules bearing upon art, are reasonably elastic in their application.

The most essential movements of the baton are founded upon the rules denoting time (rhythm) and determining accent (dynamic force). As these rules lie at the foundation of musical structure we feel that most every musical person will understand them. We shall consider those of time first.

There are several methods of classifying the various kinds of time measure in music, but we will take one of modern method as being a truly satisfactory and serviceable one, capable of practical demonstration. In this method all measures of time are classed under two heads: duple, or even, time; and triple, or uneven, time. Each of these divisions has a subdivision devoted to the forms of compound measure.

Duple, or even, time, embraces all rhythms under the time signatures of 2-2, 2-4. There are two pulsations and one accent to each measure, and the manner of using the baton in indicating them is, *down* on the first beat, *up* on the second; as, down-up, down-up, etc. Some conductors prefer to use for this form of measure, the horizontal style of beat, to the *right* for the first count, to the *left* for the second, on account of a supposed greater ease and grace of movement of arm.

Triple, or uneven (perhaps odd is a better word), time embraces all rhythms under the time signatures of 3-2, 3-4, 3-8. There are three pulsations and one accent in each measure and the time is indicated by the baton in the following manner: *down* on the first beat, *left* (some conductors prefer *right*) on the second beat, *up* on the last beat; as down-left-up, etc.

Growing out of these simple divisions of time are found some important compound subdivisions, corresponding largely to the principal divisions, but differing in that there are more than one accent in each measure.

Compound duple time embraces those rhythms under the time signatures of 4-2, 4-4, 4-8. There are four pulsations in each measure and two accents, a heavy accent on beat one and light accent on beat three. They are indicated by the baton by the motions of *down* on beat one, *left* on beat two, *right* on beat three, *up* on beat four; as down-left-right-up, etc. Some conductors choose to vary this order to down-right-left-up, but the first is preferable, as it is in harmony with the established rule that "the *right* beat should always indicate an accented pulse."

Compound triple time embraces those rhythms under the time signatures of 6-4, 6-8, 9-8, 12-8. In these rhythms is found the only complexity of time measures. We will therefore consider them each separately. Six-four time has six pulsations in each measure and two accents, on the first and fourth beats respectively. In reality this form of measure is merely the double of 3-4 measure, the unison of two 3-4

measures into one, and in ordinary usage may be treated as such. The wielder of the baton should therefore beat this time as he would beat 3-4 time, making two complete sets of beats in each measure. The old method of beating this form of measure was, down-left-left-right-up-up; but this method has been found so awkward that it has been abandoned.

Six-eight time is similar to 6-4 time in that it has six pulsations in each measure, as well as two accents, occurring on the same respective beats. It differs from 6-4 time however, in the fact that the pulsations are eighth notes instead of quarter notes, making the action relatively twice as fast. Very seldom is 6-8 time rendered slowly enough to count or beat it six times in each measure and hence resource is had to dividing the six impulses into two groups of three each, and beating it two impulses to the measure, on the accented beats. Thus, in the directing of this time, the baton is used as in beating the ordinary forms of duple time.

Nine-eight time has nine impulses to each measure and three accents, which come upon counts one, four, and seven. Like 6-8 time, it is usually rendered too fast for beating all the impulses in detail, and it is accordingly grouped three impulses to each beat and is treated exactly like the various forms of ordinary triple time, three beats to each measure.

Twelve-eight time, fortunately, is not often met with. Its twelve impulses are divided among its four accents, occurring on the first, fourth, seventh, and tenth counts. It is beaten on the accents, precisely like 4-4 time.

In denoting accent or dynamic force the baton is used according to the individuality and skill of the one employing it. For instance, in indicating a special accent or emphasis, a quick, emphatic movement of the implement at the time is usually all that is necessary. In indicating a crescendo or diminuendo a gradual enlargement or contraction of the area of movement may suffice. Again, a conductor may indicate special entrances, effects, or emphasis in certain parts of his choir or orchestra by the use of the baton in their particular direction. Again, the use of the baton in any or all of the foregoing work may be effectually enhanced by intelligently employing the other hand in well-chosen signs and gestures. This other hand, however, should be used in moderation and never, unless a meaning is desired to be conveyed with it. We remember watching Theodore Thomas, the great conductor of the Chicago Symphony Orchestra, as he conducted his magnificent organization. In his right hand his baton described modest, graceful paths. His left hand was used but seldom; but when it was brought into action, it conveyed a definite, intelligent meaning.

In describing the foregoing movements of the baton, we have tried to give only the specific directions the implement should traverse. We have merely outlined the skeleton of such body of movements. The chorister who uses the baton should endeavor to clothe these skeleton-outlined movements with the flesh and sinews of grace and elasticity. For instance, the directing of 4-4 time according to mere outline would be an awkward and stiff traversal of the baton to and fro along the two sides of a triangle, in severe, repellent straight lines. Let the conductor in following the established outlines, do so in lines of ease and flexibility, leaving the rigidity and stiffness of straight lines for the grace and flexibility of arcs and curves.

In conclusion we would urge that choristers endeavor to improve themselves in the use of this important implement. Study the directions in this article carefully and patiently, and try them out methodically and persistently in your own work. Also, if possible, watch the work of good conductors: whenever opportunity offers, for in that way may some excellent examples be found as well as ideas gained.

A. H. M.

Mendelssohn, the Optimist

Thinking it may be of interest to those who delight in things musical, the opportunity is taken to present some facts and data concerning the man who composed and gave to the world the wonderful oratorio, "The Elijah," which is to be rendered at our coming General Conference.

You are doubtless wondering why the above title is chosen for this article, but those who have studied his life will readily see many reasons why Mendelssohn should be called "The Optimist."

During Mendelssohn's life, his friends and followers called him the singer of "songs without words"; which title he justly earned.

Mendelssohn was born of Jewish parents in Hamburg, Germany, February 3, 1809. As a child he was given every opportunity to develop the gift given him of God. His parents were wealthy and his youth was a continual song; not a requiem or a dirge, but a "spring song." He was fortunate in having an unusually talented sister, Fanny, with whom he spent many enjoyable hours, playing duets, as we recall was done in the lives of Mozart and his sister. But, "girl fashion," sister Fanny married and the world was deprived of her genius.

Mendelssohn, who is sometimes known as Mendelssohn-Bartholdy, afterwards married a young lady of the latter name. His parents adopted this added title as a protection against the persecutions which the Jews were suffering.

It is true that in the music of every master can be found his life; the lights and shadows, the smiles and tears that he could best express in his compositions. As we sit and listen to the overture of Mendelssohn's "Midsummer Night's Dream," written when he was but seventeen, we can feel the joy of his youth as he must have felt it. Listen to the wonderful, scintillating strains of the scherzo movement of this overture and you, too, will say, "He was an optimist."

Some are prejudiced against his music because there are "no wrong notes in it." It carries one away through sunlit fields and flowers and when it is finished you are loath to return to earth.

Now for a bit of his character. In short, it was blameless. Carefree, full of life and vigor, delighting in all goodness, he stood as a mark among his loose surroundings. Yet, can you say after hearing his "Elijah," that he was not stirred by the weightier things of life.

He lived a life of real joy and happiness and his death came in Leipsig, November 4, 1847.

WALDO W. KAPNICK.

TRAVERSE CITY, MICHIGAN.

Special Musical for the Coming General Conference

Plans are completed to make the coming session of the General Conference a profitable as well as an enjoyable one for the musical forces of the church in attendance.

The chief musical offering will be, of course, the rendition of Mendelssohn's immortal oratorio, *Elijah*, which is set for the two evenings of Friday, April 12, and Sunday, April 14. Other choral features will be the rendition of the conference anthems by the big combined conference choir. It is also expected that, from the visiting singers, there will be rendered some special vocal selections.

Special institute work, in conjunction with these offerings, has been arranged, with the approval of the Presidency, as follows:

Monday, April 8, 9 a. m., special prayer meeting for the musical forces assembled at the conference, invoking spiritual

grace on the music work of the church, with testimonies of its blessings.

Tuesday, April 9, 9 a. m., institute work; a "Round Table" for the consideration of our musical problems.

Wednesday, April 10, 9 a. m., institute work; continuation of the features of the preceding day.

It is expected that the sessions of the three last named days will be held in the lower auditorium of the Stone Church. Also, if interest demands, the work will be continued, or special sessions held for orchestra or band problems.

ARTHUR H. MILLS,

General Secretary.



An Earnest Worker Passes

The passing of Sister B. C. Smith from this life to that of a higher and better realm, deprives our auxiliary cause of one of its most faithful and staunch supporters. Many, many years Sister Smith stood at the head of the woman movement of our church, and sought with all the power and vision with which she was blessed to lift that cause and purpose high in the realms of real service to God, humanity, and the home. We feel that we have not words to express adequately the loss we have sustained, nor to give our readers a clear idea of what Sister Smith and her faithful service has meant to us. Later we expect to present to you, from the pen of others, a more fitting tribute than we are able to offer at the present time.

Our sympathies are extended to the members of her family, praying that the grace of God will sustain and bless in this hour of sore trial.

From the Director of the Oriole Movement

[We have obtained Sister Gardner's permission to publish this very excellent letter which she has been sending out to the monitors of the Oriole circles. It breathes a spirit of great devotion to the cause, and an ideal vision of what we should hope and desire for our girls.—A. A.]

Dear Sister: May I make a special plea to you to-day to keep our Oriole colors flying? You may be doing more than we know, but a little inspiration from us, if we can give it, will be acceptable, will it not? We are so anxious to help you who are having the real experiences to meet, the actual problems to solve. The time for preparation seems all too short and we cannot afford to lessen our efforts or neglect our opportunities to fit ourselves for our future work.

Some of our girls are having what they need in training in their homes, for their future as women, but hundreds of our girls are not. This fact was emphasized by a most pitiful story from the lips of a sweet, innocent, fun-loving girl, just the other day, and I doubt not that many of our dear girls could tell us of similar experiences. But you and I know that the pure womanliness of our girls is threatened and endangered daily, so why talk of that?

Shall we picture to ourselves instead a group of girls, equipped with the brightest and truest of eyes, and the steadiest of nerves, strong bodies, and clear skins, all the result of good, wholesome, clean living; girls with high ideals of womanhood, with a spiritual and intellectual foundation, prepared to respond to the future and take the places that will be waiting to be filled by sincere, intelligent, and thoughtful women both in and out of the church. This picture is not

impossible, but it requires wisdom, prayer, thoughtfulness, and unceasing preparation upon the part of the women who would help in its making?

You and I have many other insistent duties, but if we have ability and are prepared to work with the girls shall we not give a little of our time and do our bit by sympathetically, lovingly, and intelligently leading and counseling them? The Oriole work opens up a vast number of ways in which we may help the girls, and can we afford to fail them now when they are in the process of building and preparing for their work as women of the church? We cannot fail to see in the trend of the times, that *consecrated and intelligent* service will be required of both men and women.

While it is true that the Oriole work does open avenues for training, preparation, and service, as well as social activities, it is difficult sometimes to keep the play instinct on a reasonable average and to impress the girls with the necessity for a more serious consideration of their calling as women. But with a little patience and sympathy and a great deal of faith and wisdom, we should be able to introduce and develop the very necessary feature of training for intelligent service.

The moods and "spasms" of the adolescent are sometimes most unexplainable and trying, but through these experiences we should try to see the story that nature is telling, and help to make it the best story ever told. When a boy, passes a group of girls and speaks to all, but to one more particularly, nature is telling a story. In the grouping of boys and girls together for social pastime, nature is telling a story. So if the social life appeals more strongly to Orioles, perhaps it is just what they need. The development of social etiquette and relations is a big field and a very necessary one. The meetings and activities of the girls may be carefully and wisely planned to meet the social requirements, and at the same time introduce and make attractive some educational feature.

Now, dear sister, if you have a problem in your Oriole work which you feel that you have not solved to your satisfaction, write to us and we will do the best we can to help you. Your problem may be the problem of others, and by discussing we may be mutually benefited. Or if you have one that you have solved successfully, be generous and tell us about it.

Yours sincerely,
MRS. J. A. GARDNER,
Director of Oriole Girls.

A Forward Campaign in Iowa

[Sister Wight, our supervisor of Home and Child Welfare, sends the following clipping from the *Chicago World Herald*. What Iowa can do, other States can and will do, and we should be a unit in lending our moral and financial support to a cause so worthy as that championed in this article. Ignorance is the curse of the world; young people make mistakes in ignorance of consequences which they would never deliberately choose. Municipalities are but just awakening to the need of more carefully shielding the children within their borders, realizing, as perhaps would never have been possible without this terrible war and its drain upon our young life, that those children are a greater asset, can they be saved to efficiency and citizenship, than any other at their command. So by power of pen, of platform, of picture, of any and all avenues of education, will the public be made acquainted with the need for this conservation of young life, and won over to the sacrifice and consecration necessary to accomplish that end.—A. A.]

The women's and children's welfare committee is a sub-committee of the woman's committee of the Iowa division of the national council of defense. With the confusion of

demands bewildering even those most accustomed to solve public problems, it seems wise that there should be some central body to act as a clearing house for repetition of effect, or for duplication of organization.

It is hoped that the committee on women's and children's welfare in Iowa may be of such service. In order that it may be so we suggest that any organization dealing with women's and children's welfare keep in communication with this central committee.

It is our understanding that our committee deals with the three fields of women's and children's welfare, industrial, social, and physical. As a State far inland, we have not as yet felt much of the social and industrial upheaval that is already threatening the manufacturing States of the East, where women are flocking to factory centers and the care of children is being lost sight of in the immediate urgency for labor. However, Iowa should be on the alert with adequate labor laws, with proper social regulations, and with a definite health program to keep Iowa women and children in a normal condition. It is on the last phase that we particularly wish to center this article.

SELF-SACRIFICE OF WOMEN

Self-sacrifice in women is paramount in these days of world-wide unselfishness. But self-sacrifice becomes a useless, futile thing unless sustained by calm, sane judgment. No man is considered fit to go forth in his nation's service until he is fit physically to offer the best. Why should women consider themselves of less value when the social and industrial life of the country depends so largely on that health? England and France are giving us the benefit of their mistakes in numerous bulletins and pamphlets. It is our business to heed them and to heed seriously.

One of the first steps taken by the European fighting nations to protect the health of women was due to the decrease in the birth rate and the increase in the death rate among infants. It did not take a very clear vision to foresee the fate of a nation that was feeding its men into the trenches and its infant reserve into the fight against anxiety, hunger, exposure, and industrial greed at home. Upon recognition of such possible calamity steps were immediately taken to avert it. Among other protective measures, laws were made to give the proper care to expectant mothers. It is by no means too early for Iowa to be considering the same care. Women themselves can regulate this largely and by so doing render the country a service only secondary to that of the men who are fighting. An expectant mother should place herself in the care of a physician early in her pregnancy.

FREE CLINIC OFFERED

The children's bureau of Washington, District of Columbia, furnishes bulletins on the care of women during that period. Free clinics, if not already in existence, should be established in every community, where advice and care can be given, not only at this particular time, but to all women and children who cannot afford to get it otherwise. Local authorities should look to it that proper provisions for confinement are made for mothers who cannot secure it for themselves. There should be free beds in every hospital for confinement cases. The mortality rate of mothers and babies will be materially lowered when every county has a maternity hospital.

Iowa is far ahead of many other States in the baby welfare work, but we shall need to emphasize that work rather than lessen it this year. Women's clubs should guard against any decrease of interest in baby week. Less than a month ago, six of the volunteer nurses' aids from Chicago started to France to carry on baby welfare work. Surely if stricken

France can take up such constructive work at this time, we in prosperous Iowa cannot do less than we have done in other years. Day nurseries for the care of children while the mother earns or helps to earn the living, are going to be a far greater necessity than they have been in the past. The number of visiting nurses should be increased rather than decreased. Every child should be protected and developed into a hundred per cent child if such a thing is possible. If remediable difficulties are made a study and permanent conference stations established where parents can receive intelligent advice on the care of children, much can be done toward producing the physically fit child.

IN THE SCHOOLS

Just as the visiting nurse is necessary for the home, school nurses and doctors are necessary for the school. Remediable troubles should be followed up in school, and contagious diseases checked by the most stringent methods. Anything lessening physical efficiency in the school child is inexcusable. The difficulties attending the boy and girl of the adolescent period should be approached by those in charge with the same sane, matter of fact treatment that any other phase of natural development receives. We have stood afar off from boys and girls at this trying time of their lives, letting them struggle along in ignorance or with distorted bits of information. These years should form a foundation for moral judgment for the rest of their lives. The war is dragging many facts out into the open which have been neglected or rather ignored by the public. The teaching of social hygiene, for instance, is no longer questioned. Now is the time for some such course to be introduced into our public schools and colleges to acquaint our boys and girls with an explanation of life that is decent and adequate. If we are to have a future generation worthy of the sacrifice being made to maintain it to-day, they should leave our schools with an education that permits them to face the origin of life and the emotions back of that origin with clean and healthy minds. This is a responsibility we must accept.

In conclusion, may we urge upon all a health crusade. Lectures on every detail of health should be given: Personal hygiene—care of the teeth, prevention and care of colds, well-balanced meals, etc.; nursing of contagious diseases; well-directed recreation; prevention, care, and cure of tuberculosis; facts about social diseases with their destructive force measuring greater than that of any other one disease in the world. In short, health propaganda and a sensible following of our own precepts is absolutely essential in bringing the woman power of the State to the degree of efficiency necessary to sustain the future welfare of women and children.

New York and Philadelphia District

Sister Lentell writes from Scranton, Pennsylvania, of the enjoyable time experienced by the women of this district at their late conference where they were given two numbers on the Friday evening joint auxiliary program, and two hours on Saturday afternoon. A good representation of the women in the district was in attendance, and many things were discussed of a progressive nature, among them being the talks from the various superintendents of departments along the lines of their especial interests. The convention made arrangements for meeting the expenses of the organizer and supervisors, and the conference granted the organization a place upon the district library board. Sunday afternoon the sisters had a round table, and they feel greatly encouraged for future work. Six branches out of the nine in the district have active auxiliaries, and they hope soon to enroll

the others, so as to have a one hundred per cent section. Brother Ward L. Christy gave a very enthusiastic talk on "What women can do in the church," and the Oriole girls were in evidence with readings and songs of an original nature.

The Omahans

OMAHA, NEBRASKA

The conservation program enjoyed by the auxiliary women here last week proved to be most valuable. Sister Charlotte Dryden, for years experienced in teaching home economics at Iowa's State Agricultural College, gave a half hour's talk on conserving the strength, mentally, morally, and physically, of our workers, the young no less than the older ones. She interpreted conservation to mean "right using," instead of the popular erroneous one of "saving."

Sister Wallace gave a clear interpretation of the Government's wishes concerning the saving of certain foods in the homes of our people by substituting other sorts. An exchange of recipes and menus which our own women have found to be practical and helpful in observing these rules was much enjoyed, these being left with the secretary where all could have access to them. Copies of the splendid pamphlet entitled "Food conservation lessons," arranged and compiled by Miss Julia Vance, director of home economics at the Nebraska University, were distributed to all, through the courtesy of the Food Administration's Omaha representative, Miss Farnsworth.

The ladies of this auxiliary are to visit one of the local large bakeries, on Thursday of this week, having the processes explained in detail by the owner. This will be very instructive and of real value to housekeepers.

LETTER DEPARTMENT

Temporal Law in a Spiritual Realm

Glancing over the world of the past, looking at it as it exists in the present, will in a measure give us a forecast of the future. Human knowledge occupies a legitimate field here. The eventful things of the world to-day fill the mind with thoughts that will find expression in a thousand different ways, colored by the individual, and presented by facts available to the conscious observer.

At no time in the history of the race has its problems been so widely and seriously exercised with the problems as we know them by the expressions of the present as well as the past, not looking at them in the light of a favored few, but the broader brotherhood of the race.

There must be a change if human hopes and aspirations are to reach the higher levels divinity teaches us to live for, to strive for. Inertia means death or the approach to it. All along the highways of advancement fierce and contending struggles mark the onward and upward progress of human effort. The normal individual seeks his welfare by the better instincts of his nature, and the dictates of an enlightened mind. Our individual natures frequently want the right way. That is a battle royal to deal with. If we "go over the top" we have been assured a means of collective life.

Some men live well; some men die well. That man is dead to the world's needs to-day who is solely conscious of self. The great mass of us will have to shape our conduct in an

economic and social sense, widely different to what we have been schooled in the past. Existing conditions the world over make us painfully aware of the issues of life as they are. A simpler, deeper, and more human creed will have to obtain in the coming time. The true and natural foundations of society are the wants and fears of the individuals. Conserve the first, you escape the other. A righteous temporal law must find its rightful place in the philosophy of life.

Swiftly moving events passing into history are giving us lesson upon lesson in these days of wickedness and vengeance. Perhaps we are only on the threshold yet, of the perils which are foretold will encompass the world immediately preceding his second coming. Mankind is conservative. He develops habits, theories, and systems that become fixed. Unfortunately the currents of human life run too often towards self. It takes a mighty shaking, a mighty jarring, world-wide, to get him to learn the ideals of life. He who fights for the good of all, fights best for himself, and his temporal salvation will be better assured.

The popular belief is that redemption from the ills of this life comes only when you leave it. Why? The language of the apostle is, "Work out your own salvation." Here the working opportunities are given to shape the character, both temporally and spiritually. Competitive effort stimulates human activities, but too often it is unwise, unjust, and ruthless in its exactions, because in its very nature it is self-seeking. The wisdom that planned man's best mental and moral development, contemplated a spiritual law the counterpart of the other, having the stamp of divinity.

The dual nature of man responds to the operation of two laws, one ministering to his mental and moral being, the other to his physical needs. The spirit manifested in the temporal laws of the world will not fit into the gospel economy, hence the Creator contemplated the adjustment of our lives to a better law, fitting us for a nobler life on earth, a higher sphere of action and a greater glory.

Man's grosser nature is unsanctified by the spirit of the gospel in its fullness. It can never live up to the requirements of the celestial law. Human efforts many times in the past sought to establish this ideal social condition, but its permanent character could never be realized. The Lord said to his disciples, "Without me ye can do nothing." The Latter Day Saint gospel believer that can vision the impending fate of the world, must sense the wisdom of the Christ plan for a people's temporal salvation from the wreck and ruin of nations, and what the prophets declared would befall a perishing world.

G. D. HAYES.

Want to Enjoy Conference?

Notwithstanding these days of stress and strain, the familiar faces of both resident and visiting missionaries remind us that General Conference is near at hand.

Many young people are, no doubt, preparing to attend, and many more would do so if they were acquainted in Independence. The hundreds of guests and constant church activities tax the conference city until very little time is left for purely social purposes. Therefore, it is the purpose of the I. X. L. Sunday school class to devise a method by which visiting young may become acquainted. There is no investment that pays larger dividends than cheerful smiles and kind words, and we as a class, purpose to play social host to as many young people as will permit us.

The I. X. L. class numbers about fifty young men and women, and we are anxious to do our "bit" by making the young guests so welcome that the Zion city here will be

sufficiently strong to bring them back again. Those who are unacquainted here are especially invited into the big family circle. "No deferred classifications." Drop a card to one of these, and you will be immediately enlisted in "Class A, Number 1": Walter Chapman, president, 1522 Short Street; Velma Brocaw, secretary, 816 West Electric Street; and Mrs. E. S. McNichols, 806 West Electric Street.

MISS VELMA BROCAW, *Secretary.*

The Hawaiian Herald

In the Hawaiian HERALD I stated that Mr. Clegg, son-in-law of Elder Waller, had enlisted in the British Army and was now in England. This is an error. I had received a letter from Mr. Clegg saying he was sailing the date he was writing, for England, and of course I thought he had gone; but it developed, I learned later, there was not sufficient room on the transport, so quite a number had to remain at Halifax. When the explosion there took place, Mr. Clegg was severely injured. Possibly at this writing is in San Francisco, convalescing.

We appreciate, over here in this mission, the care which the editors took in getting out the Hawaiian edition of the HERALD. There was splendid judgment used in the make up, and the printing is a very creditable piece of work. There is only one fault I find with it, and that is there was too much "Miller" in it; but it was not my fault, as I wrote to quite a number for contributions, but only a few responded.

The volcano of Kilauea is overflowing into the outer crater. The pit has been obliterated and great rivers of lava pour across the crater, something which has not happened since 1820. Elder McConley wrote me that every automobile in Hilo was in use taking sight-seers to the great spectacle. Earthquakes are frequent at the volcano as the gas pressure is something terrific. The automobile road is covered and the old parking place for automobiles is under ten feet of lava.

C. EDWARD MILLER.

HONOLULU, TERRITORY OF HAWAII.

A Tribute to a Mother

Before me on the desk lies a typewritten page. An important, insignificant thing in itself but bearing a message that, in a sense, is to me almost sacred. Why have I carried it almost a year? It is the last page in that wonderful volume, the life of Sallie A. Russell—my mother! Written by one who loved her as one of her own children, these words, combined with the personal tribute of J. W. Rushton, constituted an offering which remains to this day a fitting benediction upon a comparatively obscure life. For her contribution in the interest of humanity was utterly without display.

To quote from this page: "Her entire life was one of self-sacrifice and helpfulness, she having taken a number into her home who had been bereft, and raised them as her own children, all of whom rise up and call her blessed. She was baptized by her father, Elder Otis Shumway, in 1862, and continued a gentle-spirited, faithful member and bearing, to a considerable extent, the Spirit of Him she owned as Master."

She died suddenly while sitting at the breakfast table at the home of her daughter, Mrs. R. Clarke, in Colorado Springs, Colorado, March 15, 1917. I stood by her side supporting her in the chair until I knew it was true: "She is dead!" Then accepting the inevitable, these arms lifted her gently to the couch. Whatever there is in a man's life of real value which can be ascribed to the care and love of a

true mother is mine to-day, and I thank God it was mine to be her boy! I know of no greater tribute which her children can bring to the memory of this devoted mother than to seek diligently to abide in her counsels, and thus, though she be dead, in a very particular sense, present her in themselves, yet alive unto the world to-day.

Forgetful of our sorrow, we push forward to-day in the strength of the rejoicing born of remembrance of her successful life.

Affectionately,

WICHITA, KANSAS.

FRANK A. RUSSELL.

The Spirit of Forgiveness

Christ says in the Lord's Prayer: "And forgive us our trespasses as we forgive those who trespass against us." We ask God to treat us as we treat others whom we think have wronged us." If we forgive, yet look back and bring up old grudges, don't you think God should be allowed to do likewise?

In Matthew 7:1, 2, we read: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with that measure ye mete, it shall be measured to you again." In the twelfth verse we read further: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

How happy this world would be if we should think of this saying and obey it. Yet we pass along all too carelessly, thinking mostly of ourselves, and all too little of the other person's feelings. How good it would be if we would stop to think before our acts: Is that what Christ would do, and would I want to be treated in this way? We could make others very happy if we would only be willing to become humble and submit ourselves to each other, considering the feelings of others. We are all equal in God's sight and one is our master, God.

In Matthew 18:21-35, Peter asks our Lord a question: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" The answer of Christ is: "I say not unto thee, Until seven times; but, Until seventy times seven." We read along down through the chapter and get the account of the unmerciful servant and the result of an unforgiving spirit. "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every-one his brother their trespasses."

In Colossians 3:13, we read the following: "Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

These are wonderful passages of scripture and just what we need each day. We should not only read them but take them into our own lives and practice them, letting others know the standard by which our lives are ruled. We can all be lights of the world if we will be.

In Matthew 5:44 we read this: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." In the forty-sixth verse we read further: "If ye love them which love you, what reward have ye? do not even the publicans the same?"

We must bear this in mind, that we are commanded to love them that have not loved us and are not our friends. It is for us to make friends and to do any kind act that will make them know that we are truly their friends.

We must not stand back and say: "Well, it is not my place to go to So and So, as he is the one who is to blame." That is a mistake. Just be humble and lay aside all malice, which

will bring you sufficient reward to doubly pay you for the effort, and you will know that you have obeyed God's command. Love your enemies and forgive all who have trespassed against you.

A SISTER.

SOUTH SIDE, OMAHA, NEBRASKA, March 4, 1918.

Editors Herald: It has been some time since I have written, although I enjoy the many letters and the news of the HERALD. Although reading the church papers, the HERALD is the only one I take. I would like to take them all, especially the *Ensign* and the *Autumn Leaves*. I certainly did enjoy the letter of Brother Gold, of Camp Funston, and he said he had been writing to the *Ensign* and I realized how much I had missed.

It certainly made me feel like a slacker. The brother stated they were holding prayer services and were enjoying the Spirit, and it makes us rejoice as it is an answer to our many prayers that they would remember their covenant.

Also our Sister Anderson, whom I have always wanted to meet, and I thought she was far away, but was surprised to learn that she was such a short distance away, just a street-car ride from here. I enjoyed her article of to-day, and I felt very much ashamed, too, as I have complained so much of having to eat so much corn meal, although I have always been very careful not to waste anything that I could possibly use. I always thought it a duty of every Latter Day Saint to economize. But to be compelled to eat corn bread and many other things which I disliked to cook, was not so pleasant. I was ignorant of the fact that they were much better for us all. Our health has improved since using them.

We do not use meat and have not for some time. I think I can safely say a five-dollar bill would cover our meat account in the last six years.

We are still holding the church services here. We hated to give up our other president, but he thought it was too much for him, and now we have as our president, W. N. Hill, of Omaha, and he has put new life in some. He brought quite a number with him, which we certainly try to appreciate. I think when the weather is more settled we will have a better showing.

We lost an earnest worker this winter by death, Sister Wallace Greenslitt. She was never very strong but took a great deal of interest in the little class which she called "Sunbeams." All the Sunbeams miss her. One of her youngest, three years old, says she has gone home to God. We all miss her, but our loss is her gain. She suffered, but was very patient.

We are still having our cottage prayer services. We have them on Tuesday evening of each week and enjoy them more each time. Brother Hubert Case was with us last evening, also our young sister, Mary Marmoy. What an encouragement it is to see the young come out to prayer meetings, and still better to see them take part. May God bless the young of the church everywhere. Let us remember them to our Father, Saints everywhere.

I many times think of the opportunities I had when I was where there was no branch, where I could have encouraged the thought of having a day set apart for prayer and testimony meeting. It would be a great help to Saints where there is no branch to meet together and unite in prayer, as there is great strength obtained in unison of prayer. Come let us reason together and pray together. Many obstacles are removed in this way, when seemingly they are immovable. God is only waiting for us to do our part and show our willingness to occupy where we are best fitted and heed the admonition, especially the verse beginning:

"Time is ripe, my work must hasten,
Whoso will, may bide the hour.
Naught can harm whom God protecteth,
Elements confess his power."

May God's blessing rest upon all his people,

K. E. STEELE.

SOUTH SIDE, OMAHA, NEBRASKA, 4308 South Twelfth Street.

DUBOIS, IDAHO, March 4, 1918.

Editors Herald: Again I ask permission for a little space in your precious columns, which are more precious to me than the "fine gold of Ophir." My loneliness, through isolation, has been tenderly succored and healed many a time through the comfort and upbuilding power which seems to pervade the columns of our church papers. Is it not a blessing to us that we have facilities to send the word broadcast throughout the world whereby the hearts of the honest seekers for truth may be filled?

We oftentimes murmur and fret because of our environment, but we must not forget that God wants a tried people, and our trials must come from without as well as from within. Trials and temptations go hand in hand, seeking to discourage and make us faint-hearted; but knowing that God has promised to be our stay if we trust in him, our burdens can never become heavier upon us than what he is able to deliver us from. Therefore, let us trust him and continue faithfully to do his will.

The time is nigh at hand, according to prophecy, that Christ will return to earth. The sun has been darkened, and the stars have fallen from heaven, and now we are engaged in the greatest of wars. One nation is arrayed against another, till the most precious blood flows in streams. Famine threatens the world. Yet all these, reminders of his coming, seem to little bestir the world. But "He cometh as a thief in the night," therefore let us watch and pray that we will be ready to meet him.

Let us love one another with a brotherly and sisterly love—helping one another to surmount the obstacles along our paths; for in so doing we are friends indeed to the Redeemer.

One night I dreamed I saw our temple being reared rapidly to completion. May we all be worthy to aid in that noble undertaking when the time comes.

Asking an interest in your prayers, I am

Your brother in Christ,

Care Denning and Clark.

C. O. A. PETERSON.

DENVER, COLORADO, March 4, 1918.

Editors Herald: If as Saints of God we wish to become truly alive in the work, we must become much and accomplish much; one of the first essentials is to develop within ourselves the four prime factors in "being and doing": the first is a strong individuality; second, a strong character; third, a strong mentality; and fourth, a strong personality. When these four sides of a Saint's nature are highly developed, we have a Saint through whom God may work, one who will do things in this world and become a mighty power for good wherever he may go.

It is such people that the world is in need of to-day more than anything else; in fact, we all may become such individuals if we are prayerful and proceed with the best methods and application that we know of.

We realize that the world of to-day has too many that are likened unto an "empty barrel," there appears to be nothing in them and they make a noise, so to speak, only when pounded upon by the "stick of environment"; such people reflect only what little light may have been given

them by their circumstances or by people that pass their way, the wick in their lamp is turned so low that no one can see it, and somehow they have neither ambition nor the force to turn up the wick; the reason for this is found in the fact that their own power lies dormant. It therefore becomes not only our privilege, but our duty to become as much as possible, and to do as much as possible; in fact, to let our own light shine as brilliantly as we can with the light that God has so wonderfully bestowed upon us.

When we take upon us the name of Christ, we should remember that when we undertake to become an active member in his work there is nothing in the work of attainment or achievement that will be impossible for us to do if we are in close touch with the Master.

We know that if we wish to build up in God's work along any line we must apply ourselves in that direction and not permit our aims to scatter under any circumstance, and to this end, self-control is indispensable.

We cannot afford to become impatient or discouraged, or to lose heart when we fail to get what we desire at the time desired; the fact is, we can obtain it if it is for our best in God's own due time, when we become impatient, restless, discouraged, we are simply losing time; what lies before us we can realize if we move forward, but every moment of impatience or discouragement is a moment of retrogression. When we are not moving forward in this work we are moving backward; therefore, if we would hasten the great day in view we must continue in perpetual prayer and faith.

Think of what it would mean if one hundred thousand Saints would begin to-day to make themselves more efficient in all that has been placed upon them, to live the most successful and the most wholesome life before God, to do their best in everything and outdo to-day what we planned and accomplished yesterday. Can we imagine an effect more inspiring, more beneficial?

Could not such an army be organized in our church to-day? Armies of destruction have had their day. The need of to-day is an army large enough to marshal all the work that devolves upon us as Latter Day Saints.

When we think we have exhausted all possible ways and means, go to the Lord in prayer and he will show us the way.

Having been elected correspondent of Second Denver Branch, I felt to write this at this time and also to say that God's divine power has been ours to enjoy, and that we feel encouraged to press onward as Saints and do that which has been placed before us as workers for the Master.

Ever praying for the advancement for this glorious gospel and for the betterment of the Saints, I am,

Yours in gospel bonds,

OLIVE L. BULLARD.

538 West Fifth Avenue.

FLINT, MICHIGAN, March 7, 1918.

Editors Herald: The annual convention of the combined Sunday school and Religio associations of the Eastern Michigan District was held at Detroit, Michigan, February 16 and 17, and was largely attended.

Special program work in the nature of a lively debate was the order Friday evening. Saturday was devoted to a prayer service and business sessions. In the evening the home talent play, "The last loaf," was given in the basement of the church.

Sunday morning prayer service was well attended and was very spiritual. Institute work was the order of the day. At eleven o'clock a very delightful sermon was preached by Elder Daniel Macgregor. He was indeed a welcome

visitor at the convention, his management of the Sunday school business session was an inspiration, and his words of commendation were very much appreciated. Elder Matthew Liston preached on Sunday evening.

ZELLA BLASDELL HARDER,
EMMALINE BELLEISLE,

916 Root Street.

Press Committee.

MISCELLANEOUS DEPARTMENT

Conference Minutes

SOUTHWESTERN OREGON.—At Myrtle Point, February 22 and 23, presided over by M. H. Cook. Delegates to General Conference: J. W. Rushton and Brother Etzenhouser. Next conference to be held in connection with the reunion. Lila A. Smith, secretary.

CENTRAL OKLAHOMA.—At Oklahoma City, February 16 and 17, 1918. District President Edward Rannie in charge. Delegates to General Conference: Mrs. Ed Dillon, F. W. Kueffer, Mrs. W. F. Kueffer, Mrs. Earl D. Bailey, Mrs. George A. Kelley, Mrs. O. L. James, Mrs. Herbert Scott. Alternates: Mrs. Gottfried Kueffer, Mrs. Minnie Page, I. D. Dean, Elmer Brown, Orville James, Mrs. Helen Logan, Ed Dillon. W. S. Huff, secretary, 916 North Olive Street, Oklahoma City, Oklahoma.

ALABAMA.—With Pleasant Hill Branch, February 23, 1918. F. M. Slover presided with the assistance of district presidency. W. H. Drake, secretary. Branches reporting: Lone Star 176, gain 6; Pleasant Hill 349, loss 2. Ministerial reports from 5 elders, 2 priests, one teacher, and 2 deacons. Bishop's agent reported as follows: On hand at last report \$233.56; received since, \$1,196.67; paid out \$779; on hand \$454.67. Officers elected: J. R. Harper, president; A. A. Weaver, vice president; D. T. Parker, secretary. Delegates to General Conference: J. G. Vickrey, J. R. Harper, F. M. Slover, F. A. Rowe, E. C. Shelley. Delegates authorized to cast majority and minority vote. Adjourned to meet with Lone Star Branch, June 22, 1918. W. H. Drake, secretary.

CENTRAL TEXAS.—At Dallas, February 23 and 24, 1918, vice president, A. J. Banta, and S. W. Simmons in charge. Officers reporting: Elders 6, priests 2, teachers 1, deacons 2. Branches reporting: Texas, Central, Dallas, Houston. Bishop's agent reported for 1917: Receipts: \$792.66. Cookes Point Branch was declared disorganized. Sheldon Armstrong was elected secretary for the unexpired term of C. M. Mitchell, deceased. The reunion committee are: S. R. Hay, Sam Dotson, A. M. Nunley. Petition received from Texas Central Branch that the ordination of Frank James to office of priest be provided for. It was granted. Action of last conference making Texas Central Branch the permanent place to hold the summer conference and reunion was ratified. All members of the local priesthood were requested to report the work they have done once a month to the district president, using the regular ministry report blanks. D. S. Palmer and A. J. Banta were appointed a committee to draft resolutions of condolence concerning demise of C. M. Mitchell. James Allen, D. A. Fuller, S. R. Hay, and A. J. Banta were appointed a committee to solicit funds for a district organ. Adjourned to meet July 20, 1918. Sheldon Armstrong, secretary.

Convention Minutes

CENTRAL NEBRASKA.—Sunday school, at Inman, February 22, 1918. Prayer service in the morning and business in the afternoon. Evening occupied by round table talks. Phebe Outhouse, secretary.

Church Secretary

RAILROAD RATES TO GENERAL CONFERENCE

Under existing conditions no special rates from Pacific Coast points to general meetings of organizations are authorized. However, the regular nine months' excursion fares, approximating two cents per mile in each direction, or about one fare and one third for the round trip, are in effect daily from California and northern Pacific Coast points to Kansas City and other Missouri gateways.

Please note that the nine months' excursion tickets are sold only in the states of California, Nevada, Oregon, and Washington, and British Columbia; that they do not apply to intermediate or interior points. Local ticket agents will advise delegates upon inquiry.

No reduced rates have been granted by Director General McAdoo except a rate named to Union and Confederate veterans. Under these circumstances, and upon consultation with general authorities, it was decided not to make application for reduced rates to General Conference. Had they been granted they would have amounted to little more than a fraction of a cent per mile, and been limited to small amount of territory in the central west. The usual slight reduction heretofore made by the Burlington was not granted for the reason that the place of meeting is not on its lines.

R. S. SALYARDS, Church Secretary.

LAMONI, IOWA, March 15, 1918.

Chicago Party to Conference

All who plan on going through Chicago en route to Independence take notice. Party will leave Chicago, Monday, April 1, 5.35 p. m. over Chicago and Alton R. R. Will arrange for tourist sleeper and chair car. Tourist berths, lower \$1.25, upper \$1.00 plus 10 per cent war tax. New federal law requires payment for berth when reservation is made. We must have twenty to secure tourist sleeper. Parties of ten or more may get special rates from Buffalo, Cleveland, Detroit, Port Huron, Flint, and other main points, to Chicago. We urge all to plan on lots of time to make transfer in Chicago, as trains are running as much as seven hours late. Write at once and tell me what you want. Address David E. Dowker, 6549 South Lincoln Street, Chicago, Illinois.

Program: General Religio and Sunday School Conventions

INDEPENDENCE, MISSOURI

Religio Program Begins Tuesday Morning, April 2.

- 7.30 Prayer meeting.
- 8.10 Departmental conference in charge of General officers, or some one appointed by them to take charge.
- 9.10 Special music.
- 9.15 Opening business session.
- 10.15 Address, "Opportunities of the time," S. W. L. Scott.
- 10.45 Business.
- 12.00 Adjournment.

Afternoon and Evening.

- 1.45 Special music.
- 2.00 Business.
- 2.45 Address, "Conservation through pure living," R. W. Farrell.
- 3.15 Business.
- 4.00 Adjournment.
- 8.00 Lecture, "The greatness of that which is least," Augustine Dwyer.

Wednesday Morning, April 3.

- 7.30 Prayer meeting.
- 8.10 Departmental conferences.
- 9.00 Special music.
- 9.15 Business.
- 10.15 Address, "Supplying the social needs," T. W. Williams.
- 10.45 Business.
- 12.00 Adjournment.

Wednesday Afternoon and Evening, April 3.

- 1.45 Special music.
- 2.00 Business.
- 2.45 Address, "The Religio Missionary Society," John W. Rushton.
- 3.15 Business.
- 4.00 Experience meeting. (Time limit, 2 minutes.)
- 5.00 Adjournment.
- 8.00 Lecture, (Illustrated), "Mesa Verde Ruins," F. M. Sheehy.

Sunday School Begins, Thursday Morning, April 4.

8.00 Christmas Offering Experience Meeting.

1. A greeting from a member of Presiding Bishopric.
2. How we did it; Our plans for 1918.

THE SAINTS' HERALD

10.00 Business session: Credentials; Committees; Reports.

Afternoon and Evening.

2.00 Address: "Our stewardship," by superintendent.

3.00 Business session.

7.30 Special music.

8.00 Address: "The school of the future," R. W. Farrell.

8.45 Reception to Visiting Workers, by Independence Stake Sunday School Association.

Friday Morning, April 5.

8.00 *Everybody's Conference.*

Don't go away from this convention without an effort to secure the information you need. Everybody will benefit from the discussions. Representatives of all departments will be on the platform. Written questions answered first. Only proper, practical questions will be considered.

10.00 Business session.

Afternoon and Evening.

2.00 Business session.

2.15 Time limit for new business.

Unfinished Business.

Election of officers.

7.30 Special music.

8.00 Address, "The twofold aim of the Sunday school,"

T. W. Williams.

Adjournment of Sunday school convention.

Notice to Those Attending the General Conference

All who expect to attend General Conference should notify the reception committee at once. Rates will be as follows:

Lodging per bed for one person, \$1 per week.

Lodging per bed for two persons, \$1.50 per week.

Meals not to be served at the residences.

All meals served at the dining hall, at the following rates: Breakfast 20c, dinner (noon) 35c, supper 20c.

Address all communications to E. C. Harrington, chairman, Box 77, Independence, Missouri.

Reception committee: E. C. Harrington, chairman; D. R. Hughes, J. J. Teeter, L. Stover, in charge of dining hall.

Dining Hall Help Wanted During General Conference

All those who wish to work in the dining hall during the conference sessions, will please correspond with the undersigned. Especially anxious to get a *good cook*—must be well recommended.

L. STOVER.

INDEPENDENCE, MISSOURI, Independence Sanitarium.

Our Departed Ones

PAPP.—Esther Papp was born May 27, 1913. Died with tuberculosis, February 20, 1918. Leaves mother, 2 brothers, and 3 sisters, to mourn. Sermon by James McConnaughy.

DELONG.—Vernie V. Johnson Delong was born October 22, 1884. Died February 13, 1918. Leaves 5 daughters, father, mother, 4 brothers, and many relatives and friends. Sermon by James McConnaughy.

SEEDORF.—Lucile Blanch, daughter of Andrew and Bessie Seedorf, was born near Lamont, Iowa, April 4, 1917. Died March 4, 1918. Leaves father, mother, grandparents, and other relatives and friends, to mourn. Services at the union church. Sermon by E. R. Davis.

HARTZ.—Mary Hartz was born at Lancaster, Pennsylvania, August 3, 1849. Died March 2, 1918. Leaves husband, 1 son, 2 brothers, 2 sisters, 15 grandchildren, 5 great-grandchildren, and a host of friends to mourn. She was a true Latter Day Saint. Prayer by A. R. Manchester. Sermon by James McConnaughy.

JOHNSON.—In Colfax Township, Harrison County, Missouri, March 2, 1918, Nona Laverne, daughter of Mr. John and Sister Ella Brantwain Johnson, aged 1 year, 8 months, and 27 days. She was taken ill suddenly and died within a few minutes. Funeral service at residence of H. A. Stebbins and the little form was brought to Lamoni for burial.

MCCORMICK.—Florence Ellen, youngest daughter of Brother W. L. Brown and wife, was born in Wayne County, Illinois, May 24, 1889. Married John McCormick. Died January 23, 1918, at Longmont, Colorado. Leaves husband, daughter, father, brother, and sister to mourn. Sermon by Ammon

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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White at the home. Interment in Mountainview Cemetery, Longmont, Colorado.

HICKMAN.—George S. Hickman of Corea, Maine, was born, at Grand Banks, Newfoundland, November 5, 1868. Died February 22, 1918. Married Abbie Downs, July 14, 1896, to which union were born 2 sons and one daughter, all of whom survive. Baptized September 26, 1915, and has been a worthy member. He was also a member of the Knights of Pythias.

PUGH.—William Pugh was born in Wales, October 21, 1849. Died February 8, 1918, at Malad City, Idaho. Married Margaret Ann Davis. To them were born two daughters, Mary Ann Humphry, of Logan, and Margretta Sawyer, of Malad City. Funeral services in Presbyterian church, conducted by W. S. Williams; sermon by E. E. Richards. Interment in Saint John Cemetery.

GRAY.—Sarah Harrison, daughter of William and Mary Harrison, was born March 29, 1843, at Rothwell, Yorkshire, England. Died January 30, 1918. Married Jabez Clarkson in 1861. To this union was born 11 children, 5 of whom survive her, 4 sons and one daughter, 16 grandchildren, and one great-grandchild. In 1903 she married Brother R. S. Gray, at Lucas, Iowa. Funeral services at the home, Lucas, Iowa, February 2, 1918, E. B. Morgan officiating.

SMITH.—Gertrude Olive White born May 3, 1896, Green Mountain, Iowa. Married Doctor A. L. Smith January 14, 1917, died March 1, 1918. She was baptized on her birthday when eight years of age. Her husband gladdened her young heart by being baptized a short time before her death. She was buried from the home of her grandparents, Brother and

Sister J. H. Baker, Lamoni, Iowa, E. A. Smith having charge of the obsequies, J. W. Wight preaching the sermon.

BROWN.—Charlotte A. Brown, widow of the late Elmer E. Brown, was born in Boston, Massachusetts, July 28, 1861. Died February 21, 1918. Prayer was held at the home of a son, 8 Norwich Avenue, Providence, Rhode Island. Funeral from Bellevue Avenue Chapel. Prayer by John D. Suttill. Sermon by Ralph W. Farrell. Interment at Pocasset Cemetery, Providence, Rhode Island. She leaves to mourn, 3 sons: Elmer H., Charles L., and Edmund M. A loving mother, always strong in the faith. Her reward is sure.

RICHARDS.—Mary A. Richards, nee Daniels, was born at Aberdare, Wales, December 5, 1863. Died at Taylorville Illinois, January 30, 1918 after a lingering illness, which she bore with patience. Married William J. Richards in 1884. Survived by husband, mother, daughter, brother, and half sister. Baptized in her youth at Lucas, Iowa, and lived a worthy life. Funeral services at Saints' church in charge of P. R. Burton. Sermon by Luther Simpson.

HURD.—Wallace W. Hurd, born February 22, 1846, Lorain County, Ohio, died February 15, 1918, Blythedale, Missouri. Married Helen Brinigar December 13, 1868, at Lafayette, Wisconsin. She, with 5 of the 8 children born to this union, remains to mourn the loss. Funeral services in the Baptist church of Blythedale, the Baptist choir rendering the music. C. E. Wight had charge of the services, J. W. Wight did the preaching. Brother and Sister Hurd united with the church some four years ago.

HAYS.—Mary Hattie Seagraves was born August 26, 1828, near Nashville, Tennessee. Married William T. Hays in 1845. To this union 10 children were born, 8 sons and 2 daughters; 4 sons survive her. Her husband preceded her in death in 1891. Baptized June 12, 1888, by Emsley Curtis and remained a faithful member to the last. Died March 6, 1918, at Cedar Springs, Missouri. Funeral sermon by H. E. Moler, assisted by L. W. Pike, at Taborville, Missouri. Interment in Taborville Cemetery.

SMITH.—Emma Elizabeth Smith, wife of Brother B. C. Smith, was born in Market Deeping, Lincolnshire, England, September 29, 1847. Baptized at Pittsfield, Illinois, June 2, 1865. Came to America with her parents, Thomas and Mary E. Williamson, in 1852, settling in Pittsfield, Illinois, from which place she moved to Independence in 1881, and has taken an active part in Sunday school and church work ever since. Died at her home in Independence, March 4, 1918. Leaves, besides husband, one son, one daughter, 2 grandchildren, 3 sisters, 2 brothers, and many relatives and friends. Funeral from Stone Church, Independence. Interment in Woodlawn Cemetery.

FROM HERE AND THERE

The friends of Brother J. F. Garver will be much pleased to hear that he is improving very much and expects to attend the General Conference. Following that, it is hoped he will have regained his normal health and strength, and very largely if not altogether resume his responsibilities as president of the Lamoni Stake.

BISHOP AND PRESIDENCY MOVED

The church offices are about finished and the general offices are being moved as fast as possible. The Church Recorder will move from Lamoni as soon as possible after General Conference. We are informed that the building back of the Kelley home is also being fitted up for offices, 103 South River Boulevard.

From Wichita, Kansas: "The Saints here are enjoying themselves meeting in their new chapel. Am doing what I can to assist and confess I feel right good to be again back in the harness."—F. A. Russell.

Brother L. C. Donaldson writes from Riverton, Iowa, that he is still in the faith and likes to read the HERALD and

THE DAILY "ENSIGN"

In accordance with our custom, a daily edition of the *Ensign* will be published during the sessions of the coming General Conventions and Conference. This is in addition to the regular weekly editions, and will not be sent to those receiving the weekly edition unless subscribed for.

It will be the usual price, so low that every family in the church can afford to have it come to their homes. The entire series during conference for

25 CENTS IN ADVANCE

It is largely a labor of love to get out these issues, help being scarce and we not having the facilities for getting out daily editions, but as a service to the church which we believe has always been appreciated, we are willing to do it, if we may have your cooperation by way of subscriptions. Tell your neighbors and friends about it, and see if every family in your community cannot be on the list.

By the issuance of the Daily we can have more room for the human interest incidents which always abound at such gatherings. We realize that only a very small percentage of the church membership can attend these meetings any one year, but that all who are not there—and some who are—appreciate the little touches which go right along with the transaction of weightier problems. Keep track of the details of what promises to be a most important conference, through the *Daily Ensign*.

The first issue will be on the second day of the conventions. We believe we can be assured of good mailing facilities, the papers going the evening published, giving you the news promptly.

Ensign Publishing House
Independence, Missouri

Autumn Leaves. He thinks the stories in the latter are very good. While he is not able to read much, he hopes to keep in touch with the progress of the church and be worthy.

"THE TRUTH ABOUT NARCOTICS"

In this issue we begin a series of articles by Elder Wardell Christy, on "Character building." The series will not be continuous, but an installment published from time to time, and each installment will be complete in itself, treating on some special phase of the topic. This series should be of interest to our temperance workers.

NEW WAR CYCLOPEDIA

The Committee on Public Information has recently issued a war cyclopedia which constitutes a "handbook of ready reference on the great war." It was edited by Fredric L. Paxton, of the University of Wisconsin; Edwin S. Corwin, Princeton University, and Samuel B. Harding, Indiana University. Though it is a closely printed book of 321 pages with a map, it is distributed at 25 cents a copy. Address: Committee on Public Information, 10 Jackson Place, Washington, District of Columbia. Do not send stamps. It is a reference book that should be in the hands of all our readers.

EVERY YOUNG MAN SHOULD READ THIS

Now that it is a fact that sooner or later every young man physically fit and of the ages prescribed will have to enter the service of his country, he should prepare himself for the branch of service in which he is needed and in which he will be assured of rapid advancement. The Government asks the schools under its supervision to fill its classes for radio operators to the utmost capacity. Graceland offers our young men the opportunity to learn wireless with the absolute assurance that, when called into service, they will be placed in the signal corps, as radio and buzzer operators. The Graceland Summer School which begins May 6 offers not only a thorough radio operators' training, but also a military signaling and signal corps training school—all under the supervision of the chief signal officer of the Army. Write for full information to the Radio Telegraph Department, Graceland College, Lamoni, Iowa.

DON'T PUT IT OFF ANY LONGER

If you haven't already made definite arrangements for a place to stay in Independence during the conventions and conference, do it now. It is most exasperating for the committee, yourself, and those who expect to care for you, to have you come in at the last minute without making previous arrangements. Read the announcement of the local committee reprinted in this issue, and let them know what arrangements you want, so they can make assignments.

BOOKS DURING THE CONFERENCE

The Ensign Office will maintain a book stand at some convenient place during the conference time. If there are any books you had wanted to personally inspect before purchasing, it will be an excellent time to do it, for they will have a good stock from which you may make your purchases and take them home with you. There will also be sample copies of the publications; if there are any of them you are not acquainted with, look them up.

SERVICE FLAGS UNFURLED

With complete unanimity of opinion and appropriate ceremonies, the Lamoni Sunday school unfurled a service flag on the walls of the church on the 10th. Elder J. W. Wight made a brief speech on the occasion and there was special patriotic music by the orchestra. At the time of the cere-

mony there were thirty-seven stars on the flag. Independence has arranged for a similar flag on the walls of the Stone Church. Assistant Editor E. D. Moore was in Hiteman, Iowa, on the evening of the 17th to deliver the presentation speech of a service flag from the Religio to the branch.

PUBLICATION LATE THIS WEEK

On account of the installation of a new folder in our press room the publication may be delayed from one to three days. All precautions possible were taken to avoid this, but it looks now as though we had not counted on mishaps and mistakes in transportation.

STUDY THE PROGRAMS

In this issue are the programs for the Religio and Sunday school conventions to be held April 2 to 5. Look them over carefully and be conversant with the order of business and other details so it will be easier to keep track of things later on. It looks like an interesting time will be had.

HOLDEN PROPOSES YOUNG PEOPLE'S ACTIVITIES

In reporting the recent conventions and conference of the Holden, Missouri, Stake, *The Holden Progress* says this: "A recommendation was made to the Presiding Bishopric to permit the use of a part of the home building and grounds for recreation activities of the young people. Another feature of the young people's work appeared Sunday afternoon at a mass meeting of the young people held in the Oriole Rooms at the home. A committee was authorized to cooperate with the reunion committee, looking toward recreational activity for the young people during the afternoons at the coming summer reunion."

AN INTERESTING STUDY

One of the largest classes in the Lamoni Sunday school is composed of young men, mostly from the college, and the text for their study is the book by Sister Louise Palfrey Sheldon, entitled, *The Divinity of the Book of Mormon Proven by Archæology*. In it are nonmembers as well as members of the church, and all seem equally interested as the teacher, C. E. Wight, leads them in this phase of our doctrines. We wonder how many of our readers really understand what they are missing in not having such a book easily accessible on their library tables or in their bookcases. It is easy to understand, and just what the title would indicate. It is bound in cloth, No. 176, and sells for 60 cents.

THIRD LIBERTY LOAN CAMPAIGN BEGINS APRIL 6

Information is being circulated that the next big drive to sell Liberty Loan Bonds will begin on April 6. Organizations are being perfected whereby every householder is to be visited and given an opportunity to help win the war by subscribing to this loan.

MAKING BUTTER GO FARTHER

Sister (Mrs.) Lucy Bath, of Scammon, Kansas, sends us the following recipe which she finds valuable in these days of high prices. While we do not ordinarily give space for matters of this kind, we are going to try this one on the theory that it is on a vital subject. It is a butter recipe: One pound creamery butter, 2 small cans evaporated milk (Carnation or Pet brand) 1 teaspoon salt. Melt butter by setting in vessel of warm water; when melted, set in cold water and add the two cans of milk. Churn with dover egg beater or in a jar. When milk and butter are thoroughly churned, add the salt last. Turn out in a dish and set in a cool place. This makes two pounds of excellent butter.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, March 27, 1918

Number 13

EDITORIAL

BLUE PENCIL NOTES

Josh Billings used to say that the best time to pick watermelons is in the dark of the moon. A great many people select that season for somewhat similar transactions.

Arthur Brisbane, advertised some years ago as the highest salaried editor in captivity (he was a Hearst man), is singing a solo. His refrain is, "The world is growing better." It is a song that has not enjoyed much of a vogue since August, 1914.

Some few Americans are going into this war with such a blatant, boastful, and bumptious spirit that they invite disaster. It might help a little to remember that we didn't catch Villa. It is a long way to Berlin, and over a difficult road, owing to the fact that the country is so thickly infested with Germans. Victory is sweeter and defeat less humiliating to the man who has kept a still tongue.

If there are fishers of men there must also be menders of nets. If you cannot preach, perhaps you can darn the elder's socks. Not that he fishes with them—but it might be disagreeable to fish without them.

If there are fishers of men, perhaps you can bait the elder's hook with a good example and a godly life, to attract the attention of nonmembers.

Intelligent criticism seeks to follow the "thread" of the preacher's discourse to the end, and if possible suggest improvements. Destructive criticism would pull the bastings out and let the whole thing fall to pieces before it is completed.

Facility of expression is a dangerous gift. Finding it easy to talk, one may talk too long and without

due consideration. Many very eloquent preachers fail to weigh their words with care. And the merely loquacious preacher is always inaccurate and sometimes untruthful.

History repeats itself. The procession of individuals persists. Yet because each individual is new to the world the world is new to him. So there may be a philosophy in the answer of the high school girl. The teacher asked his students to name one new thing that has happened in the past twenty-five years that never happened before. And one girl replied: "Me."

The English humorist, Charles Lamb, once spoke rather bitterly of a certain man: A friend remarked, "Why, Charles, I didn't know that you knew him." Lamb replied, "I don't. I can't hate a man that I know."

Two boys desired to roast themselves some eggs. So they started a fire in the manger. They succeeded in roasting the eggs, but did not eat them. They did not intend to destroy the barn; but good intentions will not extinguish a fire in a haymow. Men are boys grown tall and not always grown wise. Lenine and Trotsky, desiring to roast a few choice Bolshevik eggs, kindled a fire in the Russian manger. They have succeeded far beyond their original intention.

A statement appearing in paragraph nine of our Blue Pencil Notes in HERALD for February 27 should be corrected. The statement refers to extracts from a sermon purporting to have been preached by Joseph Smith, as published by the Utah Mormon church. Our statement that he was then replying to charges made in the *Nauvoo Expositor* does not convey the meaning that was intended. The language should read, "He was replying to charges then being made by the Laws, Fosters, et al, later ap-

pearing in the *Nauvoo Expositor*." *The Expositor* appeared some days after the sermon was preached. But the charges were at the time in circulation.

The moving of the church offices in Independence to new quarters revives memories of the old offices, some of them unpleasant, others humorous. The old office of the Presidency, as many will remember, was reached through a very long and dark hall. This hall had an air of its own. In fact, it had an odor of its own. If it had been aired out since the Civil War we were unable to verify the fact. The floor of this hall was broken in several places by short flights of steps. It was in no sense on the level. I was coming through this hall one dark night to attend a council meeting. I measured my length twice—as I have said, it was a long hall. When I entered the Presidency's office Brother Fred M. looked up, and seeing a smile on my face, said, "What are you laughing at?" I replied, "Did you hear me fall down?" He said, "No; but if you had been ten minutes earlier you might have heard me fall down." He had tested the floor twice—it was a very strong floor. We waited about ten minutes, when in came Walter W. Smith, nursing his shins, and inquiring, "Did you brethren hear me fall down in that old hall?"

The God-given basis of support in the church is according to needs and just wants. Whenever a man becomes firmly convinced that he wishes to leave church service because he can get an alluring salary at secular employment it is best to let him go rather than to bid against the world. When we begin to make concessions we may as well go the limit and recognize the worldly basis—that every man shall receive according to that which he *can get*. God wants consecrated men, not hired men.

An iron worker was forging a great chain to hold a ship's anchor. At first he took little interest in his work. The links were badly welded and of poor material. But as he drew toward the end of the chain he said to himself: "I will make these links very strong, for this end is attached to the anchor and must bear the strain." But when the ship rode at anchor during a great storm the chain parted, being only as strong as its weakest link. So with many men who live carelessly all their lives and think to remedy the matter by a few extraordinarily righteous days at the very end.

ELBERT A. SMITH.

It is easier to offer objections than it is to originate.—Backbone.

FASTING AND PRAYER

We regret to note, in some instances, a discrediting of fasting and prayer. It is true, as some have pointed out, that we ought not to make a fetich of it. We should strive for right living, right understanding, to know the will of God, and then to do it.

These objections by no means come to us from college or school people. Most of those we have heard have been from others—those who have received apparently little training.

It is true that some writers take the position that fasting opens and prepares the way for illusion and delusion and brings about a condition of semi-insanity. But because it is so asserted by some it does not necessarily follow that it is true. Possibly in some instances a state of excitement is worked up which is not good—especially when we remember that the glory of God is intelligence. To view it as a sort of legerdemain may possibly leave the mind vacant and open to vagrant impressions. Then with bodily weakness combined with mental weakness, a throwing of the body and mind open to anything that may come, the result proves unwise.

But from a scientific viewpoint, we greatly prefer the statements of Doctor G. Stanley Hall, in *Jesus the Christ in the Light of Psychology*:

To meditate in solitude upon the stupendous problem thus sprung upon him, Jesus felt impelled to retire to the desert, whence John had come, to brood and think it out. Meditation and introversion of soul favored by solitude, as the lives of hermits and anchorites show, has always been a great resource of great men, not recluses, on supreme occasions when they needed to orient themselves, to find poise after shock, or seek direction from within. When this exercise and discipline are combined with fasting, they tend to give a very peculiar and specific exaltation of mind. When alone, man abstracts from all the constraints of the outer world, and frees spontaneity and inner impulsion from inhibitions.

Other students have given similar conclusions, that this going away from the worldly, and the concentration of thought on the high and beautiful, does mean an approach to that which is better, and a clearer insight. It has been found so in the solution of purely intellectual problems. It has been found so in times of stress. It is so with prayer to God.

Prolonged fasting may prove weakening after the superficial ill effects have passed. But doctors often urge fasting for its therapeutic value, when not too long continued.

But with us it is not the going without food that is primary in importance. It is the fasting and prayer; the food prepared with singleness of heart; the heart and mind devoted to the worship of God; the best intelligence we have tuned to the study of the problems of his work.

Practical experience has demonstrated that such

an approach brings vital results, bringing our thoughts in closer communion with higher powers. This remains true whether we call the reaction, as some scientists prefer to do, the soul of the race or man soul, or whether we call it, as we prefer, the Spirit of God. The fact is still well established: Fasting and prayer should bring us nearer to God, quicken the understanding, and enlighten the soul.

S. A. B.

HE LOVES LIKE A MOTHER

In how many ways has our heavenly Father tried to express his love for us so that we may understand and come unto him! We have already referred to some of the beautiful passages that refer to him as our Father, and his love for us as a father.

But from his deep love, recognizing that not all earthly fathers are kind, and many men are vile, he has also compared his love to the great love of a mother. "As one whom his mother comforteth will I comfort you." (Isaiah 66:13.) "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." (Isaiah 49:15.)

We recall the story of a good Sister of Mercy, who went to administer to a dying young girl. She spake of the love of our heavenly Father, but the girl would not be reconciled. "The Father knows. He loves you." But the girl answered, "No! all men are vile. A mother might love, but a father, no."

Then was the reply made, "But he is like a mother, as one whom his mother comforteth, so will I comfort you."

We do not believe in deathbed repentance, and that one can with a few words undo a lifetime of wrong. But here was a girl more sinned against than sinning, and peace was brought to her in her last hours, by the repetition of this verse.

But the love of our heavenly Father goes even beyond the wonderful love of a mother. "When thy father and mother forsake thee, then the Lord will take thee up." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

Thus in a new way our heavenly Father seeks to teach us of his great love, which is from everlasting to everlasting, which reaches on high, and into the depths to comfort those who weep and mourn, and those who seek him.

S. A. B.

A RARE INSTANCE OF CONSECRATION

In connection with the movement of the Presidency and Presiding Bishopric to their new offices, a story has just come to us that a certain brother of that branch was approached with a request for some one to clean the rooms before they moved in. He replied, it would be easier to do it himself, so "took off his coat" and spent five days scrubbing floors, woodwork, and cleaning windows. When his price was asked, he replied that he was ordinarily paid fifteen dollars a day for his work, which happened to be the facts of the case, as he is an expert in his own line of work, which does not happen to be scrubbing, although it seems that he is also expert in that as well.

Some one hearing of this, asked whether that showed more of a sacrifice than is made by our missionaries or by the men working for the publishing interests of the church, just because they get a smaller salary.

That would by no means follow. It is unfortunate that too often we value the service of a man to the church by what he is paid. But we gave an instance a few months ago of the assistant editor as pastor of one of the districts into which Lamoni has been divided, going out with other brethren to a "sawing bee" for the sake of a sick brother. The same spirit is evidently shown for a somewhat longer time, by this brother in Independence.

As to his name, that is hardly of vital importance, especially since he has threatened the editors with physical violence if they give it.

It is merely one more instance of the Spirit moving our people, which should mean that their efforts will be crowned with success. And they will be, if all move forward in this spirit—willing to do what their hands find to do, regardless of the question of dignity, but in the willingness of service.

S. A. B.

THE RELIGIO LECTURE BOARD

One of the excellent new developments of the year has been the Religio Lecture Board. It was delayed because of the necessity of a change in the personnel; and then in order to secure a list of lecturers. Despite the shortened period of activity, it has already made an excellent beginning. We have long looked forward to such a plan as this and have no doubt of its being continued.

Those who have worked with it consider it a very satisfactory organization. We have no doubt that the board will be able to secure many more speakers for the coming year and be able to announce the

The truest wisdom is a resolute determination.—Napoleon.

names and other information at an early date, and so enlarge its usefulness.

Those desiring the services of the lecturers should make the arrangements as far ahead of time as is possible, in order that these special meetings may be properly advertised and the most good secured.

Also, early arrangements make it possible to arrange an itinerary, so as to lessen the expense. When one lecturer can go on a tour and reach several points, not too widely separated, the expense is reduced to all.

The lecturers receive no pay. There is only their actual expense to be met. In one instance which has come to our immediate attention, a district arranged for a lecturer to come and deliver lectures at each of several branches. The result was that it cost less than two dollars for each branch; nor is that the minimum, as we know of instances where the total expense was under a dollar for each lecture delivered. Certainly this is a ridiculously low sum.

We look to see another development, and would suggest that it may be considered by this board. When a lecturer of ability is making a trip, and the board know of it in time, they may arrange for a series of free lectures to be given, or at least at a nominal figure.

We ought to arrange so as to make the expense as reasonable as is possible, and to extend the service throughout this country and Canada with as little inconvenience as may be to those who so kindly donate their services. In some such way as this, when other business takes a lecturer afar, excellent arrangements may be made for the remote parts of the country, and still at a very low expense to each branch and district.

The arrangement at present is that no collections or private donations be provided, but that the lecturer on his return sends an itemized statement of the expenses of the trip to the manager of the board, together with a statement of the number of lectures and where delivered, these counting as well as the actual expense. This amount is then pro rated and statements sent to the communities visited.

All of these men and women are devoted to the work, and are willing to assist in any other way they can. As one expresses it, "One finds chances to help, ranging all the way from holding the baby to preaching a sermon." We even know of one of them helping to milk the cows and tending the pigs—as well as picking a chicken.

Of course this will have to be a matter after one's several abilities. The assistant editor can milk a cow, while the associate editor would have to give service in some other manner.

This work is doubtless in its infancy, and the good

that it has done is only a beginning, foreshadowing what it may do in a practical way. Our readers will be interested in the detailed report of the board made to the coming Religio Convention, with the recommendations of the manager thereof. Certainly it is a movement that should be continued and supported.

S. A. B.

THE THIRD LIBERTY LOAN

Announcement has already been made that the third Liberty Loan drive will start on April 6. The request has been made to all publications, all papers published within the Federal Reserve District, to send copies to Chicago of all issues for the next two months. It is considered a patriotic duty, that all should assist with the Liberty Loan to the extent of their savings.

The Editors are more than glad to assist the Government in any way that they can, and to re-emphasize what has already been set forth, that we should economize, or in other words, eliminate unnecessary expenditure—that we should eliminate all waste, and with the savings should assist the Government. We note in one recent circular that farmers are advised not to buy beyond their ability—not to purchase bonds beyond what they are able to pay for—but to save, and purchase all that they can.

This matter of payments is not simply the amount of cash on hand April 6, but the amount that they will be able to subscribe according to the plan presented, paying a small amount on the subscription and then making deferred payment if necessary. Debts we cannot promptly pay would only complicate the situation.

Probably most of us do not realize, even yet, what the war means, and what it would mean to us, as it has to Russia, if not brought to a successful conclusion. Germany shows the necessity of "making the world safe for democracy,"—while Russia shows the need of "making democracy safe for the world." It is now a matter of necessity that we support the Government, for the sake of our homes and families.

THE HERALD DURING CONFERENCE TIME

The HERALD for next week will likely be mailed about the 5th, in order to include as much of the convention news and reports as possible. We believe our readers will appreciate this arrangement, when we assure them that it will allow us to present most of the convention reports in full and considerable of the interesting happenings of the big gatherings in that issue. With the experiences of the past to help us, we are hopeful of being able to give many side-lights, notes, and summaries in addition to the report on the business done.

ORIGINAL ARTICLES

RUSSELLISM WEIGHED IN THE BALANCE--Part 1

BY FRANCIS EARL

It has been said, and it is quite an old adage, "The Bible is like an old fiddle; most any old tune can be played upon it." Thus, in plainer terms, it is said to be an old law book by which any old or new doctrine can be proven; but, in fact, in it is contained the record of the gospel or doctrine of Jesus Christ, the balance by which all others can be weighed. It is by this balance we propose to weigh the religious position of Pastor Russell. It is not necessary to become a graduate in his religious sentiments to weigh them by this rule for this reason; the doctrine of Christ being perfect, and we have a record of it in the sacred Scripture, we can easily weigh not only Pastor Russell but all others who claim to be ministers of the gospel of Jesus Christ. We will therefore weigh the following extracts, taken from the photodrama of creation, in the gospel balance.

Thus we notice first his opening remark: "The study of creation is the key of knowledge." Using this key we begin to realize that the only worthy ambition is to cooperate with our Creator's beneficent designs respecting his creation." We find that the word *cooperate* signifies, "To act or operate jointly with another or others; to concur in action, effort, or effect."—Webster.

NO PRESENT REVELATION?

The pastor, if we understand him rightly, takes the position that our Creator does not now speak to man by present revelation directing in the affairs of his service, as we shall notice further on. Thus he places the ambition, if this be true, higher than there is any possibility of obtaining. For it is impossible to cooperate with our Creator unless there is direct communication between us and himself. The pastor may, no doubt, say in reply, as many others do and have said, "Our Creator has given us the Bible and we cooperate with him by taking it as our guide." In this there is a mistake in two ways: First, it is a record of God's word given to others and not to us direct. The communications were between God and them, not us, and is not sufficient for us in our environments. Second, in it we find no provision made for the changes that have been made in the religious systems of the pastor and others. Thus while his expression is scientific, he himself is scientifically out of tune, according to both the balance and Webster.

Second, he says:

The first man, Adam, was in the image of his Creator, the highest type of fleshly or animal being. That image of his Creator consisted in his moral and intellectual likeness (image). It is difficult to judge from present human conditions all that is meant by God's image, because we have no sample of perfect humanity for comparison. "All have sinned and come short of the glory of God," in which Adam was created (Psalm 8: 5). Sin and death have reigned and the God likeness has been lost. All need restitution. It was toward the close of the sixth day, or approximately 42,000 years from the time of beginning the ordering of earth, that God created man. The image of God from this standpoint would mean a human being thoroughly in tune with the infinite One, one that would have no unrighteousness nor iniquity in him. Adam's transgression was not the result of ignorance—he knew that he was disobeying God. When thinking of man in the image of God, we look back to the man Christ Jesus, holy, harmless, undefiled, and separated from sinners, and like the first Adam whose penalty he came into the world to meet. 1 Corinthians 15: 22: "After our likeness let him have dominion." Adam's dominion over the lower animals was like God's dominion over the universe. Angels, although in God's image do not have a Godlike dominion over creatures of a lower order. Man's dominion, overthrown by sin, is to be restored by Messiah's kingdom. (Acts 3: 19.)

PHOTODRAMA OF CREATION SIXTH DAY OR EPOCH

We notice here that he raises the question of man's being created in the image of God, whether it be a personal image or a moral and intellectual image. This has been a matter of controversy in the religious world, because of the peculiar position taken, as expressed in the first of the thirty-nine articles of religion: "There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost." Thus we see that the idea of men being in the personal image of God would not agree with this article of religion, neither could he be in the moral image, if such an image could be, for the fact that God's moral image is perfect—"infinite in goodness," while man's is sinful and not infinite in goodness.

It is safer, we think, to stand by what is written in the sacred scripture, and there we find the following:

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

Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.—Genesis 9: 6.

For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man.—1 Corinthians 11: 7.

That God does live as a personal being, we turn to the sacred scripture and read that Jacob saw God face to face and his life was spared (Genesis 32: 30); that Moses saw God at one time and was afraid to look upon him (Exodus 3: 6); and that Moses, Aaron, Nadab, Abihu, and seventy of the elders of Israel saw God and did eat and drink in his presence (Exodus 24: 9-11); and that Moses saw the similitude (form) of God (Numbers 12: 8). Again, he raises the question because, he says, "We have no sample or perfect humanity for comparison," and then, apparently to recover himself, he refers to Christ, and of him we read:

In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.—2 Corinthians 4: 4.

Who is the image of the invisible God, the firstborn of every creature.—Colossians 1: 15.

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high.—Hebrews 1: 3.

God is referred to as the invisible God, for this reason, that he did not come into the world and dwell in flesh among men, but sent his son Jesus Christ, "who is the express image of his person," to represent him. The fact that God is referred to as a spirit does not signify that he has no form or personality. The standpoint of the pastor, also, overthrows his theory of man being in the moral image of God. He could not be "thoroughly in tune with the infinite One" without direct communication between himself and the infinite One. "Angels," he says, "although in God's image, do not have a God-like dominion over creatures of a lower order."

Of this let us see what the scripture has to say of angels' power and who angels are. In Genesis 19: 2 two angels were sent to destroy Sodom and Gomorrah and direct Lot in his escape from those cities. In Exodus 23: 20 the Lord told Moses that he would send an angel before them. It is certain that this angel was given dominion over them, for Moses was informed that it was necessary to obey him. In Joshua 5: 14 an angel was sent as captain of the Lord's host, having sufficient dominion to direct Joshua in the movements which were about to take place. And in Judges 2: 1 an angel appeared to the people at Bochim and reproved them for their unfaithfulness, and the language is such as to establish the fact of his dominion over the people. In Judges 6: 11 an angel was sent to Gideon and instructed him in the throwing off the yoke of Midian. And in Daniel 6: 22 an angel was sent to Daniel having dominion over lions. And in Daniel 8: 16 an angel, whose name was given, instructed Daniel in things pertaining to the future. And in Daniel 10: 13 we learn of several angels who had power (dominion)

over kingdoms. In Luke 1: 19, 26 we learn of an angel, whose name is given, who gave promises to Zacharias and Mary. In Acts 5: 19 and 12: 7 an angel was given dominant power sufficient to deliver the apostles from prison, while in Hebrews 12: 13, Revelation 19: 10 and 22: 9, we learn that angels (angels of God) are the spirits of just men made perfect, and are sent to minister unto the heirs of salvation. Hebrews 1: 14.

THIRD SEVENTH DAY

God there rested from his work—from creating. He foreknew the permission of sin and its dire effect upon humanity. He foreknew the steps he would take in providing ultimately a redeemer for the race, and that the redeemer would select a little company of believers, figuratively styled the bride of Christ, to this redeemer and his bride. God intended to give the dominion control of earth. God purposed that Messiah's kingdom of righteousness should eventually uplift the willing and obedient from sin and death conditions.

The writer has observed that many men who have been considered great leaders among men, have sometimes spoken and written much better than they knew, or were willing even to accept, and also observes that Pastor Russell is no exception. Briefly, the above extract sets forth the following: First, God foreknew that through Satan sin would come into the world, and made provision for its final overthrow through Christ. Second, that he rested from his labor and intrusted Christ with the redemption of man, and that Christ would select a little company of believers, (a little flock) styled the bride of Christ. And third, that to Christ and this bride would be given dominion over the earth, and that through them (Christ and the little flock) humanity would be uplifted. In this he is in harmony with the scriptures but out of tune with himself, as we shall presently see.

Christ was chosen before the foundation of the world (1 Peter 1: 20). For what purpose was he chosen? It was to accomplish the will of the Father in the redemption of man, and this according to the gospel plan in 1 Peter 1: 20; Titus 1: 2; 2 Timothy 1: 10. Somewhere, sometime, God foreknew and foretold the coming of sin, and gave to those who were capable and in condition to receive it, the promise of life and immortality, and that promise was made before the world began. Christ would select, as the little company, those who would be obedient to the gospel through which life and immortality is brought to light, and the rock upon which the church, "the bride," "little company," "little flock," would be built (Matthew 16: 18), and through which he has been the light of the world. It has a name, as we learn from the following: Genesis 4: 26, margin of reference Bibles, "Then began men to call themselves by the name of the Lord." In Acts 4: 12 and Ephesians 3: 15, and as God is the author of order,

it must of necessity be organized, that under Christ's direction it may be enabled to do work for God.

We find that the children of Israel in the neighborhood of Sinai, were brought under a complete and God-given organization, with Moses as leader under God's direction. The Lord directed him to ordain twelve men (Numbers 1: 4). Later, Moses was directed to choose seventy men from the elders. There were high priests, elders, priests, and Levites, of which there were three orders. The children of Israel were thus organized into a church (Acts 7: 38). We thus find that in this church there were apostles, prophets, seventies, high priests, patriarchs, elders, priests and Levites, and that the Lord communicated with the people by both revelation and the ministering of angels. When Christ came into the world, he built the church by the same pattern (Luke 6: 13; 10: 11; 1 Corinthians 12: 28; Ephesians 4: 11, and many other places). The church was to be the light of the world (Matthew 5: 14; Philippians 2: 15). In it was to be gathered those who would be obedient to Christ (John 3: 5; Galatians 3: 27, and other places). Through her ministry mankind were to be instructed and called upon to repent (Matthew 28: 19; Mark 16: 16; John 3: 5; 2 Corinthians 5: 19). The bride (church) was to be adorned with certain endowments or spiritual gifts, through which Christ would communicate with her (Matthew 28: 20; Mark 16: 17, 20; Luke 24: 49; Acts 2: 4; John 16: 12; Romans 12: 6; 1 Corinthians 12: 7, 12; Galatians 3: 5, and other places). These scriptural facts the pastor sets aside when he presents the position that Christ does not now communicate with the little flock, but has left it to itself with the Bible only as a guide. He therefore is in discord with himself.

MOTHER EVE BEGUILLED

God had authorized our first parents to freely eat of all the fruits of paradise, except of the species called the tree of knowledge of good and evil. It was forbidden for a time as a test of their loyalty. The eating of the fruit of this tree they were forbidden would bring upon them the curse, the death sentence. The serpent ate of various fruits and seemed especially fond of the forbidden fruit. Observation proved that the fruit did not kill the serpent, and the inference drawn by Mother Eve was that God had forbidden the use of the very best tree in Eden. Her conclusion was that God had a selfish motive in forbidding the use of that fruit, that he feared his creatures would become as wise as himself.

The pastor here assumes that the command to abstain from this forbidden fruit was only for a time, to test their loyalty. He also assumes that the serpent went about eating of this particular fruit

and that Mother Eve, observing this, and reasoning the matter out herself, put forth her hand and ate, no inspiration about it; Satan had nothing to do about it. She just saw the serpent eat of it and thought she could too, and, as it tasted good, she wanted Adam to have some, too. This seems a weak effort to set aside the thought of inspiration recorded in the written word. There we read that the Lord talked with them, gave them instructions, made known to them the results of disobedience, and afterwards the serpent, under Satanic inspiration, talked with Mother Eve, and as the result of this conversation she was persuaded to eat of the forbidden fruit; no observation on her part, only as her attention was called to it by this conversation with the serpent. No mention is made of the serpent eating of this particular or any other kind of fruit. It is unnecessary to make further comment upon this except to show the drift of many who set themselves up as leaders to set aside the inspiration of God, or any personal communication between God and man, especially in this age.

PRIDE, JEALOUSY, ANGER, AND MURDER

Years passed. Cain and Abel were inspired by the promise respecting the seed of the woman, and the hope of recovery by divine favor. They approached the Lord with offerings to receive a blessing. Abel's sacrifice of animal life God accepted because it typified the necessity for Jesus' death as the basis for forgiveness of sin. God's rejection of Cain's offering teaches that without shedding of blood there can be no remission of sin. Cain should have procured an animal for acceptable sacrifice, in obedience to the divine will. Instead, he allowed anger, malice, hatred, and strife, to burn in his heart, and became a murderer.

In this reference to Cain and Abel, like many others who set themselves up as leaders among men, the pastor speaks much better than the source from which he draws his information, unless he draws from his imagination and assumes that to be the word of God. Nevertheless his position is largely correct, but the source that confirms his position he has turned aside, being unwilling to accept it. God gave Adam a command, telling him that he should make an offering unto the Lord of the firstlings of his flock (herd), and when he had begun the practice of making this offering, an angel appeared to him and asked him why he made this sacrifice. Adam replied that he did not know, except that the Lord had commanded him to do so, and he did it to be obedient. The angel then told him that this offering the firstlings of the flock was a similitude of the offering which would be made by the only begotten of the Father who was full of grace and truth, and that what he did should be done in the name of the Son, and that he should call upon God in the name of the Son. This is to be found in Genesis 4: 4-8, Inspired Translation, published at Lamoni, Iowa.

So when Cain and Abel made this offering "that they might be blessed," they knew what the Lord had commanded in this matter. Abel chose to do as the Lord had commanded, and so made his offering of the firstling of his flock, while Cain, not willing to obey the Lord, in all that he had commanded, did according to his own inclination and the voice of Satan (Genesis 5: 6, 7, Inspired Translation). Thus, indeed, "Cain should have procured an animal for acceptable sacrifice, in obedience to the divine will."

SONS OF GOD AND DAUGHTERS OF MEN

Long before man's creation, angels were created, yet sin was unknown until Adam's day; the beginning of sin, according to the Bible, was in the garden of Eden. Lucifer, an angel of high rank, had long cherished in his heart ambitious designs. If opportunity ever offered, he would show God and the angels his grand schemes. His thought is expressed by the prophet: "I will ascend above the stars [angels]; I will be as the Most High," an emperor. When Lucifer beheld the first human pair, he was tempted to try his experiment. They were a new order of beings in God's moral image. They had procreative powers which no angel possessed; their offspring filling the earth would be his subjects, through whom he would work out his ambitious schemes. Thus Lucifer became Satan, God's opponent (Isaiah 14: 12, 14). All the holy angels were bewildered. His was the first rebellion against the Almighty's laws. No punishment followed, and the angels queried whether or not God was able to enforce his laws. Centuries rolled on, the human family was wasting, God's penalty, "dying thou shalt die," was gradually being enforced. Satan realized that his kingdom of dying subjects would make but a poor showing. However, he conceived a plan to outwit God and develop a new order of beings, hybridized humans, infused with superior vitality. The angels possessed a God-given power of materialization. They could appear in human bodies resembling those of men: the Bible attests this, Genesis 18.

The angels were permitted contact with the fallen race to prove whether they could bring mankind back to God (Hebrews 2: 5). The record of Genesis 6: 2, 5, is that the sons of God saw that the daughters of men were fair, and they took unto themselves wives of all they preferred. Thus the angels became the fathers of a new race, distinct from Adam's. The record is that these were giants, physical and intellectual, men of renown, who filled the earth with violence.

Angels, created long before Adam, then, after men and women had become numerous upon the earth, left their habitation, took human bodies, married women who bore children to them, and thus became the fathers of a new race superior to that of Adam's posterity. The pastor is not alone in this theory, but if we look carefully into the matter, we cannot but notice that the application generally made by many religious leaders to Genesis 6: 1-3 is an error and not in general harmony with the sacred record. First, we turn to Genesis 1: 27: God created man in his own image, male and female created he them. And in Genesis 2: 4, 5 all these were created before they were in the earth. This, then, leads to the thought that all men existed in spirit before Adam was created in the earth. This is easily confirmed by the following, 1 Peter 1: 20: Christ was ordained

before the foundation of the world, showing them that man, in spirit, lived long before Adam was created. In Paul's letter to Titus 1: 2, we learn that a promise of life and immortality was made before the earth began. This promise was certainly made to intelligent beings who lived and were capable of comprehending the promise, and who were interested in it; and as Christ existed before Adam was placed in Eden, it is reasonable to suppose that Adam and his posterity existed also, as spirits, or angels, and that they were subject to law, and that this promise was made to them.

We also notice that there were angels who left their habitations and kept not their first estate (Jude 6); they were cast out because of sin (2 Peter 2: 4; Revelation 12: 7-9; Luke 10: 18). These angels were not permitted to enter into that second estate which was provided in the promise made before the world began. Thus those angels who kept their first estate were entitled to enter into the second. For light along this line we read Job 38: 7. The morning stars sang and the sons of God shouted for joy, when the foundations of the earth were laid (Ecclesiastes 12: 7). The spirit returns to God who gave it. This does not refer to the breath, but individual life and existence. Jeremiah 1: 5, this prophet was ordained before he was born. Ezekiel 28: 13, the Lord, through the prophet, speaks to the king of Tyre, telling him where he had been and the important place he had occupied.

The above are a few of the many references in Holy Writ bearing on this line. Thus we notice, first, that Christ lived and worked with and for the people before he was born into this earthly life. (See Genesis 1: 26; Exodus 23: 21; Joshua 5: 14; Daniel 3: 25; John 1: 3; 6: 62; 8: 58; 17: 5; 1 Corinthians 10: 4.) As Christ lived and worked in spirit before he was born, so did all men in the places in which they occupied. Genesis 6: 2 refers to men who were born and lived upon the earth, and not to angels who had left their habitations and materialized. Men became sons of God by their obedience to the law of God, the gospel (John 1: 12; Galatians 3: 26, 27; 4: 6, and many other places). Genesis 8: 1-3, 8, 9, Inspired Translation, makes this matter very plain:

And Noah and his sons hearkened unto the Lord, and gave heed; and they were called the sons of God. And when these men began to multiply on the face of the earth, and daughters were born unto them, the sons of men saw that their daughters were fair, and they took them wives even as they chose. And the Lord said unto Noah, The daughters of thy sons have sold themselves, for behold, mine anger is kindled against the sons of men, for they will not hearken to my voice. . . . And it came to pass that Noah called upon the children of men, that they should repent, but they hearkened not unto his words. And also, after that they had heard him, they came up before him, saying, Behold, we are the sons of God; have we not taken unto ourselves the daughters of men? and are we not eating and drinking, and marrying and given in mar-

riage? and our wives bare unto us children, and the same are mighty men, which are like unto them of old, men of great renown. And they hearkened not unto the words of Noah.

Thus this idea of hybridized humans, a cross between angels and men, is a mere fable and without any foundation whatever.

WHILE THE ARK WAS PREPARING

The disloyal course of the angels apparently continued for centuries without any outward manifestation of God's ability to check them. Thus all the holy angels were tested, and all who chose "were disobedient in the days of Noah." (1 Peter 3: 20.) Noah's family was singled as exceptional in the statement "Now Noah was perfect in his generation," implying that few, or no others, were perfected, pure Adamic stock. Genesis 6: 9, Noah's family, therefore, included all the uncontaminated—only eight persons. They, by divine command, built the ark and thus witnessed to the world the divine intention respecting a deluge. Noah's message respecting a divine judgment by a deluge seemed ridiculous, until the deluge there was no rain. The last of the great "rings" which then flooded the earth was pure water. For centuries it was spread out over the firmament; the whole earth was a great hothouse. There were practically no changes of seasons nor storms, because the great water canopy preserved it in perpetual summer. Of that period we read: "For as yet there was no rain on the earth."—Genesis 2: 5. The disloyal course of the angels apparently continued for centuries without any outward manifestation of God's ability to check them, thus all the holy angels were tested, and all who chose "were disobedient in the days of Noah."—1 Peter 3: 20.

The pastor here places speculation for truth. But the speculation is not in harmony with either scripture, history, facts, or common sense. The disloyal course of the angels took place before Adam was placed in Eden (Revelation 12: 7, 9; Jude 6: 2; Peter 2: 4; Luke 10: 18; Isaiah 14: 12, and other places). These disloyal angels were cast into hell and reserved in chains of darkness to the judgment of the great day, and some of them spoke to Jesus in the days of his ministry, demanding if he had come to torment them before the time. Those who were disobedient in the days of Noah were Adam's posterity and were in no way related, as posterity, to fallen angels. They did, however, listen to the deceptive influence exerted by them, and so became disobedient to God. The pastor assumes that Noah and his family were the only ones of pure Adamic stock; the rest, according to him, were mingled as posterity with the fallen angels, who kept not their first estate. Of this we will take no notice at present. "They by divine command built the ark." While they were doing this they were preaching righteousness (1 Peter 3: 19; 2 Peter 2: 5), to the mingled posterity of the "fallen angels," according to the pastor, for no other purpose than to give them opportunity to repent.

"Noah's message respecting a divine judgment by a deluge, seemed ridiculous." As it was then, so it has ever been from that time until the present. Christ's message to the Jews seemed ridiculous, and

they persecuted him to the death. The apostle's message to the Gentiles seemed ridiculous, and the gospel ministers were persecuted, many of them, to the death. Also to-day preaching the same gospel to the world seems, even by professed followers of Christ, to be unnecessary and ridiculous. Of the climatic conditions of the earth previous to the deluge, we will pass unnoticed except the misapplication of Genesis 2: 5. The assumption is that before the time of the deluge there had been no rain upon the earth. The statement refers to the time before Adam was placed in Eden, and before anything had begun to grow, and not to the time of the deluge, and any effort to make it apply to the deluge is an assumption, and one of the worst cases of scripture-twisting known to the writer of this review.

NEPHILIM DESTROYED

The account of the fall of the angels from being sons, to be demons, helps us to understand why God decreed the deluge to wipe out all the human race, except Noah and his family. We perceive that God, from the first, intended to deal only with Adam and his family. The giant sons of the fallen angels came into being contrary to the divine will, hence, properly, no provision was to be made for them. They never had a right to life, nor will they have a resurrection. On the other hand, all of Adam's posterity, redeemed by Jesus' death, must be recovered from death with full opportunity to secure everlasting life. After the deluge the demon angels dematerialized and resumed their spirit conditions. Saint Peter and Saint Jude reveal the penalty inflicted upon them. "Those angels which kept not their first estate, but left their own habitations, God restrained under chains of darkness unto the judgment of the great day."—2 Peter 2: 4; Jude 6.

The liberties of the fallen angels were restrained; they were unable to use deceptions in the light; unable to materialize as formerly. However, that the limitation "unto" implies that when the great day of wrath shall come, these fallen angels will be permitted to materialize and become potent factors in the strife. Other scriptures indicate that these fallen angels will have much to do with the great "time of trouble" with which this age will close and in which Messiah's kingdom will be inaugurated. These fallen angels were cast to Tartarus, our earth's atmosphere. Satan, a cherub angel of higher rank, is styled the prince of demons. They are not in some far-off place, stoking fires, but keep as close to humanity as possible. Not permitted to materialize they seek to obsess, to demonize, by clairvoyance and clairaudience. Mankind would properly resent them if their true characters were known. They, therefore, impersonate the dead, communicating through spirit mediums.

In the above, the pastor assumes the following: First, that angels, termed sons of God, left their habitation, came to earth, took human form, chose wives and begat children, that these children became giants in stature and intellect, that no provision was made for them to be redeemed from the fall caused by Adam's disobedience. As a result, when they perished in the flood, there would be no resurrection for them. Then he assumes that just previous to the judgment they will materialize, and, that with them there is a spirit condition in which they retain their consciousness, and in this state they act

through human agencies by clairvoyance, spirit mediums. Second, he assumes that these children of fallen angels came into being contrary to the divine will. The assumption that the antideluvians were the offspring of fallen angels is without scripture foundation, for, the truth is, they were Adam's posterity as much as was Noah and his family, and provision was made for their redemption and resurrection (1 Corinthians 15: 22; 1 Peter 3: 20). The matter of dematerializing and going back into spirit condition we will notice later.

(Concluded next week.)

THE TWO COVENANTS

[The following synopsis of a sermon by Elder S. S. Smith on the subject of Sabbath observance should be of special value to our young readers who desire to learn the nature of the subject and meet any objections to Lord's Day observance.—Editors.]

Lesson, Hebrews 8: 6-13; texts, Hebrews 8: 13; 10: 9.

Gospel covenant a primary law; Galatians 3: 8; Hebrews 4: 2; 2 Peter 2: 5; Romans 1: 17.

Mosaic covenant only for a time; Galatians 3: 19-25; Matthew 11: 13.

Mosaic Covenant made at Horeb, not in Eden; Deuteronomy 1: 5, 6; 5: 2, 3; Nehemiah 9: 13, 14; Malachi 4: 4; John 1: 17.

Mosaic covenant a law of types and shadows; Hebrews 8: 5; 9: 23, 24; 10: 1; Colossians 2: 17.

Mosaic covenant and the ten commandments the same; Deuteronomy 4: 12, 13; Exodus 34: 27, 28; 1 Kings 8: 9.

Mosaic covenant very faulty and imperfect; Romans 3: 20, 21, 28; 4: 14; 8: 2; Hebrews 7: 19; Galatians 3: 11-13.

Mosaic covenant rescinded; Romans 6: 14, 15; 10: 4; Galatians 3: 21, 25; 4: 21-31; 5: 18; 2 Corinthians 3: 3-16; Hebrews 8: 13.

This repeal took away the old Jewish Sabbath; Ephesians 2: 14-16; Colossians 2: 14-17.

This was intimated in prophecy; Isaiah 1: 10-14; Hosea 2: 11.

Cannot keep old Jewish Sabbath now with its death penalty; Leviticus 23: 30-32, Exodus 31: 15; 20: 10.

Two lambs had to be offered; Numbers 28: 9, 10.

Jewish Sabbath was not always on Saturday. Leviticus 23: 5, 7, 24, 25, 27, 32. Like Christmas, liable to come on any day of the week.

Our Saturdarian friends urge, "Where is the command to keep Sunday in the New Testament?" We are equally frank and ask them, "Where is the command in the New Testament to keep Saturday?"

If we are under the Mosaic covenant, let us offer sacrifices; let us practice circumcision; and kill for

violating Sabbath, as they did. No half-way business will do.

Christ's gospel law is perfect; James 1: 25; Psalm 19: 7.

Evidences of first-day worship; Acts 2: 1; 20: 7; 1 Corinthians 16: 1, 2; Revelation 1: 10.

Christ's resurrection day, first day of week; Matthew 28: 1; Mark 16: 1, 2; John 20: 1.

We are not to be judged by old Jewish Sabbath; Colossians 2: 16, 17.

This old Jewish Sabbath a type of "another day," Hebrews 4: 4-9.

The "Lord's [resurrection] day" in prophecy; Psalm 118: 22-24.

The ten commandments do not condemn pride, boasting, drunkenness, unthankfulness, love of pleasure, anger, filthy talk, adulterous spirit, impatience, variance, or selfishness.

Which one of the ten commandments requires us to feed the poor, visit the fatherless and widow, to suffer long, and to be kind, to be gentle, meek, temperate, to pray, to even repent, and to go to meeting?

The old decalogue is not a perfect law, but a mere shadow of the genuine, and we are not to be judged by it.

If Saturdarians keep one part of this "old letter" (the Sabbath) they are debtors "to the whole law," (Galatians 5: 3,) and should keep it all.

As the Lord anciently was "weary," and "full," and he "delight not," and he calls it an "abomination" and a "trouble unto me" (Isaiah 1: 11-14), so should it be to us who have the true light of the gospel of Christ.

S. S. SMITH.

OF GENERAL INTEREST

PEACE WITH GOD BEHIND IT

(From the convention address of the Protestant Episcopal Bishop of Kentucky.)

Can any good come out of the war? So many people have lost faith and hope, looking on this war as the consummation of evil. Such it may be and for the great benefit of the whole world.

Some fear that the clock has been set back both as to Christianity and civilization. Rather we should feel that it is set forward; for we now see what has held us back and bound us to lower ideals in a restricted life. The world is feeling and coming to its greatest needs; it is fast finding out that it cannot live without God in the world.

This is one of the greatest spiritual discoveries which is dawning upon the consciousness of a heart-broken and teachable world. What existed before this war broke out held the world apart in suspicion,

jealousy, and pride of might. The world has grown a-weary of its own self-made condition and feels, as it never felt before, the need of something, aye, of some One, to save the world from itself.

We are growing by our failure and suffering up to the longing that we shall some day creep out of the shadows into the true light. Toward this the hands of the clock point forward. For we have put away much of our sordid materialism, we have cast off so much of our belittling selfishness in our devotion and service to win and uphold high ideals. We are learning that victory alone cannot make peace, it gives opportunity, and opportunity for permanent peace is for the world to find its way back to God.

The world needs a teaching mission, for there is a necessity of a conversion from the heathenism of war to the righteousness of peace, but peace with God behind it. This war will have its spiritual interpretation when men fully realize that man has worked his own will and it has made war; but God must have his way if man is to know true and abiding peace.

Jesus Christ has long stood among us as one whom we knew not, but heretofore and forever hereafter Jesus Christ and his law of love is the solution for the world's problem of strife.

If this war will cast men back on God for relief, then will man recover God, rediscover himself as brother and neighbor to all men and all nations. When this shall come to men, then will men find God a necessity and war an impossibility. If we do not get this and more out of the war, we shall lose even if we triumph in battle.

WHY THE RED CROSS SHOULD NOT BE SUPPORTED BY TAXATION

[Perhaps some of our readers may wonder why the Red Cross work should not be supported by taxation rather than by voluntary contributions. The following reported statement of Henry P. Davison, chairman of the war council of the organization, presents some authoritative reasons why it should not be thus supported.—EDITORS.]

I regret that there was not opportunity for consultation and wider discussion, before your estimable organization so recorded itself, as I am convinced it would be a mistake, at this time, to support the Red Cross, even in part, by congressional appropriation.

I understand the business man's side of the question, the claims upon his time, money and staff, the diversion on his community created by canvassing campaigns and the inequality that marks the distribution of the common burden, but I am convinced that he patiently should abide these minor ills for the greater good that, I am convinced, is being accomplished.

As I see Red Cross, with its widespread operations,

it is a great auxiliary to the Government in war, made the more helpful because it claims no time from a rapidly expanded administration pressed by many problems, recruits no operating personnel from those liable for military duty, and imposes no financial burden or responsibility upon the national treasury.

I see it as the organization and the expression of that patriotic citizenry, anxious to pay more than taxes to help win the war, eager to care for its sons called to arms and ready to extend the hand of bounty to those in need in other lands.

I see it as a mobile organization, free from legislative delay, capable of wide service not easy of accomplishment by our Government, that in emergency or disaster can act instantly.

I see it as a great educational factor of profound inward influence upon our national life, moving toward mutual understanding and sympathies helpful to our social life, and now an impressive example of our national unity and solidarity.

I believe that the effect inevitable of government contributions to Red Cross would be the discouragement and discontinuance of private support and its conversion ultimately from a great voluntary humane movement to a department of government supported wholly by taxation; its place claimed by other voluntary organization or organizations.

I can conceive extreme circumstances where it might be advisable, in emergency or necessity, for the Government to ask Red Cross to perform some special function for which funds would be provided by appropriation, or for Red Cross to request, in emergency, some form of financial aid from Congress, but as long as our people have the spirit and the means to go on independently they should be encouraged so to go.

To do otherwise is to deny them the opportunity of sacrifice and contribution in this great tragedy, which is a blessing to them.

INTENSE SUFFERING IN PALESTINE

The Palestine Restoration Fund has received a message through British Government sources indicating the sufferings undergone by the people of Jerusalem. The message says:

"More than half of the Jewish population of Jerusalem have died of famine and pestilence, and the remaining 30,000 look little better than living corpses. The morale, however, is excellent, and everybody is happy, despite three years of acute suffering.

"Corn is scarce and dear and other commodities are practically non-existent. British soldiers are admired by all for their generosity to the poor, among whom they often distribute their own rations, and

the British authorities are doing their best to feed the population."—*American Hebrew*, March 8, 1918.

ORIGIN OF THE BOOK OF MORMON

[A contributor sent in a lengthy statement to the *Buffalo Express* recently, setting out the differences between the Reorganized Church and the Utah organization. He seemed to understand the differences but, was mistaken as to the origin of the Book of Mormon. Brother James Pycock wrote and had printed the following answer, which we reproduce in part with the idea that it may be valuable as a scrapbook note to help answer the Spalding Romance theory so often used by those who are not well informed.—EDITORS.]

Editor Buffalo Express: Your issue of the 4th inst. contains a letter from Frederick B. Stanton under the above heading. We appreciate the fair manner wherein he shows the great difference between the Reorganized Church of Jesus Christ of Latter Day Saints and the apostate Mormon church of Utah. If all preachers, lecturers and writers, who may have access to the facts, were as fair, the people would soon cease confounding the true Latter Day Saints with the iniquitous church of Salt Lake City.

He is, however, mistaken as to the origin of the Book of Mormon. Neither Solomon Spalding nor Sidney Rigdon had anything to do with its origin or publication. The plates, from which the Book of Mormon was translated, came into the possession of Joseph Smith in 1827. It was translated and printed by March, 1830. Sidney Rigdon was not acquainted with Joseph Smith, nor did he ever see a Book of Mormon until Parley P. Pratt visited him in October, 1830, and presented him with a copy, which caused him seriously to consider the claims of the Latter Day Saints. Oliver Cowdery, who did write the Book of Mormon, says: "I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith." "Sidney Rigdon did not write it, Mr. Spalding did not write it." (Church History, volume 1, page 145.) That manuscript in the handwriting of Oliver Cowdery is in the archives of the church at Lamoni, Iowa. [Now at Independence, Missouri—EDITORS.]

In their work, *Mormonism Unveiled*, published in 1834, E. D. Howe and D. P. Hurlbut originated the idea that the Book of Mormon was copied from the work of Solomon Spalding. Others have copied it from them. They gathered eight witnesses, who depended upon their remembrance of hearing some fragments of Spalding's work read twenty years before. The evidence was void of proof.

The following extracts taken from a paper read before the Northern Ohio and Western Reserve Historical Society on March 23, 1886, by James H. Fairchild, who had possession of the original Manuscript Found of Solomon Spalding:

This manuscript [the Spalding] is now in my possession, and it is at hand this evening. The manuscript has no resemblance to the Book of Mormon, except in some very general features. There is not a name or an incident common to the two. . . . The names of persons are entirely original, quite as remarkable as those in the Book of Mormon, but never the same. . . . The only important question connected with this manuscript is what light, if any, does it throw on the Book of Mormon? This manuscript clearly was not the basis of the book. . . . Now it is difficult—almost impossible to believe that the religious sentiments of the Book of Mormon were wrought into interpolation. They are of the original tissue and substance of the document, and a man as self-reliant and smart as Sidney Rigdon, with a superabundant gift of tongue and every form of utterance, would never have accepted the servile task. There would have been no motive to it nor could the blundering syntax of the Book of Mormon have come from Rigdon's hand. He had a gift of speech that would have made the style distasteful and impossible to him. —Western Reserve Historical Society, vol. 3, pp. 187-200.

THE GREAT EXPERIMENT

The British Declaration concerning Palestine brought Zionism within the realm of world politics. The organization of a Zionist Commission for Palestine marks the beginning of its actual realization. The dream of the ages, the undying hope of successive generations, is about to become an accomplished fact.

The Commission is to be Jewish in its composition, that is to say, international. It will comprise representatives not only of the Jews of the Allied countries—Great Britain, France, Italy, Russia, the United States—but also of neutral countries like Holland. It will include an official representative of the British Government, whose military force has made all this possible and to whose generous and far-sighted policy Jews will owe a debt of eternal gratitude.

The work of the Commission will be multifarious. It will extend from the granting of relief and making good the ravages of war to the founding of settlements and the establishment of a Hebrew University. It will have to harmonize differences among the various sections of Jewry, gain the confidence of the Jewish masses, and establish friendly relations with the native population of all nations and creeds. It is difficult work, but glorious, well worthy of our best brain and experience. The great experiment will test all the best qualities of the Jew. We are confident he will not be found wanting. A nation is about to be reborn, and the world is looking on with astonishment and awe.—*The American Hebrew*, March 15, 1918.

Moderation is the silken string running through the pearl chain of all the virtues.—Bishop Hall.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2099 Locust St., Omaha, Nebr.

Light Ahead!

Some unavoidable delay has caused Brother McDowell's article concerning the boy movement within the church to be rather late in reaching the readers of the HERALD, but we trust that interest in this work is of so keen and vital a nature, that every word he has written will, nevertheless, be thoughtfully read, prayerfully considered, and most promptly and promptly acted upon.

The need for better oversight of those moments of a boy's life when he is "off duty," so to speak, is very great. The spare moments of anyone's life are the ones which most loudly proclaim character, and, in the years of molding and assimilating, they are the ones which are most influential for good or ill. Put that into a boy's life which will fill his playtime, his vacations, his evenings, with things which deeply interest him, and which are carefully planned for the good they will do him in one or another of the various phases of his nature, and we would have very few "bad boy" problems, confronting us, so far as he is concerned.

Later, in the years when manhood descends upon him, enveloping him in an atmosphere of new thought and impulse, more than ever he needs the anchorage which a well-planned and purposeful program of activity will give him. Too many flounder; too many go down in the deep waters the oncoming of which has taken them completely by surprise. We are shocked at the "evil tendency," blind to the fact that we ourselves are to blame that the "tendency to good" was never fostered intelligently enough to choke out the other. A recent writer is vigorous in his support of the theory that the only irresistible force in the world is the tendency to good. He says it is the one thing which is certain and unavoidable in this earth experience. In the light of the statement that "the knowledge of the Lord shall cover the earth as the waters cover the deep," can we not echo that conviction? But it shall not be so acknowledged in order that we may find excuse for negligence in helping to bring about that happy and much-to-be-desired condition; on the contrary, if we can keep this most beautiful thought before us constantly, we will more likely be inspired to greater efforts than we have made hitherto to line ourselves up on the side of the *surely* victorious King! "As for me, and my household, we shall serve the Lord!"

To successfully hold a group of boys together in "righteousness," is going to take more than an ordinary endowment of sympathy, judgment, charity, and breadth of vision on the part of the leader. He will be one who is found constantly at the throne of grace, beseeching the Giver and Dispenser of good to guide him aright in this responsible task. A molder of destiny he is; for what man cannot look back in his life and point to some one who stood as king to him in his early days, and who more than any other influenced him at that time? Lucky is the lad who found the right kind of man friend, at the right moment; pitiful is the condition of the man who has only a train of bitter thoughts—memories which burn—and in his body an ineradicable souvenir because he met the wrong one! Equally to be pitied is the lad who, with no *desire* to do so, goes to wreck on the rocks, simply because he found himself in strange waters, without the compass and chart with which he had a moral right to be equipped in order to pass safely through the dangerous channel.

Parents, teachers, pastors! We cannot shut our eyes longer to this responsibility! Let us up, then, and see to it that the

enemy of souls shall no longer have power over our youth, remembering that "forewarned is forearmed." Paul's injunction still holds good: "Overcome evil with good." Let us fill the hours of our young people with so much that is wholesome, that they will shrink instinctively from that which is tainted. Read then, Brother McDowell's plan, and see to it that in every branch something is being done for our boys.

AUDENTIA ANDERSON.

Our Boys

To the Boys and Boy Friends: After earnest solicitation from President Frederick M. Smith, I have consented to make an effort to encourage and perhaps centralize the work of the various boys' organizations of the church. In so doing, I fully realize the difficulty of the task, and my lack of experience in such work, and it is only because I am extremely anxious that the church do something in a systematic way for the boys, that I have consented to assume the responsibility at all. I feel assured of your hearty and prayerful support.

Through the kindness of the church publications I am presenting herewith a few observations relative to this work and shall be glad to have each of you write me personally, offering any suggestions or criticisms you may have. This is the only way we can get together and I am sure that such letters will be invaluable to me. Here are my observations.

We are on untrampled ground so far as our church is concerned, and must of necessity move slowly. No one, so far as I know, is prepared to say just what kind of an organization is best suited to our needs as a church. This being the case, we do not think it wise to attempt to draw up an elaborate constitution, and to hand it over, ready made, to prospective local organizations. Neither are we certain that it would be wise to adopt bodily, without modification, one of the well-established boy organizations of the world.

In my opinion our organization, both centrally and locally, should have as little constitution as possible. Every opportunity should be provided for local groups to adapt the form and nature of the organization to their respective needs in the various localities. The success of such efforts will in every case depend much more upon the securing of wise and capable leaders than upon elaborate, technical constitutions.

We believe it is essential, however, that there be some centralizing agency, a central office, which shall act as a clearing house for all of the boy organizations of the church. The work of this office may of necessity be limited at first to the collection of general information, receiving of reports, encouraging new organizations, and at all times keeping its ear to the ground, so to speak, for just that sort of thing which gives promise of meeting our needs most effectively. Only upon such information can we hope to establish and perfect a general organization that can be relied upon.

We need, in a word, a systematic campaign of education. Those who do not as yet realize the urgent need of reaching "our boys" must first of all be brought in touch with the situation as it exists. Then assured of a united effort we must begin a year of serious experimentation and study. How may this be conducted so that we may be assured of the best results? To this question I suggest the following answer:

1. Let each boy organization, of whatever description, throughout the church, send me at once the following information:

- (a) Name of organization and when organized.
- (b) Name of president or leader.
- (c) Number of members.
- (d) Copy of constitution or by-laws.

(e) All further information about the organization and the conditions which it endeavors to meet that you deem significant.

2. If you have no organization but would be interested in forming one perhaps you would be willing to write me something of the conditions in your branch, and what you think should be attempted to improve such conditions.

3. In addition to these suggestions, the value of which is evident to anyone, I have this to offer; (and here is where I want your criticism): It seems to me that the best way to find out what we want or do not want is to actually try out thoroughly some plan of organization. That plan which seems to me to offer the best opportunity for such trial with assurance of profit is the "Boy Scouts of America." My plan is, that wherever we can find a group of our boys willing to organize, and a competent leader (a member of the church), let them do so, securing the Boy Scout literature and, if thought desirable, affiliate with that organization. If some form of organization already exists among the boys, let it also secure this literature and endeavor to try out as many of the good suggestions as possible, keeping close tab on the results, and reporting such to the central office or general director.

4. Such a plan has to my mind many decided merits: In the first place no time will be lost. We shall be doing something for the boy right away, and that something will be highly profitable. In the second place we will be training a number of leaders by having them actually putting in practice some of the best suggestions on work for boys that are available at the present time. In the third place we shall have a mass of information and opinion based upon actual experience which will be invaluable in perfecting our own work. I have gone over much of the Boy Scout literature and I am convinced that we have much to gain and nothing to lose by such a plan. There is nothing in their organization contrary to our views as a church. There is nothing to prevent our adding whatever we feel necessary in order to provide for the religious and spiritual training of the boys. In fact, that is exactly what its founders expect the various churches shall do. I quote from the latest Boy Scout handbook: "The Boy Scouts of America therefore recognize the religious element in the training of a boy, but it is absolutely nonsectarian, in its attitude towards that religious training. Its policy is that the *organization or institution with which the boy scout is connected shall give definite attention to his religious life.*" The other training that is provided includes those things which every boy should know and are such that encourage a clean, healthy, normal life.

5. A year or more of such work would put us in position to move more wisely than we can possibly do now. We shall then know to what extent we can use this already established organization and its materials based upon years of experience, and what we shall have to add to meet our own needs. It might be well to suggest at this point that the Boy Scouts organization is incorporated, and there may be a question as to what extent we may be able to use its material other than by actually joining with them as I suggested.

6. I further suggest that the coming Religio Convention consider the advisability of appointing, as an additional vice president of their organization, the one whom the Presidency may have appointed to have charge of this work for the entire church. This, it seems to me, would be in harmony with the movement now on foot to coordinate the various auxiliaries of the church.

In closing, let me say that it is my earnest desire to receive from you, at an early date, any suggestions and criticisms which you may have to offer. The time I shall be able to give to this work is very limited, especially during the

next few months, and I must receive help, both human and divine, if I can hope to move wisely in this important undertaking. Now is the time for you to help by expressing your opinions, and the sooner you write, the sooner we can get together on some plan of work. To the end that no more time shall be lost, I humbly request your immediate consideration of the plan we have suggested. If I have reasonable assurance of your cooperation I shall take steps to put it into operation at once.

Yours in the interest of "our boys,"

F. M. McDOWELL.

IOWA CITY, IOWA, 18 South Van Buren Street.

Special Music for Our Convention Programs

We have secured some unusually fine material for the special music feature of our programs during our convention. On Monday morning Sister James M. Kelley, jr., of Omaha, will sing for us. She was formerly Sister Nelle Atkinson, well known to the Saints in Lamoni and Chicago, as well as in New York City, where she studied voice development with Mr. Percy Hemus.

Tuesday morning we will have a violin solo from Miss Lillian Green, of Independence. Brother Ralph Smith has secured this number, as well as those for Thursday morning, and his taste in matters musical has long been known to conference visitors, because of his years of service in the Independence choir as organist and accompanist.

Tuesday evening, as has been published already, the soloists will include Sister Blanche Needham, of Toronto, Ontario, daughter of our devoted missionary, Brother Arthur Allen; and Sister Nina, wife of Brother Israel A. Smith, second son of our late church president. Both these singers are favorites with audiences, and qualified to grace any program. Other numbers for the evening will consist of organ music, anthem by choir, and chorus of children.

Wednesday morning, Sister Laura Green will give us a piano number. She will be remembered by conference people generally, as one of Bishop Kelley's group of charming and talented daughters. Sister Laura conducted the departments of music and harmony at Graceland College prior to her marriage to Doctor Green, and subsequent to her years of study in Berlin. So we will have a real treat in the offering she has for us.

Thursday morning, a violin solo by Brother Orlo Huntsman and a soprano solo by Sister Madge Nesbitt will prove a double attraction, as both of these young musicians will please their hearers. They are Independence people, studying in Kansas City, where Sister Madge has sung with the Kansas City Grand Opera Company with distinct success.

Sister Clara Haberlein will sing for us at the Friday morning program. It will not be the first time conference visitors have been privileged to listen to this singer, for, if we mistake not, she delighted them when she was a mere child, the gifted daughter of Sister Ella Whitehead, then of Lamoni, now of Independence.

Taken all in all, we feel that the women who assemble during the week of April 8-12, to take part in the necessary business of the convention, and to listen to the many splendid thoughts which will be presented in a helpful way, will carry away with them, beside the thoughts and suggestions, memories of sweet music, which is one of the rarest gifts God has bestowed upon mortals. Let us be prompt and faithful in attendance at these meetings.

A. A.

What must of necessity be done you can always find out, beyond question, how to do.—Ruskin.

"Children First"

"The results of underfeeding or indiscriminate food substitution in childhood are startlingly shown abroad as a result of the war, and are beginning to be evident in our own great cities." And "milk has no substitute in the diet of the child." These and other unqualified statements of the importance of guarding the milk supply to prevent the physical deterioration of American children during the war are scattered through the latest report issued by the Children's Bureau of the United States Department of Labor and entitled "Milk, the indispensable food for children."

This report, with its striking figures showing a decrease in the amount of milk now available and in the amount which is finding its way to the children in poor homes, has especial interest in connection with the campaign to save 100,000 lives of babies and little children during the second year of the war. It not only emphasizes the fact that children who are deprived of milk cannot thrive properly, but it analyzes the changes in the production and export of dairy products during the war and shows the necessity of public action.

"The nourishment of our children is the first duty of the Nation. Since milk and milk products are a vital necessity for children, for nursing mothers, and for the sick and wounded, the public should be made to realize that the children's need for dairy products should be assured."

England and Italy have regulated the sale of cream and curtailed the use of butter, in order that their child population might receive the more adequate and economical nourishment offered by whole milk. Germany, early in the war, provided that the adult civilian population might have milk only after the needs of children, mothers, invalids, and the army were met.

The report discusses the various forms in which cow's milk may be used for children. For the young baby, it says, there is nothing so good as mother's milk.

"Never before in the history of civilization has it been so urgent a matter that every child should have breast milk for as long a time as possible, in order that every child that survives birth may have the best chance for life and health."

But for children under two, other than those breast fed, and for older children, the report states that cow's milk is an absolute necessity if disease and death are to be kept within bounds and if the coming generation is to survive and to sustain the national standards. "'Children first' should be part of the national food slogan."

"It is the duty now of every individual community to see that its children have milk of good quality and in sufficient amount to assure their normal development. To do this the price of milk must be controlled or fixed, and the milk supply to infants and children carefully safeguarded. The malnutrition of our children was, even before 1914, a serious national problem and one demanding urgent attention. Poverty and ignorance of dietary essentials have been ever-present factors in the malnutrition of the young, and war conditions cannot fail to increase the gravity of the situation and the difficulties of maintaining the health of the Nation."—Children's Bureau, United States Department of Labor.

Men are Not Playing the Game

"A man is a difficult animal to reach when it comes to his food. He is infinitely worse than a woman in the rigidity of his dietary habits. He has within him the primitive barbarism of wanting a thing when he wants it. He instinctively dislikes changes. Housewives are discovering these masculine traits as never before, and the complaint comes from

every part of the country that the men are not backing up the women in their efforts for food conservation. Men are insisting on their full quota of meat; they are resenting the change from white bread to bread made from the coarser flours, and where they bow to the inevitable in their homes with more or less grace—and generally with less rather than more—they are ordering for their luncheon at restaurant or club what they are refused for breakfast or dinner at home. It would be easier to deny these accusations of the women if the most casual observation at any restaurant or club at noon-time did not prove them to be so true. It is amazing to see intelligent men stuffing themselves at their luncheons with the very foods which the Food Administration has asked to be conserved and which their wives are doing their best at home to conserve. There is no question that women have gone farther to aid the Government in its efforts for food conservation than have the men. Thousands are stubbornly holding fast to their habits, refusing either moderation or change. Of course, the solution lies in the compulsory meatless and wheatless days in public places. It is not creditable to men, however, that compulsory methods must be employed on them when the effort has come voluntarily from the women. But that is the truth. The men are not playing the game."—Exchange.

When our glance rested upon the above paragraph in a current magazine, we wondered at once if this charge could be truthfully laid at the door of any of our Latter Day Saint men. Of all people we should be the most patriotic, and of all people the quickest to lend aid in an emergency, for is not our slogan "Service"? But, alas, too often we see human nature creeping out, in this food conservation as in other things of life. A pampered taste, an indulged appetite, ruling for years, cannot be changed in the twinkling of an eye, not even at the command of the high authority in the Nation. Individual character will show in this, as in all other decisions and acts.

As we pondered memory brought before our minds a certain brother who, taking but hot water for breakfast, good Latter Day Saint that he was, put into it, besides the usual amount of cream, four heaping sugar spoons of sugar, and a portion of the fifth! 'Tis true, for we saw it, and the conversation was upon the war, its exigencies, and the necessity for sharing certain things with our boys "over there"! Perhaps he was but absent-minded; we know he didn't want all that sugar, for we scraped most of it out of the cup when we washed dishes!

LETTER DEPARTMENT

Far West Stake

The third conference of the Far West Stake was held at Saint Joseph, with the First Branch, on Saturday and Sunday, March 9 and 10. We Saints of the First Branch had renovated the lower room of the church building in which temporary dining hall facilities had been installed, and where dinner and supper were served by a competent committee of sisters on both days of the gathering.

The attendance was very large, a good representation from the branches. The stake presidency and Elder Paul M. Hanson of the Twelve were in charge. The sessions were entirely harmonious, the spirit of brotherly unity being apparent in all business and other sessions.

The procedure of conference at Guilford in October had been very remarkable in its spirit of peace and progressive-

ness; but it is thought that the March conference marked a decided advance. Progress was indicated in the reports, which included the following items: Sermons 813, baptisms 98, ordained 29, pastoral visits 916, priest's visits 487, besides other services.

A notable feature was an action by the presidency, high council, and bishopric, which was adopted by unanimous vote of the conference. It is as follows:

"To the Saints of Far West Stake; Greeting: The presiding high council, and bishopric of the Far West Stake, after due consultation with general authorities and careful consideration afterwards of the needs of the people, have concluded to make a call to the Saints of the stake for necessary cooperation in our effort, in harmony with the action of other stakes, to establish the Saints in Zionic conditions.

"The perilous conditions of the times, together with the instructions of the revelations of God, admonish us that the time of the gathering is upon us, and that its requirements must be met, intelligently and competently. In our judgment, the time has come to establish the storehouse, and to begin the work of development of industries, that the temporal needs of the people may be provided for. A beginning should be made, and the work carefully developed under such safeguards as shall insure wise procedure and ultimate success.

"To do this work, funds are needed. We therefore urge that the Saints comply with the law of consecration and place their surplus as well as their tithes and offerings in the hands of the stake bishopric, in harmony with the law. In the stakes earlier organized some have complied with the law of consecration. We urge that the Saints of the Far West Stake also observe this law, as required of God and as defined by general authorities and the General Conference.

"The stake bishopric will give full information to any concerning the law of consecration, in harmony with the action of general authorities named.

"Praying for the redemption of Zion and asking the cooperation of her people in the Far West Stake, we are, on behalf of the stake authorities named,

"Your servants,

"R. S. SALYARDS, *President.*

"B. J. SCOTT, *Bishop.*

"COLEMAN SNIDER, *Member High Council.*"

At the ordination and prayer service Sunday afternoon the word of the Lord through Bishop Bullard commended the action taken, admonished concerning the judgments to occur in the world, and gave words of counsel and encouragement concerning Zion and her development.

The Saints were heartened by the spirit and events of the conference—they comprised a happy, united people.

Bishop Bullard addressed the congregation on Saturday evening; Brother P. M. Hanson preached Sunday morning and evening. We were pleased to have Brother Hanson with us after his prolonged absence in Australia. The choir rendered an enjoyable series of numbers, a special program in the evening—about sixty voices under the direction of Sister Elma Scott, stake chorister.

There is a great majority of steadfast, earnest people in the Far West Stake who are standing by the work. The authorities are united and working in harmony. A well-devised system of administration has been set in operation and the work is being executed and developed intelligently. With competent workers, men and women are being prepared for intelligent progression and the outlook is quite promising.

The Lord has signally directed in the administration of affairs and we are hopeful in the evidence of careful, prudent, well-executed methods of operation. There is much to be learned and much to do. But we are hopeful that under

the blessing of the Lord a faithful people will succeed by moving forward under his continued providence and direction.

With the people of God in other stakes and in all the world, we hope and trust and labor for Zion's redemption.

Yours sincerely,

SAINT JOSEPH, MISSOURI.

A BROTHER.

Observations

"All the world loves a lover." All the world hates a liar. Even a liar hates a liar. A liar is only loved by himself.

There are two kinds of nods, with widely different effects on the preacher. The nod of approval that mans you, and the nod of the sleeper that chills you.

We have heard of *idle* rumor, but the sort we've heard was busy.

It may be safer to trust the self-confessed sinner, than the self-appraised Saint. We've heard of wolves in sheep's clothing, and met a few. But don't remember ever meeting a sheep in a wolf *hide*.

Everyone has heard, and probably believes, that "Honesty is the best policy." But a lot of people haven't "taken out a policy," in this good, old-line Honest Company yet.

The man who laughs at another's mistakes, or failures, makes a mistake, and is in all probability the greater failure of the two.

When we read of a missionary baptizing several adults in a locality, "one of them a promising, influential, gifted" brother or sister, we wonder what the others were, and if he had discernment of spirits.

When we read of a missionary leaving a lot of people "near the water," we wonder if they are on the seashore waiting on the "ebb flow of the tide," and think it's too bad to leave them standing thus, especially in bad weather.

The preacher that comes down out of the pulpit looking for applause or congratulations, and growls if he gets it not, has something to learn.

No trouble to get a full choir when a new and "big" preacher is billed on special occasions like "Easter Sunday."

The branch president has no need to "invite all to be on hand promptly at eight o'clock" if it's a special program, or to ask the audience to fill up the front seats if there is a stage performance or a tableau.

For forty years we heard a man testify that he "knew this work was true." We had his word for it, but failed to get other evidence.

"The elders shall see that my law is kept." Sometimes branch officers have deficient sight.

We will never forget the first fireside sermon given us by a brother, on "All things common," followed by a request for the loan of "a twenty." He got it, and still has it.

ALMA.

Stage Fright

During our association with folk of similar circumstances and mental caliber, according to rules and laws of society and organizations, a demand is for one of the number to appear as leader or commander, to be a spokesman, and when in discharge of such duty, there is so universally evidenced a disease of mind and body which is difficult to describe, harassing to the person, and no active antitoxin on the market for it.

When and under what circumstances the malady first originated, I am unable to tell, but that it existed away back in 570 B. C. is certain, for the fifth chapter of Daniel gives a vivid portrayal of its ravage upon Belshazzar.

Though the king was deadened to real acute sensations by alcoholic beverages and bigamic revelling, yet the writing of the hand upon the wall caused the "king's countenance to change,"—first symptom—"and his thoughts troubled him,"—don't doubt it—"so that the joints of his loins were loosened and his knees smote one against the other."

As for diseases with which we are well acquainted, it also differs as to its severity. Usually one attack makes the individual more tolerant for the second, though it seems as though there is never a positive immunity acquired and occasionally the "one smitten" is so weakened by the first attack, and with each succeeding one; that he finally "perishes."

I am grateful to confess that I have a somewhat natural immunity, a gift for which I am truly grateful, truly not proud of, neither do I flatter myself nor speak boastfully, as I expect sometime in my future to be surprised at the painfulness and severity of the disease. I cannot now fully sense it, as others whom I know to be sincere have portrayed it.

This is a gift of God as well as prophecy, tongues, or healing of the sick, and I recognize it as such, and for this reason I wish you to fully realize I am indebted to my heavenly Master that he has seen fit to remove from my path of service this human condition which has and does handicap so many persons otherwise splendidly fitted to further the establishment of Zion. And because this has been awarded me, more is expected of me in my efforts as a servant of God and his people, and I will be held in account for it when "finis" is written at the summary of my ledger page in the Lamb's Book of Life.

Paul advised Timothy not to neglect the *gift* that is in him, which was given to him by prophecy, with the laying on of hands of the presbytery, but to meditate upon these things, giving himself wholly unto them, that his profiting may appear to all.

We have considered briefly the disease as an obstacle in realizing our goal; as a stumblingblock in the path to our magnificent air castle; so next in order is a systematic eradication which must be both practical and possible.

I do not know of a single prescription that can be written, or remedy advised which will effect a cure, but as in influenza, each case must be treated separately and symptoms, as they may be present, be combated.

Suppose we consider remedial measures from an angle of religious service, as it ought to be the paramount issue of our ambition, for in this we must work out our own soul salvation with fear and trembling.

The first item on such a prescription in the majority of cases, or for me, would be faith in God. This is the real corrective. God has not given us the spirit of fear, but of power, and love, and of a sound mind.

The second, a knowledge of my duty, with a will and de-

termination to do it, no matter who or what others may say or do.

Christ answered the importunate accusers of the harlot, "He that is without sin, let him cast the first stone," and they turned away convicted of their own conscience.

The third and last number on the prescription is a mastery of the subject, or that to be presented.

This at first thought may be slightly contrary to the teaching of Jesus when he told his disciples, "When they deliver you up, take no thought how or what ye shall speak, for it shall be given unto you in that same hour what ye shall speak; for it is not ye that speak, but the spirit of your Father which speaketh in you."

It is in absolute harmony with Peter's advice: Sanctify your hearts, that ye may be ready always to give an answer for the reason and hope that is within you.

We are expected to use such strength and ability as we possess, and at the end of these we may expect the assistance of that Spirit which shall be words in our mouth and matter in our heart.

Martha announced the death of her brother Lazarus to Jesus, called her sisters, and they all started to the tomb, talking and consoling as they went. At the tomb Christ bade the sisters roll the stone away, for this was the limit of human power. Then the divine assistance was exhibited by Christ when he called with a loud voice, "Lazarus, come forth."

The question I wish to leave with you for your consideration is this: An individual who desires to be obedient, desires to do that which is outlined, feels a sense of duty bearing upon him at the sacrament service or prayer service, should he commit to memory a prayer he has read or prepared which expresses his sentiment, or prepare an outline of thoughts to be presented in a public prayer; or, as he rises to his feet to take a stand and opportunity to testify of the latter-day dispensation or relate the goodness of Jehovah to him and his, should he then, I ask again, depend on his mind, shattered by aforesaid disease, and possibly make statements which may receive the wrong interpretation, and permit an early effort to be unsuccessful? An experience which the Evil One causes to flash before his mind at each succeeding time or occasion when his conscience says, "You're next."

We have all seen and felt the "Spirit of God striving with man," but the sense of duty is offset by a sense of timidity or insufficiency, while a preparation of thought might have given courage to exhibit and confess the status of the mind and establish the individual to good works.

Eloquence should not be necessary in making such a forethought, for God has chosen the weak things of this world to confound the mighty, but an humble confession and a "pray for me," until we shall have acquired such confidence in ourselves that we may safely digress to speak from the abundance of our heart.

"If ye love me, then will ye keep my commandments," one of which is to be valiant in the testimony of Jesus, and "he that confesses me before men, him will I confess before my heavenly Father."

DOCTOR O. T. HAYER.

The Day That Is Finished

A few months ago it was my happy lot to be invited to Independence and have part in a home-coming of the Sunday school. I even read a poem. What exquisite hours of anxiety I spent on those poor little verses! Had I been competing for some great prize I could not have felt such a painfully intense desire to speak them with the heart's language.

Back of the generous committee, whose message to me by

the hand of Sister McNichols was an inspiration, I saw a group of beloved faces—loved faces that I counted over by name.

When the day came, with the audience before me I found myself picking out, here and there, the faces I had dreamed into the scene. On the stand were old friends; back of me with the almost angelic choir of children's voices and the sweet-toned strings, were others. I was eager to see every one. My heart was beating to quick, sweet time.

Across the beautiful array of ferns and plants there were many faces I knew. Some of them I could not discern, but I was sure they were there within His earthly courts, where they had loved to dwell. The hour went by, an hour sweetened by childish voices in harmonious accord, that stood for months of persistent, of pleasant toil of somebody—whom, it was apparent. Although we think not so much of this at the time, believing these children sing by divine right, yet they recognize the power of *One* to command. Because these children were trained and led and accompanied in part by members of the first choir in Independence Branch, I felt strangely stirred.

My mind was intent upon the changes of time, and comparing the past with the present, with splendid hope for the future.

The soft autumn sunlight streamed through the tinted glasses on the scene about me, and it rests in memory that way. Independence wears most enticing robes in autumn, and is more regal and beguiling than she appears in her hilarious and teasing moods of spring. How I enjoyed each hour, each face, the touch of every hand! That day seems an impossible dream yet. In the afternoon I wandered with cousin Alice F. toward South Spring Street. Its charm lies not alone in the fact that here was my father's home. South of that there glowed a hearth fire whose flames were fed by a gentle friend.

Sitting that day in her pleasant room I saw the sunlight grow thin and night creep into the hollows. The wood fire burned softly as we talked of many things—how easily we drifted back to the time more than thirty years ago when first we met in Independence. The changes had been many, and not without sorrow to each of us, as to many others. Then we looked forward to the meeting that we believed awaited us somewhere, and wondered who would be the next.

I recall the low murmurs of the fire and the softness of the voices in the pleasant room, and the tears in the eyes of each.

I went out from that little home as one goes out from a sanctuary. I had not seen her face in the morning, but I knew she was there. The week that followed was filled to the brimming top with delightful surprises, and with a few disappointments to be sure. I looked into brave, anxious faces where the eyes were sad with the anxiety and perplexity of this war that was taking their sons and widowing their daughters.

I "sat at meat" with dear, dear friends. I see the lovely tables yet, and across them, brave, sweet faces. I stood with those whose souls were heavy with untold sorrow, but everywhere was the hope that makes us one. It is all cherished by me—from the touch of the little new friend's hand to the "light that never was on land or sea"—that leaped into the eyes I've known for years, and forever sanctified to the memory of Sister B. C. Smith, that Sabbath hour with her in the fading light of a glorious day. I recall her as one steadfast, purposeful, unwavering, yet gentle and low voiced, full of humility, going to and fro in a life of undeviating devotion to the advancement of God's work, not once neglecting her home and home people. I find my appreciation of her in-

creasing as time revealed her courage and fidelity and integrity to her high conceptions of right.

I have a feeling of gratitude that with the many occasions delightful to think upon, in that happy week given me by my friends, there came also this one spotless, white-flamed hour when my soul touched for the last time the soul of this one, whose friendship, (like all things else in which she had part) was sustained to its perfection with serene, unhurried, deliberate ministrations.

I remind myself that here was a woman who gave careful public service, evidently without selfish ambition or the parading of opportunity, and was careful to the cares and exactions of wife and mother. And may I not—with the roses of gladness I offer the living who linger, present here purple pansies for the one still living, now gone away.

VIDA E. SMITH.

TABERVILLE, MISSOURI, March 8, 1918.

Editors Herald: Another conference year is passing away. This time our work has been in the Clinton District, and while everything is not as we would like it, we believe we can truly say the work in this district is advancing to a higher spiritual plane. Most of the branches show increased activity in the devotional services, which is bearing good fruit. There are some few exceptions, but not many. The two conferences I have attended, the one at Coal Hill in June, the other at Eldorado Springs in February, were excellent. Our reunion at Rich Hill was a success.

John Davis has been transferred to the Far West Stake, and Brother L. W. Fike to this district for the remainder of the conference year. The Saints are all made glad by the presence and timely counsel of Brother R. C. Russell at our late conference at Eldorado Springs.

The writer was called to Camden County to meet a Baptist who had been sent to annihilate the Saints near Brumby, where Brother T. C. Kelley had baptized four and thus succeeded in stirring up some opposition. We arrived in time to hear two of the lectures, and properly challenge the man to meet the issue in public debate. This he declined to do, although offered fifty dollars by one man, if he would. This is the amount he said he would lose if he stopped to debate then. But he finally signed up for some future date—to be agreed upon later. It is now agreed that the debate shall begin July 9, at Twelve Corners Union Chapel, near Brumby, Missouri.

Brother and Sister Willoughby have lived in that locality for a number of years and their effort in behalf of the gospel is beginning to show results. Three of the best of the neighborhood, and Brother Willoughby's son were baptized. The three were Brother and Sister Fred Schufelbine and Sister Claudia Stein. All are firm in the faith. Brother Schufelbine has been ordained to the office of priest, and we believe he will make an able representative of the work.

There are many good things to tell, but we fear our letter may grow too long. We have not forgotten the dear Saints in the Southern Ohio District, with whom we labored in previous years. May God bless all his people is our prayer.

H. E. MOLER.

GLASGOW, MONTANA, March 8, 1918.

Editors Herald: I suppose with all the ministry there are times when one feels like writing and times when he does not, at least this is my experience. I have thought for some time about writing, but did not have the feeling to do so till now. I want to tell you of experiences and incidents of our work at Glasgow and vicinity. It was about a year ago that

I came to Glasgow and secured the use of the court room, and started preaching.

A few became interested and when I returned in April I baptized Sister Rosa Richardson, formerly a Baptist. In August we set up our new district tent, but on account of bad weather and lack of interest, also notice to move the tent, we did not succeed in accomplishing very much, but we got the Saints together and organized a Sunday school. About this time I moved to Glasgow, having proved up on our homestead, and rented a farm.

For a time we met at the home of Sister Lutie Davis, but this soon became crowded and we rented the Odd Fellow's hall. Then we began holding prayer meetings week nights, and regular preaching services on Sunday. We soon won the distinction of having the largest attendance at prayer meeting of the town, from fifteen to twenty-five, and Glasgow has seven churches, claiming a population of three thousand.

Late in the fall the Baptists announced from the stand and in the papers a meeting, subject, "Why I am a Baptist," and anyone else would be privileged to tell why they were what they were. Several of us Saints went. There were ten of us present. We were anxious to tell them why we were Latter Day Saints, and considered it a rare chance. We listened to the Baptists telling why they were such with, "I was raised a Baptist," "Immersion right," and some said that more negroes joined the Baptist than any other church. Then the minister made a lengthy talk (the testimonies of the others taking up about ten minutes), then taking out his watch, said, "I am sorry, but we won't have time to hear from the others." But Sister Richardson could not keep still, so after the meeting was dismissed, she tried to tell them why she left the Baptist Church and joined the Saints. The minister only made light of what she said.

Some little time later, there came out in the local paper a large advertisement from the Methodist parson about a special lecture, in which he would unveil this strange religion of the Latter Day Saints. I notified Elder Jott Bronson, my missionary companion. He came and we heard the same old rehash, so familiar to all of our readers. "Joseph Smith was an all-around bad man," "Book of Mormon a tissue of lies," Spalding's romance—we heard them all.

We issued a challenge and Elder Bronson wrote you how the parson failed to meet it, and what a splendid hearing we had in answering. We have been thoroughly advertised and have made many new acquaintances, increased the attendance of our services, and interested a number.

The Reverend Stone told me of all the opposition he had had to meet, and that we were the worst of all. It was his first experience in going up against the truth. The worst he could say that we had done was to tell the people that he was unfair.

Our enrollment in Sunday school now is over thirty. In the short time that we were organized last year, our Christmas offering was \$15.08, and we are already pushing ahead for a good-sized 1918 offering. Besides our Sunday school, preaching, and prayer meeting, we have a home class Religio, and an organized normal class, and two or three families have moved in this spring and will add to our force.

Glasgow has been selected as the place to hold our first reunion in this district. Watch for the date, and plan, all you Saints of the Northwest, to attend if possible. We have an excellent place selected, just outside the city, on the banks of the Milk River, in a nice grove.

Though released from our appointments, to meet obligations in increased cost of living, we have kept quite busy in gospel work. We have just returned from a very pleasant trip up

north with the Saints in Golden Valley Branch, around Opheim.

In bonds,

JAMES C. PAGE.

OPHEIM, MONTANA, March 9, 1918.

Editors Herald: We are located fifty miles north of Glasgow, Montana, that being our nearest railroad point. Scattered within a radius of some twenty miles live about fifty members of the church who were organized into a branch two years ago by a former district president, W. R. Hillman, and Elder James C. Page.

The scattered condition, crop failure, and members, at least some of them, having lived isolated for some time, have made it uphill work. We have recently enjoyed a visit from our new district president, Elder Eli Bronson, accompanied by Elder James C. Page. On account of bad weather conditions, they were delayed in getting here, and as Elder Bronson is a farmer, with many interests at home requiring his attention, his stay with us was brief. But we feel that his visit among us will result in much good. Although he only preached one sermon, it was full of counsel and advice, and he personally interviewed each member of the priesthood, where he made very plain to us our duty and what was expected of us.

Elder Bronson left us Wednesday morning, February 27, while Elder Page remained with us, and we proceeded to keep him busy.

Opheim is our principal post office, an inland town of considerable size and note. Through the generosity and zeal of our sister, Mary Floyd, from Palestine, we were able to rent the theater for three nights, in which Elder Page occupied, very ably setting forth the doctrines of the church to a well-filled house.

The writer accompanying, we went to Tango, where is located the Floyd (Jerusalem) Branch, where Elder Page talked two nights to small but interested crowds. The Floyd home is a very pleasant place to stop.

Besides the above-mentioned places, Brother Page has preached a number of times in residences. The Saints drove several miles through storms to hear him.

The writer was reared a Lutheran by faith and came in contact with the restored gospel in Canada. He obeyed the same in the spring of 1914, and shortly afterward moved to this place and took a free homestead. About one and one half years ago he was called to be an elder, and about one year ago was chosen to preside over the branch here. I find great comforts in the gospel, but also have great difficulties to meet. My desire is to have strength and courage to overcome the obstacles that confront us and be found faithful to the charge that I am intrusted with.

I feel that the visit of the brothers has done the work much good and encouraged us all to press on toward the high ideals of the gospel.

Sincerely yours,

ELMER D. CHASE.

ARTLAND, SASKATCHEWAN, March 12, 1918.

Editors Herald: Elder W. D. Ellis has been in our midst, preaching for the past month, and we learn he will continue till April 1. We have been cheered and encouraged by these discourses. He is invariably greeted with a full house. Nonmembers are being attracted to his meetings. Some who have been enemies of our faith have also come. We are glad to have such a clean, upright man as Brother Ellis to represent our King in the church of his choice.

Brother Thomas Derbyshire is home again after a few months' sojourn near Edmonton.

A box social last Friday evening was successful. The

proceeds were divided between the branch, Religio, and ladies' aid society.

Several are expecting to attend General Conference from this branch: Sister J. J. Cornish and daughter Leotis, Sister T. E. Harper, and Elder W. J. Cornish. We are already anticipating their return, laden with good thoughts to tell us, from the general assemblies of our people.

CORRESPONDENT.

GARDEN PRAIRIE, ILLINOIS, March 12, 1918.

Editors Herald: Having read Brother J. O. Dutton's letter in the *HERALD*, on dancing and picture shows, I thought it might not be amiss to ask you for a little space in your valuable paper to carry this discussion a little further, so it will cover a little more ground.

Remember, this is intended in love, to help some poor soul to come up higher. I wish to take in the tobacco habit, as there are some who belong to the church who use the weed, and I know from personal experience that it keeps us back spiritually. That is, we cannot attain to the standard we might if we did not use the stuff. I am speaking from experience, as I used it for a time after coming into the church and was brought to my senses while standing on the depot platform at Fond Du Lac, Wisconsin, some years ago.

Seeing so many people using the weed, it started me thinking like this: "If I should meet my Savior, would he have a cigar or a pipe in his mouth; or tobacco, either?"

The more I thought about it the more guilty I felt, and I there asked God to help me to throw the habit off, right there on that depot platform. And, brothers and sisters, I want to say that from that hour to the present time I have had no desire for it.

I know some say it isn't so easy for them, but remember the words of the Savior in Matthew, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

With such glorious promises as these shall we not try to get help to throw off this habit that steals all our spirituality and robs us of blessings that we should otherwise enjoy? I say, Throw it off. Some will say, "I have tried time and time again, and I can't." I will tell you what an old man, an elder, told me once while talking on this very thing. I asked him if it was hard for him to quit. He said that "nine times out of ten when they say, 'I try to quit,' they don't have the determination to make it a success. If you hear a man say, 'I will quit,' that man will be successful."

Let us be clean in all things, brothers and sisters, so that when we meet the Savior, we may meet him with smiles on our countenances and not be ashamed. Allow me to say that this is all said in love, to help some who are in need of help.

Your brother in bonds,

WILLIAM DARMON.

NAVAJO, MONTANA, March 15, 1918.

Editors Herald: As we have not seen or heard from any of the missionaries for many months, I thought they would be pleased to know that we are still keeping up our Sunday school, and trying to do the best we can, although at times we feel almost helpless and long for wisdom, that we may be the means of bringing others to see the glorious gospel light, and also of raising ourselves to a higher and nobler standing.

As we look out upon the world in its sorrowful condition, we realize more and more the goodness of our heavenly Father, and my desire is to learn more of him, and try in some way to repay a part of the debt I owe.

Elder Snuggins, from Outlook, was out last night, and

we enjoyed having him with us in prayer meeting. He also blessed our little twin babes, a boy and a girl which were born at Outlook, November 17, 1917. He is arranging to be with us often this year, which will give us more courage to press forward.

Any of the missionaries will find a welcome whenever it is convenient for them to come this way. Ever praying for the advancement of the gospel,

Your sister in the one faith,

NELLIE DECK.

PAONIA, COLORADO, March 16, 1918.

Editors Herald: The Paonia Saints are striving to be what our Lord wants us to be. Though few in number, somewhat isolated, and not having the privileges of some, we feel our weakness, and feel that we need encouragement from time to time, and we are praying that there may be more added to our number by so living that others may see our good works.

Brother Higdon was up and spent a week with us after district conference, and he left with us some of his encouraging sermons. We are praying that he may be sent back here.

We hold our little Sunday school at a private house every Sunday, and we have preaching once in a while after Sunday school by Elder J. W. DuBoise. We are practicing on our Easter program and also working on our next year's Christmas offering.

As I am the only one in my family who belongs to the church, I oftentimes feel my weakness and get discouraged; but how thankful I am to have some one to go to and know He will strengthen me, if I only put my trust in him and try to overcome my weaknesses. Those who have husbands that believe as they do, do not know how much they have to be thankful for.

But, dear Saints, I ask an interest in your prayers to endure those trials which come up from time to time, and be worthy of the blessings that are promised to those who are faithful. Ever praying for the redemption of Zion, I am,

Your sister,

MRS. STELLA SCHONEMAN.

WINNIPEG, MANITOBA, March 19, 1918.

Editors Herald: The Saints of the Winnipeg Branch are striving to come up higher, and many of them are looking for the redemption of Zion in the near future. We realize that we must redeem ourselves before we can have part or parcel in that redemption.

It means much for us to live the gospel law, and do unto others as we wish others to do unto us, yet that is one of the things we must do in order for us to dwell together in harmony.

Our hearts were indeed saddened this last week, owing to the tragic death of one of our number. This was especially sad for ourselves, for she was a member of our family circle for several years, and had become endeared to us, Sister Annie Swan Sparkman.

Brother and Sister Sparkman moved to British Columbia a year and a half ago, hoping the change would be beneficial to her health. They had settled in Lillooet, where he was station agent and also took the level of the Fraser River at its deepest place for the British Columbia Hydrometric Survey. I understand that this measure was taken daily by Annie, Brother Sparkman assisting at times, as he did on the evening of Friday, March 8.

There was no danger attached to it, ordinarily, but this evening after they had taken the measurement, Brother Sparkman was engaged with the register, and placing the record in his notebook. Annie took the cable and went about eighty feet further along the bridge to fasten it in its proper place.

He was attracted from his notes by hearing the cable snap. Looking up, he saw Annie stumble, and stepping back to recover her balance, she tread on a pet dog which was immediately at her heels. The dog plunged, throwing her forward and clear over the side of the bridge to the rushing water seventy feet below, filled with spring ice and swift currents.

He only saw her once after that, about a hundred yards down the stream, moving swiftly with the current, before she was whirled under the water. To follow her was suicide; the only thing remaining for him to do was to get help and patrol the river. This has been done, but no sign of our sister's body is detected as yet.

Our brother is desolate indeed, and as he stated in a personal letter to us, "I have tried to say, 'Thy will be done,' though while my lips frame the words, my heart refuses to concur, and I can only realize that I am very miserable, very unhappy, and very weak."

This is certainly a sad blow for Brother Sparkman, and hard to recover from. He and his wife were devoted to each other and to the church. It was through her untiring efforts that he saw and accepted the gospel light, and now he feels that he is in darkness indeed, and clouds are all around him. He has the promise of the priesthood, and if he can only see the silver lining in this dark cloud, we know he will be a strong man in the service of the Lord and do much good in his day and generation.

Annie was a daughter of Frank Swan, and was formerly a member of the Priestly Road Branch, England. She had a bright, keen intellect, and was an adept on explaining the gospel truths. Her faith was great and she had become stronger physically and was more beautiful spiritually. We feel that her peace was made with God, and that she is now resting in paradise.

I do hope our people will remember Brother Sparkman and his two little girls in prayer, for they are desolate and lonely. If any old friends, reading this, should like to send them a word of encouragement and consolation, his address is, R. B. Sparkman, Lillooet, British Columbia, Canada. Ever praying for the redemption of Zion, I am,

Your sister in the gospel, PREDETTA WILSON.

MISCELLANEOUS DEPARTMENT

Conference Minutes

KENTUCKY AND TENNESSEE.—With Foundry Hill Branch, March 9 and 10, district officers in charge. Weather fine and very large attendance, with the good Spirit of the Master prevailing. The work in the district is on the upward trend and many of the Saints are opening their eyes, though we see a need for much further improvement. We pray the Lord will send more laborers into his vineyard.

CENTRAL NEBRASKA.—At Inman, Nebraska, February 23, 1918, in charge of district officers. Report of district president and associate president read. Bishopric's report showed balance at last report to be \$41.16, total receipts \$2,213.20, balance on hand \$695.88. Statistics showed membership to be: Inman 126, Clearwater 120, Bonesteel 103, Meadow Grove 73, and Round Park 63, total 485. The following officers were sustained: W. M. Self president, F. S. Gatenby associate president, Mary Sodersten secretary, N. S. Butler treasurer, T. S. Rutledge chorister, and Lulu Butler librarian. Meeting next with the Neligh Saints at the call of the presidency. Bessie Sodersten, secretary pro tem.

FLORIDA DISTRICT.—February 23, 1918, with the Santa Rosa Branch, near Catawba, Florida, J. W. McKnight presiding, E. N. McCall, secretary. Branches reporting, Santa Rosa 84, Cold Water 106, and Alafloa 198. Six elders, 2 priests reported, 80 sermons, 6 baptisms, 10 children blessed,

THE DAILY "ENSIGN"

In accordance with our custom, a daily edition of the *Ensign* will be published during the sessions of the coming General Conventions and Conference. This is in addition to the regular weekly editions, and will not be sent to those receiving the weekly edition unless subscribed for.

It will be the usual price, so low that every family in the church can afford to have it come to their homes. The entire series during conference for

25 CENTS IN ADVANCE

It is largely a labor of love to get out these issues, help being scarce and we not having the facilities for getting out daily editions, but as a service to the church which we believe has always been appreciated, we are willing to do it, if we may have your cooperation by way of subscriptions. Tell your neighbors and friends about it, and see if every family in your community cannot be on the list.

By the issuance of the Daily we can have more room for the human interest incidents which always abound at such gatherings. We realize that only a very small percentage of the church membership can attend these meetings any one year, but that all who are not there—and some who are—appreciate the little touches which go right along with the transaction of weightier problems. Keep track of the details of what promises to be a most important conference, through the *Daily Ensign*.

The first issue will be on the second day of the conventions. We believe we can be assured of good mailing facilities, the papers going the evening published, giving you the news promptly.

Ensign Publishing House
Independence, Missouri

60 administrations to sick, solemnization of 6 marriages. Bishop's agent reported on hand \$21.50. Provision was made for holding two-day meetings in each of the branches and for holding reunion at Cold Water Branch, beginning September 13, with O. O. Simmons, C. J. Clark, and W. M. Hawkins as reunion committee. Next conference with the Cold Water Branch, Saturday before the first full moon in June. E. N. McCall, secretary. Brewton, Alabama, R. F. D. A.

SOUTHERN INDIANA.—At Louisville, Kentucky, March 9 and 10, J. E. Warne, L. C. Moore, and J. B. Welch presiding. Reports from Louisville, Indianapolis, and Derby. Priesthood 19. Bishop's agent reported: Receipts, \$412.36; disbursements, \$283.02. James B. Welch resigned as bishop's agent and C. A. Nolan recommended for appointment. Officers elected: J. E. Warne, president, C. A. Nolan, vice president, Pearl F. Newton, secretary-treasurer; Ada Mast, member library board; Charles Martin, member gospel literature board; C. McCormack recommended for appointment as district chorister. H. D. Byrne of Byrneville silenced as priest. Same method of raising district fund continued; each member paying sixty cents per year. Adjourned to meet at Derby, Indiana, September 14 and 15. Pearl F. Newton, secretary, 2021 Mansfield Avenue, Indianapolis, Indiana.

Convention Minutes

WESTERN OKLAHOMA.—At Seiling, February 22, Lester E. Dyke, superintendent, presiding. Election of officers: Lester E. Dyke, superintendent; Jessie Norris, secretary; Delcie Hershey, home department superintendent (Sister Emma Dyke asking to be released) Teenie Nunley, member library board; Inez Moldrup, superintendent of educational department. Adjourned to meet just previous to next reunion.

IDAHO.—At Minidoka, March 1, 1918, J. L. Benson, superintendent, in chair. Schools reported and approved. Officers elected: Charlotte Condit, superintendent; Joseph L. Benson, assistant superintendent; Jennie M. Condit, secretary-treasurer; N. L. Booker, Home Department superintendent; Mrs. E. A. Gill, member library board; Fred Brose, member gospel literature board; Deborah Sherman, cradle roll superintendent. Delegates to General Convention: N. L. Booker, Mrs. N. L. Booker, Fred Brose, Carmelia M. Condit, L. G. Holloway. Adjourned to meet at Hagerman, August 23, 1918. Jennie M. Condit, secretary.

Notice to Those Attending the General Conference

All who expect to attend General Conference should notify the reception committee at once. Rates will be as follows:
Lodging per bed for one person, \$1 per week.
Lodging per bed for two persons, \$1.50 per week.
Meals not to be served at the residences.
All meals served at the dining hall, at the following rates:
Breakfast 20c, dinner (noon) 35c, supper 20c.
Address all communications to E. C. Harrington, chairman, Box 77, Independence, Missouri.
Reception committee: E. C. Harrington, chairman; D. R. Hughes, J. J. Teeter, L. Stover, in charge of dining hall.

Dining Hall Help Wanted During General Conference

All those who wish to work in the dining hall during the conference sessions, will please correspond with the undersigned. Especially anxious to get a *good cook*—must be well recommended.
L. STOVER.

INDEPENDENCE, MISSOURI, Independence Sanitarium.

Book Reviews

THE RECORD OF A QUAKER CONSCIENCE.—The diary of one Cyrus Pringle, a Quaker, drafted during the Civil War and who remained true to the convictions of his church and himself. As Rufus M. Jones says in the introduction, "Slowly the sincerity of the Quaker conviction about war has made itself felt and limited legislative provisions have been made, especially in England and America, to meet the claims of conscience." No informed person will denigrate members of this organization as "slackers," but a book of this character helps us to better understand the state of mind and its consequent results which come from a conscientious observance of the principles of nonresistance. Published by the Macmillan Co., 66 Fifth Avenue, New York, 60 cents.

AFRICAN MISSIONARY HEROES AND HEROINES.—The Macmillan Co., New York, \$1.25. A new and most interesting

book by H. K. W. Kumm. "People of vision," he calls these leaders who have pioneered the gospel work in the great Dark Continent. Few of us realize the extent of that wonderful mission and the part it has played in the history of Christianity. We know of Clement, Origen, Tertullian, and Cyprian of Carthage, but alas, how little most of us know of the sacrifices made in our generation that these hordes of human beings might be rescued from their ignorance and superstition. There is much human interest in the book, and we come to feel more or less acquainted with such men as Cahina, Brooke, Crowther, Coillard, Grenfell, Krapf, Slessor, Mackay, Moffatt, and Livingstone. There are excellent maps, appendices, a chronological table, and good index.

Our Departed Ones

JONES.—Patsy A. Jones was born January 29, 1889, at Calhoun, Santa Rosa County, Florida. Baptized by I. N. Roberts, November 2, 1902. Died March 11, 1918. Leaves husband, 4 children, 5 brothers, 2 sisters to mourn. Funeral sermon in Saints' church, at Brewton, Alabama, by F. M. Slover.

JOHNSON.—Fannie S. Johnson was born October 27, 1846, in Conecuh County, Alabama. Baptized by F. M. Slover on October 25, 1917. Married G. A. Johnson July 24, 1870. Died March 18, 1918, at Century, Florida. Leaves husband, 2 sons, 3 daughters, and 18 grandchildren to mourn. Funeral sermon at Century, Florida, by F. M. Slover.

BELL.—Edith Bell Clark was born near Mondamin, March 26, 1877, died March 11, 1918. United with the church when a young girl. She is survived by her husband, 2 sons, one daughter, her aged mother, and several brothers and sisters. Funeral services in the Methodist church at Mondamin, conducted by D. R. Chambers, assisted by James Gunsolley.

ALDRICH.—Sister Adell F. Aldrich, mother of Sister J. F. Francis of Saint Joseph, a member of the church for eleven years, passed away at the home of her daughter, Mrs. C. M. Hickman, of Kansas City, Missouri. Service held from the First Saint Joseph church, March 12, 1918, in charge of R. S. Salyards; sermon by B. J. Scott. Burial in Ashland Cemetery.

ERICKSON.—Joseph Erickson was born in Sweden, September 17, 1846, came to America in 1871. Married Helen La Follette February 14, 1877. To this union one child was born, David A. He was baptized in 1878 at Gallands Grove, Iowa. Died January 30, 1918. Services at the home of his brother, Louis Erickson, in charge of D. R. Chambers. Burial in Magnolia Cemetery.

NEWCOM.—Cypert J. Newcom was born in Story County, February 12, 1865, died March 6, 1918, at his home in Spirit Lake, Iowa. Married May Watson in 1885, who died June 8, 1902. On January 9, 1918, he was married to Nellie Patchin. He leaves to mourn, wife, 3 sons, one daughter, one stepson, 2 brothers, and one sister. Services in charge of D. R. Chambers, assisted by Carl Winey, at Deloit, March 10, 1918.

KNAPP.—Sister Francis Knapp, wife of Elder LeRoy Knapp, of Houghton Lake, Michigan, died March 7, 1918, at the age of 23 years, 4 months, and nine days. She leaves behind to mourn their loss, one baby boy, her husband, and many friends and relatives. Houghton Lake Branch loses one of its best workers. She was their organist, branch secretary, and Sunday-school teacher, and also held office in the district. She was loved by all, both in and out of the church. Funeral sermon by S. T. Pendleton, in the Saints' church.

PYERS.—Fred Pyers was born November 10, 1858, died February 26, 1918. Ordained a priest August 5, 1900, and was a member of the church about 28 years. He leaves to mourn their loss, his wife, his adopted son Vonnie, and Georgie, Vonnie's sister, who made her home with them, besides many relatives and friends. Brother Pyers suffered a great deal in his last illness, but was very patient. Just about three days before he died he said, "I want to go home." His testimony was in behalf of this latter-day work to the end. Funeral sermon by Brother S. T. Pendleton.

MOLLOY.—Thomas A. Molloy was born at Walsall, Staffordshire, England, May 19, 1850. Came to the United States about 43 years ago. Was married to the late Mrs. Molloy in the year 1882, at Belleville, Illinois. Baptized in 1883 at Lucas, Iowa, came to Centerville, Iowa about thirty

years ago, at which place he died March 3, 1918. He leaves one son, Charles, and his wife and five grandchildren, and one stepdaughter, Mrs. Francis Roby, of Independence, Missouri. Funeral services held at the Saints' church at Centerville, March 5, conducted by E. B. Morgan of Lucas, Iowa.

FREDERICKSON.—P. W. Frederickson was born March 17, 1842, in Hancock County, Ohio. When 14 years of age came west and located in Fremont County, Iowa, where he later married Miss Laura Green. In 1876 he moved to Pottawattamie County, where he resided until the time of his death. Baptized December 15, 1888, and was a true follower of Christ. Died at his home March 3, 1918. Leaves companion, brother, and other relatives and friends to mourn. Services in Saints' church at Carson. Sermon by H. N. Hansen, assisted by Joshua Carlile. Interment in Carson Cemetery.

SCHENCK.—Robert Starrett Schenck was born March 20, 1860, at Indianola, Iowa. Died February 23, 1918. In 1864 he removed to Mills County, Iowa, where he was united in marriage to Louisa Belle Walker, December 29, 1883. His wife, two daughters, and three sons survive him. Mrs. Gertrude Fritcher and Mrs. Alzina Fritz of Red Oak, Iowa; Orville and Mervin of Lamoni, Iowa; and Roy of Red Oak. Baptized in 1889. Was ever a faithful and devout church worker. Funeral service in Lamoni, March 3, in charge of William Johnson, Heman C. Smith preaching the sermon.

ARCHIBALD.—Sister Ellen McInDo was born February 28, 1863, in Falkirk, Stirlingshire, Scotland; baptized in 1855, came to America in 1856, and went to Saint Louis in the same year. Married Russell Archibald in 1857. Joined the Reorganized church May 11, 1875, and remained a faithful member until death. Died in Avery, Iowa, at the home of her daughter, Mrs. George Angell, March 10, 1918. Her husband preceded her fifteen years. Nine children, 56 grandchildren, and 23 great-grandchildren survive her. Services from the First Saint Joseph church, in charge of W. W. Scott; sermon by B. J. Scott, burial in Mount Mora Cemetery.

DOWKER.—William Dowker was born in Kingston, Ontario, Canada, August 30, 1850. Married Hannah Bechtel in 1870. Moved to Caseville, Michigan, in 1886 and was ordained an elder shortly after and labored in his calling for several years as pastor, after which he was appointed missionary to Michigan and Indiana where he labored faithfully for the cause he loved. Died February 20, 1918, at Danville, Illinois, his wife preceding him five years. He leaves to mourn his loss six children; William H., of Danville, Illinois, Elder John A., of Lincoln, Nebraska, Elder David E., Chicago, Illinois, Mrs. George Warren, of Lansing, Michigan, Mrs. G. E. McKenzie, of Flint, Michigan, and Mrs. B. C. Harder, of Independence, Missouri. His remains were brought to Independence, Missouri; funeral services were held in the Stone Church. Interment in Mound Grove Cemetery.

WATKINS.—John J. Watkins was born at Blackwood, Monmouthshire, Wales, August 2, 1850; baptized by Jeremiah Jeremiah, at New Tredegar, South Wales, August 16, 1863. Married Sister Jane H. Roberts at Canton, Illinois, March 5, 1874. The same spring they went to Nortonville, California, and remained there five years, and then came to Lucas, Iowa, in 1879. Ordained an elder by D. S. Mills, at Nortonville, California, November 17, 1875. Was faithful and devoted from the day of his baptism in his boyhood, until his demise, which took place February 9, 1918, at the home of his daughter, Sister John X. Cochran, Chariton, Iowa. His married life was blessed with 6 sons and 3 daughters; one son died in infancy and a daughter that grew almost to maturity. He leaves his devoted wife, and the following children to mourn; Mrs. Sarah Jane Cochran, of Chariton, Iowa; Thomas J., Independence, Missouri; David H., Hiteman, Iowa; Mrs. Louise Williams, John J., Evan B., and Alma, of Chariton, Iowa, and fourteen grandchildren; also one brother, George N. Watkins, of Powell, South Dakota; 2 sisters, Mrs. John L. Morgan, of Butte, Montana, and Mrs. T. H. Lewis, of Springfield, Illinois. Brother Watkins came to the United States forty-nine years ago next June. The funeral took place Tuesday, February 12, at 2 o'clock. Services were held at the Latter Day Saints' church. Brethren Thomas Hopkins and John T. Evans rendered a beautiful duet, "Some other day," very effectively; and in keeping with the request of the departed one, a Welsh hymn was sung. Sermon by E. B. Morgan, of Lucas, Iowa, assisted by Parley Batten, after which the body was laid to rest in the beautiful Chariton cemetery.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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FROM HERE AND THERE

The Saints at Hiteman, Iowa, recently ordered their second large shipment of meal, graham, and other mill products from the Lamoni Roller Mill. They are much pleased with these goods and not only save money but secure quality impossible to get elsewhere.

LOOK OUT FOR THE YOUNG PEOPLE

As announced in their letter on page 290 of last week's HERALD, the I. X. L. Class of Independence young people will look after the social interests of the unacquainted young folks who attend the big gatherings. It will be their aim to do all in their power to do away with the "cat-in-a-strange-garret" feeling we all have when we are strangers among so many acquaintances. Write to some of the officers as named in their letter.

WHAT WILL YOU DO THIS SUMMER?

The opening date for the Graceland Radio Summer School has been set for May 6. Fifteen weeks of intensive training

will be offered in radio telegraphy, military signaling, and signal corps training—practically a noncommissioned officers' training school. This work is offered under Government supervision. It should be invaluable to registered men, who, upon graduation, will receive Government certificates of ability which will assure placement in the signal corps as radio operators. Every registered man and every young man at liberty this summer should write immediately for full information to the Radio Telegraph Department, Graceland College, Lamoni, Iowa.

REAL ESTATE MAN IN BISHOP'S OFFICE

Elder R. T. Cooper has recently closed up his real estate business in Los Angeles, California, and is moving to Independence to devote all his time to the real estate department in the office of the Presiding Bishopric at that place. It is an important feature in the development of the work and establishment of Zion, and we join our readers in wishing him abundant support and success.

IDEAL SPRING, BUT—

You know how it is. We are prone to qualify about everything in this peculiar old world. We have had some wonderful spring weather in this region, following a very severe winter, and the roads excellent. But we need rain; need it very much, for it has been too dry for almost nine months. Possibly it will come with the conference rains—it usually pours then.

MACGREGOR GETS DECISION

The *Saint Thomas (Ontario) Daily Times*, for March 18, gives a very favorable report of a recent debate held by Elder Daniel Macgregor and Elder W. H. Boyce, the latter of the Seventh-day Adventist faith. There were five periods of fifteen minutes each for the speakers, in which they produced the best evidence at their command on the subject under discussion: Sabbath observance. The house was full and the audience was asked to note carefully each point and be the judges at the close, voting according to the evidence produced rather than as they had preconceived notions. Of the 250 present only 6 voted in favor of Elder Boyce, the remaining hundreds voting solidly for Brother Macgregor, and his arguments for Sunday worship.

CHURCH HISTORY IN BRIEF

The latest addition to the series of Angel Message Tracts is one by Elbert A. Smith, entitled "The Latter Day Glory: Church History in Brief." As the title suggests, it is a brief presentation of the history of the church from the first vision to the death of Joseph Smith in 1914, and the fact that his son, Frederick M., succeeded him in the presidency of the church. It is the only tract we have which attempts to deal at length with the history of the church, and will be of special interest to every member, being valuable in showing the salient facts of our history to those who are not conversant with them. It covers 40 pages, in the uniform style of the rest of the series, and sells at 35 cents for 10 or \$3.25 a 100. Have at least one put in with your next order.

GOOD ADVERTISERS

The Utah church is sending out what seems to be a series of brochures on various phases of their doctrines. The second one discusses "Original sin," "Are babies to be dammed?" "The watery grave," "Baptism of fire," and in the suggestions to the reader lists some of their books and tracts, with prices. It is written by Doctor James E. Talmage of the Twelve and is signed as the Bureau of Information, Temple Block, Salt

Lake City, Utah. The covers are in color and depict historical scenes connected with Utah.

TRAVELING MEN WILL MEET AT CONFERENCE

It is planned that the Traveling Men's Association of the church will hold a business session and election of officers on April 8, at Independence. There will also be an interesting program. All visiting traveling salesmen are invited to attend and become acquainted with this new movement in the church.

JUST TO SCARE THEM A LITTLE

"When the army came out here, in 1858, we wanted some bullets to go out and meet General Johnson and his forces that were coming in—not to kill them; we did not want the bullets to kill them; we just wanted the bullets to scare them with."—Joseph F. Smith, in an address at Salt Lake Assembly Hall, July 8, 1917.

CHURCH HISTORIES SOLD OUT

All the damaged copies of Volume 4 of the Church History recently advertised, are gone and the orders still coming in. Don't order any more at the dollar price. While we are on the subject, let us suggest that you could invest a dollar no better than to order a copy of the Young People's History if you don't already have one of them. A dollar each. They are an excellent production and of much interest and value to older folks as well.

LOCATION OF SHEBA

Brother D. F. Lambert of Lamoni, has completed the compilation of a reference edition of the New Testament in the Inspired Translation of the Bible and has gotten a nice start on the Old Testament. He found an interesting item concerning Joshua 19: 2. In the King James Version this reads as follows: "And they had in their inheritance, Beer-Sheba, and Sheba, and Moladah." The Inspired Version uses the word *or* instead of *and* between Beer-Sheba and Sheba, thus conveying the idea that the two names apply to the same place. The Revised Version is exactly the same as the Inspired Version. The remarkable feature of the matter is the fact that the inspiration guiding in the Inspired Version, led to exactly the same conclusion in regard to a simple historical and geographical question to which the scholarly compilers of the Revised Version were led by a very thorough examination of the latest historical and geographical data.

KIRTLAND ORGANIZED FOR LITERATURE WORK

Brother F. C. Webbe, informs us that at the recent Kirtland district convention they organized a gospel literature board for the district and later one was elected for Cleveland. They are beginning right by requesting information to help them extend the circulation of the church periodicals, with the idea that we need intensive cultivation within the church as well as out of it. They wanted to know about church literature racks and we told him we had a few left at a dollar each, postpaid. The convention appointed a committee for publishing a small district periodical.

THE INTERPRETER

One of the later books on the interpretation of the laws given to the church is *The Interpreter*, by Gomer T. Griffiths. It contains a number of charts which materially help in the study of the relativity of the various orders of the priesthood. It is vital to the interests of the work that we be well informed regarding the duties of the various officers. Carefully indexed, 152 pages, No. 212, cloth, 50 cents, postpaid.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, April 3, 1918

Number 14

THE RELIGIO CONVENTION

The first session of the Religio workers was a prayer meeting in the basement of the Stone Church, at 7. 30 a. m., new time, Tuesday, April 2. It opened with only eighteen present. It is hard to get any considerable number together at what was 6. 30 less than a week ago. A. E. Warr and Roy M. Young were in charge and stated that it was the desire of President Trowbridge that the meeting be principally devoted to prayers. The number in attendance soon doubled, and the ten earnest prayers were devout and inspirational.

Conferences of the temperance, normal, and home departments were held from 8. 10 to 9. 10, at which time the first business session convened, with G. S. Trowbridge, president, in charge. The car strike prevented a large attendance. The eastern party arrived but hardly in time to all get to the meeting.

There was some difficulty in getting under way, on account of delay in checking credentials. A supplemental report of Secretary J. W. Stobaugh, brought the total enrollment of the society to 16,018, thus lowering the gain to 2,581. The enrollment of the home department, under the new figures, is 2,293, which, added to the other total, which is the custom, makes a grand total of 18,311 Religians reported.

A straightforward, fearless address by Elder R. W. Farrell thrilled the audience as he presented his conclusions on social purity ideals and conditions under the subject: "Conservation through pure living." Having served a number of years on the joint Social Purity Board, he feels deeply on this subject and sincerely desires to move others to deep thinking and consequent purer living. In the report to the General Conference this board makes some important recommendations which deserve serious consideration.

Quite a flurry was precipitated when the credentials committee chairman recommended the dropping of names appearing in the lists of delegates without identifying initials. A considerable number were pointed out which were preceded only by "Bro." or "Sr." The recommendation was not concurred

in, but there was a general exodus to supply the missing information. Considerable delay was occasioned in the whole delegate matter, so the business was delayed till the afternoon session except on some essential matters.

The following important document from the coordinating committee was presented at the morning business session, in printed form, and distributed among the delegates. It was made the special order for two o'clock p. m.

Our readers should study it carefully, remembering that it comes in signed by the committee made up of one each from the church and the three auxiliaries, with a fifth member chosen by them. It reads as follows:

REPORT OF COORDINATING COMMITTEE

INDEPENDENCE, MISSOURI, April 1, 1918.

To the Presidency, General Conference and Auxiliary Conventions: Greeting: The members of the coordinating committee appointed in compliance with the resolution of the General Conference and General Conventions of the Sunday School Association, Zion's Religio-Literary Society, and Woman's Auxiliary for Social Service, and in conformity with the instruction contained therein, selected Elder F. M. Smith to be the fifth member of said committee.

The work of the committee throughout the year has been conducted mainly by correspondence which led up to meetings held just previous to the making of this report, at which the following recommendations were formulated:

First. That while the Sunday School, Religio Society, Woman's Auxiliary, Board of Publication, College, various Homes, and the Sanitarium have been auxiliary unto the church in their efforts, their work has become of such importance and magnitude that they should henceforth be officially recognized as departments of the church work under the following heads:

1. The Sunday school, primarily concerned with religious instruction.
2. The Religio, primarily interested in social and recreational development.
3. The Woman's Auxiliary, primarily having to do with the interests of the women of the church.
4. The Department of Education, having to do with the work of Graceland College, concerning itself with collegiate and academic education of the grade belonging to a fully standardized institution of higher learning.
5. The Department of Publication, having to do with the publication of all the literature of the church and its various departments.
6. The Department of Remedial and Corrective Agencies,

having to do with the work of the Sanitarium, the various Homes, etc.

Second. (a) That the directing heads of the several departments of church work be hereafter appointed by nomination from the Presidency of the church, approved by the General Conference, insofar as their appointment may not already be provided for in articles of incorporation under which they may be working.

(b) That hereafter the subordinate officers of the various departments be appointed by nomination from the coordinating committee, hereinafter provided for, approved by the various departmental groups of the General Conference.

(It is understood that officers of the various departments for the current year will be elected in the regular manner. The officers elected as directing heads of each department to be subject to the approval of the Presidency of the church, provided the recommendations contained in this report are adopted by the General Conference and Conventions of the various auxiliaries. Also that pending the full organization of the Department of Remedial and Corrective Agencies, it is herein recognized that the Presiding Bishop is in fact the head of such department and should be so considered until farther definite provision is made.)

Third. That the annual conventions of the several departmental groups of the church work shall hereafter confine themselves to such time, following the opening of the General Conference, as shall be assigned them by those having in charge the work of preparing the program for the General Conference.

Fourth. That the directing heads of the several departments of church work shall hereafter make their reports to the Presidency of the church at such time as shall be determined by said Presidency, including therein such reports of subordinate officers as may be deemed necessary.

Fifth. That the question of financing of the several departments of the church work and of determining whether or not their financial interests shall be under the direct supervision of a bishop, be referred to the First Presidency and Presiding Bishopric.

Sixth. We recognize that the above provides for a mere beginning of a full coordination of the interests of the church and its auxiliaries, and that while concerning many of the activities of the church there would be no difference of opinion as to where they would properly function, concerning others there would be a question. The main consideration in these doubtful cases, however, would not be where they might be placed, but that they should be definitely placed somewhere. It is therefore recommended that a permanent coordinating committee, consisting of the President of the church and the heads of the six departments hereinabove provided for, be constituted to decide where legitimate activities of the church and its auxiliaries might function to the best advantage of the body as a whole, and for the determination of such other details as may arise from time to time.

Respectfully submitted,

FREDERICK M. SMITH, *Chairman.*

GEORGE N. BRIGGS, *for the Church.*

DANIEL MACGREGOR, *for the Sunday School.*

G. S. TROWBRIDGE, *for the Religio.*

MRS. F. M. SMITH, *for the Woman's Auxiliary.*

At two o'clock p. m. the report was presented, followed immediately by a motion to adopt and one to refer. The latter was soon voted down, after which it was discussed and voted on by paragraphs. It took about twenty minutes, with the argument about equally divided, to adopt everything down to

paragraph marked "*Second*," with a big majority. The attendance was excellent. In thirty minutes the nays had dwindled to less than a half dozen on the vote to adopt paragraph three. A motion to take a test vote showed 124 for adoption as a whole. Thus the memorable document becomes a part of the Religio's ideals.

Our task is to penetrate to these precious happenings, so largely made of soul-stuff, as they really occurred in this Mansoul. This indeed is the task of the Psychology of Christianity now, to gird itself to a work not unlike that of late so often and so brilliantly done in other fields, but here inspired by the new hope that we may really resurrect the Jews so long buried in the gospels. Not till then shall we fully realize how vain and fatuous are the current theories of all such scholars as now teach that no such man ever lived, but that his personality was a deliberate invention of the earliest founders of the church; or that Jesus' person was only a new version of a mythic hero of ancient Babylon; or that he was a wretched degenerate, or again, a commonplace man about whom, for reasons which lay outside himself, a vast body of legendary lore has been gathered. To the newer, more positive view, on the other hand, Jesus was a wondrous flesh-and-blood man who had the deepest and truest insight into the fundamental problems of life and mind, who solved the greatest of all questions by finding the true relation of identity between man and God, and who achieved by transcendent genius and incredible spiritual labor in the highest field and with devotion unto death a reconstruction of religious faith and practice so significant that it made the chief epoch in history, morals, and society, and all this by starting his followers toward the same insight he had achieved.—G. Stanley Hall, *Jesus, the Christ, in the Light of Psychology.*

"PAINT UP" SLOGAN OBSERVED

Everywhere in Independence one smells fresh paint and varnish and occasionally one carries some of it away. The outside woodwork on the new brick church office building is getting a coat of bright red and yellow which adds much to its distinctiveness. The library building, a small dwelling house just east of the church, is getting smeared, while you'll need to be careful not to stick fast to new varnish on the woodwork and chairs. We all appreciate the spick-and-span appearance of everything.

GOOD RESPONSE TO CONTRACT OFFER

A goodly number of members are accepting the liberal offer of a selection of books in easy monthly payments while others are likely to do so, having sent for the details of the offer. Don't put it off till you get too busy and forget all about it, but get the books now. You'll spend many a happy hour with them in your possession.

E D I T O R I A L

"HE DIED CLIMBING"

We were talking with a young elder who had just finished preaching a most excellent sermon. It was a gem of thought from beginning to end. The delivery was rather slow, to be sure, and there was some hesitancy in selecting words, but when they were selected they were the right words. Any lack of flourish and noise was made up by hard and logical thinking and cogent reasoning.

We complimented the brother, but he shook his head and replied, "I am in torment every time I have to preach. I don't need to go to hell."

"Well, even then, it is not so bad," we assured him, "if you can come out of torment with a discourse like that."

He shook his head again: "What bothers me," he said, "is that it doesn't get any easier. It is just as hard now as it was when I commenced, four years ago."

"Did you ever notice," we asked him, "that when you are climbing a mountain, and have gotten up a mile, the climbing is just as hard as it was at the start? But you are up a mile."

"I never thought of that," he exclaimed. "I'll have to remember that."

Perhaps the thought may help some one else. The more progress we make, the more heights we see before us; but we are sure of the ground we have gained. The climbing may not be easier, but we are just that far on our journey. The same exertion continued, the same progress of putting one foot before the other, will carry us still higher.

This young man was fortunate, in a way. Preaching came hard to him. He knew from the start he had to work to make up for certain things in which he was lacking.

But he did not have that fatal gift of fluency which some men have from the start. To be able to talk an hour at any time on any subject may be a very dangerous gift. When the tongue runs too easily, without much thought, there is a temptation to shirk thought and run to talk. Soon there is the spectacle of words struggling for ideas, which is so much more painful than the spectacle of ideas struggling for words. No fluency can long hide the poverty that results from parsimonious investments in preparation, prayer, study, thought.

This young man is climbing. He finds it hard work. But he is making sure and permanent progress. He will eventually outstrip those who rely too serenely upon brilliant gifts of expression, or who

esteem sound and flourish as the chief ingredients of a sermon.

The simile used reminded us of a story related in a Lamoni prayer service by a minister of another denomination. It seems that somewhere in the West, in the Big Horn Valley region, if we remember correctly, he came upon a pile of rocks far up on a mountain side. The rocks were a monument. Upon them was this inscription: "He died climbing."

It was learned that a pioneer in years gone by had climbed to this height, to which no white man had previously attained, and had died there. Those who found him later buried him, and marked his tomb with those words: "He died climbing."

There is a text for a very inspiring little homily, if anyone wishes to use it. It is public property now. The man who dies climbing ought to have a good start in the next world. He is on the up grade. He has responded to the limit to the divine invitation: "Come up higher." It must be better to die on the up grade than on the down grade.

The only way to die climbing is to climb while we live. It may not get easier as we go, but we are sure of the progress made. It is a matter of keeping within our powers, and increasing our powers by exercise.

ELBERT A. SMITH.

OUR REAL PRAYERS

Most of us are familiar with Montgomery's definition:

Prayer is the soul's sincere desire,
Uttered or unexpressed—
The motion of a hidden fire
That trembles in the breast.

What is our sincere desire? To the host now assembling at conference, what is the most secret, deep and earnest desire of each heart? And of those who remain at home, what is that which is offered on high from every heart, hour by hour, as the great craving of the soul?

Is it for money and what money represents? for wealth? If so it may not necessarily be evil. There have been men who have started out in poverty, and by honest endeavor and effort, have built up a competency to care for their own family—an aged mother, brothers and sisters, wife and children; and who have also had an open hand ready for the missionaries and for those in need, and have liberally given or loaned without hope of return, to help others.

It seems, to this one purpose they had labored, and

had used it for righteous ends and supported the work. When we look deeper, the desire was not primarily for money or for wealth, but for the means and power of doing good. This being the case, the soul's integrity and honesty is primarily far, far above the desire for wealth.

Such a man despises taking advantage of anyone or dealing unfairly. If a contract is made and he finds that circumstances afterwards intervene which make it unfair, he does not rejoice in having "put something over," but at once agrees to make it right, and makes the sale a just one. It is not to him solely or principally a matter of gain or of taking advantage of some one.

Unfortunately, we are warned that there are those whose first aim is money and what money represents, for it is plainly written that the time is coming when he who labors for money in Zion shall perish.

We are commanded again and again to pray without ceasing; to teach our children to pray; to seek ever the face of our heavenly Father; to seek first the kingdom of heaven and its righteousness. If we are doing this last, then our prayer in the broadest, fullest sense of the term, is right.

Again of those gathering to conference, what is our purpose? A social visit? Or to seek knowledge and information which will better fit us for the year's work. Is it to be heard or is it to help? Is it for the sake of curiosity, to see and meet certain ones? If so, we may be seriously disappointed, for it is not given to the physical eye to see the man of God. To but three was it given to see the Master transfigured on the mount and see him as he is. The hosts meeting him when he walked the earth, saw only the son of Joseph the Carpenter.

Is it to see and greet these men on whom is laid the great responsibility of leading the church of God? If so, we should remember that the responsibility is ours to judge rightly. We have a responsibility as well as they, to consider carefully, prayerfully, and earnestly, every matter presented. To assist them with our earnest prayers, that they may indeed have the direction of the Spirit of God in all of their deliberations—to be upheld, not only during the conference, but during the year, by our faith and prayers and by the blessings of our heavenly Father. Yet, we have also, the responsibility of our material assistance, by our efforts to support the work intrusted to all of us, each man earnestly doing his share.

As we kneel for prayer within our little circle, or in the prayer services at the church, for what shall we pray? Shall it be a persistent effort that the Lord call certain men to certain work, or that he designate men for certain positions? That he give us what we consider a revelation to the church? As we look back over the history of the church, from the

age of the "patriarchs" down, we note where persistent prayer has sometimes brought a reply, sent through a demand for a time, which has proven injurious. Surely our heavenly Father knows, not only who is best and what is best, but also when it is best.

We want the men whom he has chosen, designated and ordained when he calls. We want in the quorum sessions, the Spirit of God to direct in appointing to every man, his several duties, that those who are sent forth to distant lands, or distant parts of the country, may go singing in a clear voice, "I'll go where you want me to go; dear Lord."

We want the inspiration of our heavenly Father with these quorums, in outlining the work before the conference, not only in general ideas, but in the wording as well.

Truly to make progress in the carrying out of his law, we want divine inspiration and direction in our conference meetings, that we shall be veritably workers together with God; that we may come better to understand his will, and that in the assembly we may carry it out by our vote, deliberation and consideration, that truth and right may prevail. We want to recognize that he who points out defects is as much the friend of truth as he who moves the original motion.

We need the outpouring of the Spirit of God in our prayer services; we need his divine direction in lectures to the priesthood, auxiliary work, and in the sermons of the conference; that those who speak and those who hear may be edified together.

We want to be prepared in mind and body to accept the direction of the Spirit of God; to be willing to hear it, to intelligently consider it, and consistently uphold it. For this end let us pray, "Thy will be done."
S. A. B.

THE CHRISTMAS OFFERING

In this issue we are at last able to print the Christmas offering Roll of Honor. As explained by Brother Smith, it has been delayed because of defective items, and even now we note the absence of the names of several large schools which we naturally would expect to find there. In fact, we are reasonably certain that at least one or two large schools, are missing from the list of twenty-five. The reason is plainly set forth—a failure to report.

The Bishop's books were officially closed on the 16th of February for the Blue *Stepping Stones*, so all that is received after that date will probably be published in 1919. In due course we shall no doubt receive the Blue *Stepping Stones* for 1918, setting forth the items of the large amount actually received of nearly \$75,000. Both the Sunday school

and the church are indeed to be congratulated upon this result, representing as it does so much of sacrifice.

We should note especially the liberality noted by Brother Smith of a few small schools, and the large number of schools that have made good and have given an average of two dollars per member or more.

But you will notice that the first twenty-five of these large schools gave less than one-fifth of the amount.

Again do you realize that less than half the total collection is represented by those here listed, as giving two dollars apiece or more. We emphasize this to show that the result of our efforts is not alone that of a few who have been able to give large amounts, but it has been the result of a united effort by all of us.

The "widow's mite" and the little one's mite, has helped as much to the general result as has that of those who are well-to-do. Surely those, who by much sacrifice have helped to swell the results, will find a greater record than we have here—a greater record than the Blue *Stepping Stones*—recorded on high, for service well done.

We recognize that there are many small schools too poor to do what they would like to do. We recognize that in some instances the children have done their part, while the older adult classes have failed, or have done so until near the conclusion of the year. We recognize that many have given of their best under the circumstances and are deserving of credit. So we present the results as being the accomplishment of all of us. Surely it is a big enough one for each and all of us to rejoice over.

Those who have done well should rejoice and feel grateful that others equally able have also helped to swell the great amount. Those who have done as well as they could should be grateful that others, better able, have been equally willing, and so we all of us have accomplished this great work.

Now it remains for us to go on. We made a late start in 1917. The year 1918 is still before us. We are confronted by a period of trial and devotion. Having done so well, we know that we feel that we can do better this year, to help the cause of truth.

So let us press on to our best for the coming year, leaving those things which are behind us—a work well done, and building on this fact press on to yet greater accomplishment. S. A. B.

"Don't fool yourself into mistaking activity for efficiency. Most of the time it isn't."

The true way to be deceived is to think oneself more knowing than others.—La Rochefoucauld.

IN THE "EVENING NEWS"

The *Lynn Evening News* and the *Lynn Telegram* of March 9, 1918, give an account, beginning on the first page, of an effort by the Utah Mormons to secure permission to teach on the streets of that city. The matter is featured in both papers and discussed at some length.

After the representatives of the Utah church had been heard from, Elder O. R. Miller took the lead in opposing. Other ministers of the town also objected, but the main opposition evidently was taken by Elder Miller.

Though they had denied that they believed or practiced polygamy he brought out the latter point of the record in the case of Reed Smoot, and presented matters in such a way that they attempted defense of the doctrine of polygamy before the committee of the city council.

Frederick W. Blanchard also appeared and spoke on behalf of the church. He is a priest of the Reorganized Church, who has resided in Lynn for many years and is well known to the citizens and city government. He stated that certain of the Utah ministers had visited his home and inside of twenty minutes they were attempting to convince him of the justice of polygamy.

Elder Miller's speech is printed practically in full in the *Evening News*. The differences between the two churches were clearly emphasized, and that this is the true church, or the one founded by Joseph Smith. He quoted from the decisions of Judge Sherman, and also from the decisions of Judge Phillips, and from the speech of Senator Burrows, with telling effect. Especially did he emphasize the great opposition of the Reorganized Church to this heretical and damaging doctrine. The matter seems to have been fairly presented before the committee of the council and through the papers, especially the *Evening News*, to the citizens of Lynn, so that there is no longer need for confusion.

This is not the first time that representatives of our church have appeared before the council in Lynn in a like connection, as Frederick W. Blanchard made a like effort a few years ago, pointing out the difference between the two organizations. S. A. B.

REPORTING THE FINANCES

A letter has come to us which we answered in the usual manner, but the complaints it contained are set forth as the views of "a few thousand others in the church." so we take a little space to reach the "others" as well.

Because the Conference Minutes with the Bishop's summarized report was not issued as a supplement

to the HERALD this year, but printed and sold at thirty cents to others than conference appointees and elders, it is set forth as a hardship.

It simply was not thought advisable to continue sending these out at great expense as a supplement to the HERALD since they have grown to such proportions, but the price was set very low so that those really caring for them could secure all the copies desired.

Then there is a protest that the complete report of the bishopric has not been sent out. Yet it was a part of the HERALD of October 31, 1917, occupying sixty-six extra pages in that issue.

And "no Blue Stepping Stones any more." This is a misapprehension as well, for the detailed report of the Christmas offering for 1917 will appear just as soon as the figures and items can be compiled and submitted to the printers. Neither is the suggestion that it is wrong to eliminate the names of the children well founded, for all that has been said is to urge in the interests of economy that the schools voluntarily reduce the space required. Many had already done this before a word was printed, while those who desire to do so are given the full privilege of having printed each name and the amount given.

E. D. M.

BUY LIBERTY LOAN BONDS

In last week's issue there appears one item to the effect that a letter sent out by the Bureau of Publicity for the Chicago District states that farmers should not borrow or go in debt for the sake of buying Liberty Bonds. A later letter received this week attempts to correct this impression and says that there is no question of inconvenience. That it is a time for all to make sacrifices and that all should support the loan to the limit of their power. This later letter urges that we borrow or do anything possible, to buy all the bonds we can.

"TE OROMETUA"

The HERALD has just received the *Te Orometua* for November-December, January-February, last. The November-December is a magazine number of this paper which is issued at Papeete, and is well illustrated with cuts of the life of Joseph Smith the Martyr, the house where the angel visited him, the Hill Cumorah, the characters and plate from the Book of Mormon, the three witnesses, the Kirtland and Nauvoo temples, the Temple Lot at Independence, and Emma Hale Smith. The articles are concerned with the same theme, the life of Joseph Smith, sketch of the Book of Mormon, the three witnesses, the Kirtland Temple, the Nauvoo Temple, and the Temple Lot at Independence.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Message to the Oriole Girls

Greeting to All the Oriole Girls: I have felt for some time a great interest in the young girls of this church and as it has been my pleasure this last year to meet more of them than usual and plan for them, I have come to see that they are a very important part of our work, and that the future of the women of the church depends largely on the way we encourage and develop these young girls, and teach them the great mission before them.

It is to the Oriole girls that I am writing to-day. You who have such wonderful opportunities for development in this organization. In my girlhood we longed for something like this, but had nothing, so we formed a little club, elected some officers, and made a few rules for our guidance, and tried to piece a quilt. We had no monitor or leader to help us plan, no points to make, no honors to win, no particular aim or purpose in organizing, and nothing definite to work for as you have at this time. What joy it would have been to have worn a uniform, and had a song all our own, but we had nothing at all to point out the service we might do for humanity, for the church and for God.

Some of my greatest inspiration for my work among the women of the church has come from the Oriole girls that I have helped to organize and set to work in the Kansas City Stake. To see these girls all banded together, all preparing for service in this church, has meant much to me in my work, for the Oriole girls is the first step in the Woman's Auxiliary. Sometimes we forget this and think that the Oriole girls is an organization of itself, but this is not so as it is a department of the young women's bureau, which is one of the four bureaus of the Woman's Auxiliary. The Oriole girls have a voice and vote in all general business sessions, and I have wondered why we do not see them represented at our meetings. This year I am hoping to coordinate this department with the other bureaus in a much closer way than has been done before, by bringing to the attention of each Oriole girl through her monitor the need of cooperating with the main body and progressing from one department to another as their age and position demand.

First, we have the Oriole girls, then the next step is the home and child welfare work for the young home maker and the young mother, the relief and service for those who desire to enter the work of looking after the poor and giving relief to those in need, and then the educational bureau for all the women and girls of the church. A progressive work, indeed, for all our girls and women is before us in these four bureaus, and if we can cooperate and coordinate them as should be done, we will have done much toward bringing about better conditions.

There is something about the Oriole uniform, with its black and orange symbol, that makes us sense the great outdoor life of nature and rich living that comes with a close touch with God. It is to the Oriole girl what a soldier's uniform is to him, the emblem of service wherever it is seen. As the soldier enlists for his country, so the Oriole girl enlists in the service of the Master, a willing worker for him, and the strength and power of her decision is shown when she consents to wear the uniform of the cause. Then let us hold this badge of service high in our thought, and whenever we wear it remember what it stands for, and do nothing of which we would be ashamed. For none

of us, I know, desire to drag this emblem in the dust. It should mean sweetness and purity of thought and action to each of us. And so, to-day, I greet each one of our Oriole girls as a coworker—all who wear the Oriole symbol, and have entered our organization in their youth; and pledge you my heartiest support, and my best wishes for your success. May you each find your particular place in the marching army of the Lord, and be prepared in your heart to render him a great service.

This is my prayer for you,

MRS. LULA M. SANDY.

KANSAS CITY, MISSOURI.

A Matin Song

We feel a degree of satisfaction when we are reminded, as we are at times, of the alertness which is characterizing some of our workers. In these days of "slumber," according to the parable, it is good to know there are some who are stirring, and patiently working to get their lamps in order. If the "oil" is "service" as some might interpret, surely some lamps will be overflowing! But can we "borrow"? We fear not; we fear the service must come from within, and cannot be poured into our vessels from without.

We have been urging the men who are qualified to lead the boys, to "get busy" in that direction; to cease pining for lands afar to conquer, or peoples afar to convert, and to plow, harrow, plant, and tend the rich fields found right at home in our own branches—the rich soil of youth! Too long has it lain neglected, for the enemy to sow his seeds of destruction upon! Too long have we hesitated to step from our traditions, meet our youth upon the grounds of their own interests, and save them, from *that* vantage point! We have drawn up a schedule (conceived in our own tastes and desires), taking their point of view into the question not at all. We have provided prayer meetings for them—because *we* liked them; we have plenty of preaching—for to us it is verily the bread of life; we have written lessons in Religio and Sunday school—two brief hours each week—have tried to arouse thereby a desire for spiritual things, that is, we have *if*—and here's the rub!—we were ourselves sufficiently interested to do anything more than coldly ask the tabulated questions in the *Quarterly*, and be satisfied with mechanical replies! Yes, and parents have rested easily in the thought that the Sunday school and the Religio were doing all that was necessary, and the teachers there, vice versa! But, where have we, as a church, as branches, as pastors and parents, tried to meet the young people upon *their* plane of thought and interests—with *their* ideas of life and duty, and attempt to gently sway and mold these into higher ones—truer to the principles of the eternal? In other words, to guide them through this transitory period of upheaval, into a right perspective of things worth while?

Glad we are that for the girls of the church, this Oriole movement has been conceived by young women, who retain the wonderful spirit of that time of gladness, so that they have been able to enter heartily into the things which interest girls. The fact has been demonstrated here, too, however, that the success of any attempt to hold the young people must depend upon the sympathy and consecration of the leader. Thus we have been pleased to know that the leaders of the Oriole work have tried to impart of their devotion to the monitors of local circles, and to keep before them the ideals to which we should all labor. We asked permission to publish some of these letters, feeling sure that all who read will be touched by the fine spirit they

disclose, and perhaps, prompted to a still closer touch with our young people. A. A.

Girls, What Do We Owe to Our Enlisted Men?

The morning paper of several weeks ago contained a little paragraph which read as follows:

"WHEN HE GETS READY

"A certain movie actor says, 'I will serve my country after I have completed a five-year contract with a certain film company.'"

This may be typical of the attitude of many Americans to-day, but we are happy to say that we do not believe it represents the majority of our American men and women. Most of us, men and women, boys and girls, are ready to do our bit for our country *now*.

The passing of our men and boys from our communities, from our very homes, to the training camps of America, and the landing of our troops on foreign soil has suggested the thought that we are at war. The statement of the French officer, after inspecting the American troops in France, that they would be ready in a very short time to go to the front, emphasizes the fact that we are at war. Before we realize it, news of our boys fighting and of our wounded being sent back home will reach us. These facts must impress that there is something that we can do in connection with the present crisis.

A reunion speaker told us the other day that President Smith made the following comment in a talk to the Lamoni people, "Some of our boys may never return, some may die as the result of a German bullet being fired, some may be killed by torpedoes, some may die from the effects of typhus fever, but what does it matter if he is *prepared* to die?" There is not one of our boys, son of a praying father or mother, who has gone to the training camp, but he has had a serious thought and a spark of divine intent of purpose. Is it not possible for us to help him keep his purpose shining and undimmed, and his eyes steadily on the way of salvation? We considered the church associations, the daily prayer, the weekly meetings essential to the spiritual welfare of our boys when they were at home. Can we not supply this atmosphere to a certain extent while they are away from home?

The Orioles of one community may make a complete directory of all the men and boys who have enlisted from their home town. Then arrange that letters be sent regularly, probably once a week, the letters to be addressed to one boy one week, and to another boy the next week, and so on in their turn. These letters should be strictly letters from the circle and not personal. Each girl may make her contribution or the letter may be assigned to two girls each week. By the means of the Oriole correspondence the boys can be kept in touch with the home people and their spiritual experiences, as well as their everyday happenings. News from the camps and from the boys at the front, and the articles written from time to time by the newspaper correspondents as they appear in the papers, will furnish many a point of contact. Occasionally acceptable gifts may be made or bought and sent to the boys.

The Red Cross furnishes abundant opportunity to serve our soldiers' needs. The personal or individual work is difficult to carry on, in connection with such a large organization as our Army, and the Red Cross is a safe and efficient medium through which to work.

The following was printed in the paper the other day: "Keeping fit is doing your bit." There is a great need for

every girl to keep herself fit for the work that may be required of her when our soldiers return from the front. We must prepare and equip ourselves to take our places intelligently and successfully as women, in the readjustment of affairs in the home and community after the war.

We should get into action at once and not wait for the completion of any contract, as did the movie actor, through which we cannot serve our country.

MRS. J. A. GARDNER.

LETTER DEPARTMENT

Christmas Offering Roll of Honor

Dear Coworkers: We know you have been wondering why the promised *roll of honor* has not been published long before this. You are entitled to know, hence the following information.

Many of our good workers were somewhat careless in filling out the reports we asked for, some not giving us full information that would enable us to figure the averages of their Sunday school for the year. There were so many of these that we did not wish to take the time and spend the money that would be required to write to each one individually, so we took the matter up with the Bishop's office and requested them to fill in the necessary information. They did this on all reports they could, but even then we are forced to send in what we believe to be a very incomplete list, for it seems that these same schools failed in many instances to furnish this information to the bishop's office when sending in their offering reports. To figure the pro rata for the school it was absolutely necessary that we have the total enrollment, and the total offering, but some failed to furnish either one or the other of these two items. If your school is not represented on the following list you will know that it is because you have either failed to send in a report to the writer, that it was lost in transit, or that some information was left out of the report.

In any cases as mentioned above we shall be very glad indeed to have your correct report and our attention called to any error that may exist, so that proper corrections may be made and credit given in a later issue.

You understand of course that in this *roll of honor* only those schools that sent in an offering of \$2 per member, of their total enrollment, or over will be found listed.

We feel that the schools have responded wonderfully for the first year and from the many, many excellent and enthusiastic letters that we received we know that God was helping and assisting all those who worked faithfully and diligently. Do you realize that from \$12,997.02 in 1916 we made a jump to approximately \$75,000 in 1917? We feel that this is indeed a splendid response and we are indeed grateful to all of you for your excellent and faithful support. The total that the Presiding Bishopric is reporting to the conference is \$74,676.18.

There were many, oh, so many, schools that just missed the \$2 mark, and we were tempted to list them also, but when we checked over the reports we found that it was hard indeed to find a dividing point, so we have stayed within the limit set some months ago—\$2 per member and over—except in the case mentioned in the report where we have shown Sunday schools of England and Australia—those that reported to us—because of the greater buying power of the dollar in these countries.

You will find in checking over the following list that

the West Side Sunday School of Vinalhaven, Maine, has the highest pro rata, which is \$13.66 and over per member. Don't you think this is fine? Second in the list comes Huntsville, Missouri, a school only organized October 1, 1917, and with only three months to work they raised a pro rata of \$11. My, what a good thing for Vinalhaven that this school was not organized sooner, for at the rate they worked they would surely have taken the lead. Then comes Harlan, Iowa, with a pro rata of \$9.09 and Carson, Iowa, with \$8.49, but, say, we just cannot consume the space necessary to tell you about all of them over again, so we will leave you to run through the list and see for yourself just what our schools did.

We wish that we could have the space to print the many letters that we have received telling us of the wonderful experiences of the schools in working for this offering. We just know it would do your hearts good if you could but read them and, too, it would help you in your work this year, but liberal as the HERALD has been with us, in granting us space for our work this year, we are fearful that should we ask for more space that they would want us examined to find out whether we were in our right mind.

We take off our hats to Vinalhaven—West Side—this year, and we congratulate them because of their faithful efforts; and we herewith ask if this good school will not send us a letter telling us just how they raised their offering; and give us some suggestions as to the good spirit that surely must have been manifest because of their efforts. They sent the writer one very fine letter telling us some good things, but we believe it only fair that they have the privilege of writing another letter with the understanding that it will be published—how about this Vinalhaven? Yes, and we would like to hear from Huntsville, Harlan, and Carson, too, and all other schools who experienced success under certain plans. What proved successful for you will very likely help others, so let us all work together, help each other, and we will very easily reach the \$100,000 mark this year, for this is our aim and we do not want to fall short.

We also publish herewith a list of the twenty-five schools sending in the greatest total amount. (Remember, if your school is not listed it is because we have not received your report.)

Words cannot express the deep appreciation we feel because of the very excellent support you have given us, the many, many good letters, and praying that God's Spirit may attend your efforts throughout this year, and that you will work even harder than you ever worked before, we are,

Most sincerely yours,

A. W. SMITH, *Second Assistant Superintendent.*

P. S. Continue to address all mail regarding the 1917 offering to A. W. Smith, Federal Reserve Bank Building, Saint Louis, Missouri.

List of Sunday schools sending in \$300 and over. Only those who have reported to us can be listed as we have no record of the others.

Lamoni, Iowa	\$2,106.00
Saint Louis, Missouri	762.97
Kansas City (Central)	700.00
Logan, Iowa	665.50
Flint, Michigan (Flint No. 1)	664.67
Moorhead, Iowa	654.66
Tulsa, Oklahoma	519.55
Pisgah, Iowa	507.00
Highland Park, Michigan	500.00
Kirtland, Ohio	420.00
Omaha, Nebraska	405.36
Burlington, Iowa	404.50

Tulare, California	384.50
Stewartsville, Missouri	375.00
Woodbine, Iowa	360.02
Taylorville, Illinois	357.84
Spokane, Washington	355.03
Providence, Rhode Island	350.00
Chicago, Illinois (Central)	343.96
Kimball, Ontario, Canada	320.00
Chatham, Ontario, Canada	316.34
Nebraska City, Nebraska	310.00
McKenzie, Alabama	307.78
McGregor, Michigan	304.33
Fanning, Kansas	300.00
Cherokee, Iowa	300.00

What schools are going to be in this set next year—\$300 and over?

We all started late in 1917—but there is no excuse for a late start this year and we hope July 1 will find many schools with as much as they had all during 1917. Let us work with a will, and "Go over the top" this year, and never allow ourselves to be driven into the trenches (debt) again.

A STATISTICAL LIST

Fractions are disregarded in the pro rata amounts. In some instances it is a fraction more, and in others it is a fraction of a cent less.

Location	Name of School	Enrollment	Offering	Pro Rata
ALABAMA				
McKenzie	Pleasant Hill	151	\$ 307.78	\$ 2.03
ARIZONA				
Phoenix	Olive Branch	38	31.20	2.14
Sasco	Rising Hope	14	33.25	2.37
CALIFORNIA				
Chico	Royal Gleaner	106	232.48	2.19
Fresno		41	88.18	2.15
Garden Grove		17	51.77	3.04
Oakland		74	232.35	3.14
Santa Ana		63	134.10	2.13
Stockton		40	83.70	2.09
Santa Rosa	Alma	21	70.00	3.33
San Francisco		62	270.00	4.35
San Jose		55	117.00	2.13
Tulare		63	384.50	6.10
COLORADO				
Denver	First Branch	69	260.00	3.76
Fort Collins	Mountain View	55	113.05	2.06
La Junta	North La Junta	35	78.64	2.24
Paonia	North La Junta	23	80.00	3.48
Pueblo	Home Class (special attention)	12	25.00	2.08
Laird	North Willow (Wray Branch)	60	125.00	2.08
Wray	Wray	112	225.50	2.01
Wiley		68	204.00	3.00
Durango	Star of Bethlehem	33	69.50	2.11
Delta	(Special mention) 36 H. D. memb.	61	103.38	1.69
ILLINOIS				
Alton		21	100.00	4.76
Chicago	Central Branch	68	343.96	5.06
East Saint Louis, Lansdowne		75	281.13	3.75
Ferris	New Hope	39	129.10	3.31
Joy		56	112.63	2.01
Marseilles	Mission	55	157.16	2.86
Piper City	Unity	38	156.50	4.12
Pana	Star of Zion	47	120.35	2.56
Quincy	Bright Herald	12	41.00	3.42
Sandwich		30	152.00	5.07
Taylorville	Hope of Zion	132	357.84	2.71
Kewanee		81	162.00	2.00
IOWA				
Avery		21	50.43	2.40
Burlington	Bright Prospect	139	404.50	2.91
Carson		23	195.18	8.49
Cherokee		74	300.00	4.05
Crescent		65	291.18	4.48
Deloit		65	219.00	3.37
Lamoni	Evergreen	84	169.44	2.02
Fort Madison	Zion Star	46	148.65	5.23
Harlan		11	100.00	9.09
Lamoni	Star of Bethlehem	770	2,106.00	2.73
Bigler's Grove		65	200.00	3.08
Logan		103	665.50	6.46

Little Sioux	53	151.70	2.86	
Lamoni	Bloomington	111	224.21	2.92
Mondamin		25	120.00	4.80
Moorhead		96	654.66	6.82
Magnolia		76	200.00	2.63
Montrose	Star of Hope	14	32.46	2.32
Osterdock		12	23.50	4.46
Pleasanton		53	108.85	2.95
Pisgah		204	507.00	2.49
Persia		60	120.00	2.00
Thurman		54	163.25	3.02
Tabor		56	130.35	2.33
Underwood		100	246.14	2.46
Woodbine		103	360.02	3.39
Weston	Hazel Dell	40	163.93	4.10

IDAHO

Boise	46	155.46	3.38
Malad	67	142.50	2.13

INDIANA

Indianapolis	31	200.00	6.45
Knox	25	61.64	2.46

KANSAS

Fort Scott	65	158.10	2.43
Argentine	38	76.29	2.00
Kansas City, Chelsea	78	208.00	2.66
Atchison	53	172.83	3.26
Kansas City, Quindaro	94	234.30	3.02
Parsons	21	100.00	4.76
Fanning	89	300.00	3.37

MARYLAND

Elk Mills	78	160.00	2.05
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MAINE

Vinalhaven, West Side	14	191.28	13.66
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MASSACHUSETTS

Brockton (Home department)	16	40.63	2.53
Brockton	26	85.00	3.27

MINNESOTA

Bemidji	40	87.27	2.18
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MICHIGAN

Coldwater	50	103.37	2.06
Valley Center	26	85.00	3.27
Sandusky	35	121.00	3.45
Sandusky, Lang S. S.	42	100.15	2.38
Saint Clair	34	94.62	2.78
Pontiac	57	121.28	2.12
Orion	26	128.30	4.93
McGregor	89	304.33	3.42
Highland Park	140	500.00	3.67
Gaylord	32	283.50	8.86
Grand Rapids	60	221.10	3.69
Flint, Flint No. 1	175	664.67	3.80
Detroit, Second Detroit	70	201.93	2.88
Croswell	30	79.05	2.64
Belding	27	66.00	2.45
Bay Port	81	251.31	3.10

MISSOURI

Stewartsville, Maple Grove	76	375.00	4.93
Mound City, Pleasant Hope	29	160.45	5.53
Webb City	111	279.21	2.52
Taberville	30	127.50	4.25
Warrensburg	85	267.00	3.14
Saint Louis, Southampton S. S.	34	155.49	4.57
Saint Louis, Zion's Hope S. S.	201	762.97	3.80
Stewartsville	130	261.28	2.01
Post Oak	67	138.80	2.07
Marshall	36	77.76	2.16
Cameron, Mount Pleasant	47	109.50	2.33
Lees Summit	48	117.55	2.45
Kansas City, Central S. S.	242	700.00	2.89
Independence, East Independence	40	129.24	3.23
Hamilton, Oakdale	74	200.00	2.79
Huntsville, Organized October 1, 1917	6	66.00	11.00
Far West Stake (Home class)	25	50.00	2.00
Independence, Englewood S. S.	40	120.00	3.00
Eldorado Springs	42	84.50	2.01
Bevier, Zion's Hope	117	296.00	2.53
Andover	75	177.49	2.36

MONTANA

Andes, Lone Star	71	156.50	2.20
Anaconda	18	62.00	3.44

NEW YORK

Brooklyn	105	250.00	2.38
East Pharsalia, Bright Star	13	26.00	2.00
Greenwood	18	113.20	6.56
Niagara Falls	80	167.27	2.09

NEBRASKA

Inman	66	163.00	2.47
Neligh	32	85.00	2.66
Nebraska City, Zion's Hope	62	310.00	5.00
Omaha, Rising Hope	108	405.36	3.75
North Platte	22	51.00	2.32

NORTH DAKOTA

Alamo	12	30.00	6.66
Straubville	13	55.00	4.23

OHIO

Cleveland	64	241.00	3.77
Ironton	16	46.00	2.88
Kirtland	84	420.00	5.00

Middletown	53	114.00	2.15
New Philadelphia	78	159.73	2.05
The Plains	46	129.44	2.81
Columbus, Second Columbus	30	67.70	2.26
OREGON			
Myrtle Point	38	85.25	2.24
OKLAHOMA			
Davidson	26	64.25	2.47
Oklahoma City, Zion's Hope	38	275.00	7.24
Seiling	38	80.81	2.13
Skiatook	22	115.00	5.23
Tulsa	90	519.55	5.77
Terlton	19	50.00	2.63
Fairland	32	95.00	2.97
PENNSYLVANIA			
Sharon	42	152.50	3.63
RHODE ISLAND			
Fiskeville, Cranston	17	37.14	2.19
Providence	132	350.00	2.65
TEXAS			
Dallas	50	100.00	3.00
Manchester	14	38.90	2.78
WASHINGTON			
Spokane	Gave pro rata	355.03	4.36
Lynden	19	52.25	2.75
Bellingham	18	52.25	2.90
Vancouver	27	90.00	3.33
WISCONSIN			
Milwaukee	27	69.00	2.56
Janesville	10	23.00	2.30
Chetek	102	221.00	2.17
Ashland	17	34.00	2.00
ONTARIO-CANADA			
Manitowaning, Bay View	24	56.76	2.37
Cedar Springs, Erie Beach	29	100.00	3.45
Chatham	145	316.34	2.38
Tupperville, Green Valley	28	59.00	2.11
Holstein, Egremont	23	50.90	2.21
Humberston	31	67.09	2.16
Toronto, Humber Bay	52	108.00	2.08
Stratford	50	100.00	2.00
Saint Thomas	75	210.00	2.80
Saint Marys	31	81.50	2.63
Thamesville	63	130.74	2.08
Wabash	63	130.00	2.06
Waterford	36	100.00	2.80
Stevenson	35	118.72	3.39
Bothwell	53	174.00	3.00
Sault Ste. Marie	24	90.00	3.75
Bostock, Ellice	24	51.50	2.15
Kimball, Olive Branch	56	320.00	5.71
MANITOBA			
Winnipeg	43	155.77	3.62
SASKATCHEWAN			
Shellbrook, Pleasant Lake	20	53.50	2.67
Weyburn	22	100.00	4.54
Vanscoy, Minnesota Prairie	54	153.36	2.84
Nutana, Iowa	25	83.75	3.35
Herschel	15	30.00	2.00
HAWAII			
Honolulu	108	226.00	2.09
ENGLAND AND AUSTRALIA			
We feel that special mention of the offering from England and Australia should be made because of the greater buying power of the dollar in those countries, hence the following:			
ENGLAND			
Bradford, Yorkshire	11	4.74	
Stockport	20	30.81	
Derbyshire, Clay Cross S. S. from cradle roll class and children under 12 years		15.23	
AUSTRALIA			
Lower Bendoc			
Sunday school	18	24.90	
Wallsend S. S.	37	36.70	
Hamilton S. S.	75	11.66	
Anna Bay S. S.	20	24.90	
Balmain S. S.	121	237.29	

PREACHERS ASKED TO HELP IN FOOD CAMPAIGN

Every minister, priest, and rabbi in the United States is asked to join in the campaign to insure, this year, record-breaking crops of every farm product. We were pleased recently to hear at every Sunday service in the Saints' church at Lamoni, a speech from one of the local Four-Minute Men, urging cooperation on the community garden project and the enrollments in the working reserve. We are confident that there is as good a response to the need of the hour all over the church, and urge that it be continued. It is a worthy subject and should be emphasized on every proper occasion.

REPORTS TO THE RELIGIO CONVENTION

PRESIDENT

To the General Convention, 1918; Greeting: Another year has flown with all of its opportunities, and its close brings to us the necessity of a careful survey of the accomplishments. We are glad to be able to advise that, from the reports received in my office, the indications are that we have made considerable advancement, both as to numbers, which may be confirmed from the report of the General Secretary, and also as to the work which has been done and which we stand ready to follow up.

(1) We had in mind at the beginning of the year the definite idea that our efforts should be chiefly with and for the young people, and that the greatest service our society could perform for the church in this field would be in the line of keeping our young people in touch with the church and its aims and in training them for service. These ends we concluded could be best accomplished by making the activities of the society more interesting to the young, and then by enthusing the workers with the importance of their efforts and the great things which could be achieved. We tried, through the means of circular letters to the district presidents, and local presidents where we have no organized districts, and also by individual or personal correspondence, to impress the thought that each officer was responsible for the success of the part of the work assigned to that department, and advocated a thorough understanding of this responsibility through the means of frequent executive meetings and by correspondence with the general officer in charge of that department. Some success has, we are quite sure, followed these efforts, and more will follow the future building on this foundation. The thought has also been advanced and impressed by repetition that we ought, in selecting officers, to choose, so far as possible, those who are temperamentally in sympathy with the work which they would be expected to look after.

FIELD WORKERS

(2) Last year we were of the impression that many who had talent for this work, and who would be willing to assist, were not doing themselves justice because they did not fully understand how to proceed, or perhaps just what was expected of them. This led to the suggestion for a general field worker, which was approved, subject to the concurrence of the Joint Council of the church. Being delegated by the executive committee to confer with the Joint Council, we received from them the suggestion that in their opinion more would be accomplished by the appointment of numerous field workers in various districts, to devote such of their time as was possible to the Religio work. To this end the members of the Quorum of the Twelve furnished me with the names of some forty-three persons in the fields where they had labored the previous year. We wrote to each of these people and received replies from a majority of them, although many of them advised they would not be able to do any considerable amount for the Religio. However, we replied to each one, and asked them to render all of the aid they could, and furnished them with a suggestion in the way of an outline for work. Request for reports from these workers resulted in our receiving replies from somewhat less than half of them and indicated, that with a few exceptions, little systematic work had been accomplished, although doubtless much good was done.

PERSONAL FIELD WORK

(3) During the year it has been our good fortune to be able to visit sixteen different districts, besides our home district, at most of which we have been able to hold a meeting of the executives and workers, and to address the assembly. Most of the visits have been on Sunday, as press of daily work has prevented attendance at weekday sessions; but we have been accorded courteous treatment in the way of time during the Sunday sessions. While these short visits were not all that could be wished for, they did serve to give us a broader vision of the conditions of the work and the workers and cemented the relationship between the general and district and local officers, even though the amount of inspiration left with the workers may not have been great. It is believed that others of the general officers would be glad to make similar efforts to a greater degree if the matter of transportation expenses did not prevent, and it might be well if the convention sees fit to make some provision to take care of a reasonable amount of such expense from the general fund.

OFFICE WORK

(4) We have written somewhat over 800 personal letters during the year, in addition to eight circular letters to all district presidents and local presidents not in organized territory, and two general letters to all locals in the society. We have tried to get a regular quarterly report from all officers of districts and locals not in organized territory, and it is pleasing to be able to report that the regularity of these reports is much greater than last year. Practically all now respond with reasonable promptness, which greatly assists in keeping in touch with the work, and we are convinced also helps those reporting to keep closer oversight over their work. The amount of office work would have been impossible but for the assistance rendered by some of our willing Religiens in Saint Louis, in the way of stenographic help. We wish to thank these for the efforts put forth.

RECOMMENDATIONS

(6) Field Worker

Our experiences of this year have confirmed us in the opinion that we ought to have some one who could devote his whole time to the Religio work with a view to instructing, advising, and enthusing the district and local workers, traveling among the districts and locals, and by personal assistance helping the district and local officers or field workers to become more efficient. In order that this general field worker might have more prestige, it would probably be well if either the general president or the general vice president was assigned to this work. Personally, I think the vice president would be the best officer for the work, both on account of the nature of the vice president's work being more in line with the work to be done, and the further fact that it would appear advisable that the president be permanently located where he can be reached easily, and handle administrative problems to better advantage than one who is constantly traveling about could hope to do.

(7) Stewardship

Viewing a stewardship in the light of a field of activity to be assigned, and a responsibility to be assumed therefor, we are heartily in favor of our society requesting the assignment of such a field for labor by our parent body, the church, and assuming such responsibility, and wish to so recommend. As to our finances, the Bishop of the church has been acting for some time past as the custodian of our funds, though we have never made direct accounting to him for them; there would therefore be only slight change involved in this respect.

There is this feature to be given consideration, however: if we are to receive from the church a stewardship to be looked after, it would seem advisable that the executive officers of the church be given the privilege of helping us choose the officers to have charge of the operation of our stewardship, particularly if we are to adopt the suggestion of having one of these officers spend his entire time in the field, and thus incur expense to the general society. As their other duties at the time our convention is in session usually preclude their attendance at our sessions, about the only way this could be accomplished would be through the privilege of nomination. This, I am aware, has been once tried and rejected by the convention, but is again suggested if the stewardship plan is to be followed out.

(8) The Boy Movement

We are strongly inclined to the opinion that the Religio ought to assume the responsibility for this budding department of the church work, and would recommend that action with this end in view be taken in conference with the church officers, who have been giving the matter consideration.

(9) Junior Department

Frequent inquiries have been received during the year as to what action should be taken with regard to the children under twelve years of age, who attend our meetings, and for whom the junior *Quarterly* seems to be too advanced. We have never encouraged the attendance of small children at Religio, but frequently they come to our sessions because the older ones, in whose care they are, attend, or for other good reasons, and the question of providing them with suitable employment should be given suitable and profitable consideration.

Our accomplishments the past year have not been startling, but we feel that the prospects for the future are bright. We have a wonderful power for good within the church in our

young people, and those who are or could be reached through their influence, and it is worthy of the best efforts of our most earnest workers. Let us be enthusiastic about this opportunity and make the most of it. Let us choose those to lead who have a heart interest in that particular department of the work, as well as an opportunity and a willingness to pursue it. May their efforts be whole-hearted and crowned with success.

Sincerely yours,

G. S. TROWBRIDGE.

SAINT LOUIS, MISSOURI, March 15, 1918.

VICE PRESIDENT

To the General Convention: 1. The work coming under the supervision of the Religio vice president has more nearly found its scope and particular outline during the past year, more so, we feel, than ever before.

2. Heretofore, so many phases of work have had their place and head under what may be properly termed *social work*, that to find just where the vice president's work was confined was a question.

At our last convention it was practically agreed that we extend our efforts during the year 1918 to the especial and particular work of providing and encouraging the proper recreation and pleasure for the young people of the church, leaving the other very necessary and laudable features of training to the other branches of our society work.

We have understood quite well that sentiment is entertained by some that our work might be dispensed with, and the spiritual development of our young people be sought through the church religious services.

Much as many would assert to-day we have no problem to solve with our boys and girls, we find, as to restraint and natural inclinations they are subject to the same fires of youth and all the boundless surgings of proper limitations as other young people, and we have been striving hard in our organization to guard the lives of our young people, protect them especially in building them up spiritually in the work of the church. In fact, all our efforts are along this line. We have no thought of attempting or trying to introduce anything but what must eventually conserve the spiritual interests of our young people.

During the past year we have been hindered in doing as extensive and progressive work as we should have liked. All parts of the general field may not have been as thoroughly canvassed and assisted as heretofore. But several letters have been sent out over the entire field, and practically all the supply of postage on hand used in employing ways and means of better establishing the social status of our work.

As to detail reports they have been slow coming in, to the present time in response to our request for the regular annual report, we have eight letters of reply with which we have no report from the district, it being impossible to obtain a satisfactory report. There has been submitted fifteen regular reports; six of these have no items attached. The various features of recreation are tabulated, representing approximately one hundred. This at this time does not nearly represent the work that has been done, or what we may have with the additional reports that come in. But in order to submit our report as requested, we furnish this part of our statistics with our regular statement at this time, trusting our complete data will display our work coming up to the full quota.

We feel justified in stating with the complete organization we now have in the church, the social work, is better understood, and doing greater good than at any time in the history of the work.

Respectfully submitted,

T. J. ELLIOTT.

SAINT LOUIS, MISSOURI, March 6, 1918.

SECRETARY

To the Convention; Greeting: My work has been mostly of a general routine character throughout the year. We note many encouraging reports from various localities, and suggestions for new activities are gladly received.

2. We have tried to keep in touch with all parts dealing in secretarial work, and have followed up with letters giving suggestions from time to time. We experienced the seemingly unovercomable difficulty getting reports from some districts. All blanks were furnished each district secretary, and after much correspondence we were fortunate in getting reports

STATISTICAL REPORT OF SECRETARY

Districts and Locals 1917	Locals				Enrollment				Teachers	Home Department (Latest Report)	Standard of Excellence
	Latest Report	Previous Report	Gain	Loss	Latest Report	Previous Report	Gain	Loss			
Alabama, Mobile	4	3	1	61	70	9	6	6	3	2	
Alberta	6	5	1	76	94	18	3	19	2	2	
*Australia, N. S. W., Southern	5	5		117					2	2	
*Australia, N. S. W., Southern	5	5		117					2	2	
*Australia, South Queensland	3	3		60	67	7			2	2	
California, Northern	10	10		358	535	177	33	26	144	1	
California, Southern	7	8	1	249	234	49			34	1	
Colorado, Eastern	14	12	2	285	206	183			59	3	
*Illinois, Central	4	4		176					19	2	
Illinois, Kewanee	8	8		220	234	13			20	2	
Illinois, Nauvoo	4	3	1	157	107	61			14	11	
*Illinois, Northeastern	8	7	1	202	365				7	14	
Indiana, Southern	3	3		72	104				18	7	
Iowa, Des Moines	3	3		329	449				29	24	
Iowa, Eastern	5	5		163	148	29			14	14	
Iowa, Fremont	3	3		94	99				5	9	
Iowa, Galland's Grove	8	8		261	240	47			22	26	
Iowa, Lamoni	12	13	1	1902	792	243			58	133	
Iowa, Little Sioux	9	10	1	1679	604	107			32	22	
Iowa, Pottawattamie	6	5	1	290	255	59			24	22	
Kansas, Northeastern	4	4		162	177	2			7	17	
Kansas, Spring River	13	6	5	452	347	121			34	16	
Manitoba, Winnipeg	2	2		32	45				13	3	
Massachusetts	10	9	1	325	383	38			96	2	
Michigan, Central	14	13	1	336	321	54			26	39	
Michigan, Eastern	27	25	2	668	573	184			53	89	
Michigan, Northern	10	9	1	230	210	28			14	8	
Mich. So. and No. Indiana	11	11		260	389				38	20	
Michigan, Western	5	8	3	181	304				110	14	
Minnesota	4	4		108	107	1			11	2	
Missouri, Clinton	12	12		333	204	133			12	4	
Missouri, Far West	12	11	1	569	696				114	40	
Missouri, Holden	9	7	2	383	390	16			30	23	
Missouri, Independence	5	4	1	640	740				30	43	
Missouri, Kansas City	12	12		554	678	6			42	130	
Missouri, Saint Louis	6	6		238	273				9	18	
Montana, Eastern	3	2	1	79	79				7	15	
*Nebraska, Northeastern	3	3		127					26	22	
Nebraska, Western	3	4	1	130	76	63			8	9	
*New York and Philadelphia	5	5		234					64	22	
New York, Western	3	2	1	98	81	17			14	2	
North Dakota	4	3	1	98	45	121			7	68	
Ohio, Kirtland	8	7	1	305	223	31			19	26	
Ohio, Northwestern	3	0	3	54		54			8	0	
Ohio, Southern	6	4	2	169	144	64			13	39	
Ohio, Youngstown-Sharon	4	4		73	61	12				0	
Oklahoma, Central	5	5		199	108	104			13	13	
Ontario, Chatham	14	10	4	468	424	180			86	2	
Ontario, London	7	6	1	237	331				27	16	
Ontario, Owen Sound	9	7	2	265	238	112			18	85	
Ontario, Toronto	9	7	2	460	369	202				111	
Oregon, Portland	3	3		86	51	35			8	0	
Pennsylvania, Pittsburgh	3	3		111	100	11			8	2	
Saskatchewan	9	9		190	244	21				75	
Texas, Central	4	3	1	150	91	86			8	27	
Wash., Seattle and B. C.	8	7	1	292	307	15			19	30	
Washington, Spokane	3	3		92	184				50	9	
West Virginia, Wheeling	2	0	2	55		63			3	8	
Wisconsin, Northern	2	3	3	123	119	15			7	11	
Wisconsin, Southern	5	5		123	73	70			5	29	
Locals not in districts											
*Alabama, Pleasant Hill				47							
*Colorado, Durango				10							
Hawaii, Honolulu	1			75	90				15	4	
Hawaii, Hilo	1			37	11	26			2	1	
*Idaho, Hagerman				20							
Kansas, Wichita	1			35	38				2	3	
Maine, Stonington	1			36	64				19	2	
Missouri, Bevier	1			77	84				7	1	
Missouri, Higbee	1			45	45						
Montana, Deer Lodge	1			24		24					
Oklahoma, Eagle City	1			26	21	5					
*Oklahoma, Wilburton				45							
Oregon, Myrtle Point	1			25	34	4			2	13	
*South Dakota, Spearfish				18							
*Tahiti, Papeete											
*Texas, San Antonio	1			42	52						

	This year	Last year	Gain
Enrollment of locals and districts	15,423	12,033	3,390
Enrollment of Home Department	2,219	1,832	387
Total enrollment	17,642	13,865	3,777
Number of locals	393	377	16
Number of teachers	749		

Six districts and seven locals failed to report. These are indicated by an asterisk preceding the name.

from all but 4 districts and 6 locals. In all cases except one district we used the enrollment of last year, and the one district we took their enrollment of two years ago. It is gratifying to note the increase of enrollment in the General Society, and the large decrease in some cases was where the district secretary reported the enrollment of only the locals who reported for the last quarter. *This should not be the case.* Where a local fails to report, the figures of the last previous report should be used.

3. Our correspondence has run high, mostly in getting in touch with those districts and locals of which we had little record. We wrote about 530 letters and received 375. Most letters received were answers to queries and necessitated further action. We sent our circular letters to all district secretaries on five occasions and to all local secretaries once.

4. We could not give as much time as we desired to Religio work on account of other duties. As stake superintendent of Sunday schools (we are in the Kansas City Stake and not Independence, as many believed from our address,) our correspondence and work has run almost as high as that of the Religio.

5. Southern Nebraska, Southeastern Illinois, Southwestern Oregon, and Eastern Oklahoma districts were disorganized during the year. A new district was organized in Northwestern Ohio. The Pittsburgh, Pennsylvania, District was divided into the Pittsburgh and Wheeling, West Virginia, districts. The Far West Stake was reorganized to take in the locals formerly included in the Nodaway, Missouri, District—we had no district organization in Nodaway.

6. In the new organization of Northwestern Ohio we commend the work of Brother S. C. Bethel, district president, who personally organized two new locals in addition to the one at Toledo, under commission from the general officers, so that a district could be organized. Brother Anthony R. Hewitt, district president of Chatham, Ontario, who retired in January, also is to be commended for the faithful service he performed. We wish that space might permit us to mention the many instances of good work that have come under our observation in the past few months.

7. Charters have been issued to 40 new locals this year, representing an enrollment of 762.

The annual statistical report blank for reporting districts to the general secretary has been considerably revised this year; the standard of excellence being included on the one blank with the enrollment, number of locals, etc. These were not printed in time for this year's use; however, we mimeographed enough for reports this time so as to leave time for more revision should reports this year make same advisable. We have already noticed needed changes. The blank for reporting locals to district secretaries is also to be revised as soon as the present supply is exhausted. We hope to get the Religio blanks in line with the new standardized movement of the church and Sunday School Association. In this connection we solicit suggestions and criticisms from all.

8. We understand some districts or parties are ordering the Religio blank No. F131 from the Herald Office. We are at a loss to understand the reason, as all these blanks are furnished to all districts at the proper time by the general secretary free of cost. We would suggest these orders or requests be taken up with the general secretary's office instead of the Herald Office.

9. We are endeavoring to work up a column of "local happenings" in the Religio's Arena of the *Autumn Leaves*. We asked each local and district organization to appoint a correspondent, items of general interest to be reported to the editor of the Arena weekly. Many locals and district secretaries have replied, and correspondents have been appointed or elected in several places, and we are hopeful that interest may be worked up in this line.

10. We wish to call the attention of this convention to the exceedingly large difference in the enrollment of the home department in the reports to the secretary and those reported to the superintendent of that department. It is indeed unfortunate that such should be the case; methods of recording so loosely carried out. We earnestly and sincerely ask the district secretaries and home department superintendents to work with more cooperation with each other, so that some time before the end of time we can at least once report these items correctly.

We will no doubt have an additional statistical report to present to the convention.

JAMES W. STOBAUGH, Secretary.

March 11, 1918.

GENERAL TREASURER

To the General Religio Convention; Greetings: 1. The financial status of the society shows that during the past year our total receipts, with balance on hand, \$7,515.72 Against this we have expenditures to the total of \$2,623.02, leaving a balance on hand of \$4,892.70. This is a very favorable increase over previous year.

2. During the past year this department has undertaken to introduce a new financial plan for the locals and districts, and the results so far obtained have been very favorable. We are also developing the employment feature of our work and are suggesting plans for the relief committee. In all of the above divisions we expect to see great progress made and results shown.

3. Our system of accounts is not as complete and thorough as it should be, and we recommend that an appropriation of \$10 be made to purchase additional books and cover cost of establishing a more thorough system.

4. We further recommend that all balances held at the end of the conference year be submitted along with the report.

ROBERT A. LLOYD.

SAINT LOUIS, MISSOURI, March 16, 1918.

HOME DEPARTMENT SUPERINTENDENT

To the General Convention; Greeting: 1. Pursuant to the custom laid down by previous department heads I herewith submit my report of labor performed as superintendent of your general home department for the past term, and a summary of conditions as at present existing in this branch of endeavor.

2. We started out with the aim of keeping in close touch with each and every district organized and otherwise. In the larger number of them we have succeeded in this with the hearty cooperation of many sacrificing and earnest district superintendents. In districts unorganized we have appointed several workers.

CIRCULAR LETTERS

3. Have averaged two circular letters each month to district superintendents. These letters have pertained to particular features of the work which warranted emphasis; such as need of reporting, methods of securing members, getting and handling finances, securing helpers, looking after the member, training the worker, etc. They were written with the intent of stating important facts briefly so that district workers would have material to pass on to the local officers, thus aiding them in pushing the work forward. District religio presidents and all the missionaries have also been circularized regarding the movement, to enlighten them regarding the desires and needs of the home department.

SPECIAL FORMS

4. Mimeograph form letters have been at the disposal of the district and local officers. Those taking advantage of them have found that they have lessened their work and increased the possibility of branching out into new avenues of endeavor.

REPORTS

5. Reports have come in fairly promptly and from month to month with signs of improvement. Yet there are still dozens of workers who need to be better schooled as to the big advantage to themselves of making a report. To some districts it has been necessary to send as many as fifteen and more letters and cards before securing a report or a reply. In other cases it became necessary that we recommend to the Religio president the removal of the home department superintendent for failure to perform the office work. In the cases where this was necessary we have secured hearty cooperation on the part of the district officers and members. There are perhaps some other cases where this method should have been followed, but we have waited in hopes of better things.

PERSONAL CORRESPONDENCE

6. This to the various helpers has necessarily been heavy, which is one of the drawbacks to larger efficient work. The necessity of doing all this, personally attending to so many detail matters, takes time that perhaps should be used to working out plans and ways of and for greater development. Have replied to practically every report with a personal letter, offering suggestions, etc. Correspondence has been answered as promptly as possible under business conditions.

TRAINING WORKERS

7. This is one of the shots we have been trying hard to send across the firing line. The necessity of seeking out from the membership timber which shows possibility, then enlisting and training them for the Home Department, thus building up a large corps of live aggressive agents who know the business. The work of ingathering of a large membership would then take care of itself. We have none too many workers even at the present time to properly look after those we have enrolled.

PRESENT CONDITION

8. As per statistics attached the work is growing. There is a great discrepancy between general secretary Stobaugh's report and mine, due I presume to the failure of the different district secretaries and home department superintendents to confer with each other.

9. The increase in membership in this department over last year of 172, while fair, is not near what it should have been. It is to be hoped that with an increase of trained helpers each year will see at least a doubling of the enrollment till it takes on a size somewhere in proportion to the church membership. The possibilities are great, the interest being taken in the endeavor is on the increase and promises good.

NEEDS

10. Above all things are workers—not these who are willing to take office for the sake of holding it that they may secure the honor; but consecrated helpers who will take the positions, desiring to do good, and to do all they can to promote the home department. This class of workers, we are happy to say, is on the increase. Not alone are we in need of workers, but they should be drilled and prepared for the duties they will have to perform.

ERRORS

11. A big mistake in my estimation in the plan of organization of the home department is that it follows the "Do for" idea. That is, one, two, or a dozen workers are doing everything for the membership who sit by and let them. A remedy would be to make the home department members more responsible for the maintenance and work of the endeavor. Turn them into a crowd of "Do for self and others," instead of as at present a flock of "Done forers." There are of course a number of localities and districts where I believe this would not at present be possible. Hence I present the thought and not a recommendation. Have suggested this to some district superintendents.

FINANCIAL SUPPORT

12. Another error which many district and local societies are making. Not so many of our people who accept positions and are workers have a large abundance of surplus funds. Yet according to the system in most of the Religio societies the home department superintendent is bearing the cost of the maintenance of their department, the constitution to the contrary, which states that the district and local should bear the expenses incidental to starting and maintaining this home department. Our people fail to get the thought that when a man or woman is devoting time and thought to carrying on and increasing any particular branch of church work, they should at least pay the freight of the actual expenses, and not ask it all of the sacrificing worker.

COOPERATION WITH SUNDAY SCHOOL HOME DEPARTMENT

13. Earnest endeavor has been made along this line in so far as possible. Printed matter, reports, etc., are now interchangeable. Consultations have been had between Brother F. F. Wipper and myself on matters of interest to both societies.

EXTENSION DEPARTMENT AND WORK

14. The extension work took on a new aspect at the 1917 convention and became a joint affair and department with the Sunday school. Some difficulty was experienced during the year in securing a superintendent who could put time and attention to the work. Sister J. A. Davis was appointed and held the place for some time, but other matters compelled her resignation. Sister Burwell, of Louisville, Kentucky, was then appointed. She has been doing fine work, but has had insufficient time to show any special results.

15. Concerning the assistance or aid this movement has been during the past year to assist or increase the membership of the home department, I cannot say that I have seen any direct or indirect results from it. Whether it is aiding in bringing the Sunday school and Religio closer together

I question, only on the point of getting the various superintendents together to talk over the appointment of an extension superintendent and from that leading in some few cases to other things. Perhaps, however, sufficient time has not yet been given for a fair try out of this movement.

GENERAL THOUGHT

16. The Religio is intended for the youth of the church, to educate, to entertain, prepare them for life and church service. There are not so many of the real youth in the home department. I have had the following question put before me. Should the Religio itself or by the home department seek to enlist every member of the church in its ranks? Is this not more particularly the privilege of the Sunday school? A thought or two by the way:

Where shall the line for youth be drawn? Is the Religio study unnecessary or harmful to any church member? Would the time and few pennies devoted to this endeavor be used in some other department with as great a harvest? Is not the home department increasing the local membership by the new locals and members brought into locals by it? Does it not provide a way to start Religio work in places where the number is too small for a local, and thus build the foundation?

FINIS

17. Attached hereto you will find financial and statistical reports of the department. Appreciating the great and hearty support received from various general officers, missionaries, etc., and trusting that this convention may be one of the most profitable in the Religio's history, I remain,

At your service,

DETROIT, MICHIGAN.

WILLIAM F. SAGE.

Total	2851
Last Convention total	2679
Gain	172

LEADING DISTRICTS

Largest enrollment, Independence	226
Largest list visitors, Eastern Michigan	17
Largest per cent of lessons studied, Kewanee, Illinois 12; Southwestern Oregon	12
Largest collections, Western Montana.	

TOTALS

Number transferred to locals	247
Number transferred to other local home departments	191
Number lost by indifference	161
Number visitors	198

LECTURE BOARD

To General Convention: By request of Brother George N. Briggs, president of the lecture board, we have arranged the following report:

1. Not having been appointed on the lecture board until sometime during August, 1917, this report will cover only work done during period dating from that time. Sister Ida Etzenhouser, prior to this time (August), had been corresponding with various ones relative to the lecture work and arranged for most of the lecturers. All her correspondence was turned over to us to assist us in our work.

2. Immediately after being appointed as manager of the lecture board, I was assigned the special work of arranging for and routing of lectures. Brother Trowbridge, President of the General Religio, and myself, went over all the correspondence on hand and arranged list of twenty-four lecturers, titles of subjects they would handle, time and territory. I then made stencils for the mimeograph, and run off sufficient copies to mail to all the presidents of the district Religio societies, and also mailed copies to all district Sunday school superintendents—at least all that we had names and addresses of.

3. In response to these lists and the general letter which accompanied them, we received a great many inquiries asking for further information, also many requests for lectures. It was decided that it would be best to wait for requests and make only such appointments as we received requests for. (Here is one mistake that we made and we have offered suggestions that we believe will correct this error, see paragraph A under "recommendations.") Some of these requests came from far away points where it would be impracticable to send lecturer, unless other lectures could be arranged for along the route lecturer would travel. In many instances we en-

deavored to arrange for additional lectures in certain districts so as to make such trips possible. We were successful in some instances.

4. We were able to supply quite a number of lectures, as will be seen from the statement following, but could have done much better had we been more thoroughly organized. For a new movement, and because of difficulties encountered which can be eliminated, we feel that the interest was good and that a great deal of benefit was derived from the lectures delivered. As we urged the various districts to utilize the talent they had in the district for lecture purposes, much was done along this line that will not appear in this report. The following brief recapitulation of lectures delivered will serve to show only the work actually done under our direction.

5. Brother S. A. Burgess delivered one lecture at Bevier, Missouri, on January 1, 1918, while en route from Saint Louis to Lamoni.

6. Sister S. A. Burgess also delivered lecture at Bevier, Missouri, on January 1, 1918.

7. Brother Albert Carmichael delivered lectures at Bevier, Missouri, and Mount Washington, Missouri, during December.

8. Sister Charlotte Dryden is booked to deliver some eight lectures in the Des Moines District this present month (March).

9. Brother E. D. Moore, in October, delivered a number of lectures in the Nauvoo and Eastern Iowa districts, and in addition gave much encouragement and help in the conventions, which were being held while he was present. Brother Moore also gave a lecture at Hiteman, Iowa, March 17.

10. In December Brother E. D. Moore gave some seven or eight lectures in the Des Moines District.

11. During the past few months Brother Walter J. Swain, delivered lectures in all but one of the branches in Sydney and New South Wales District.

12. In the Far West Stake, during November, Brother Heman C. Smith delivered some five or six lectures; and during January Brother Smith delivered some eight lectures in the Des Moines District.

13. Two lectures have been delivered by Arthur W. Smith in the Saint Louis local, during the month of March.

14. Brother Walter W. Smith has delivered one lecture in the Kansas City Stake.

15. At Burlington, Iowa, one lecture was delivered by Brother Orman Salisbury, this was during the month of February, 1918.

16. Brother and Sister Pitt are booked for lectures at Webb City, Missouri, this month (March).

17. We have had a number of calls for Brother and Sister Pitt from sections along the Mississippi Valley, but as they departed during the summer for Colorado Springs Branch where they have been laboring up until the present time it was not possible to arrange for these dates.

18. We had calls for Brother Rushton in the Des Moines District, also in the Southern California and Southern Oregon districts, but Brother Rushton advised that it would be impossible for him to accept lecture dates for the present.

19. Some fifteen calls came for Arthur W. Smith, but it was not possible for him to leave the Saint Louis District owing to the work he had on hand. These calls came from as far south as Florida, west as far as Colorado, North Dakota and Minnesota in the north, and it would have taken considerable time to have filled these requests.

20. Quite a number of requests came from points where it would be too expensive to send a lecturer, unless this expense could be divided among a number of locals or districts. Many of the requests stated that they would leave the time and lecturer to be appointed by us, but that they would not want them if the entire expense could not be prorated between several other locals, including themselves. Though we tried hard to accommodate these locals we found it rather difficult to get in touch with right people though we were successful in some instances.

21. From all sources where lectures have been delivered come good reports and a desire is expressed for more and greater activity along this line. It is our opinion that we have opened up a new field of labor that will be productive of excellent results, if proper attention can be given to the movement and arrangements made for more definitely appointing lecturers and more systematic preparation in making appointments throughout the various districts.

22. Some district officers seem to have been asleep so far as rendering assistance in this work is concerned, for they have failed to disclose the details of the lecture system unto the various locals of their district. Others have been handi-

capped because of a lack of interest manifest by the local officers.

23. Our observations during the year just closing—conference year—have decided us in making the following suggestions or recommendations:

A. We recommend that in place of advertising the lectures, and waiting for the requests to come in, that the board select a series of locals or districts adjoining each other, and endeavor to secure definite appointments for lectures to be delivered. We would not be confined to one series of districts at one time, but might have several lecturers out at the same time, working in different sections of the country. By handling matters in this manner, we will be able to secure maximum results with minimum efforts. By making direct effort and suggesting definite arrangements, we may expect more immediate and definite support. This would consolidate the work and avoid scattered calls and disappointments.

B. We further recommend that each district take this matter up at their first convention, and that the matter of handling the lectures be left in the hands of the district officers, with the understanding that they make every effort to secure lecturers and notify the locals at least one week in advance of time set for lecture. Such an arrangement would allow more prompt action, and the lecture board would be able to proceed with greater definiteness than if they were compelled to wait for each district to make their arrangements, after hearing from the board. Too much time is lost in securing appointments when handled as we have been doing this year.

C. We recommend fewer lecturers and that those chosen be required to furnish a synopsis of their lectures so that same may be mimeographed and sent to all the districts for advertising purposes. The list this year contained some twenty-four lecturers, and we feel that half this number would be sufficient and a greater amount of good would result because the board could keep in closer touch with each individual member or lecturer.

D. During this year we have been advancing the expense of each trip to the lecturer—estimated the expense—then immediately after completing the trip, the lecturer sends in his report showing places visited, attendance, interest, and itemized expense. The money thus advanced was furnished by the Religio Treasurer—simply loaned to this department—and we have refunded full amount. Immediately after receiving expense accounts we bill on the various districts for their pro rata of the expense and as this money is received it is credited to the fund. Thus this fund is constantly replenished and full amount is on hand when all accounts are in. We have found this to be a very satisfactory arrangement and recommend its adoption for the coming year. This year we found \$50 to be sufficient, but in broadening out during the coming year we feel that \$100 will be required.

E. We recommend that in choosing your lecture board manager for the coming year that one be chosen that is very familiar with routing. This will be an important part of the work, if carried out successfully under the plans suggested in this report. This being a new movement it is required that it be kept constantly before the people, therefore we further suggest that this manager should be one who is not too heavily burdened with other duties, a worker who is enthusiastic and who possesses initiative. This is too important a work to be handled carelessly or indifferently, for unless pushed until well founded it will die out.

F. In almost all the districts there are members who are capable of delivering lectures along certain educational lines, hence we strongly recommend that all district organizations endeavor to have lectures, by local people, as often as may seem practicable. We do not mean by this that you are to depend on local lecturers entirely. Outside assistance, if of the right kind, is stimulating and tends to increase interest. As often as may be arranged by your district officers have lectures from those appointed by the board, but keep up the interest locally, if possible, by the use of local talent. This tends to develop the local talent also.

The good that is bound to result after this work is well in hand cannot be estimated, and we feel sure that it would be a grave mistake to allow even a slight let-up in the efforts necessary to keep this movement before the people and progressing.

We have enjoyed the association we have had in this work and have been benefited thereby. We are sorry that more could not have been accomplished, but for a new move and

a late start I presume we should feel encouraged with the results obtained.

Respectfully submitted,

A. W. SMITH, For Lecture Board.

SAINT LOUIS, MISSOURI, March 13, 1918.

NORMAL DEPARTMENT

To the Joint Executive Committee: 1. The Convention year 1917-1918 has demonstrated the practicability of the new standard course. Enrollments are not as high as was contemplated, but opportunity has not been afforded to devote the necessary attention to this feature. Of the other courses previously offered, Short Course No. One, using the Hurlbut text, has proved the most popular, although the better brief text, Barclay's, "A First Manual in Teacher Training," has been adopted by a few classes. A new course in story-telling has been arranged and recently announced. Considerable demand exists for systematic study of this subject, and the formation of numerous classes is anticipated.

2. The district work has been better organized, the idea of district rather than State Normal superintendents for the most part justifying itself. No changes in the constitution and by-laws of Religio and Sunday school are recommended to more effectually provide for this office, inasmuch as it is earnestly hoped that plans will reasonably soon be consummated to more closely align the educational work of all our auxiliaries with the college, in which event new machinery for spreading teacher-training may be required.

3. The experience of the year just closed points very clearly to the need for a definitely worked out educational program for auxiliary workers in every department, a program which shall knit together efforts now scattered, and adequately provide not alone the fundamental, but also the more advanced training needed by the leaders and teachers of our young. Beginning with the Normal department, this program should embrace the activities of all local, district, and reunion institutes, wherever held, thus ensuring that a common body of essential knowledge should everywhere be acquired. Were it not that the ability to do so has been denied, we should look logically to the college for leadership in this important movement. Until something develops from that quarter, the Religio and Sunday school should take steps jointly to formulate and set in operation such a plan as here has been briefly indicated.

Enrollments:

Standard Course	209
Short Course, No. 1,	387
Short Course, No. 2,	72
Total	668

Examinations:

Standard Course	57
Short Course No. 1, (Bible).....	231
Short Course No 2, (B. M.).....	86
Total	374

Very truly,

L. F. P. CURRY.

PITTSBURGH, PENNSYLVANIA, March 10, 1918.

TRAINED MEN IN DEMAND

In a recent bulletin advertising for radio operators the Government states that the Army alone needs 15,000 radio and buzzer operators. These men must be trained immediately. It is pointed out that practically all radio-trained men in the Army are noncommissioned officers. Graceland, under Government supervision, is preparing young men for these positions. In the fifteen weeks' Radio Summer School which begins May 6 a full Signal Corps training will be offered registered men, and other young men who are liable to be called into service later. This training will include radio-telegraphy, military drill, and all forms of military signaling. Write the Radio-Telegraph Department, Graceland College, Lamoni, Iowa, for full information.

REPORTS TO THE SUNDAY SCHOOL CONVENTION

SUPERINTENDENCY

BY G. R. WELLS

1. Your superintendent has a conviction that all general church officers are entitled to voice and vote in all our conventions, both general and district, or stake, and that by virtue of their God-appointed prerogatives which we could not give or take away. I do not believe that we must have an amendment with sixty days notice in order that these ministers may have a right to the floor. That would seem presumptuous. True, it is a basic principle, but if we are to put all basic principles in our constitution, where would we stop? Let us not forget that the constitutional law of the church is basic, and to that we all owe allegiance. I ask the convention to approve of this ruling and make it a matter of record, merely recognizing a right that already exists.

2. All heads of departments have done faithful work, at the same time carrying on other more pressing duties. We ask you to note among their reports an almost unanimous sentiment in favor of concentration of responsibility, which means that simpler administration for every department is considered necessary.

3. According to resolution passed last year, the association considers that it has a stewardship with a temporal as well as a spiritual aspect. The treasurer's report will show the temporal aspect to have been a success. We are not prepared to say that we have done as well for the spiritual side of our trust. Not that we have lost any ground, yet in many respects we have only been marking time in the great march Zionward.

4. The majority of the workers still need a stronger sense of consecration to the trust placed in their hands. Through them the children and youth of the church must be made to feel a deeper sense of loyalty to truth and the church; their souls must be made richer towards God. We realize it is a part of our work to endeavor to stimulate the qualities mentioned for officers and teachers by every means at our disposal, by mail, with teachers' and officers' helps printed and written. We have come far short of obtaining the results that we had visioned. May we mention some of the conditions that have balked us in our work.

5. Some three years ago we started to make a "service survey," with a view to locating and classifying auxiliary workers in each school having special talents, or ability and training. The purpose was to meet a demand for field workers and a near future demand for writers of teachers' and officers' helps, designers of lesson materials such as blackboard illustrations, maps, pictures, and handwork for cradle roll and primary departments—all this by the time the lessons course was to be made sufficiently permanent to justify the purchase of expensive cuts. We met difficulty in getting the blanks properly filled out, going roundabout through district officers, and found we must revise our method. Owing to lack of office help to carry it through, we have had to abandon it, having done nothing further the last two years.

6. Knowing we must make our course approximately permanent, and not wanting to trust our own judgment as to when it reached that point, and knowing that it must come to that stage of development before it would be wise to order expensive cuts for teachers' and officers' helps, maps, pictures, etc., we asked the executive council last April to give us authority to assemble our officially appointed talent, the lessons committee (at an expense of about \$200,) to coordinate the five grades of the course with a view to permanency, at least for themes and lesson topics. Our editors have been working apart with no opportunity for coordination. The council, anxious to conserve funds, did not want to spend the money. Instead, they voted to make the superintendent the editor in chief of the lessons, upon the theory that he seemed to understand what was needed to put the course in proper shape and therefore was competent to do the actual work. We submit that though a superintendent of public construction must know what ought to be done and recognize good work, that does not make him a carpenter, joiner, plasterer, plumber, or electrician. With the duties already attached to our office and with no constant help we have been unable to touch that very necessary piece of work. My coworkers did authorize me to secure stenographic help when crowded; but we found that good stenographers do not stay around Lamoni all year to accommodate some one with part time service. We have worked the type-

writer with our untrained fingers most of the time. A few of the current lessons of the year were gone over with some profit, but no work has been done on the course as a whole.

7. Each year of the last four, we have been puzzled at our failure to secure such a simple thing as a complete list of local superintendents. It is called for each year by general church and association officers as well as the Government; but we have always been several hundred names short. We were nearest the goal when we kept close to the typewriter with follow-up letters to the delinquent superintendents, but never had less than 14 per cent of them delinquent. We think we begin to see a ray of light in the following:

8. All are familiar with the excellent result obtained by my second assistant in the magnificent "greater Christmas offering." But all are not aware of the fact that he dealt directly with local superintendents. Anyone who has tried it knows that such a splendid result could not have been realized had he worked through district machinery. Since Christmas, we have been asking self this question: *If direct contact is best for a special campaign, why not the best for regular administration by executive officers?* In the past we have felt obligated to honor the district organization placed at our disposal by the constitution. How often we labored hard to get a district superintendent enthused and doing good work, only to find his convention decided to pass the honors around and we again had a green hand or an indifferent one to coach. Lately the conclusion has been gaining ground that a large part of our failures were due to this system of organization. Either we must have office help to cope with the round-about method, or, as our first assistant wrote us when answering our observations on this point, "We must back up the horse closer to the load if we are to move it faster." This is emphasized by the following facts for the past year, and typical of former years: For general superintendent, 22 per cent of district superintendents failed to report; for general secretary, 14 per cent; for cradle roll, 32 per cent; library commission, 37 per cent; and for good literature commission, 90 per cent failed to report. However, to deal directly with 786 schools with some 8,000 officers and teachers would require a stenographer full time.

9. The lessons committee is composed of three elective members, J. A. Gunsolley, Heman C. Smith, and John F. Garver; the editors of the five *Quarterlies*; and the general superintendent, (chairman ex officio,) making nine persons so located that it is impracticable to get together unaided. For the reason given in paragraph 6 the lessons committee has nothing to report this year; and there has been nothing to report the past three years. The committee has apparently served its purpose. We recommend that either it be discharged or reorganized. If discharged, we urge that the executive council be authorized and directed to employ the best available talent for doing whatever professional work that needs to be done on our lessons course, at the earliest possible opportunity. The first year of the course begins in January and we ought to start it with an improved series. We have lost one valuable year for preparation, but it is barely possible that beginner and primary grades may be benefited by January, 1919, if work is started promptly. If the lessons committee is reorganized, it should be smaller, of expert talent, and given facilities for meeting and doing real work. The bravest and most patriotic soldier would be at a disadvantage in meeting the foe without the best weapons obtainable. We ask our teachers and officers to be consecrated, but they are worthy of the very best tools that learning and talent can produce. A primary worker needs something more than Bible references and lesson story, especially as the majority of them are without training in this most important of all our teaching—laying the foundation.

10. As the auditing board elected last year could not act, we found it necessary to appoint E. E. Corthell and B. O. Chapman, both of Independence. In selecting auditors this year, those who live near the treasurer's books should be elected, or provide for expenses to be paid while doing the work.

BY DANIEL MACGREGOR, FIRST ASSISTANT

1. During the year that is past, have acted firstly in an advisory way to our general superintendent and have had in hand the care of field work for the association throughout the church. Have appointed at least 35 district field workers who, judging from reports received, have done what they could.

2. I have no evil nor discouragement to report but may say that the work to be done and our limited system to do

that work is scarcely accomplishing the good desired. After carefully summarizing the situation I am forced to the conclusion that we must readjust our system. In other words, the machinery at hand is scarcely doing the job, hence more up-to-date methods must be adopted.

3. In my opinion there must be a closer association between the general administration and the school. We have too many "magnificent distances" bridged only by far-away reports which lose their voltage over the transmitting lines, while substations intended to recuperate and reinspire are scarcely charging to the extent that we would desire. A more direct point of contact must be sought out between the scholar, the school, and the general superintendency than that permissible under our present system.

4. Have observed also that much care will have to be used to prevent overlapping of work in the arrangement that must be effected between district field worker and district superintendent. It may be that measures will be brought forth from the report of the coordinating committee that will remedy the situation.

5. The school is increasing its hold upon the people, and is proving itself more than ever a mighty leverage in the hands of the church for the general upbuilding of the whole.

BY A. W. SMITH, SECOND ASSISTANT

1. As second assistant superintendent I was assigned to work with Bishop Benjamin R. McGuire in furthering the Christmas offering movement.

2. I devoted all the time possible to this work and I believe we have been fairly successful in our efforts, not because of personal efforts but because of the wonderful cooperation of the many schools, and because God abundantly blessed, not only our efforts, but the efforts of the schools, in their devotion to His cause. I do not know that I have ever done a work that produced a better response. The splendid letters that I received telling me of the determined efforts of the many schools created an enthusiasm in me that I never before realized existed. Whatever of success may have attended my efforts I feel should be credited to our Father in heaven, and to the many good schools who so faithfully responded to our "Greater Offering" suggestions.

3. We believe—if there is any credit due us at all—that this credit should be because of the effort made to answer all letters personally, trying to help each school in their individual needs.

4. We have not been permitted to visit any of the other schools—except Independence—as other duties have kept us very busy at home, but we have done our best to keep in touch with the schools by letter.

SECRETARY

1. It seems the progressive districts are growing more so, while the ordinarily indifferent and backward ones are more dilatory than ever. But the schools themselves are the organizations that really work out the problems, so we have hopes that in some cases they are going to continue their good work in spite of disinterested district officers. In fact we are informed that in one district it got so bad that not a single district officer reported at the convention. We could have heard as much from them if they had been in Berlin, yet in spite of this situation the schools themselves have gone right on and kept the district up to second grade. Things will be better there now, for at the bottom of one of the report blanks recently received it is noted: "We resolved that we would never again permit the district to get into a like condition." We would that many more districts would so decide. There is a definite and essential place for the work of the district and stake officers, and we respectfully suggest that the membership at large should demand a greater degree of faithfulness and efficiency from those chosen to serve in this capacity.

2. Ever and anon, as the poets would put it, we are afflicted with the old officers quitting without giving their successors any information as to what had gone before. It should be a standing rule in the code of honor that every officer turn over his work in good shape to those who follow. If little has been done, deliver that little in good shape and do it promptly. And please report all changes in officers to this or the superintendent's office—preferably both.

3. From the reports we have received we glean the following interesting items in addition to statistics reported elsewhere:

4. Northern California appointed the district superintendent

as one of a committee to work out the recommendation of the secretary of the moving picture bureau.

5. The British Isles Mission had planned to hold a big educational institute this winter, but war conditions prevented. But the secretary says he is voicing the sentiment of the people over there, when he says it only made them more determined to keep on trying till they were successful.

6. Florida seems to want less duplication of work, and has passed resolutions seeking to make library work and literature work all the duty of the same board.

7. Two districts asked for legislation without the formality of seeing that the proposed amendments were printed sixty days prior to the General Convention. They ought to start earlier. One district began early and neglected to send in their action for publication.

8. Nauvoo has adopted the joint auditing board plan, whereby they appoint one member to work with one each from the district and Religio and audit all the district accounts.

9. Northeastern Illinois reports an average Christmas offering of \$2.42 for each of their 701 members.

10. Northeastern Kansas wants the General Convention to enact the same legislation as the Religio has concerning the use of tobacco. (Religio Constitution, art. 3, sec. 3, p. 16.)

11. Massachusetts reports this: "Resolution: in substance—that we look with favor upon the coordination of such phases of church work as should be united."

12. Western Michigan has decided to hold institute work in each school which wishes it instead of one general session in the district.

13. Clinton asked the district conference to appoint committee to work in the interests of the Red Cross.

14. Kansas City Stake has a new standard of excellence and has decided to hold definite study classes instead of usual institute work at conventions. A resolution prevailed recently to have monthly stake institutes with dinner served at 6 p. m. in the church parlors at Central, for the purpose of educating and promoting the spirit of good fellowship among the workers of the stake. A committee was appointed to formulate ways and means of standardizing the reports and reporting of the local secretaries.

15. Western Nebraska reports seven schools and fourteen gospel literature boards in the district, which is certainly a good showing.

16. New York believes in coordination. They decided to appoint one member of the library board for Sunday school and Religio. They asked the church to concur and have the one act for all three organizations.

17. Kirtland Sunday school and Religio decided to send a delegate and pay expenses. Some other districts took similar action, agreeing to pay a third each, including the church.

18. Chatham reports over \$2 each for their membership in the district. They talk of buying a typewriter for their secretary.

19. London has adopted the budget system of financing for the district.

20. Seattle and British Columbia favor the adoption of a pin to be indicative of membership in the Sunday school or church. It will likely be presented for consideration at the General Convention.

21. We are pleased with the nice gain shown in the total membership of the association in spite of the fact that there seems to be a marked decrease in enrollment in the beginner grades in many places.

22. Our impression is that there is a growing tendency to favor coordination. It seems we have been piling on new offices and new duties till we have about reached the zenith. There is apt to be a reaction, which after all may be for the best.

23. There is more work to be done, but the absorbing question is: How can it be done best? Perhaps out of some revolutionary suggestions we shall evolve a better plan than the one we have. But anything we do will still require intelligent cooperation.

E. D. MOORE.

THE NEXT NUMBER WILL APPEAR LATER

On account of requiring the room for convention and other reports, it became necessary to hold out till a later issue the second and concluding article by Brother Francis Earl on "Russellism weighed in the balance." As soon after conference as possible, we shall be glad to print the article.

STATISTICAL REPORT OF SECRETARY

Table with columns: Districts and Schools 1917, Latest Report, Previous Report, Gain, Loss, Membership (Latest Report, Previous Report, Gain, Loss), Teachers, Home Dept., Stan Exc. (Latest Report, Previous Report). Rows list various states and districts like Alabama, Australia, Canada, etc.

Summary table for specific regions: Kansas, Wichita; Nevada, Hualpi; South Dakota, Spearfish; South Dakota, Wagner; Sweden, Stockholm.

Number of the districts 33, nw districts 1, Wheeling, West Virginia; loss, 1, the Nodaway District, which was incorporated into the Far West Stake organization.

First grade districts are listed in black face type, there being seven of them. The number of schools reported is 786, a loss of 9 over last year.

We have 3,902 teachers reported. The total membership of the association is 44,396, a gain of 4,372.

The home department figures are included in this tabulation, but the totals and comments thereon are included in the report of the superintendent of that department.

TREASURER

CASH STATEMENT

Receipts

Receipts table: April 16, balance from John Smith \$ 520.76; May 15, Herald Publishing House 750.00; August 7, Herald Publishing House 750.00; November 24, Herald Publishing House 500.00; Total \$2,520.76

Expenditures

Expenditures table: Gospel literature bureau \$ 15.00; Home department expense 48.50; Home department office help 65.00; Home department board 15.00; Home department work in Australia 5.14; Home department duplicator 25.00; Normal department 85.00; Superintendent's salary, at \$80 per month 720.00; Superintendent's personal expense 75.00; Superintendent's office expense 70.63; Secretary 110.00; Revising committee 30.00; Treasurer's expense 11.85; Cradle roll department 15.00; Editing Quarterlies 630.00

Miscellaneous

Miscellaneous table: Mrs. Eunice Smith 5.00; Primary editor expense 5.00; Typewriter for primary editor 25.00; Work for Mrs. Eunice Smith 6.00; Typewriter repairs for editor of Inter. Quarterly 10.50; Second assistant superintendent 51.50; First assistant superintendent 25.12; Library commission 50.00; New Zealand mission 140.00; Mimeograph for superintendent's office 76.00; Total \$2,275.64; December 31, balance on hand 245.12; Total \$2,520.76

JOURNAL STATEMENT

Journal Statement table: Debit: Herald Publishing House, sale of Quarterlies and other association supplies \$11,108.55; Credit: Herald Publishing House, for publishing and distributing Quarterlies and other supplies 7,798.02; Balance 3,310.53; Total \$11,108.55

SURPLUS STATEMENT

Surplus Statement table: Cash on hand \$ 245.12; Bills receivable 2,300.00; Account receivable, Herald Publishing House 3,310.53; Present net worth \$ 5,855.65

Brother A. H. Parsons sends an item that he recently blessed Vivian Alean Murine Beronious, of Topeka, Kansas, the mother being a member of the church.

REPORT OF PRESIDING BISHOP TO GENERAL CONFERENCE

PRESIDING BISHOP

To the First Presidency and the General Conference: 1. In submitting the financial report of the church for 1917 we consider the Saints should be commended for the very satisfactory progress made, and we are especially pleased to call attention to the following facts which the report discloses:

2. A reduction in the liabilities of the—

General Bishop's office to December 31, 1917	....\$ 56,059.55
Graceland College to June 30, 1917	..... 20,514.80
Sanitarium to December 31, 1917	..... 8,598.49
Herald Publishing House	..... 19,515.33
Total reduction of	.....\$104,688.17

3. This leaves a present total indebtedness of \$266,886.90 owed by the church and these auxiliary institutions December 31, 1917.

4. It should also be noted that the net assets of the general Bishop's office have increased \$184,449, which is \$128,389.45 more than the liabilities were decreased. This is occasioned by payment of tithes and offering in real estate, and from the natural increase arising from the necessary business transactions of the office, etc.

5. The total amount of the bills payable of the Presiding Bishop's office December 31, 1916, was \$192,462.98 December 31, 1917, was 136,679.93 March 9, 1918, the amount is 80,306.67

6. At the beginning of the year 1917 we suggested that the Christmas offering could be raised to \$90,000, if each member of the Sunday school would pay at least \$2. We are pleased to say that a universal response by the Sunday schools throughout the country returned up to February 15, 1918, the very satisfactory sum of \$74,676.18. To the untiring and systematic work of Brother A. W. Smith, second vice president of the General Sunday School Association, no small amount of credit is due for the success of this effort. Besides meeting the general church administration expenses, needs of the missionaries, and supplying the worthy poor, all of which have been augmented by the rising prices, a general policy of repair and improvement of all church holdings has drawn heavily upon the receipts.

7. Noteworthy among these is the renovation of the Kirtland Temple, and protection of the Nauvoo property from the rising waters of the Mississippi River.

8. As heretofore reported in the church papers, the new Holden Home for the Aged, which was contracted for with the concurrence of the Post Conference Council of Presidency, Quorum of Twelve, and Bishopric, has been opened, Bonheim Home family have taken up their residence there, the Bonheim Place has been renovated and is now occupied as the home of the Independence Sanitarium nurses. The outlay of some of these funds represent permanent investment.

9. Better general church office accommodations, from time to time urged by General Conference resolutions, has been temporarily supplied by securing, with the sanction of the High Council, the former residence of Bishop E. L. Kelley, northeast corner River Boulevard and Lexington Street. Such alterations as required have been made. The Presidency and Bishopric moved into their new quarters March 5, 1918.

10. The Independence Storehouse began business June 18, 1917, under the management of Brethren Bert E. Peterson and Lester H. Haas as stewards. From July 18, 1917, the Lamoni Supply Store has been operated as the Lamoni Storehouse under the management of Brother C. E. Blair. After a careful survey of the situation, a building was erected upon part of the Herald Publishing House block. The college laundry equipment, to which was added laundry and dry cleaning machinery, to equip a laundry suitable to the needs of the territory was placed in the new building, and the Lamoni Laundry was established and began business about January 1, 1918, under the management of Brethren Robert J. Wildey and Arthur E. Stoft as stewards. This enterprise was made necessary because the steam arising from the college laundry became offensive to those living in the Patroness Hall, and the space it occupied was required for other purposes. Besides this the laundry equip-

ment at the Saints' Homes was very inadequate to their needs.

11. We acknowledge the loyal support and splendid cooperation of the local bishops and bishop's agents and solicitors, who have so materially contributed to the accomplishments of the year.

12. Pleased with the progress made during the past year, and confident of the continued success of the work, if we all discharge our several duties with an eye single to the glory of God, with you we are anxious to press forward to greater achievement in 1918.

Respectfully submitted,
BENJAMIN R. MCGUIRE.

**SUMMARY OF ASSETS AND LIABILITIES OF PRESIDING BISHOP'S OFFICE AND GENERAL CHURCH INSTITUTIONS
PRESIDING BISHOP'S OFFICE**

Assets	
Cash	.....\$ 37,815.35
Bills and accounts receivable	..... 93,595.30
In hands of bishops and agents	.....50,446.73
Libraries	..... 4,577.56
Stake assets	..... 13,219.49
Real estate and contracts	.....286,990.84
Homes and fixtures	..... 83,955.52
Sanitarium due church	..... 2,608.60
Miscellaneous	..... 1,448.75

INDEPENDENCE SANITARIUM

Assets	
Cash	.....\$ 264.27
Real estate and fixtures	..... 64,375.25
Accounts and bills receivable	..... 8,467.98
Miscellaneous	..... 4,418.67

HERALD OFFICE

Assets	
Cash on hand January 31, 1918	.....\$ 3,942.63
Real estate and Fixtures	..... 70,385.53
Merchandise and supplies	..... 39,542.94
Bills and accounts receivable	..... 67,609.96

GRACELAND COLLEGE

Assets	
Cash June 30, 1917	.....\$ 271.41
Accounts and bills receivable	..... 3,618.72
Real estate, buildings, and equipment	..... 79,923.41
Total assets	.....\$917,478.91

PRESIDING BISHOP'S OFFICE

Liabilities	
Bills and accounts payable	.....\$159,485.48
Special funds	..... 9,024.04
Due agents	..... 175.52

INDEPENDENCE SANITARIUM

Liabilities	
Accounts and bills payable	.....\$ 6,388.89

HERALD OFFICE

Liabilities, January 31, 1918	
Accounts and bills payable	.....\$ 11,332.37
Bonds outstanding	..... 38,700.00
Depreciation fund	..... 19,327.73

GRACELAND COLLEGE

Liabilities, July 1, 1917	
Accounts and bills payable	.....\$ 15,952.87
Bonds	..... 6,500.00

Total liabilities	.....\$266,886.90
Total assets	.....\$917,478.91
Total liabilities	..... 266,886.90

Present worth (chapel properties not included)	.....\$650,592.01
Present worth, December 31, 1916	..... 447,073.65
Increase present worth	.....\$203,518.36

Total liabilities December 31, 1916	371,575.07
Total liabilities December 31, 1917	266,886.90
Reduction in liabilities	\$104,688.17

PRESIDING BISHOP'S OFFICE

Assets and Liabilities

Accounts receivable	\$ 48,095.79
Bills receivable	45,499.51
Bishops and agents	50,446.73
Cash	37,815.35
Children's Home, open account	308.42
Children's Home assets	16,889.03
Church museum	25.00
Danish Book of Mormon	301.56
Furniture and fixtures	4,648.45
Furniture and fixtures, Holden Home	2,792.25
Holden Stake assets	100.00
Independence Stake assets	2,992.70
Kirtland Home fixtures	1,927.65
Kirtland Hotel fixtures	871.95
Lamoni Stake assets	10,027.79
Law of Christ and Its Fulfillment	136.37
Liberty Bonds	350.00
Library, Presidency's Office	965.37
Library, Presiding Bishop's office	1,911.00
Library, Church	1,652.36
Library, Historian's office	48.83
Merchandise	40.15
Multigraph account	499.22
Pittsburgh, Kirtland, and Ohio Districts, assets	99.00
Real estate	274,788.24
Real estate contracts	12,202.60
Saints' and Liberty Homes, assets	56,326.97
Sanitarium, net worth	71,137.28
Sanitarium, balance due church	2,608.60
Utah automobile	287.25
Total	\$645,795.42

Liabilities

Accounts payable	\$ 22,805.55
Bills payable	136,679.93
Due agents	175.52
Book of Mormon translation fund	213.55
Holden Home account	3,011.00
Memorial fund	334.57
Temple consecration fund	5,464.92

Total	\$168,685.04
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Present worth	477,110.38
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Present worth last report	292,661.38
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Increase in present worth	\$184,449.00
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RECEIPTS BY PRESIDING BISHOP

Cash on hand January 1, 1917	\$ 2,924.79
Aid returned	256.04
Bishop's office expense returned	29.87
Local bishops and agents	159,494.25
Bonheim	286.22
Children's Home	989.84
Check exchange	251.52
Christmas offering	38,104.20
Church buildings	679.00
College running expense account	15,008.11
Consecrations	33,687.70
Exchange	30
Elders' expense returned	448.32
Elders' families returned	303.90
Presidency's office expense returned	120.59
Furniture and fixtures	80.00
General expense	17.83
Holden Home running account	4,831.06
Interest	2,161.36
Law of Christ and Its Fulfillment	1.45
Loss and gain	2,167.21
Memorial fund	2.45
Postage	.04
Real estate sales and rents	33,165.50
Real estate contracts	6,762.72
Recorder's office expense returned	20.00
Saints' and Liberty Homes	3,050.96
Sanitarium	13,018.33
Sarcophagus	.60

Special debt fund	3,105.44
The Supply Store	3,726.18
Supplies	7,654.56
Temple consecration fund	3,307.30
Tithes and offerings	56,857.52
Tracts	55.35
Woman's Auxiliary building fund	1.00
Accounts receivable	67,253.33
Bills payable	119,183.19
Bills receivable	18,518.11

Total	\$597,524.14
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EXPENDITURES BY PRESIDING BISHOP

Aid, poor, sick, and needy,	\$ 4,716.25
Auditing expense	88.22
Bishop's office expense, rent, postage, wages of help, etc.	6,622.36
Local bishops and agents supplied	16,344.11
Bonheim Place	2,491.61
Book of Mormon Concordance	204.15
Boy movement expense	25.00
Check exchange	251.52
Children's Home	3,973.55
Church buildings	827.91
College running account	17,110.10
Consecration returned	1,192.67
Credentials Committee	6.80
Exchange	6.34
Elders' expense	17,578.03
Elders' families	31,233.43
Presidency office expense	2,763.70
Furniture and fixtures	1,340.83
General expense	2,297.51
Good literature Commission	50.00
Historian's office expense	674.48
Holden Home running account	1,820.96
Holden Home account	110.00
Home dam	90.00
Insurance	27.95
Interest	13,481.39
Kensington Home	13.08
Kirtland Temple	1,265.70
Kirtland Home	1,900.00
Kirtland Hotel	117.64
Liberty Bonds	350.00
Library, Presidency's office	108.54
Library, Bishop's office	485.95
Library, Church	9.50
Library, Commission	100.00
Loss and gain	32,734.96
Multigraph	2.20
Musical Director	71.42
Patriarch's office expense	599.18
Publicity Bureau	5.60
Postage	2.75
Quorum of Twelve expense	65.62
Real estate	89,987.62
Real estate contracts	10,227.16
Recorder's office	1,046.70
Saints' and Liberty Homes	10,922.52
Sanitarium	3,159.80
Secretary's office	174.21
Supply Store	1,330.31
Suspense	2.29
Taxes	5.75
Third Quorum of Seventies	9.89
Tithes and offerings returned	661.39
Tracts	236.01
Utah automobile	432.67
Bills payable	175,226.95
Bills receivable	31,463.45
Accounts receivable	71,661.93
Cash	37,815.35

Total	\$597,524.14
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ACCOUNTS WITH LOCAL BISHOPS AND AGENTS

December 31, 1917

Balance due church last report	\$ 35,169.64
Plus British Isles Mission	60.13
	\$ 35,229.77

Received from Presiding Bishop	\$ 17,609.81
Less correcting entry	450.00
	<u>\$ 17,159.81</u>
Received from other agents	\$ 10,265.39
Received from tithes, offerings, consecrations, and surplus	304,822.06
Received from miscellaneous	38,867.92
Due agents December 31, 1917	175.52
Total	\$406,520.47

Expenditures

Due agents December 31, 1916	\$ 18.42
Paid Presiding Bishop	159,370.75
Paid elders' families	109,157.90
Paid elders' expenses	13,502.65
Paid aid, poor and needy	14,853.45
Paid other bishops and agents	10,265.39
Miscellaneous	48,905.18
In hands of local bishops and agents December 31, 1917	50,446.73
Total	\$406,520.47

SAINTS' AND LIBERTY HOMES

January 1, 1917, to December 31, 1917

Receipts

Cash in hands of committee January 1, 1917	\$ 138.81
Board to committee	1,351.15
Offerings to committee	81.50
Bills payable	1,060.00
Bills receivable	25.00
Farm products	538.92
Groceries and provisions	90.56
Fuel	136.27
Live stock	2,821.42
Improvements and farm furnishings	31.00
Interest	41.08
Labor	71.05
Funeral expense	11.50
Miscellaneous	9.25
Offerings to Presiding Bishop	\$ 719.63
Board to Presiding Bishop	2,331.83
From general fund to Presiding Bishop	8,371.06
	<u>\$11,422.52</u>
Total	\$17,830.03

Expenditures

Groceries and provisions	\$ 4,423.00
Light and phone	342.06
Fuel	1,201.29
Labor	2,999.20
Medical expense	320.26
Farm products	2,844.66
Improvements and farm furnishings	1,931.16
Freight and expense	247.49
Bills payable (loans paid)	1,055.00
Interest	193.74
Insurance and taxes	102.90
Office supplies	20.15
Funeral expense	80.00
Live stock	1,011.67
Expense, personal and traveling	32.55
Miscellaneous	43.44
Cash in hands of committee December 31, 1917	981.46
Total	\$17,830.03

BONHEIM AND KENSINGTON HOMES

January 1, 1917, to December 31, 1917

Receipts

From care and board	\$ 307.22
Donations	3.50
Sale of produce, etc.,	59.42
From general fund by Presiding Bishop	2,166.58
Total	\$2,536.72

Expenditures

Labor	\$ 339.60
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Groceries and provisions	1,047.34
Miscellaneous supplies	104.52
Repairs	156.43
Light, gas, and water	184.53
Medical expense	25.30
Mrs. F. A. Rowe, matron	91.22
Miscellaneous expense	167.45
Telephone	31.02
Feed	189.45
Fuel	199.86
Total	\$2,536.72

KIRTLAND HOME

January 1, 1917, to December 31, 1917

Receipts

Team work	\$ 247.96
Cattle sold	320.08
Milk and produce sold	551.03
Board	342.00
Offerings to Bishop Becker	2.50
From general fund Presiding Bishop	1,900.00
Total	\$3,363.57

Expenditures

Deficit January 1, 1917	\$ 65.91
Labor	1,200.77
Rent	105.00
Groceries	634.08
Feed	812.16
Coal	241.69
Repairs	152.65
Mrs. J. C. Pace account	41.24
Cash in hand of Mrs. J. C. Pace	26.53
Miscellaneous expense	188.31
	<u>\$3,468.34</u>
Deficit December 31, 1917	\$104.77

CHILDREN'S HOME

January 1, 1917, to December 31, 1917

Receipts

Cash in hands of Presiding Bishop December 31, 1916	\$2,175.29
Cash in hands of committee December 31, 1916	552.99
Donations to committee	2,306.27
Donations to Presiding Bishop	989.84
From general fund Presiding Bishop	307.82
Board	162.00
Groceries and provisions sold	35.50
Improvements account	14.50
Farm products sold	35.19
Labor	26.45
Travel expense returned	35.00
Piano and range fund	64.00
Live stock	77.09
Miscellaneous	2.00
Total	\$6,783.94

Expenditures

Coal	\$ 848.01
Medical attention	202.80
Groceries and provisions	1,497.26
Light and water	276.73
Improvements and furnishings	887.82
Repairs	234.42
Farm products	323.36
Labor	1,261.02
Live stock	325.25
Traveling expense	83.57
Piano	90.16
Bills receivable	120.00
Bills payable	250.00
Interest	4.29
Taxes (Sewer)	13.82
Freight	31.57
Office supplies	40.61
Miscellaneous	41.18
Cash in hands of committee December 31, 1917	252.07
Total	\$6,783.94

THE SAINTS' HERALD

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN COLORADO.—At Denver, February 23 and 24, 1918. District presidency, J. R. Sutton, A. E. Tabor, and M. F. Ralston, in charge. Statistical reports showed total membership of 1,051, a net gain of 34 in six months. Thirty-six ministerial reports were received, showing good results. Bishop's agent's report showed total receipts since last report of \$5,800. Spiritual reports indicated advancement. Two priesthood meetings were held, with good attendance. Recommendations for ordination were received from Trinidad: Thomas McPhail, to office of priest, Milton Clow to office of teacher. Wiley and Colorado Springs both asked for the next conference but it was voted to have it at the latter place. Motion prevailed to suspend the district rule and hold it the last Saturday in August and the first Sunday in September. Delegates to General Conference: Ammon White, Alice White, M. F. Ralston, Mrs. F. G. Pitt, A. E. Bullard, F. D. Bullard, Florence Bullard, F. R. Brown, Sister Adkins, A. E. Tabor. Alternates: Corda McCormick, Sister Tabor, Emma B. Lewis, Sr. W. T. Bozarth, Sr. S. Conway. A very spiritual sacrament service was held, prophecy, tongues, and admonition being in evidence. A contribution of \$36.75 was made, which was equally divided between the five missionaries present: Ammon White, F. G. Pitt, E. F. Robertson, O. E. Sade, J. R. Sutton. Coral E. Willis, secretary.

Reunion Notices

Far West Stake Reunion will be held at Stewartville, Missouri, August 16 to 26, 1918. R. S. Salyards, stake president, 119 North Nineteenth Street, Saint Joseph, Missouri.

Notice of Appointment, District Choristers

To Whom Concerned: The following have been recommended by their several districts for appointment as district choristers, and the recommendations are hereby approved and the appointments published, with the approval of the First Presidency.

Brother David E. Dowker, 6549 South Lincoln Street, Chicago, Illinois, as chorister of the Northeastern District, vice Brother O. O. Randall, who is compelled to retire on account of failing health.

Sister Maybelle Higgins, Deer Lodge, Montana, as chorister of the Western Montana District.

Brother Fred A. Cool, Warrensburg, Missouri, as chorister of the Holden Stake, vice Sister Lola A. Johnson, compelled to retire on account of ill health.

We not only bespeak for these now entering into office the hearty support of the musical forces of the several districts in which they shall labor, but take this occasion to thank the retiring officers for their services of the past.

Respectfully,

ALBERT N. HOXIE, General Chorister.

By ARTHUR H. MILLS, General Secretary.

Approved by the Presidency, Frederick M. Smith, President.

Notice to Those Attending the General Conference

All who expect to attend General Conference should notify the reception committee at once. Rates will be as follows: Lodging per bed for one person, \$1 per week.

Lodging per bed for two persons, \$1.50 per week.

Meals not to be served at the residences.

All meals served at the dining hall, at the following rates: Breakfast 20c, dinner (noon) 35c, supper 20c.

Address all communications to E. C. Harrington, chairman, Box 77, Independence, Missouri.

Reception committee: E. C. Harrington, chairman; D. R. Hughes, J. J. Teeter, L. Stover, in charge of dining hall.

Dining Hall Help Wanted During General Conference

All those who wish to work in the dining hall during the conference sessions, will please correspond with the undersigned. Especially anxious to get a good cook—must be well recommended. L. STOVER.

INDEPENDENCE, MISSOURI, Independence Sanitarium.

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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Our Departed Ones

HINDS.—Ida F., wife of Peter M. Hinds, died at her home, 1112 West Sixth Street, Waterloo, Iowa, March 4, 1918, aged 54 years and 4 months. Funeral sermon by Reverend Clyde J. Askins. Interment in Fairview Cemetery.

HANSON.—At Lamoni, Iowa, March 14, 1918, Sister Nellie Hanson, aged eighty years. She was born in Norway in 1838, came to America in 1843, and married Peter Hanson in 1855 at Ottawa, Illinois. Of seven children one died in infancy and four after reaching maturity, namely William, Melvin, Alma, and Dorcas, the latter as the wife of Hiram Harder. John H. and Carrie R. Nelson remain. Sister Hanson was baptized in 1868 in Illinois by Thomas Hougas. Funeral service in charge of John Smith, sermon by H. A. Stebbins.

TONEY.—At Lamoni, Iowa, March 22, 1918, Sister Mary A. Toney, aged 86 years, 10 months, and 7 days. Born near Erie, Pennsylvania, May 15, 1831. Married David W. Bennett in 1848. Of ten children six are living, in Iowa, Nebraska, California, Washington, Illinois, and Pennsylvania. Mr. Bennett died in 1887. She married twice later, Mr. Chivington and Mr. Toney. Both died. She was baptized in Fremont County, Iowa, in 1880, by J. R. Badham. Her life was exemplary in deeds of kindness and in gospel faith. Funeral service in charge of John Smith, sermon by H. A. Stebbins.

GAYLORD.—Eleanor B. Harrington, whose maiden name was Pack, was born at Kirtland, Ohio, September 14, 1837. Married Daniel B. Harrington, deceased, November 1, 1854. Seven children were born to this union, all of whom survive: Daniel Bert, of Anahuac, Texas; Arby Cyrus, Tabor, Iowa; Lydia Caroline Davidson, Council Bluffs, Iowa; Eleanor Viola Gaylord, Kansas City, Missouri; Mark Joseph, Independence, Missouri; Clara Ophelia Roberts, Kansas City, Missouri; Emma Celestia Foulks, Shenandoah, Iowa. Was a member of the church since the early days of its history.

and continued a true and faithful member. Died March 20, 1918. Funeral in Saints' church, Independence, Missouri, in charge of I. N. White and E. L. Kelley, the latter preaching the sermon. All the children were present except Daniel Bert, of Texas.

FROM HERE AND THERE

AUTUMN LEAVES FOR APRIL

The April number has been issued, and makes a very attractive and "chummy" number. The editors have succeeded in creating a delightfully personal though not too intimate style that we all like. It is well illustrated, crisp and breezy in style, yet contains food for many a serious thought. The May number is announced as a convention number, featuring convention news from the young people's standpoint especially. The magazine is well patronized and deserves it.

WANTED

Boy or young man to learn the bookbinder's trade. Write to the Herald Publishing House, giving references, etc.

CHRISTMAS OFFERING SERIES IN *STEPPING STONES*

In a recent number of the *Stepping Stones*, began the first of a number of stories by Brother Fred W. Smith, most of them complete in one number, and having as a basic theme the Christmas offering for 1918. They teem with interest and have a distinct message that will make them a valuable contribution to our church literature.

APRIL 6 IS "WIN THE WAR DAY"

On the anniversary of the declaration of war by the United States on the German power the entire Nation is expected to rededicate itself to the task of "making the world safe for democracy." For one minute during that day every man, woman, and child is asked to stop and seriously consider what more he or she can do to bring victory for the principles of right. On this day, as well, the Third Liberty Loan will be launched, in a drive to sell bonds totaling three billion dollars. These bonds are to draw 4 1-4 per cent, and those holding the other issues are privileged to convert them. It is officially stated that this interest rate is the highest that will be granted. Our readers will be especially impressed with the significance of the date, it having been observed as the opening date for our annual conferences of the church ever since its organization on April 6, 1830, at Fayette, New York. Then there are many who believe that Christ was born on that date, rather than on December 25, and evidence seems quite easily adducible that his resurrection was on April 6.

WE DON'T DO MUCH

Our attention has been called to a drive by the Christian Church to be made this week, April 1 to 6, in an effort to collect or receive pledges to the extent of \$2,000,000,000. On account of the handicap of the war, they state that they are in serious need of funds. The *Christian Reporter* before us states that the assessment for Nebraska is \$75,000 or \$3.10 per member. This amount is to be paid in excess of all other dues previously paid, and is a special fund for this current year, over all previous and regular dues. It brings then, to mind, the question, Why should we not do likewise? Such a collection upon our part would not only wipe out the whole of the debt, but would give a consider-

THE DAILY "ENSIGN"

In accordance with our custom, a daily edition of the *Ensign* will be published during the sessions of the coming General Conventions and Conference. This is in addition to the regular weekly editions, and will not be sent to those receiving the weekly edition unless subscribed for.

It will be the usual price, so low that every family in the church can afford to have it come to their homes. The entire series during conference for

25 CENTS IN ADVANCE

It is largely a labor of love to get out these issues, help being scarce and we not having the facilities for getting out daily editions, but as a service to the church which we believe has always been appreciated, we are willing to do it, if we may have your cooperation by way of subscriptions. Tell your neighbors and friends about it, and see if every family in your community cannot be on the list.

By the issuance of the Daily we can have more room for the human interest incidents which always abound at such gatherings. We realize that only a very small percentage of the church membership can attend these meetings any one year, but that all who are not there—and some who are—appreciate the little touches which go right along with the transaction of weightier problems. Keep track of the details of what promises to be a most important conference, through the *Daily Ensign*.

The first issue will be on the second day of the conventions. We believe we can be assured of good mailing facilities, the papers going the evening published, giving you the news promptly.

Ensign Publishing House
Independence, Missouri

able working fund as well. It is quite probable that this church pays less per member than almost any other church in America. We hope later to make an analysis of the report of the Presiding Bishop.

SEE ABOUT YOUR UNITY

Most of the subscriptions to *Unity*, the monthly priesthood paper, expire with the March and April numbers, having been written during conference time. Let us urge that all in attendance at the conference go to the bookstand and either renew or pay a quarter for a new subscription. During the past year it has contained much of inestimable value to the priesthood and some details on special items which perhaps would have never appeared elsewhere. Give the periodical your royal support and do not miss a number.

"BLEST BE THE TIE THAT BINDS"

Brother Ralph Dudley, of Niagara Falls, Ontario, is serving his country in England and in a letter requested the Saints to unite in singing for him at their next prayer meeting the beautiful song: "Blest be the tie that binds our hearts in Christian love." This was done and it was a very spiritual time, the Spirit attending in power. The tie that binds us is surely a blessed one, uniting and holding us, no matter where our lot may be cast.

PACKAGES TO SOLDIERS IN FRANCE

The warning is that friends of the men at the front should not attempt to send fresh fruit to them, for it can be had right from Italy in much better condition and more cheaply. Candy, chocolate, etc., are on sale at the Y. M. C. A. huts at reasonable prices, while 17 varieties of cakes and cookies baked fresh in France are to be had about as cheaply as we can buy them here. Fully two-thirds of the articles sent are to be had there at wholesale prices. Send letters, many of them, but hesitate long about sending parcels to fill up the badly needed transports. One shipment recently filled a train of 20 cars, only one of them being letters.

"THE FINISHED MYSTERY"

In a number of instances, the police in various cities have seized all the available copies of a book put out by the Millennial Dawn sect entitled *The Finished Mystery*. In Saskatoon, Canada, such a seizure was recently made, including copies of the *Bible Students' Monthly*. The International Bible Students' Association, as the members style themselves, have voiced protest to the secretary of state for Canada, but we have not heard of the outcome. The suppression is made on the grounds of their containing seditious matter detrimental to the present war situation.

Sister Helen Strong, Lamoni, Iowa, kindly gives us permission to use extracts from a letter to her from her husband from "Somewhere in France," which we are glad to present, as it gives us the viewpoint of one in the firing line: "When we come back victorious, as we surely will, I can say that, with God's help . . . we have won humanity's struggle. God is surely with us, for it is not glory we are fighting for, but to avenge the wrongs against God and his children—the poor, helpless women and children of Belgium and France. We cannot deny that it is a fight for God and the right; and we must keep close to humane rules of warfare in order to meet the approval of our Maker. I really and truly believe he has intrusted the future welfare and safety of the world into our hands; and we must fight a fair fight, that is, as nearly as our enemies will allow us. . . . There are only nineteen men in this Headquarters Company, and they

are all fine, clean-cut gentlemen—we are just like a family of brothers. All were business men before coming into service, for most of their work here is clerical and accounting. You couldn't find a nicer, bigger-hearted bunch of fellows anywhere."

RAILWAY STRIKE AFFECTS CONVENTIONS

Early arrivals at the conventions found considerable difficulty in getting to Independence from Kansas City, on account of the prevalence of a street car strike in Greater Kansas City. On Sunday there was no service at all to Independence. By Monday, however, cars were running about every fifteen or twenty minutes, all carrying an armed soldier at each end of the car. Considerable excitement prevails in Kansas City over the general situation, as it affects practically all branches of union labor, the demand seeming to be primarily a recognition of union labor. Originating in the laundry trade, it has spread to the others.

Religio delegates are all wearing a purple cardboard disk which indicates they are Religians, and their names and home districts. This makes it convenient to shake the hand associated with a familiar face, drop one's eyes to the coat lapel a moment and instantly recall what we shouldn't have forgotten—the owner's name. We like to see the conventions continue this much appreciated practice. A celluloid "Z. R. L. S." button is furnished to attach the identification card.

NAMES OF RELIGIO COMMITTEES

The following committees were chosen by the presidency of the Religio: Credentials: John Zahnd, J. W. Gunsolley, Ray Lloyd. Resolutions: Mrs. E. S. McNichols, Mrs. R. J. Hitch, C. D. Jellings, F. F. Wippen, Harry Barto. Auditing: D. J. Krahl, Frances Moler, C. J. Hunt. Chorister: D. E. Dowker. Press: E. D. Moore, S. A. Burgess, Mrs. J. A. Gardner, James W. Stobaugh. Appropriations: B. J. Scott, R. A. Lloyd, Harvey Sandy. Notification: A. E. Warr, Edward Rannie.

Elder O. J. Hawn and family, accompanied by Sister Smith, from Bay City, Michigan, motoring to General Conference, stopped Monday for a few minutes at this office. They seemed to be enjoying their outing immensely. They left here about one o'clock, p. m., expecting to reach Kansas City by evening.

NOTICE: CHANGE OF DATES IN PRESENTATION OF "ELIJAH"

Owing to the unfortunate inability to secure soloists for the important soprano and contralto roles of the above oratorio, the dates of its presentation at the coming General Conference have been changed to Thursday and Saturday evenings, April 11 and 13, respectively.

Both renditions will be given at the Stone church at Independence, at eight o'clock, sharp.

ARTHUR H. MILLS,
General Secretary of Choir Movement.

HOME DEPARTMENT BUTTONS

In his supplemental report, William F. Sage, superintendent of the Religio home department, told us he had secured a new supply of the gold and enameled Religio pins, which are on sale at 50 cents each. The profits go to the furtherance of the home department work.

Brother Edward Rannie joyfully seconded the first motion presented on "the previous question." What would this hurry up motion do without Brother Rannie, who specializes on it each year? He gets variety by moving the matter and allowing others to second.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, April 10, 1918

Number 15

THE RELIGIO CONVENTION

The lecture by Augustine Dwyer at 8 p. m. on "The greatness of that which is least" was very largely attended, and as usual the interest and attention were excellent. He applied many pertinent "little" events in history to present-day conditions and evidently made a deep impression on the vast audience.

There was a congregational song service led by D. E. Dowker, a goodly number of the previously advertised songs being sung. A beautiful vocal duet was rendered by Mrs. M. Brackenbury and son Edward. The service was in charge of T. J. Elliott and prayer offered by J. W. Wight.

The weather man had threatened us with rain but it failed to materialize, much as moisture is needed for growing crops. During the night it grew colder and snow was imminent, but it, likewise, was dissipated and left us lovely weather for the second day of the convention.

Early copies of the Daily *Ensign* greeted us, with detailed news of the previous day's work. The Daily has come to be an essential feature of our big gatherings and is well supported each year, whether issued from one publishing house or the other. Those who understand the peculiar difficulties under which our editors and assistants work at these times will always be charitable and overlook the minor errors which are bound to creep in.

The early prayer meeting at 7.30 p. m. Wednesday morning was in charge of R. A. Lloyd and R. W. Farrell. It was devoted almost exclusively to testimony.

Workers' conferences were held from 8.10 to 9 in charge of heads of various departments, as follows:

Presidents, G. S. Trowbridge.

Vice presidents, T. J. Elliott.

Secretaries, James W. Stobaugh. (He was there, but no other secretaries—as usual.)

Treasurers, R. A. Lloyd.

Gospel literature workers, R. W. Farrell.

Much interest was manifested in these meetings

and the attendance good, especially at the last-mentioned.

At the morning business session it developed that the auditing committee had not been able to comply with the request of the convention, to secure vouchers for all expenditures by the various department heads, and the treasurer made explanation according to information he had secured which was received as satisfactory. The moral of the incident is to get receipts for all moneys paid out when spending money for other people as committees or agents.

The following extracts from the report of the president of the Religio were referred to in a report of the resolutions committee, with a recommendation that they be referred to the executive committee of the Religio and the Presidency of the church with power to act. It was done. They read as follows:

(6) Field Worker

Our experiences of this year have confirmed us in the opinion that we ought to have some one who could devote his whole time to the Religio work with a view to instructing, advising, and enthusing the district and local workers, traveling among the districts and locals, and by personal assistance helping the district and local officers or field workers to become more efficient. In order that this general field worker might have more prestige, it would probably be well if either the general president or the general vice president was assigned to this work. Personally, I think the vice president would be the best officer for the work, both on account of the nature of the vice president's work being more in line with the work to be done, and the further fact that it would appear advisable that the president be permanently located where he can be reached easily, and handle administrative problems to better advantage than one who is constantly traveling about could hope to do.

(8) The Boy Movement

We are strongly inclined to the opinion that the Religio ought to assume the responsibility for this budding department of the church work, and would recommend that action with this end in view be taken in conference with the church officers, who have been giving the matter consideration.

A number of amendments to the constitution had been proposed, some this year and some left over from last year, having been referred to a resolutions committee of five. They acted on all of them and brought in recommendations that covered in some manner each of them. All Religians and many others will be especially interested in these changes,

as they materially affect a number of rules hitherto observed.

This paragraph was added to the duties of the secretaries:

At the organization of the local, the secretary or organizing official shall immediately report the enrollment and names and addresses of all officers to the district or stake secretary. He shall also report the names of the officers and members to the general secretary, accompanied by a remittance equal to five cents for each member. If not in a stake or district, this latter action only is necessary. Should the name of the district secretary be unknown, same should be requested of the general secretary at once.

This was added to article 3, section 3, page 12, of the constitution:

Upon report of the organization of a local society in the district or stake, he shall immediately report enrollment of same to the general secretary.

The proposition to require that all district or stake elections be held at the convention prior to December 31 each year was laid on the table. The intent of the change was to get reports of changes in officers before the General Convention, which has been most difficult in some instances with winter elections. The secretary intends to formulate a blank to be sent to district secretaries on which the items of each convention, including the changes in personnel, may be promptly reported.

This is a big change:

All persons eligible, who give their names at the time the organization is effected shall be charter members, after which anyone desiring to become a member may do so after having attended three meetings in succession.

It will be noted that it disposes entirely of the custom of admitting by presentation of names before the society and acceptance by vote.

This was adopted and will become a part of the constitution:

All members of the society eight years of age or over are given the privilege of voting.

A big slice was taken out of the section on duties of the lookout committee (article 5, page 22). Everything after the word *duties* in the sixth line is stricken out, making it read this way:

It will be the duty of this committee to bring new members into the society, to introduce them to the work and to the other members, and to look after and seek to reclaim any that seem indifferent to their duties.

On the subject of withdrawals (section 4, paragraph 20) this was adopted to replace present rule:

Any member desiring to remove and unite with another society or home class, if in good standing, shall be given a letter of removal, recommending him to membership in such society or home class.

Still another amendment was adopted, affecting section 5, article 4, page 20, reading as follows:

Members who have become lost to the society by removal from the local or through failure to report after an absence

of three months shall be dropped from membership in such local society.

A sweeping change was made when sections 6 and 7, pages 21 and 22, on expulsions and appeals were stricken out. Nothing is left in about expulsions and appeals, and what has for a long time been a dead letter is now effectively buried.

The chairman was asked what should be done about members already on lists who had not attended or reported for three months. He ruled that in fairness they should be given three months after the passing of this new rule.

Elder T. W. Williams spoke for half an hour during the session on "Supplying the social needs." His address was pointed and pungent, eliciting frequent expressions of approval and disapproval. His policy was expressed as being almost exclusively an affirmative one. The negative law of Moses was presented as only a schoolmaster to lead to the affirmative principles set forth by Christ. The principle of Confucius: Do not unto others what you would not have others do unto you, was contrasted with the affirmative enunciation of Christ: "As ye would that men should do to you, do ye also to them likewise."

Brother Williams always sets people to thinking, a most desirable result.

For years the Religio has enjoyed the questionable luxury of an appropriations committee, appointed for each convention. This committee meets and passes on the financial needs of the various officers and recommends definite amounts to be appropriated to them. Just why such a committee should be more competent to decide such matters than the executive committee which does the extension work and decides on policies is more than we can comprehend, but the custom was observed as usual.

This committee recommended \$50 each for the following, with a contingent fund of five hundred dollars to be used for extra expenses of each officer as the executive committee is satisfied they are just: president, first vice president, second vice president, secretary, library commission, superintendent of temperance department, superintendent of normal department, member social purity board, member gospel literature commission, superintendent of home department, lecture board. The amounts were voted. The sum of \$60 was voted for the treasurer, and \$25 for the furtherance of the organized class work. For advancing funds to lecturers from the lecture board, \$100 was set aside, as a loan, and \$250 for expenses of field workers, to be used at the discretion of the presidency.

At the forenoon session a motion to ask the president of the church who he wanted to act as president of the Religio was laid on the table. But when

the election of officers for the coming year was taken up in the afternoon, it developed after G. S. Trowbridge was nominated for president, that he favored such procedure as a feature of the coordinating committee's report, previously adopted. A motion to secure a nomination from the presidency of the church was rushed through and the notification committee soon returned with this statement:

The Presidency requests us to inform you that they are well satisfied with the one now holding the office.

G. S. Trowbridge was then renominated and unanimously reelected.

It was proposed that two vice presidents should be elected. It being put to the chair, President Trowbridge ruled that it was constitutional to do so, so T. W. Williams and F. M. McDowell were elected first and second vice presidents, respectively, the first to have the usual duties of the vice president, the second to have charge of the boy movement of the church, which work Brother McDowell has been doing under appointment of the president of the church.

T. J. Elliott, former vice president had been nominated but found it necessary to decline on account of other church work preventing him from caring for the duties of the office, as did also E. D. Moore when nominated. Edward F. Yerrington and Joseph Johnson were both voted on for first vice president.

The following were unanimously elected to the offices indicated, there being no competing nominations:

James W. Stobaugh, secretary; R. A. Lloyd, treasurer; William F. Sage, home department superintendent; Harvey Sandy, member joint gospel literature commission; J. W. Gunsolley, temperance superintendent; Vernon A. Reese, member library commission; Charles B. Woodstock, member social purity board.

The appointment of a lecture board was referred to the executive committee. An effort was made to have the church, Sunday school, and Woman's Auxiliary join in this work, but the suggestion was referred to the executive committee, with full power to act.

Mrs. Corinne French sang "Our Redeemer's love." Elder F. G. Pitt, accompanied by Rosa Parks Pitt, his wife, rendered appreciated vocal solos at various periods during the convention.

At 3.15 Wednesday, an experience meeting was held, devoted to very brief speeches and questions and answers. What to do with children under eight years of age in the Religio sessions was the chief topic of the first part of the discussion, there being many divergent and interesting thoughts presented. The consensus of opinion seemed to be that they should have stories of some kind, especially those

told from the Book of Mormon and church history by a competent teacher. One sister spoke highly of the work of Sister S. Forties, of Independence, in this connection and a resolution prevailed to ask the executive committee and the Board of Publication to consider the advisability of publishing the results of her work, they having power to act.

The revising committee which is composed of three persons appointed annually by the executive committee to read and revise the *Religio Quarterlies* before printing were voted \$36 a year for that work.

The advisability of holding Religio sessions on Sunday evening was brought up for informal discussion in the experience meeting. It seemed that city members invariably like the Sunday evening hour the best, while rural and small community members prefer the other evenings for meetings, most of them observing Friday evenings. A proposed straw vote to indicate the general preference caused considerable flurry, as it was feared by some that such a vote might be construed as official and therefore place a ban on the side discriminated against. No vote was deemed necessary though the discussion was interesting and profitable. Locals should meet at the best time for their individual needs and as may be agreed upon.

At 4.30 J. W. Rushton addressed the audience on the topic: "The Religio missionary society," in a very able address which was reported and will no doubt appear later in some of the church publications.

The evening service Wednesday was devoted to a showing of colored stereopticon slides and a two-reel moving picture feature, both of the Mesa Verde ruins. Appropriate explanations and appreciated wit were furnished by F. M. Sheehy, who is to give an illustrated lecture during the conference week. The picture machine used was one of those recommended by A. W. Smith, of the moving picture committee of the Religio.

The attendance was good at every session, presaging masses at the conference gatherings to begin sessions on April 6. Weather continued excellent and the spirit of the gathering most commendable.

GALLANT MEN

The representation from the Massachusetts District this year is unusually large and representative. An interesting feature is that not a solitary elder has been elected as a delegate to the General Conference since they have ex officio rights. But instead, eight sisters were appointed in a delegation of ten. Eight elders are chosen alternates, and seven of them are here in case there should be any vacancies in the regular list. North Dakota did likewise two years ago and when the aye and nay vote was called the sisters cast votes for one hundred members while the brethren, as ex officios, voted for one each.

THE SUNDAY SCHOOL CONVENTION

The first session of the twenty-seventh annual convention of the General Sunday School Association was a Christmas offering experience meeting in the upper room at 8 a. m., April 4, 1918, at Independence, Missouri.

It was in charge of Superintendent G. R. Wells, who announced that it was as much of a testimony meeting as any prayer and testimony meeting and had the additional advantage of having a topic assigned. Bishops B. R. McGuire and J. F. Keir were present and addressed the audience on the subject under consideration. The former summed up the entire effort in the statement that it was the united effort that effected the results, and when we united we could accomplish most any task. He graciously gave credit to Brother Keir for a number of the articles appearing over his name in the church papers relative to the Christmas offering. Brother Wells had hoped at the beginning of the campaign that it would be possible to pay off the church debt and induce the Bishop to wear a "mile of smiles." Brother Keir told us he made up for any that the Bishop lacked when the money came in so freely on the big Christmas offering which totaled over \$75,000 at this time.

While it was impossible for A. W. Smith, the second assistant superintendent of the association, to be present, he was given due praise for the excellent work he did in enthusing the schools all over the association.

While the report to the conference will show something like \$136,000 in bills payable, which constitutes the indebtedness of the church, the Christmas offering since that time has been applied on it till only about \$80,000 is left to liquidate, and some of that impossible to pay because the creditors do not wish to have their money. But he wished it to be understood that when every cent of the debt was paid, there was still a need for funds for extensive work on the part of the church, so there was every reason for a continuance of the efforts and he looked for a much larger offering this year.

Brother Keir suggested that only one cent a day saved by half the membership of the church would total \$146,000. Boys and girls who early learn to sacrifice and work for the church are the ones who will always appreciate it best. In the word *work* he always noted first the two letters: *o* and *k*, which O. K.'d work.

Strange as it may seem to some, the total receipts of tithes and offerings this year were 95 per cent greater than the previous year. There is every reason for continuing the efforts.

It would have been a great experience for every

Sunday school member to have been present at that big meeting. It is impossible to describe the intense interest, the enthusiastic reports of the workers, the plausibility of the little schemes for earning and saving offerings. We can tell some of them, but the psychological effect of such an hour will not yield to cold type.

A number told of promising the best day's wage each month and that they were enabled to increase their earnings wonderfully because of it. Others found it did not impoverish them, but rather to the contrary, to give liberally to this and other funds. A novel method was that of one Independence class of girls—and it should work as well for others—who resolved to fine each member five cents whenever the interesting diversion of gossip was indulged in. All derogative remarks were counted, and the result was astonishing in financial results, not to mention the good effect on the class. One of their specialists turned in \$1.09 the first Sunday. Just where the odd cent was lost we were not informed.

Thanksgiving offerings, auction of farm products, taking subscriptions to the church papers, selling of home grown songs, ornamental cards sent to cradle roll members' homes, the Christmas gift certificate, saving all the pennies that come into one's possession, third Sunday's school collection, birthday offering, selling junk, and numerous other methods were suggested for earning or securing offerings.

The spirit of giving has been engendered as never before, and no one doubted that last year's record could be doubled if we kept at it as we might.

We were interested in one statement from Wisconsin that they found the agitation for a greater offering increased their enrollment. Those who are afraid on this account, please take note.

At the close of the meeting J. W. Wight made the suggestion that there be a General Convention offering taken, based on one fourth of a cent a pound for each pound the donors weighed. It was acceded to and at last accounts he and others had collected a hatful of money and were still at it.

The first business session was at 10 a. m., and opened with G. R. Wells in charge, assisted by Daniel Macgregor, first assistant superintendent.

Elders H. A. Koehler and J. F. Sheehy rendered a vocal duet which they use effectively in their missionary work: "Gates of gold."

While the constitution provides that the superintendent of the association shall preside over its meetings, Brother Wells did not care for "splendid isolation" since the Religio and the church always gave the assembly the privilege of choosing whom they would have to preside. So by motion and vote the superintendency were chosen to preside, with E. D. Moore, secretary of the association, as secre-

tary of the convention with power to choose assistants. He chose James W. Stobaugh.

The following committees were appointed, the superintendency having been given the right:

Notification: F. W. Kueffer, of the Central Oklahoma District, and Clarence Dickens, of the Saint Louis District.

Resolutions: A. E. Warr, of Alabama; Fred A. Cool, of the Holden Stake; V. D. Schaar of the Eastern Michigan District, who declined on account of poor health; James Pycock, of the New York District, he taking place of Brother Schaar; Mrs. Bertha Graham, of the North Dakota District; Mrs. Inez Smith Davis, of the Toronto District.

Press: S. A. Burgess and E. D. Moore for SAINTS' HERALD; Pearl Gardner and Louise Geisch for *Zion's Ensign*; J. A. Koehler, for metropolitan press.

Chorister: Mrs. E. S. McNichols, assisted by F. G. Pitt and Matthew Liston.

Ushers: local deacons.

The rights and privileges of the floor were given to all visiting Sunday school workers, which did not include the right to vote.

In his printed report the superintendent said this in the first paragraph:

1. Your superintendent has a conviction that all general church officers are entitled to voice and vote in all our conventions, both general and district, or stake, and that by virtue of their God-appointed prerogatives which we could not give or take away. I do not believe that we must have an amendment with sixty days notice in order that these ministers may have a right to the floor. That would seem presumptuous. True, it is a basic principle, but if we are to put all basic principles in our constitution, where would we stop? Let us not forget that the constitutional law of the church is basic, and to that we all owe allegiance. I ask the convention to approve of this ruling and make it a matter of record, merely recognizing a right that already exists.

In answer to a query, he ruled that it would include the following: First Presidency, Quorum of Twelve, Presiding Bishopric, quorums of seventies, high priests, Order of Bishops, Order of Evangelists, elders under conference appointment and in districts. A motion amended the list to include all conference appointees, which would extend it to some priests. Thus amended, the ruling was adopted for General Conventions and districts and stakes as well. It was ruled that it did not require constitutional amendment, since it was simply recognition of rights already existing.

The report of the coordinating committee which had been adopted by the Religio (and printed in the minutes of that convention) was presented for adoption. Considerable sparring was indulged in by opponents, to secure more time for consideration or to modify in some way, but this was not effected. It was an interesting time trying to keep the whole situation untangled, but order was established, the

big artillery thundered, though of course we would hardly dare add that the machine gun fire rattled, but after an illuminating discussion, principally for those who were not present at the adoption in the other convention, it was adopted by a vote of 193 to 56. Not so nearly unanimous as in the other instance, but a large majority.

The principal objections are concentration of power and limitation of the principle of common consent. It was also urged that paragraph six of the first section was not consistent in view of the part the church takes in the matter now. The superintendent ruled, and it stood, that this convention could adopt the proposition as it affected the association and not as it affected the conference, which will have to decide for itself as to the advisability of concurrence. The Women's Auxiliary will bring it up at their convention next week and decide on their attitude toward it. The Sunday school member of the coordinating committee was naturally vigorous in defence of the measure, from every standpoint, he and others urging that no rights were to be trampled on, the organization and their work remaining intact and their working efficiency increased by a much better coordination of effort.

One of the special numbers of the afternoon was a vocal solo by Fred A. Cool, entitled "Calvary."

The report of the treasurer and the auditors' report that it was correct were adopted.

A motion to refer a proposition endeavoring to establish a uniform plan for reporting Christmas offerings for publication to the executive council and the Presiding Bishopric, carried.

The question involved the matter of printing or not printing the names of those who contribute in the schools; which has been frequently discussed the past year. It was hoped by the mover of the resolution, that there could be some agreement reached, and the schools asked to concur. We will inform our readers of any action taken on the matter.

On Thursday evening there was a masterly address by R. W. Farrell, on the Sunday school of the future, written before the convention and before there was a report formulated by the coordinating committee, yet containing many of the same ideals as suggested in that report.

The Mount Zion Sunday school orchestra and a male quartet rendered special music, and there was a vocal solo by Blanche Allen Needham.

After the formal closing of this meeting the stake Sunday school officers gave a brief program in the upper auditorium, which included a short speech on historical items of interest concerning Independence.

The audience was asked to adjourn to the lower room where a "Quorum of Twelve" ladies were ready to shake hands and introduce all the visitors to each

other. It was a seething mass of joyous greetings for about an hour and friends met friends and strangers became acquaintances with the utmost informality and gladness. The orchestra furnished the music while the inattentive, surging roomful conversed the louder. It was a successful affair.

The first session on the morning of April 5 was at eight a. m., in charge of G. R. Wells. It had been advertised as "everybody's conference." It was a development of the conference idea which has always been a popular one at the conventions, of having groups of workers get together and discuss special problems in the various departments of the work. It was an excellent thing, but it was noticeable that there were invariably people in one group who were compelled to make choice between several most interesting discussions, not being able to attend more than one of them.

This was such a conference at which all who desired might discuss and hear discussed the problems in which they were especially interested, as they referred to the Sunday school work. A question box had been prepared and placed in a prominent place the previous day so all who desired to do so might drop in questions.

When the session opened there were about thirty-five questions on hand, which were distributed to the heads of the various departments who had been arranged on the platform. In another place we may summarize some of these, as they will be of special interest to many.

The time was fully occupied and the meeting a great success in every way. Many of the questions were of general interest, while some were so personal that they were held for a personal conference with the ones affected. It is not possible to make a general ruling which will decide all mooted local questions.

The weather was cold and raw, developing into slight precipitation at noon.

The business session took up the recommendations of the resolutions committee, on matters which had been referred to them.

The Clinton District had asked for the creation of the office of temperance superintendent in the Sunday school as they are now had in the Religio, but the committee did not favor such duplication of work and the convention indorsed their views. It was decided to take no action on the matter.

A resolution proposing to give the home department members voice and vote in the schools under whose jurisdiction they were enrolled was laid on the table.

A recommendation had come from the Northeastern Kansas District that the convention adopt a rule, similar to that of the Religio, declaring those ad-

dicted to the use of tobacco as disqualified to hold office and the resolutions committee proposed the following:

"Resolved, that members of the Sunday school who are addicted to the tobacco habit are disqualified for officers or teachers."

It was ruled that it would be the sentiment of the body if adopted, yet not a part of the constitution.

The resolution was finally amended and passed to read as follows:

"Resolved, that members of the Sunday school who are addicted to the tobacco habit should not be elected for officers and teachers if other material is available."

This resolution was adopted, referring to preparation of institute and reunion programs:

"Resolved, that local and district executives, reunion institute workers, and field workers laboring in connection with the Sunday School Association be and hereby are directed to confer and advise with the general normal superintendent in the preparation of their educational programs, in order that, consistent with local needs, the fundamental training required by the workers of this auxiliary be uniformly presented."

The superintendent had suggested that the lessons committee was unwieldy and should be reorganized or discharged. The paragraph reads:

9. The lessons committee is composed of three elective members, J. A. Gunsolley, Heman C. Smith, and John F. Garver; the editors of the five *Quarterlies*; and the general superintendent, (chairman ex officio,) making nine persons so located that it is impracticable to get together unaided. For the reason given in paragraph 6 the lessons committee has nothing to report this year; and there has been nothing to report the past three years. The committee has apparently served its purpose. We recommend that either it be discharged or reorganized. If discharged, we urge that the executive council be authorized and directed to employ best available talent for doing whatever professional work that needs to be done on our lessons course, at the earliest possible opportunity. The first year of the course begins in January and we ought to start it with an improved series. We have lost one valuable year for preparation, but it is barely possible that beginner and primary grades may be benefited by January, 1919, if work is started promptly. If the lessons committee is reorganized, it should be smaller, of expert talent, and given facilities for meeting and doing real work. The bravest and most patriotic soldier would be at a disadvantage in meeting the foe without the best weapons obtainable. We ask our teachers and officers to be consecrated, but they are worthy of the very best tools that learning and talent can produce. A primary worker needs something more than Bible references and lesson story, especially as the majority of them are without training in this most important of all our teaching—laying the foundation.

The committee recommended the following:

"Resolved, that the lessons committee be discontinued, and that the executive council be authorized and directed to secure the services of the best avail-

able talent for doing whatever professional work is necessary in our lessons course."

Brother Wells was asked if this would mean the employment of talent inside or outside the church, and he stated that the lessons should be of the church, and for the church, consequently it was natural that members of the church who were qualified should be secured.

A resolution prevailed to defer action till after election of officers in the afternoon.

The superintendent had also suggested that auditors should be appointed who could conveniently meet and audit the books of the treasurer each year. The committee suggested that the general church auditors do this work each year and the suggestion was concurred in.

The Nauvoo District had proposed an amendment to the constitution which was to the effect that all districts with membership of 1,500 or less might dispense with the delegate system.

The proposition came up for consideration and the following prevailed:

"Any district or stake association may dispense with the delegate system in providing representation in its district or stake conventions."

It was ruled by the presiding officer that it would still be necessary for each district to meet at their next convention with delegates elected, and that such a convention could decide whether or not it would dispense with the delegate system in the future. If such action were taken, it would not longer be necessary to elect delegates for any convention.

The following was presented in response to the request sent to the First Presidency of the church for a nomination for superintendent of the association:

"The Presidency, after approval by the joint council of Presidency, Twelve, and Presiding Bishopric, submits to the Sunday school convention as per request, the following names for consideration in choosing a chief executive for the Sunday School Association: Gomer R. Wells, Albert L. Sanford, of Boston, and Robert A. Lloyd, of Saint Louis, Missouri.

"Respectfully submitted,

"FREDERICK M. SMITH, *President.*"

The chairman (who happened to be Daniel Macgregor, Brother Wells having retired while the matter was under consideration) was asked to rule whether or not it was allowable under the provisions of the adopted coordinating committee's report to nominate others for the office of superintendent than those already placed before the body. He ruled that it was permissible, and Daniel Macgregor was nominated.

He made a brief statement of his situation and

feelings in the matter, leaving it to the judgment of the convention, and he also retired, asking R. S. Salyards to preside.

A motion was considered at length as to the advisability of referring the name of Brother Macgregor to the Presidency for report, but it was defeated and the vote taken, which resulted in election of G. R. Wells as superintendent, by a very large majority, he receiving 203 votes, Albert L. Sanford 18, R. A. Lloyd none, Daniel Macgregor 21.

For first assistant superintendent, the nomination and vote was as follows: Daniel Macgregor 249, Albert L. Sanford 20, C. F. Davis 1, Robert A. Lloyd 1. T. W. Williams and F. J. Ebeling had been nominated but declined.

For second assistant the vote was Albert L. Sanford 27, Arthur W. Smith 193, C. F. Davis 3.

Secretary: E. D. Moore 201, Nena Young 5. Brother Moore requested that some one else be elected if suitable candidate could be named.

Treasurer: Mark H. Siegfried unanimously elected.

Home department superintendent: Frank F. Wipper 13, Mrs. J. C. Schwab 154. Brother Wipper nominated the latter and urged that the vote be cast for her that his hands might be freed for other work.

Cradle roll superintendent: Mrs. H. B. Roberts unanimously elected.

Member library commission: S. A. Burgess unanimously elected.

Member social purity board: R. W. Farrell unanimously elected. He was also likewise elected member of the gospel literature commission.

The only new member of the list is Sister Schwab, of Independence, Missouri.

A document came from the Southern Missouri District petitioning the convention "to discourage and cry out against the narration of goblin and fairy stories and all others not founded on truths, but to rather encourage the proper narration of scriptural stories and those founded on the actual experiences of our membership in these latter days, thus increasing their faith in the cause of Christ."

In the preamble it was suggested that the telling of fairy and goblin stories might poison the minds of innocent and confiding children rather than feeding them the truth only.

It was referred to the resolutions committee who reported that they did not consider it necessary to legislate on the resolution, but it should be a matter of education.

Superintendent Wells explained that the origin of the resolution was traceable to a misunderstanding of the real art of story-telling, which included a selection of good stories as well as the ability to tell

them. That there was a place for fairy stories, a place for all good stories, but that it was highly improper to take just any story and tell it any place it happened to be convenient. He informed us that the missionary whose objections had brought about the action had since that time more fully understood the scope of the work and would not now urge the adoption of such a resolution.

At the morning session Sister Walter W. Smith, who specializes on story-telling, told us that the best single book on the subject was the Bible, it containing the sort of stories that children liked, for they were most of them concerning the development of the people of those times as children of the world; learning how to appreciate it, therefore, with all the accounts of mistakes and accomplishments, was a vital source book for most excellent stories.

The suggestion of the committee, that no action be taken, was adopted.

The officers having been elected, the proposal of the resolutions committee that the executive council of the Sunday school choose such aid as necessary in working out the lessons course, was adopted.

Nellie M. Anderson was reelected historian of the association, her report to the convention being that a history had been compiled from the organization of the association to the present time.

The executive committee of the Religio reported through its secretary that they had decided to invite the Sunday school, Woman's Auxiliary, General Conference, and Board of Trustees of Graceland College to each appoint one member to be a member of the lecture board, with a member to be appointed by the Religio.

Considerable argument was produced that it was better to refer this to the new educational department provided for in the coordinating committee's report—if the conference adopts it, and the Woman's Auxiliary does likewise. Others urged that it was a board which should begin its work immediately and not have to await the uncertainty of the formulation of the new department. The latter idea seemed to prevail, for it was decided by motion and vote to refer to the executive committee for appointment of a member to act with the one appointed by the Religio, and the others which may be appointed later.

The revising committee was reelected, consisting of A. Carmichael, J. W. Wight, and G. N. Briggs, all of Lamoni.

Treasurer M. H. Siegfried explained the manner of handling the stewardship resolution adopted by the association last year, which directed the Sunday school to turn over to the church all surplus over \$600 on hand at the close of the year. He had conferred with the Presiding Bishopric and they agreed

that under the circumstances it was not for the best interests of all concerned at the time. He had intended to suggest some changes in the resolution for further procedure, but the adoption of the report of the coordinating committee made it unnecessary.

That is the dominating feature of the convention, the effect the new move will have on everything. Every resolution of importance is discussed in the light of how it will affect or be affected by the new arrangement. Some of the opponents to the measure seemed to see danger in the future for a number of things that we were assured by friends of it were only imaginary. That word coordinating is a much used one and will be for some time to come. Late comers are glad to have it reviewed frequently so they may understand more about it, and naturally its exponents like to accommodate them. So we hear it explained from many angles.

Superintendent Wells addressed the audience briefly after his election setting forth most effectively some of his ideals and convictions. He has thought deeply on the subject and been engaged in it for a number of years as a general officer, in one capacity and another, so his vision is large and comprehensive. He only chafes under the difficulty of attaining the ideals he has in mind for the association as well as himself. He is too many times compelled to do the things which of themselves are not especially constructive, while the need increases for personal aid and advice.

The committee to gather the convention offering, based on the weight of each delegate, one fourth of a cent a pound, was busy as well as large. No one was intentionally missed, though some of the light weights accused the heavy people of shying at it. At the evening service it was announced that the sum of \$94.37 had been raised for a Christmas offering from the General Sunday School Convention.

The attendance is very gratifying, being almost as large as at conference time, and about every good seat taken at the later business and program sessions.

There was a half hour of excellent music at the evening session of the convention on Friday. The Mount Zion Sunday school orchestra, under leadership of E. C. Harrington, and the young people's chorus, separately and unitedly furnished excellent selections. Elder G. J. Waller, of Honolulu, was present and offered prayer.

The Turner family of Independence, rendered a brass instrument quartet, and some children, grandchildren, and close relatives of T. W. Chatburn, deceased, sang a vocal selection: "Oh, hail us, ye free."

T. W. Williams gave the address of the evening on "The two-fold aim of the Sunday school." Fol-

lowing this, the audience joined in singing "I'll go where you want me to go."

A vocal solo was rendered by L. A. Fowler.

The convention adjourned, it being one of the most important ever held by the association, considering the scope of the coordinating movement. As that document provides, there is a possibility of the next convention being held some day during the General Conference rather than preceding it. No doubt this and a number of matters will be decided by that committee if the General Conference decides to concur.

During the later sessions there was an enormous crowd, and in the evening there were not nearly enough seats.

THE GENERAL CONFERENCE

The first session was at eight a. m., in the basement, called by the President of the church and including all members of the Melchisedec priesthood and priests under conference appointment. Such meetings are to be regular features of the conference each morning except Sundays. Instruction is to be given by the lecture method and discussions not indulged in at that time. Israel A. Smith was announced for a lecture on the legal aspects of a stewardship on Monday morning.

The first business session of the sixty-fifth Annual Conference of the church convened in the upper room at 10 a. m., with a packed house. The Presidency were given authority to complete the organization, make appointments of speakers, set time and place of meetings, etc.

At this juncture President Frederick M. Smith read the following document as the report of the president, which should be very carefully read and assimilated. We print it in full herewith:

PRESIDENT'S REPORT TO GENERAL CONFERENCE

To-day we enter upon the second year of the United States' participation in the great war. As a church we cannot dissociate ourselves from a keen and vital interest in that Nation. The majority of our members are in the United States. We believe this Government was founded for God's purposes. Our great social objective centers geographically near the heart of continental United States. Towards the goal we yearningly look, and faithfully strive. In no church should greater loyalty to the United States be found than among the United States Latter Day Saints. The year has been one of anxiety and feverish activity and happily may it be said that with few exceptions our people are doing their full individual duty towards the Government. With the cause of the allied arms we are closely bound in interest, and for the success of the cause of liberty we should fervently and continually pray. We stand for peace, but not for peace purchased at the sacrifice of principles fundamental to true liberty. We deplore war; but not even our religious belief in peace can justify a refusal to lend our assistance in a gigantic struggle for the fundamentals of democracy. We therefore stand for loyalty to our Government, and for its fullest expression I plead.

A YEAR OF ADVANCEMENT

In the church work the year has been one of steady advancement. In stakes and some of the districts changes are being introduced which already have resulted in improved spirituality; and it must never be forgotten that, however much we may emphasize the social aspects of our religion, however yearningly we look into the future, near

or far, to see the walls and towers of modern Zion or ken the industrial activities, the prime object of our organic existence is the erection, maintenance, and constant fortification of a standard of ethics and moral excellence which shall challenge and hold in its illuminating grace the admiration of all peoples. In our material successes lurk potential dangers and it is our spiritual task to keep these dangers other than kinetic. To maintain ethical and spiritual excellence while material successes run apace is not impossible, though difficult. It means close clinging to religious landmarks in our intellectual and social development.

CHANGES INTRODUCED

The year has been one marked by the introduction of changes which have worked towards the advancement of our cause, though the full benefits have not yet been felt; for until complete adjustment is had to any change there is friction likely to develop. But despite this, there has been brought about a closer working understanding among the general officers of the church which promises a facilitation of administrative affairs, and this cannot but be considered as a distinctly forward move. To promote further this working understanding and to widen the circle of mutual and reciprocal confidence among the officers of the church shall be the continuation of a task to which we have long been devoting ourselves.

CONDITIONS OF LABOR

The Presidency the past year has worked under conditions at times far from advantageous. The one counselor has from physical causes been able to give little attention to the work of the Presidency, as is well known to the church. That he is at this conference time able once more to take his place part of the time in the general councils is highly pleasing to all his confreres and particularly so to the other member of the Presidency. May the Divine will be that he will soon be able to take his full share of the burden.

WORKS OF THE TWELVE

Thus shorthanded, the work of the Presidency has at times been made more difficult by the absence of the chief from his desk. But thanks to the splendid assistance of others called into help, the work has gone on apace.

After the adjournment of last conference, the Presidency, Twelve, and Presiding Bishopric held councils in Independence, at which were present such members of the Twelve as were at last conference. Following this the various members of the Twelve, acting on suggestions and direction of the Presidency, went into various fields giving official attention to matters demanding it.

Apostles C. A. Butterworth and P. M. Hanson, then in Australia, were in charge of the work there until the latter returned to America, since when the former has remained in charge, directing the affairs of the mission. He reports that though Australia has been hard hit by the great war, yet loyalty and devotion to the church and devotion to its cause has grown, and he is heartened by the young men who are rallying to his and our support. He has visited all parts of the mission but West Australia and New Zealand. On the whole the missionaries there have made a goodly report. For this mission see report in another place, in the report of the second mission conference held December last, and pronounced to be a marked success—"the most profitable gathering ever held" by the church in that country, says Brother Butterworth.

Brother Hanson left Australia in August, and spent one month in New Zealand and two weeks in Hawaii en route to America, which he reached in time to attend the fall council of the Presidency and Twelve held in November.

Of the death of Apostle James E. Kelley, the Twelve has taken due notice in the resolutions which will doubtless be presented.

Apostle F. M. Sheehy has, in harmony with instructions from the Presidency, devoted his attention largely to study and research into the literature of archæology, but has taken several trips to places needing his official attention in regulating, etc., and has been in frequent consultations with the Presidency and others of the Twelve on various matters coming to the Presidency's office. Under his direction the Far West Stake was organized last spring.

Apostle Peter Anderson, has by ill health been kept close to home; but as his strength permitted he attended near-by district conferences and reunions and assisted Apostle Sheehy in the organization of the Far West Stake, and has been of much assistance to the Presidency in counseling and advising

in matters coming to the Presidency's office and others referred by the office to him.

Apostle Gomer T. Griffiths, President of the Twelve, reports having been extremely busy for the year and furthermore reports having been abundantly blessed by the Lord of the harvest; in fact he reports that never has he had richer spiritual experiences in his forty-two years of ministerial service, and reports having been loyally supported by the ministry wherever he has traveled in his efforts to labor among them. But he calls attention to the fact that in many branches the Saints are starving because of the lack of shepherds to properly feed the flock, and holds that the attention of the church must be paid to this matter of providing good executive officers to have charge of branches and districts, and considers this to be one of the chief works of the Joint Council. Under the direction of and in harmony with the First Presidency, Brother Griffiths has traveled and labored diligently throughout the year, going where his services as one of the regulating officers of the church were needed.

Apostle U. W. Greene after the spring council went East and labored through the eastern districts or fields, giving attention to matters coming under his direct observations there, and spending most of the time up until the fall council in the field usually spoken of as the Eastern Mission. Though struggling against some hindering causes he was able to spend a great deal of time in the field while in that part of the country. After the meeting of the fall council, Apostle Greene traveled through the Northwest and West, familiarizing himself with the needs of the field in that part of the country, though before completing the trip he was called home on the account of serious sickness in the family. But with his work in the field and the various councils which have been held during the year, his attendance at reunions and other places and conferences, he has found his year a very busy one indeed.

After the spring council mentioned above, Apostle J. F. Curtis traveled in what has been known as the Great Lakes Mission, finishing up work which was left unfinished by him the previous year, traveling through Illinois, Indiana, Michigan, Ontario, New York, and Pennsylvania, returning by way of Ohio and West Virginia, looking after matters in that field and familiarizing himself with a portion of the general field with which he had no acquaintance previously. After the fall council, in company with Brother Hanson he traveled in Missouri, Kansas, Oklahoma, Texas, and New Mexico, and then Arizona, California, Nevada, Utah, and Idaho, dedicating churches, attending district conferences, settling difficulties, and discharging the general functions of one of his quorum.

Apostle W. M. Aylor, following the spring council, in company with Apostle Gillen, traveled through Iowa, North Dakota and the prairie provinces of Canada, getting acquainted with an entirely new field to him and doing much good in preaching and visiting among the Saints at the various district conferences and reunions. After the fall council, Brother Aylor, in company with Brother Greene, visited the Spokane and Washington countries, going down the Pacific Coast to the California districts and returning by way of Utah and Colorado. On their trip they got in touch with many of the brethren under General Conference appointment and were enabled, by instruction and encouragement, to do much good towards stimulating greater activity and a broader conception of the work. What with attending district conferences, reunions, and presiding over priesthood meetings, and meeting and talking with the various missionaries in groups and locally, Brother Aylor has indeed spent a busy year. He reports this the most active year of his ministerial life and he is much encouraged in his work.

Apostle R. C. Russell has been hindered a great deal during the year by sickness. Just before the close of the spring council until some time in June he was at the Sanitarium; then going to his home he remained there until the reunion season. After that he visited reunions at Erie Beach, Low Banks, and Kirtland. Despite his physical handicap, he traveled considerably through Ohio and other eastern States and was able to do a great deal of good in church work. He was in attendance at part of the council which was held in the fall, missing some of the earlier sessions. After the close of the fall council Brother Russell remained in and around Independence, attending to such matters as were turned over to him by the First Presidency's office and assisting in the councils and consultations which were frequently held on church matters at the office of the First Presidency. Besides this he was able to attend district conferences at

Topeka, Eldorado Springs, Springfield, Holden, and in fact has been able to accomplish a great deal in spite of his handicap. He reports having enjoyed his work and having been greatly blessed therein.

Apostle John W. Rushton has traveled over the western States extensively, including Washington, Oregon, California, Arizona, and British Columbia, attending such duties as he found within his province, assisting also in adjusting difficulties in Colorado Springs, and Bisbee, Arizona. His attention has been given to conferences and reunions in various parts of the western country besides preaching and lecturing where opportunities permitted. As secretary of the Quorum of Twelve and responsible for the work in the western part of the country, he has had, of course, to carry on a large amount of correspondence. Brother Rushton, though in attendance at the spring council, was, because of his distance from the office in the fall, not present at the fall council. But he has kept busy in his work as a church officer and has found pleasure therein.

Apostle James A. Gillen after the spring council traveled with Brother Aylor through Iowa, the Dakotas, and in the prairie provinces of Canada, but was recalled from that field by the Presidency to assist in office work, and from that time up to the present he has been engaged as a very industrious assistant in the Presidency's office, helping to care for the voluminous correspondence of the office. He has proven a splendid assistant and his faithfulness and zeal in helping carry the burden of the office are duly appreciated. Besides his work as office assistant to the President he has visited many conferences and reunions in the near-by territory and has made several trips to adjust difficulties in which it was necessary to have the attention of the Presidency's office.

PRESIDING BISHOPRIC

Touching the work of the Presiding Bishop it must be said that in the expansion of church work there has developed an interlacing of the detail work of the Presidency and Bishopric that renders the offices quite inseparable in their activities. The splendid spirit of cooperation manifest by the Presiding Bishopric and the loyal assistance rendered the Presidency by them is valued. By instructions of the President, Bishop McGuire and Bishop Keir have traveled as extensively as their duties would permit; this, for the purpose of getting acquainted with the Saints and their needs in various parts of the country and permitting the Saints to meet these men in whom it is necessary for the Saints to have such unbounded confidence. In thus traveling, the members of the Bishopric have gathered an insight to the work and a knowledge of affairs which cannot but be of great service to them in their department, and of service to other general church officers.

Under the direction of the Presiding Bishopric several industries have been started in the nature of stewardships which make towards the development of the general work, and hold promise of progress toward Zion conditions. Under their direction also the Holden Home has been opened and is receiving inmates. This is a consolidation of home interests which will be to the interest of the work.

COUNCIL MEETINGS HELD

In mentioning the work of the various members of the apostolic quorum, reference has been made to a fall council. In November the Presidency called the Twelve who were available from their various fields for consultation in the Presidency's office at Independence; and for some days the council was in session discussing matters which pertained to general church affairs and taking such actions as were justified. From this council much benefit was derived and great good was done to the church work. After the council, under the direction of the Presidency, the Twelve went into various fields or assumed various activities. Of this mention was made in setting out in detail the work of the individual members.

Besides this council of the Presidency, Twelve, and Bishopric held in November, there were held at different times during the year councils to which great importance must be attached. Under the direction of the Presidency, at different times during the year, there have been called to Independence the presidents and bishops of the various stakes and these in connection with the Presiding Bishopric of the church have met with the Presidency for the discussion of such affairs and activities in the stakes as touched upon and pertain to the general Zion development. From these councils there has been great strength of determination gathered and the influence emanating therefrom will be felt eventually in

all parts of the church. The brethren counseling were heartened and strengthened, and of even greater importance has been the resultant unity of action in the various stakes, and a dissemination of the knowledge of details and working plans which has greatly enhanced and fortified the work in the stakes. It is the full intention of the Presidency to have these councils with as great frequency as might be demanded by the needs of the work or as may appear wise.

It would be difficult to say too much for the benefits accruing from the various councils which have been held during the year in the Presidency's office. This movement marks a distinct period in the history of the church, and good reasons appear why it should be encouraged and promoted. It will now be seen that while the Presidency has been short one counselor, and while one has, because of physical disadvantages, been prohibited from doing his work as a member of the Presidency, yet there has been utilized by the President, not two, but a large number of counselors; an opportunity gladly seized by him, grateful indeed that there is accessible such a body of counselors with whom to share the responsibility of making decisions looking towards the promotion of general administrative and executive affairs of the church. Appreciation is herein expressed for the splendid service and assistance given the Presidency in this way by the various brethren.

SCATTERED MEMBERS

We wish to call attention of the conference to the portion of the report of the Church Recorder which states that of the total membership of the church there are 34,500 who are reported as scattered members, or who are reported as not being in branches. Many of these, without doubt, with the proper care can be recovered to the records, but this means that there should be assigned to some officers the task of looking up these scattered ones and reclaiming them. And to this matter the Presidency is quite determined to give careful attention in the hope that we can organize or perfect some plan by which information in regard to these scattered members may be gathered. We are encouraged by the fact that in some places live pastors have given their attention to this matter, and in at least some instances have succeeded in discovering practically all of the scattered members. This gives us hope to believe that with proper attention the statistics now given can be changed, with great benefit to the scattered members and the church.

GRACELAND COLLEGE

The attention of the delegates of the conference is directed to the report from Graceland College, with particular reference to the work this institution is doing in the way of assisting the Government in its wireless and other work. Notice should be taken of the recommendation of the college president in regard to a new dormitory and a library building. The Presidency urges that some provision be made by this conference for the erection of these new buildings for Graceland College. They are badly needed, particularly the library building, and some way should be devised by the conference to supply these pressing needs of the college. The work of Graceland College as the head of the educational system of the church is becoming splendidly organized, and the efforts of those who have this work in charge are to be commended.

CHILDREN'S HOME

Attention is directed, too, to the report from the Children's Home trustees, particularly that paragraph speaking of the possible use of the home as a clearing house. This is an important matter. For long have we felt that the work of this Children's Home was not being carried on in as scientific a manner as is desirable; and this suggestion by the trustees is timely. Some action or references should be had looking to the carrying out of the plan suggested very briefly by the trustees.

NAUVOO

Attention is also called to the report of the committee on memorial to martyrs, to the suggested need or advisability of locating a man with his family at Nauvoo to take care of the property of the church there, and particularly that property on which in all probability will be located whatever memorial to the Martyrs it is decided to erect. This matter should have the attention of the church.

LIBRARY COMMISSION

Adverting to the report of the Library Commission, it may be said that perhaps this commission has been carried long enough to serve the purpose of its creation, viz, to tide over a transitional period. The Presidency believes that our de-

velopment as an organization has been such as to justify recommending that the church librarian become identified with the librarian of the college; that the college library be made the library of the church in fact, or the chief division thereof, and to the work of the librarian be referred the task of unifying all our library interests. This can be done by the organization of a library force under the direction of the general librarian, and the library at Graceland College can be made the basis or nucleus for all library interests of the church; and, as has been suggested previously, there can be attached to the general church library such departmental libraries as are made necessary by our church work in its various aspects. This carries with it the question of the erection of the library building at the college to which reference has been made in another part of this report.

CHANGE IN HISTORICAL DEPARTMENT

The Presidency also recommends the discharge of the standing committee we have had, known as the committee on revision of church history. There exists a necessity for a reorganization of our historical department, and this is touched upon by a resolution which will reach us from the joint council. The work of revision, if necessary, can be left to such committee as may be appointed by the Presidency and those they will call in consultation thereon without the necessity of carrying this standing committee.

CHURCH ARCHITECT

The Presidency feels that we have reached the point in our church development when we should have a general church architect to whom shall be referred all matter pertaining to church buildings in which the church is generally interested, and to whom might be assigned the task of developing what will, we hope, be eventually a distinctive type of church architecture. This matter has been suggested to others of the brethren. The Presidency asks authority from the conference to so appoint a church architect.

CHURCH PHYSICIAN

It will be remembered that for some years the church has been without a church physician. The President of the church has had this matter under contemplation and advisement for some time, and we present now the name of Doctor G. Leonard Harrington as church physician, and ask ratification. Under the direction of this chief medical officer we should make and maintain decided and distinct efforts to promote the health interests of the church. An important work in preventive medicine should be fostered.

QUORUM WORK

The Presidency has had from time to time reports from various quorums of elders, priests, teachers, and deacons organized in various parts of the country, but these quorums are not keeping up as high a standard of work as is desirable. It is, however, possible that this can be greatly improved by a closer supervision of this work from the First Presidency's office, and this task will be undertaken. To the brethren of the Twelve there must be assigned to a large degree the task of visiting with these various quorums in different parts of the country with the idea of stimulating, enlivening, teaching, instructing, and other necessary work. Quorum presidents in all parts of the country are urged to keep closely in touch with this office, reporting their difficulties as well as their successes. In the stakes, where the organization is more complete, to the stake presidents must naturally be referred the task of looking after these local quorums more closely, and where they are thus organized with better and larger machinery it is expected that the quorums will attain a higher degree of excellence and set a standard of activities as educational factors in the church, which will go far toward enhancing our spiritual development and welfare.

The Presidency some two years ago urged the reorganization of the Standing High Council with a view to having it more easily convened, without delay and large costs. This was done, and with satisfactory results. On several occasions this council has been convened for the purpose of hearing matters submitted by the Presiding Bishop, on which he desired counsel and advice, an opportunity which the Bishop has gladly seized to share responsibility with this body of advisers to the bishop.

THE BOY MOVEMENT

Because it was felt that there existed a well-defined demand for it, the Presidency, in the course of the conference year, appointed Brother Floyd M. McDowell general director of the boy movement. Brother McDowell has somewhat reluctantly

taken up the responsibilities of this task, but we are fortunate indeed in having one of Brother McDowell's training to assume the leadership of this responsible movement. Attached hereto is the report which Brother McDowell has submitted to the Presidency, of the work so far accomplished by him and of what he has in mind. Those interested in the boy movement should note well this report of Brother McDowell to the Presidency:

"IOWA CITY, IOWA, March 10, 1918.

"To President Frederick M. Smith; Dear Brother: When I, in December last, after repeated requests from you, finally consented to assume the responsibility of attempting to work out a plan for centralizing the so-called 'Boy Movement,' I did so because I was supremely anxious that the church do something in a systematic way for the boys, and not because I considered myself qualified to offer at once a solution to the problem. If the task seemed immense to me at that time, it seems doubly so at present, since I have been thinking over it. If anything is accomplished it will be due to the hearty and prayerful support of the Saints.

"My time during the winter has been almost completely taken up with my school work and if I seem to have accomplished little this is all the excuse I have to offer. I have secured from Sister Audentia Anderson much of the correspondence of her committee which was appointed at the last General Conference to consider this work. In this material I found many helpful, yet widely divergent, suggestions. I have also reviewed some literature on boys' organizations as time would permit, as well as endeavoring to get in touch personally with capable men who have had experience in working with boys. In addition to this I have been recommended as an assistant scoutmaster and have been put in charge of a local patrol of Iowa City boys. This I believe will result in the best possible experience for me, as the boys are well trained scouts, and the chief scoutmaster one of the ablest boy leaders in the country. Since my name appeared in the church papers I have received many inquires and a few valuable suggestions from interested Saints throughout the church.

"I have recently submitted to the HERALD a short article setting forth my views as far as they have matured and offering a tentative plan of procedure. In brief the points emphasized were as follows:

"1. That it would be unwise to draw up at present an elaborate constitution for a general organization and proceed to hand it down ready-made to local clubs, irrespective of their particular needs. The more flexible the general organization the better.

"2. That the work of the general director should for a time be limited to collecting information, encouraging local organizations, acting as a sort of clearing house for the experiences of the various groups and imparting such information to those interested.

"3. In order to facilitate this work, each of the local organizations was asked to furnish me with certain definite information in regard to its organization, its constitution, members, etc.

"4. That branches having no organization but desiring to do something should write me, stating their needs and desires and expressing a willingness to cooperate with the general movement as far as possible.

"5. That at least a year should be spent in a united effort to collect information and try out plans and theories, in the hope that we might as a result be better able to devise just that sort of an organization best suited to the purposes and needs of the church.

"6. That wherever we could find a group of boys willing to organize, and a competent leader, a member of the church, we should encourage them to secure the boy scout's literature, and, if thought desirable, join in with that organization, keeping close tab on the results and reporting their experience as suggested above. This, we suggested, was made possible by the very nature of the boy scout organization itself, which intends that each church look after the religious training of its boys, and only provides those activities that encourage a clean, healthy, normal life. I have gone over their literature and I find nothing objectionable in it to my way of thinking.

"7. That local organizations already formed may either join the scouts as suggested or continue their own form of organization for the year, reporting their experiences and making every attempt to find the best.

"8. That some attempt be made to coordinate this movement with one of the auxiliaries of the church so as not to

increase the already preponderant number of such organizations.

"These suggestions are based on practically no experience with boy movements, and very little time devoted to serious study of the problem. As a result they may seem very incomplete and immature. They represent, however, the best that I can do at present with the limited time at my disposal. I am ready and anxious for constructive criticism. I am convinced that there are a large number in the church ready to go to work to do something for the boys. Here is an opportunity. Let them not worry so much about not having a general organization of our own at present. Let them see to it rather that capable and dependable leaders are chosen to work with small groups of boys of similar age and interest, and the organization will later take care of itself. Let us all think together, work together, and pray together for the success of the movement, keeping in touch with the 'central office' at all times, and perhaps a year from now we may be able to report to you some more tangible results.

"Respectfully submitted,

"F. M. McDOWELL,

"Acting General Director of the 'Boy Movement.'"

REPORT OF COORDINATING COMMITTEE

Special attention of the delegates and ex officios of the conference is directed to the report of the coordinating committee. This committee is a joint one appointed by the church and the three auxiliary societies. For some years the Presidency has been of the opinion that in the work of the auxiliary societies there has been too strong a tendency toward independence of activities, and even government, and we feel that the report of the coordinating committee, looking to the correction of this evil, is opportune and is worthy of the careful consideration of the conference.

WOMEN'S BUILDING

A building owned by the church was by the Presidency and Bishopric last spring turned over to a committee of the local Woman's Auxiliary for use as a Women's Building. Later the local Woman's Auxiliary having relinquished control thereof, the Presidency appointed a committee to conduct the affairs of that building. The committee is Mrs. Joseph Sturges, Mrs. Joseph Mather, Mrs. Ellis Short, Mrs. Dora Glines, and Mrs. F. M. Smith. Something of the work of that committee is reflected in the following report submitted April 1 to the Presidency:

"We, the members of the Women's Building Committee, have the following report to submit: With the exception of a short time during the coal famine at the holiday season, the building has been open since July, 1917.

"During the summer a knitting class met at the Women's Building; and eighty garments were made for the Navy. Millinery, dressmaking, and Spanish classes were held there from September until the close of the Independence Institute at holiday time.

"The building committee has received donations from the following: Brother Zimmermann, four beautiful rugs; Brother William Crick, \$200; Laurel Club, \$150; by rent, \$62; by solicitation, Independence Local, \$54; Northern California District, \$5; Southern California District, one comforter and \$63.50; Chatham District, Canada, \$3; and through special efforts of the committee, \$45. Total amount \$583.50. Expenses for furnishing the building \$412.95, leaving on hand \$171.55.

"As far as limited space would permit, a home has been prepared for girls; a labor exchange has been established; and provision made for a home economics class, under Government supervision; a complete conference directory, also names and addresses of Saints in the stakes; and for the past six weeks warm lunches have been prepared for the school children and others who cared to come."

COMMITTEE ON CHURCH OFFICES

For some years there has existed by appointment of General Conference a committee to provide church offices. For the present, at least, this committee has become unnecessary because of the outcome of another matter referred to the Presidency and the Bishopric. It will be remembered that the auditors called attention to some accounts which needed adjusting, and by proper action, adjudication or the task of making the adjustments was referred to the Presidency and Bishopric. One such account was that of the former presiding bishop, E. L. Kelley. It is pleasing to report these adjustments made on the basis of details submitted to the Standing High Council and approved by that body. In the

settlement the church came into possession of the residence building on the corner of West Lexington Street and North River Boulevard, Independence, Missouri, now known as Bartholomew Hall. Although the General Conference has twice or more times authorized the erection of an office building, under the present prevailing high prices of building materials, it was deemed wise to use Bartholomew Hall for office purposes for the present at least. So with such alterations as are necessary this building is now used for general office purposes, and occupied by the First Presidency, Presiding Bishopric, and provisions are being made there for the Church Recorder, and assistant Church Secretary, with meeting place for the Twelve and desk room for its secretary.

The Presidency has striven for a closer working arrangement of the general offices with a view to closer cooperation and to avoid unnecessary duplication of efforts and records, and this is a step there towards, and it is hoped to promote a closer working affiliation of still other offices with that of the Presidency.

The committee to provide church office building is now unnecessary and it is recommended that it be discharged.

On the whole the work is distinctly onward. From many quarters come the evidence that the Spirit of the Master is working mightily with the people. Men of the ministry are enthused by the sense of increased power when working whole-heartedly for the general interests. Malcontents there are, conspicuous at times, but under the action of the sifting forces they are becoming more outstanding with consequent diminution of influence. Everywhere are the lines of loyalty and disloyalty being more rigidly and distinctly drawn. Loyalty is the demand of the hour. Loyalty to God, to our Nation, to the church, to each other. May God grant that we measure up to the demand!

FREDERICK M. SMITH,
President.

The opening prayer was by Frederick A. Smith, presiding patriarch of the church. Richard S. Salyards was chosen secretary, with his son Richard as assistant.

For press committee W. W. Smith and T. W. Williams were appointed, and they arranged to send out a mimeographed news bulletin to the press and telegraphic messages to the associated press. All those furnishing the names of periodicals likely to want to use this material were assured it would be supplied.

For stenographers the following were appointed: Belle Robinson James, Ruth Lewis Holman, Eunice Winn Smith.

It was brought out definitely that all reports for insertion in the Church Recorder's report should be in his hands before the end of the calendar year. Those submitted to the First Presidency for publication in the printed reports should be in their hands by March 1, and not later than March 15.

The committee on boundaries appointed was R. S. Salyards, C. I. Carpenter and P. T. Fairbanks.

The auditing committee had been changed by the committee in charge of vacancies. J. F. Garver had resigned and it was very inconvenient for Daniel Macgregor to leave at the time, so Kearney L. Kelley and R. B. Trowbridge had been appointed to serve with Charles Fry. Roy S. Budd gave valuable assistance at Independence.

They reported the report of the Presiding Bishop as correct. Some suggestions were made as to figures in the reports and clerical errors. Their report and that of the Bishop were adopted.

They also reported separately on the accounts of the publishing houses, the homes, the college and the sanitarium. Changes in methods of bookkeeping and collection or charging off of certain accounts were recommended. In most cases the reports were

adopted and the recommendations referred to the boards or trustees in charge.

The budget proposed by Graceland College in the report from that institution was referred to the Order of Bishops for consideration and report. The same was done with the budget made up by the sanitarium trustees.

The paragraphs numbering 18 and 19 in the report of the president of Graceland College, urging the need of a college building, were referred to the Order of Bishops for consideration and report.

Marion Keir was appointed official page of the conference.

Brother A. N. Hoxie not arriving, E. C. Bell and A. H. Mills were in charge of the music and had appointed Robert Miller organist.

The recommendation of the President that the Library Commission be abolished and the work taken over by the college librarian was referred to the joint council, with power to act.

The president's recommendation that the committee on revision of church history be discharged was adopted.

The report of the coordinating committee, which had been adopted by both conventions, was brought up. A motion prevailed to limit speeches to five minutes, but before any were made it was put to vote and carried almost unanimously without debate.

A lengthy report from the Australian Mission Conference held December 25 to 29, 1917, was read, indicating good conditions in that mission.

The following was read and action deferred till Monday afternoon business session:

The Joint Council, while appreciating the able service of the Church Historian during his long incumbency, recognize that the demands on that department have increased to such an extent that in our judgment it is advisable to recommend to the General Conference a change in this department.

Therefore, be it resolved that we approve of the selection of a church historian and two assistants; and further, that the appointments of these historians be left to the joint council of Presidency, Twelve and Presiding Bishopric.

FREDERICK M. SMITH, *President of Council.*

A request for the privilege of adding a name to the delegate list which had not been appointed as delegate or alternate was denied.

A resolution was adopted indorsing the address of the President and ordering that the first paragraph be telegraphed to President Wilson.

A new feature of this conference is a detailed program of the preaching services, printed in full and placed in the hands of each member and visitor. As many as seven sermons are arranged for simultaneously in the different church buildings in Independence and Kansas City. The subjects of the discourses are listed and it has been hoped to have each reported for publication in pamphlet form, the best to be selected from the seventy-five listed. The announcements run to include Sunday, April 14.

The upper and lower floors were given over entirely to the young people of the conference for Saturday evening. Only those invited were to be allowed on the main floor of either room, though visitors were given the privilege of occupying the gallery. This is perhaps the first conference where Youth has been given such privileges.

CHURCH SECRETARY

To the First Presidency and the General Conference: The work of this department has been conducted in the face of some difficult circumstances. My appointment to the Far West Stake required the greater portion of my time; and in addition to the demands of the stake work, entrance of the assistant secretary into military service, in the month of September, further hindered performance of the work. However, I gave attention to matters of pressing importance and permitted a certain amount of routine work to remain until conditions would permit full performance of all duties of this office. The Assistant Secretary was discharged from military service about February 1, and is now in position to give the work of this department attention. I have written articles for the press, furnished information required in the usual lines, and otherwise striven to meet the demands.

Railroad rates to General Conference and Conventions may be granted by the Burlington Route from leading points in the States of Missouri, Illinois, Iowa, and Nebraska, as last year; but no decision can be reached until about March 10, when advices from United States Government authorities in control are expected. In addition to regular clergy reduced rates the usual reductions granted to ministers from the East attending the annual meeting, also to parties traveling together as lay delegates, have been granted. War time conditions, with the policy of discouraging large gatherings, are not favorable to rate concessions. No effort has been spared, however, to secure benefits for our people.

Clergy Credentials.—We know little more than has been published heretofore concerning clergy rates in territory other than the following:

New England and Eastern Canada.—No clergy rates whatever; no local lines grant reductions so far as we have learned.

Trunk Line Territory, New York to Pittsburgh and Buffalo. No clergy bureau maintained by associated lines. The Baltimore and Ohio, the Pennsylvania lines, Delaware, Lackawanna & Western, and some other roads will grant clergy rates between eastern points and Chicago and Saint Louis. Some roads issue to located pastors only; others to ministers attending General Conference; others trip permits. Applications to passenger departments will determine. As stated heretofore, the true policy is to ask for what is needed.

Central Territory.—Pittsburgh and Buffalo to Chicago and Saint Louis. Some lines will grant to missionaries, some to pastors only.

Western Association Territory.—Issued to ministers in Northern Michigan and South Dakota only, by local roads, to those in charge of congregations. Two lines have granted passes to ministers traveling in Minnesota, North Dakota, and Montana; see statement under Transcontinental.

Southeastern Territory.—South of Potomac and east of Mississippi Rivers; credentials issued to general and local ministers devoting entire time to church work.

Southwestern Territory.—“Certificate good for travel locally (intrastate) in the States of Texas and Louisiana, and to make interstate trips between Texas and Louisiana.”

Transcontinental Association territory:

The Transcontinental clergy certificate is good only upon lines parties thereto named below and their connections as follows:

(1) Locally and for interstate trips between the following described territory:

Arizona, British Columbia (Great Northern Railway only), California, Colorado, Idaho, Manitoba (Great Northern and Northern Pacific Railways only), Montana, Nevada, New Mexico, Oregon, South Dakota (C. B. & Q. R. R. and M. & St. L. R. R. only), Texas (Rio Grande, El Paso & Santa Fe R. R. only), Utah, Washington, Wyoming.

Exceptions: Certificates will not be honored, as follows:

(a) Locally between any two points both of which lie east of the territory given in Section 1. (b) For interstate trips via Chicago & North Western Railway, between points in Wyoming and territory east thereof. (c) Between points in Colorado and territory east thereof. (d) Between points in New Mexico south of Rincon to Deming and to El Paso, inclusive, and points east of New Mexico, Colorado, and Wyoming. (e) Between points in Wyoming east and north of and including Cheyenne and points east thereof.

(2) Members of Transcontinental Clergy Bureau who honor clergy certificates locally within the territory described in Section 1, according to their local regulations:

Arizona & New Mexico Railway.
 Arizona Eastern Railroad.
 Bellingham & Northern Railway.
 Bullfrog Goldfield Railroad.
 Butte, Anaconda & Pacific Railway.
 Camas Prairie Railroad.
 Chicago and North Western Railway.
 Pierre, Rapid City & North Western Railway.
 Wyoming & Northwestern Railway.
 Chicago, Burlington & Quincy Railroad.
 Chicago, Milwaukee & Saint Paul Railway.
 Chicago, Rock Island & Pacific Railway.
 Chicago, Saint Paul, Minneapolis & Omaha Railway.
 Colorado & Southern Railway.
 Colorado Midland Railroad.
 Colorado, Wyoming & Eastern Railway.
 Cripple Creek & Colorado Springs Railroad.
 Denver & Rio Grande Railroad.
 El Paso & Southwestern System.
 Gallatin Valley Railway.
 Great Northern Railway.
 Holton Inter-Urban Railway.
 Las Vegas & Tonopah Railroad.
 Los Angeles & Salt Lake Railroad.
 Midland Terminal Railway.
 Minneapolis & Saint Louis Railroad.
 Nevada Northern Railway.
 New Mexico Central Railroad.
 Northern Pacific Railway.
 Port Townsend Southern Railroad.
 Northwestern Pacific Railroad.
 Oregon-Washington Railroad & Navigation Company.
 Oregon Short Line Railroad.
 Pacific & Idaho Northern Railway.
 Port Townsend & Puget Sound Railway.
 Puget Sound & Willapa Harbor Railway.
 Rio Grande, El Paso & Santa Fe Railroad.
 Rio Grande Southern Railroad.
 Santa Fe system, viz:
 Atchison, Topeka & Santa Fe Railway.
 Atchison, Topeka & Santa Fe Railway—Coast Lines.
 Atchison, Topeka & Santa Fe Railway—Santa Fe, Prescott & Phoenix Lines.
 Seattle, Port Angeles & Western Railway.
 Southern Pacific Company—Pacific System.
 Spokane & Inland Empire Railroad.
 Spokane International Railway.
 Spokane, Portland & Seattle Railway.
 Sunset Railroad.
 Tacoma Eastern Railroad.
 Tonopah & Goldfield Railroad.
 Tonopah & Tidewater Railroad.
 Union Pacific Railroad.
 Western Pacific Railroad.

(3) In addition to honoring clergy certificates with clergy tickets for local and interstate trips in the territory named in section 1 above, via the lines named in section 2 above, certificates will also be honored with clergy tickets between the territory named in section 1, via the lines named in section 2, and territory lying east thereof to and including Chicago, Saint Louis, Memphis and New Orleans (see Section 1, Paragraphs a to e) via the following lines according to their local regulations:

Atchison, Topeka & Santa Fe Railway.
 Beaumont, Sour Lake & Western Railway.
 Big Fork & International Falls Railway.
 Chicago & Alton Railroad.
 Chicago & Eastern Illinois Railroad.
 Chicago & North Western Railway.
 Chicago, Burlington & Quincy Railroad.
 Chicago Great Western Railroad.
 Chicago, Milwaukee & Saint Paul Railway.
 Chicago, Rock Island & Gulf Railway.
 Chicago, Rock Island & Pacific Railway.
 Chicago, Saint Paul, Minneapolis & Omaha Railway.
 El Paso & Southwestern System.
 Fort Worth & Denver City Railway.
 Galveston, Harrisburg & San Antonio Railway.
 Gulf, Colorado & Santa Fe Railway.
 Houston & Texas Central Railroad.
 Houston East & West Texas Railway.
 Illinois Central Railroad.
 Kansas City Southern Railway.
 Minneapolis & Rainy River Railway.
 *Minneapolis & Saint Louis Railroad.

Minneapolis, Saint Paul & Sault Sainte Marie Railway.
 Minnesota & International Railway.
 Missouri, Kansas & Texas System.
 Missouri, Pacific Railroad.
 Morgan's Louisiana & Texas Railroad.
 New Orleans, Texas & Mexico Railroad.
 Saint Louis-San Francisco Railway.
 Texas & New Orleans Railroad.
 Texas & Pacific Railway.
 Union Pacific Railroad.
 Wabash Railroad.

Yazoo & Mississippi Valley Railroad.

*Certificates will be honored by agents of Minneapolis, Saint Paul & Sault Sainte Marie Railway for tickets at Clergy fares to points west of and including Bonners Ferry, Idaho, and Nelson, British Columbia.

Transcontinental clergy certificates are not honored by the lines named in preceding table locally in the territory east of that described in Section 1, but only from points on the lines named in Section 3, to points within the territory described in Section 1 above, or vice versa, according to the local regulations of each line.

Annual clergy certificates will only be issued to those coming within the requirements of the clergy rules as printed herein, and who reside within the territory west of and including Port Arthur, Chicago, Saint Louis, Memphis, and New Orleans (including the States of Indiana, Michigan, Ohio, Alabama, Kentucky, and Tennessee), and whose duties require them to travel to, from, or within territory described in Section 1.

Exception: Bishops and such other general or national church officers who qualify under rule 1, page 3, but who reside east of the territory described in paragraph above, will not be debarred, on account of residence, from receiving annual certificates, provided their jurisdiction requires them to travel over these lines.

Local railroad and steamship lines in the territories named will at times make special concessions within their own rules. Rates from such may be obtained by interview or by written application accompanied by certificate of appointment or special letter of indorsement. Assistance will be furnished any so applying, so far as practicable, by this department.

Appointments of 1917.—The General Conference of 1917 made appointments as follows: Patriarchs, 17; high priests, 34; bishops, 7; seventies, 122; elders, 90; priests, 5. The post conference appointed 27; a total of 302.

Business Deferred or Referred.—Minutes of 1912, page 1629; status of a seventy expelled from his quorum: Referred to joint council of Presidency, Twelve, and Seventy. Minutes 1916, page 2246; committee on revision of Rules of Order and Debate. Minutes of 1915, page 2022: vacancy in office of Church Physician. Minutes 1915, page 2044: matter affecting officers of branches; referred to committee on Rules of Order and Debate. Minutes of 1915, page 2057: atonement question from Eastern Colorado District; referred to Presidency, Twelve, and Seventy. Minutes 1916, page 2188: Detroit Branch resolution asking amendment of Rules of Representation: referred to committee on Rules of Order. Minutes of 1916, page 2219: Joint Council of Seventy's report on rules governing appointments of seventies. Minutes of 1917, page 2412: Saints' Home on Pacific Coast, referred to Presidency, Twelve, and Presiding Bishopric. Minutes of 1917, page 2450: committee on coordination of church and auxiliary societies. Minutes of 1917, page 2435: building for General Conference purposes, etc., Presidency, Twelve, and Presiding Bishopric. Minutes 1917, page 2436: committee on Memorial to Martyrs.

Routine Business, etc.—1. Reports of general officers, quorums, boards, committees, auxiliary organizations, etc., including: The First Presidency, Quorum of Twelve, Presidents and Quorums of Seventy, Presiding Bishopric, Order of Bishopric, Order of Evangelists, General High Council, Quorum of High Priests, Mass Quorum of Elders, Chorister, Historian, Recorder, Secretary, Board of Auditors, Board of Publication, Bureau of Publicity, Library Commission, Order of Enoch, Children's Home Trustees, Graceland College Trustees, Graceland College Extension Institute, Sanitarium Trustees; Standing Committees: On American Archaeology, as appointed by general authorities; on Bible Normal Book; on Book of Mormon Concordance; on Church History Revision; on Church Offices; Building for General Conference, etc.; on Coordination of Church and Auxiliary work; Joint Committee with Church of Christ; Gospel Literature Commission; on Memorial to Joseph and Hyrum Smith; on Revision of Rules of Order and Debate; on Saints' Homes, Lamoni, Iowa: on So-

cial Purity; on Vacancies in Board of Auditors; on Young People's Church History; Auxiliary organizations: General Sunday School Association; Woman's Auxiliary for Social Service; Zion's Religio-Literary Society.

2. Election of members of the Board of Auditors; of the Children's Home; of Graceland College; and of Sanitarium Board of Trustees.

3. Time Limit on New Business.

4. Time and Place of Adjournment.

5. Sustaining of Officials, Boards, Committees, Orders, Organizations, etc.

6. Appointments of Ministers.

Personnel of Boards, Standing Committees, Trustees, etc.—Board of Auditors: J. F. Garver, Daniel Macgregor, A. H. Knowlton, Charles Fry; Board of Publication: A. Carmichael, F. B. Blair, J. F. Keir, E. A. Blakeslee, B. R. McGuire; Bureau of Publicity: E. A. Smith, J. F. Garver, S. A. Burgess, E. D. Moore; Graceland Extension Institute: Managing Board, F. M. Smith, S. A. Burgess, C. B. Woodstock; Library Commission: E. A. Smith, J. F. Keir, E. D. Moore, S. A. Burgess, Vernon A. Reese; Children's Home Trustees: A. Carmichael, R. J. Lambert, A. J. Yarrington, F. M. McDowell, Mrs. M. B. Nicholson, L. L. Resseguie, C. B. Stebbins; Graceland College Trustees: A. Carmichael, J. F. Garver, T. A. Hougas, J. W. Wight, G. R. Wells, G. N. Briggs, C. B. Woodstock; Sanitarium Trustees: W. D. Bullard, G. H. Hulmes, L. H. Haas, J. A. Tanner, C. O. Leeka, B. R. McGuire, M. H. Siegfried; Committees: On American Archaeology: F. M. Sheehy; Bible Normal Book: S. A. Burgess, J. A. Gunsolley, F. M. McDowell; Book of Mormon Concordance: Heman C. Smith, H. O. Smith, Duncan Campbell; Church History Revision: E. L. Kelley, M. H. Siegfried, Charles Fry; on Church of Christ: F. M. Smith, E. L. Kelley, F. M. Sheehy, B. R. McGuire, M. H. Siegfried, W. W. Smith; on Church Offices: The Presidency, Twelve, and Presiding Bishopric; on Coordination: J. A. Tanner, D. Macgregor, Sr. F. M. Smith, G. N. Briggs, G. S. Trowbridge; on Memorial to Martyrs: B. R. McGuire, J. F. Keir, M. H. Siegfried, G. P. Lambert; Gospel Literature Commission: R. W. Farrell, Harvey Sandy, E. D. Moore; General Conference Building: Presidency, Twelve, and Presiding Bishopric; on Revision of Rules of Order: F. M. Smith, F. M. Sheehy, H. O. Smith, J. A. Tanner, E. L. Kelley, A. B. Phillips, T. A. Hougas, on Saints' Homes, Lamoni, Iowa: A. Carmichael, R. J. Lambert, A. J. Yarrington; Social Purity Committee: C. B. Woodstock, R. W. Farrell, J. F. Garver; on Translation: The First Presidency; on Vacancies in the Board of Auditors: F. M. Smith, J. W. Rushton, H. A. Stebbins; on Young People's Church History: The Board of Publication and Historian.

R. S. SALYARDS,

LAMONI, IOWA, March 1, 1918.

Church Secretary.

CHURCH RECORDER

To the First Presidency and the General Conference of 1918, Independence, Missouri: 1. In submitting our tabulated report of statistics for the year 1917 we call attention to the following items: Our total membership for 1916 was 82,964, to which there has been added by baptism 3,890, and received by transfers 2,460, making a total gain of 6,350; from which must be deducted our losses of transfers 2,373, expulsions 71, and deaths 610, a total loss of 3,554, which makes a net gain of 3,296, bringing our present membership up to 86,260. There have been 396 ordinations, and 578 marriages, while the reports show 5,649 holding the various orders of the priesthood, and 34,500 as absent from the branches. 1,818 children's blessings were reported.

2. Of the 3,890 baptisms 1,675 or 43 per cent were males, and 2,215 were females; while 1,447 or 37 per cent were under fifteen years of age: 2.7 per cent of our entire membership moved from one branch to another as shown by the transfers; 6.6 per cent hold some order of priesthood; 34 per cent are not in touch with the branches. Our 3,296 net gain represents a 3.8 per cent increase, and the 681 actual loss as shown by the deaths and expulsions means a .07 per cent loss.

3. Our totals might have been much larger but for the fact that no reports were received from the following districts during the year: Southern Queensland, Australia; London, Toronto, and Owen Sound, Ontario; Birmingham, London, and Sheffield, England; Germany; Society Islands; Eastern and Western Wales; Northern Michigan; Independence Stake; Kansas City Stake, Missouri. Since closing our books the Owen Sound District reports have been received; this being a new district, unavoidably delayed their reports until a new record could be made up for them from the records of the

formation to correct their literary productions have seemed to be obstinate and displeased, and not all of them, for some have cheerfully stood corrected, seeming to be glad to know the truth.

ORGANIZATION

5. The First Presidency and Presiding Bishopric remain as at last report, with two members in each. The traveling High Council has suffered a loss by the death of James E. Kelley, who died June 4, 1917, thus leaving a vacancy in that quorum.

6. The General Standing High Council has reported no changes.

7. Presidents of Seventy remain as at last report. Upon recommendation of Presidents of Seventy the conference dropped, without prejudice, Francis C. Smith, William R. Smith, Samuel O. Foss, Milton F. Gowell, Thomas J. Sheldon, Frank J. Chatburn, Charles H. Porter, Charles G. Lewis, Benjamin F. Renfroe; and Charles E. Crumley and Edwin J. Goodenough for cause. Provision was also made for the ordination of Robert T. Brown and Edward Curtis.

8. Provision was made for the ordination to the office of high priest of Henry P. W. Keir, Robert N. Burwell, William R. Adams, Daniel J. Williams, David T. Williams, Hiram E. Moler, James F. Mintun, Warren E. Peak, Robert T. Cooper, Arthur E. Starks, James E. Bishop, Elmer O. Clark, Albert W. Craig, Edward Ingham, Edward Rannie, and Hans N. Hansen.

9. Subsequently, at the organization of the Far West Stake the following were ordained high priests, to act in high council: Coventry Archibald, Herbert D. Ennis, George W. Best, Paul H. Pugsley, David C. Wilke, Louis A. Keck, Samuel E. Jobe, John E. Hovenga, Benjamin R. Constance, Coleman Snider, and Zenos J. Lewis.

10. The nomination of the following bishops was also approved, Buford J. Scott, Elmer O. Clark, Harl A. Scott, Albert W. Craig, Edward Ingham.

STAKES

11. In harmony with provision made by the General Conference, one stake has been organized, including territory hitherto included in the Far West and Nodaway districts. It was organized June 2, 1917, at Saint Joseph, Missouri. Richard S. Salyards, sr., was approved as president; Buford J. Scott as bishop.

12. The council was organized with the following members; Coventry Archibald, Herbert D. Ennis, George W. Best, Paul H. Pugsley, David C. Wilke, Louis A. Keck, Samuel E. Jobe, Temme T. Hinderks, John E. Hovenga, Benjamin R. Constance, Coleman Snider, and Zenos J. Lewis.

13. The bishop nominated Elmer E. McCormick and Austin M. Dobson as his counselors. Subsequently the president of the stake nominated as his counselors John W. Roberts and Louis A. Keck, who were accordingly ordained.

OTHER STAKES

14. Holden, Independence, Kansas City, and Lamoni Stakes have each continued active organizations, and some of them, especially Independence and Lamoni, have been making special efforts along economic lines, the result of which is being watched with anxious and hopeful expectation.

15. Lamoni has lost one of its presidencies by resignation, viz: Edward J. Giles; and one of the council, Charles F. Graham, by death.

COMPETING ORGANIZATIONS

16. There is nothing of special importance to chronicle under this head.

AUXILIARY ORGANIZATIONS

17. The Sunday School Association, Zion's Religio-Literary Society, and the Woman's Auxiliary have been active and are occupying as helpers indeed.

MISSIONARY WORK

18. Radical changes in policy have been inaugurated in the conduct of the missionary work. Members of the Quorum of Twelve received no special fields of appointment, but are left to labor where needed under immediate direction of the First Presidency. Former missionary lines were practically wiped out, and the seventy and others are appointed to special fields without reference to said lines. Two hundred and sixty-three received appointments to special fields, including 15 patriarchs 34 high priests, 7 bishops, 117 seventies, 87 elders, and 3 priests. At the post-conference councils twenty more received appointments.

IMPORTANT COUNCILS

19. A series of councils have been held at intervals during the conference year by some of the general and local authorities which are reported to have been very important in results, but as this department has had no official information regarding their purpose or accomplishments, we cannot speak definitely regarding them.

BOARD OF PUBLICATION

20. This board controls the publishing interests of the church at Lamoni, Iowa; Independence, Missouri; Porsgrund, Norway; (*Sandhedens Banner* formerly published at Porsgrund, is now issued from Lamoni;) Society Islands; and Australia, and issue the same periodicals as published a year ago, in addition to large quantities of books, pamphlets, and tracts.

21. The second volume of Young People's History and the Concordance of Book of Mormon have been placed in the hands of the board, awaiting its action in publication.

GRACELAND COLLEGE

22. The workings of this institution can be best determined by reference to its own report.

22½. Last year Albert Carmichael and Gomer R. Wells were each elected to succeed himself on the board of trustees. The terms of Charles B. Woodstock and Thomas A. Hougas will terminate at this conference. Those of John W. Wight, John F. Garver, and George N. Briggs in 1919, and those of Albert Carmichael and Gomer R. Wells in 1920.

HOMES FOR THE AGED

23. The vacancy in the board of control for the Homes at Lamoni, occasioned by the death of Bishop Joseph Roberts, was supplied by the selection of Bishop Carmichael. So the board as now constituted is composed of Albert Carmichael, Richard J. Lambert, and Alvah J. Yarrington.

24. We have no special information of the Homes at Kirtland, Ohio, and Independence, Missouri.

25. Recently an additional home for the aged has been opened at Holden, Missouri, but as to its conditions we are not informed.

CHILDREN'S HOME

26. This institution is still making a commendable effort to fill the measure of its creation in the church. Trustee Lucy L. Resseguie was chosen to succeed herself; Floyd M. McDowell to succeed Joseph Roberts, and Albert Carmichael to succeed Heman C. Smith. The term of Trustees Callie B. Stebbins and Richard J. Lambert expires at this conference, and those of Minnie B. Nicholson, Alvah J. Yarrington, and Floyd M. McDowell in 1919.

SANITARIUM

27. The resolution of 1916 providing for a change in the manner of appointing trustees for this institution was rescinded and William D. Bullard, George H. Hulmes, Lester H. Haas, Joseph A. Tanner, Clarence O. Leeka, Mark H. Siegfried, and Benjamin R. McGuire were sustained as the board.

28. Of the particulars of the operation of this institution we are not informed.

ORDERS OF ENOCH

29. So far as we are informed, these organizations are confined to the two mentioned in our last report, viz, at Independence, Missouri, and Lamoni, Iowa. No material change is reported.

GENERAL CHURCH LIBRARY COMMISSION

30. This commission is changed by the substitution of Edward D. Moore for Heman C. Smith as representing the general church, and about the usual character of work has been done.

PRESS AND PULPIT

31. The work done against us through these mediums is decreasing gradually, both in volume and effect. We have prepared several articles for the press and corrected many more.

32. We still have other invitations not reached as yet. Some prominent writers and educators are constantly consulting this office regarding proposed publications.

MUSEUM

33. This work is practically at a standstill, nor can much more be done until better facilities are provided. The case used for relics and specimens occupies place in the church

library and is in a dilapidated condition, the construction of the case having been very unsatisfactory.

34. The office has insufficient room to accommodate the museum (the filing of documents constantly increasing), and retain sufficient working space.

LOCAL HISTORIANS

35. This class of officers is of great value to the work of the department, and many of them have been faithful and efficient in service.

Respectfully submitted,

HEMAN C. SMITH, *Historian.*

GRACELAND COLLEGE

To the First Presidency and the General Conference: The attached reports of the president and of the treasurer and business manager of the College were at a formal meeting adopted by the Board of Trustees of Graceland College, and made the report of the board to the General Conference.

Respectfully submitted,

A. CARMICHAEL, *Chairman.*

LAMONI, IOWA, February 27, 1918.

ANNUAL REPORT OF PRESIDENT

To the Board of Trustees: 1. Like all other educational institutions in the country, it was fully expected that war conditions prevailing would adversely affect this institution. However, what was our surprise at the opening of the year to have a considerably larger enrollment than last year, and as the work has continued the enrollment in the different departments has increased.

2. Instead, therefore, of the anticipated decrease, there has actually been an increase. The increase has been not only in numbers, but in interest and accomplishment. With very few exceptions the students seem to sense the situation throughout the world and to realize, as never before, the value of time and their responsibilities in the premises.

3. The attendance is twenty-five per cent higher than a year ago, the increase being quite uniform in all the departments.

4. Students are enrolled from twenty-one States, Canada, England, and Hawaii. Lamoni leads with thirty-one per cent of the student body, eleven per cent being from the community surrounding Lamoni, twenty-two per cent coming from other parts of Iowa, while the remaining thirty-six per cent are enrolled from outside of Iowa. Following Iowa the enrollment is as follows: Missouri, Wisconsin, Montana, Nebraska, Oklahoma, Idaho, Hawaii, California, Colorado, Illinois, Kansas, Canada, New York, North Dakota, Alabama, Indiana, Pennsylvania, Texas, Florida, Arkansas, Minnesota, Oregon, England.

5. The attendance is very cosmopolitan. In addition to American students, the following are represented: Hawaiian, Japanese, English, Negro, and Indian.

War Conditions

6. Along with the other educational institutions of the country, Graceland has been called upon by the Government to do her share in meeting the special conditions surrounding us. To do that she has modified her courses in certain particulars, added new departments and new courses, and throughout the year work in all departments and all courses has been so conducted as to assist in every possible way the work of the Government.

Wireless

7. The demand for wireless operators for the Government service is very great and, on the special request of the signal service branch of the Government, our wireless department has been put on a war basis, especially equipped and fitted up to prepare drafted men to become wireless operators on being taken into the Army.

8. The assistance to the Government in this particular respect has been very great and has received special recognition. In four and one half months we have been able to prepare the drafted men of our church to enter the Government service fully equipped for work on an entirely different basis than if they had not taken this course. They are able to do a much more efficient piece of work for the Government and for themselves. Important as is the work of the private in our Army it is fully acknowledged that this war, as never before in the history of the world, is being fought and will be won, not in the trenches or on the battle front, but in the scientific laboratory, around the mathematics table, in the aviation corps, by the wireless

operators, and the other many special divisions of the Army, so to the extent to which Graceland can contribute her share of well equipped men for these higher and more important branches of the service, to that extent is she doing her share towards the winning of this war to "make the world safe for democracy."

9. The college is to be congratulated that it has in Mr. Arthur B. Church, the director of the wireless department, a young man of great devotion to the best interests of the church and the college. He has shown great skill and efficiency in his work.

Home Economics

10. The Government early recognized the share that the departments of home economics in our colleges and universities should have in bringing to the attention of the public generally the problems of food conservation. In common with other colleges of the land our department of home economics has been placed at the disposal of the Government and has been used to the very great advantage of our student body and of the surrounding communities. We were fortunate indeed in having at the head of that department Miss Mabel Knipschild, who had just returned from a year's graduate work in Columbia University, New York, in special preparation for her work here. She brought to the department an ability and an enthusiasm rarely found, thus making it possible for the Government to carry out its plan of educating the public along the lines of food and clothing conservation in a most effective manner.

11. The department has thus been enabled to perform a most efficient piece of work in the present crisis.

Short College Year

12. In response to the call of the Government to release college students, particularly men, as early in the spring as possible, the college authorities submitted to the students a proposition of shortening the college year one month by having sessions six days in the week in place of five and omitting the spring recess at conference time. Although this would deprive the students and the faculty of the benefit of the General Conference sessions, and would mean a curtailment of many college functions of a social and athletic nature, it was almost unanimously approved, there being less than a half dozen dissenting votes.

13. This plan will enable the college to close on May 2 in place of June 1, thus releasing the student body for the month of May, which is, in the middle west, a very important agricultural month. It will also enable us to graduate a class of wireless operators on May 2 and give us the months of May, June, July, and August to conduct a summer session exclusively for the benefit of prospective radio-telegraph operators, thus enabling us to graduate two classes of wireless operators before September 1, in place of one, thereby doubling our output of efficient wireless operators.

Accrediting

14. As was reported to you a year ago, we have received full recognition from the State Departments of Education, both at Des Moines through the State Board of Educational Examiners and at the State University of Iowa through its official examiners. The college department itself and the academy have both been placed on the fully accredited list and the graduates from the department of education in the college who have had the required amount of work in psychology, principles and history of education, and allied subjects are granted State teachers' certificates without examination. These certificates are practically equivalent to life certificates, as they can be renewed without examination so long as the graduate continues in the teaching profession.

15. Although this accrediting, so far as the granting of the state certificate is concerned, was not accorded us until late in the college year of 1916-17, it was made to apply to the class graduating last June because of the high quality of work being done in the college. Thus our graduates of last year were granted State teachers' certificates, and there will be a considerably larger class to be recommended to the State Department of Education for state certificates at the close of this year.

16. The State is exceedingly glad of the opportunity to avail itself of our equipment in the way of library, laboratory, and teaching ability to prepare efficient teachers. There is no trouble in securing positions for all of our well prepared graduates in education, the calls being in excess of our ability to meet.

Dormitory Facilities

17. We have not been able to meet all the demands made for dormitory accommodations during the present college year. The time will shortly come when some provision will have to be made to meet these requirements. The advantages of college dormitory life are so great, especially when it is sometimes very difficult to secure suitable accommodations in private homes, that our needs must not be overlooked.

Library and Museum Building

18. The most urgent need, however, is for proper library and museum facilities. We have a most efficient library, adequate in every way, with the small yearly additions that should be made, to meet our requirements for many years if it is properly housed and properly cared for, which is not possible under present conditions.

19. What we must have is a library building which will properly house our library and will give us room for our museum and other equipment needed for work in our science courses. We have the beginning of a most excellent museum and historical collection, valuable not only from the standpoint of anthropology, archæology, and history, but, if put in shape so that it is easily available, very valuable for all of our science courses.

20. We are very severely criticized by every official examining board of the State for our inadequate facilities for properly taking care of our library, and it is absolutely impossible to provide suitable facilities in our present building.

21. It is urgently recommended that provision be early made for a new building, especially designed for library and museum purposes. It is believed that much of the work of construction could be done by student labor, thus giving employment to needy students. The excavation and other preliminary work could well enough be done during vacation when student help could be used very extensively. Such a building would relieve our great congestion in the main building, releasing our present library room for regular class rooms, thus assisting very materially in administration and efficiency.

Zion and Education

22. On invitation of the editors of the *Herald* I prepared an article a few weeks ago on the topic at the head of this paragraph, and among other things said the following:

23. "Zion is to be a land of plenty, a land of wealth, a land where there is to be no misery, no poverty, no hunger, no one without everything his needs and just wants require. To bring this condition about God's spiritual and economic laws must be observed.

24. "It will not satisfy Zionic conditions for the few to be spiritual and to be educated, for the few to be in a condition to appreciate and to take advantage of all opportunities. One prospers just in proportion to the prosperity of the average man with whom he is brought in contact. If the masses of the people are poor and ignorant, every individual, every interest, every industry in the community will feel and register the pulling down power of their backwardness as inevitably as the thermometer records the temperature of the air. Every man who through ignorance, lack of training, or by reason of any other hindering cause is producing or earning only half as much as he ought, by his inefficiency is making everybody else in the community poorer. The necessity for education has increased and will continue to increase with the advance in complexity of the processes of civilization. Because of the unparalleled progress in most directions during the past fifty years the need for education has in a generation multiplied many fold."

25. A few weeks later I received a letter from one of our traveling missionaries reading in part as follows:

26. "I read with keen interest your article on education in a recent issue of the *Herald* and I wish our people could sense with deeper interest the importance of education and training for our young people. I cannot see the complete redemption of Zion in any other way than through education as defined by Spencer, 'to prepare for complete living.' Certainly with that thought goes the special help and power that God will bestow upon his worthy people. In my travels as a missionary there has been constantly before me the sad picture of our young people in matters of education. I believe that fully seventy-five per cent of our people have not an education in the public school beyond the eighth grade."

27. That this report of conditions is not altogether in error seems to be substantiated by reports which I have re-

ceived from time to time from branch presidents who have written that there are no young people in their branches able to take advantage of Graceland College because they have not been taking advantage of the public school system in their own communities much, if any, beyond the compulsory school age. This condition must be remedied if we are to be in a position to profit from the institutions of higher learning in this country and to be prepared for the work of Zion. A recent writer in the *Herald* said:

28. "Each person is an integral part of the church, and the church can make progress only as its integral parts make progress, and that as each member fails to take advantage of the privilege the church offers him, just that long will the church fail to reach its ideal, and will fail until each person finds his or her place and fills it, and fills it well."

29. Graceland is exerting her ever-widening influence in the way of a solution of this most important problem, and until it is solved our mission will be only partially executed. With the cooperation of the members of the church, the alumni, and ex-students, an enormous influence can be wielded—in fact, with united effort it will be almost invulnerable. If each contributes his fiber to the strand a cable may be woven which will prove strong enough to advance the solution of the problem well on the way.

Faculty and Student Body

30. I have enjoyed no one of the three years I have spent in Graceland more than the one just closing. This is largely due to the almost unparalleled cooperation and unity of purpose on the part of almost every member of the faculty and student body. The world war crisis has its compensations, and one of them has been the serious-mindedness on the part of the young men and women gathered from many parts of the country to further prepare and equip themselves for the work of the future.

31. Almost without exception they have been loyal to the best that is in them, sensing, as never before, the value of time and opportunity. It has been a real pleasure to see the marked development in many of their lives, and there is every possible evidence that there is a very large piece of work ahead for many of them.

Band and Orchestra Department

32. The demand for the organization of a department where our young people could secure proper instruction in band and orchestra instruments was so great that, after consultation with the First Presidency and the Presiding Bishopric, the college authorities decided to open such a department with the opening of the present college year. The new department has been very enthusiastically received, and with our already well organized vocal, piano, oratory, and public speaking departments it gives us a studio adequate to meet the needs along these lines in a most satisfactory manner. The income from tuition has more than paid for the cost of the department. It was fully expected that this would be true, and our experience has justified our hope.

Lectures, Musicals, etc.

33. To the already quite extensive lecture, musical, and entertainment courses offered for the benefit of the student body and the community, we were able, through the assistance of the general officers of the church and one of the brethren dealing in motion picture machines, to add one of the very best motion picture machines on the market to our equipment. As an accredited institution of higher learning we have had the services of the State University, the State Agricultural College, and the United States Bureau of Economics at Washington, District of Columbia, in the way of providing some of the very finest educational motion pictures and sets of stereopticon slides with prepared manuscripts as a basis for lectures to be given by members of the faculty. These motion pictures and sets of slides shown weekly throughout the year are of great advantage to the institution.

34. Our last addition has been a large assembly Victrola with a very fine selection of records. These are of value not only for the entertainment of the students but for their education as well. The records at times are used in class work to add interest and enthusiasm to the regular exercises.

35. These new inventions—the motion picture machine, the modern type of stereopticon, the talking machine—increase our possibilities greatly, and properly handled are a source of great good to our work.

Outlook

36. The past year has been one of progress, advancement being made along many lines. Yet there is still so much to

be done, so many activities and interests to develop, that the end is not in sight. However, with the continued cooperation on the part of the membership of the church and the continued loyal support and unity on the part of the student body the goal will be reached. The outlook is most encouraging in spite of the great amount yet to be accomplished.

37. As has been our policy in the past, so it will continue to be, not to undertake too much, but to do well whatever is undertaken, believing that the policy of thoroughness and of intensive effort will in the long run spell a progress which would be impossible if the available funds and energy were scattered over too wide a field. This institution has a very definite field of usefulness and it prefers to do its work so well that it will continue to deserve a constantly widening field of opportunity.

38. It is believed that this policy commends itself to all interested in the institution's welfare as well as that of the church at large, and the college, therefore, renews its expression of hope that it may deserve the continued support of its many friends whose cooperation even in a small way will make for big success.

Respectfully submitted,

GEORGE N. BRIGGS,

President.

February 27, 1918.

REPORT OF THE TREASURER AND BUSINESS MANAGER

To the Board of Trustees: 1. I herewith submit my report for the fiscal year July 1, 1916, to June 30, 1917, for publication with other reports to General Conference.

2. This report does not give items of all receipts and disbursements, nor the details of all resources and liabilities, and losses and gains; but such report is made out and filed with the Board of Trustees and with the Presiding Bishop after the close of the fiscal year, June 30, at which time the books are closed.

3. A comparison of the expenditures, taking the amounts actually expended from July 1, 1917, to January 31, 1918, and estimating the amounts required from January 31 to June 30, 1918, with the budget allowed for the year July 1, 1917, to June 30, 1918, shows the following results:

Items	Budget for 1917-1918			
	Allowed	Used to Jan 1.	Est. for bal. of yr.	Total
Allowances of faculty	\$ 9,000.00	\$4,540.85	\$4,443.15	\$8,984.00
Heating plant, fuel and labor	1,500.00	1,009.54	721.10	1,730.64
Insurance	350.00	220.68	70.00	290.68
Library care	200.00	151.89	60.00	211.89
Books purchased	100.00	10.71	50.00	60.71
Adv., inc. catalog	300.00	200.00	25.00	225.00
Office help	600.00	350.00	250.00	600.00
Light and water	350.00	258.62	203.45	462.07
General expense	400.00	208.58	149.00	357.58
Interest	1,000.00	306.12	391.90	698.02
Indebtedness 1-5	8,162.63	10,006.31		10,006.31
Repairs and upkeep, R. E.	1,200.00	1,320.17	200.00	1,520.17
Repairs and replacing furniture	200.00	50.92	20.00	70.92
Domestic science equipment	500.00	396.10	25.00	421.10
	\$23,862.63	\$19,030.49	\$6,598.60	\$25,639.09
Receipts				
Tuition	\$ 7,500.00	\$8,214.00		\$8,214.00
Offerings	1,500.00	593.44	50.00	643.44
Endowments	250.00	152.50	50.00	202.50
	\$9,250.00	\$8,959.94	\$ 100.00	\$9,059.94

5. An examination of the items which vary from the budget will be of interest. The increase in the cost for operating the heating plant is due to the advance in the cost of coal, and is less than was anticipated. This was a condition that could not have been foreseen a year ago.

6. In light and water, the increase over budget may be due to the fact that in prorating the charges for heat, light, room rent, and board the per cent for light is a little too small; also no direct charge for water is made to students, as is the case for heat, light, room rent, and board.

7. The item of interest is below the budget for the reason that a goodly portion of the debt has been liquidated.

8. The one fifth of the debt has been more than paid by

\$1,843.68, the total amount paid to January 31, being \$10,006.31. About \$2,500 has been paid since, up to time of this report, March 1.

9. The amount of tuition received is \$714 more than the estimate, while the receipts from temporary endowment subscriptions are \$856.56 below the estimate, and offerings are \$47.50 below. This showing is probably due to the fact that part of the College Day collection was sent directly to the Presiding Bishop.

10. Taking the budget as a whole, then, not counting the amount paid on indebtedness above the budget allowance, we are below the budget \$67.22, which, it must be conceded, is a good showing, considering the advance in prices of fuel and all lines of material and help.

Budget for 1918-19

11. In presenting the budget for 1918-19 it is deemed best to call special attention to some things. In the allowance for the faculty an increase is asked for, part of which is to provide for one additional teacher, which additional allowance will be more than made up by additional tuition from the added department. The balance is required to meet the needs of the members of the faculty on an allowance basis, due to the great increase in cost of provisions.

12. In library care we are asking for an increase of \$400 so as to be able to provide a librarian whose time may be devoted to the care of the library, rendering it of much more service, and saving to the college very many valuable books lost each year by lack of supervision, which is absolutely impossible under present arrangements. This will also assist in meeting the requirements of the state examiners respecting our library facilities.

13. The items, then, for the ensuing year are as follows:

Allowances for faculty	\$11,500.00
Heating plant, fuel and labor	1,800.00
Insurance	300.00
Library care	600.00
New books	100.00
Advertising (including catalogue)	300.00
Office help	600.00
Light and water	450.00
General expense	400.00
Interest	600.00
One fifth indebtedness	8,162.63
Repairs and upkeep on real estate	1,200.00
Repairing and replacing furniture	300.00
	\$26,312.63
Less: Tuition receipts	\$8,500.00
Offerings	500.00
Endowments	200.00
	\$ 9,200.00
	\$17,112.63

Indebtedness

14. On January 31 the total indebtedness is shown to be \$25,135.08, of which amount \$7,100 is in gold bonds drawing 5 per cent interest and payable in 1920; \$9,223.49 represents amounts received from the church, and not expected to be repaid; about \$1,200 more is in the nature of bequests, or practically that, and will not have to be paid. The balance, \$7,611.59, represents notes payable not due, none of which are drawing more than 5 per cent and some of them no interest, and personal current accounts that can be paid at any time. It will appear from this that substantial progress has been made in complying with the Lord's injunction, "The college debt should be paid."

Scholarships

15. Agreeably to the action of the last General Conference setting aside a part of the annual College Day collection as might be advisable as a fund to be loaned to students to assist in their educational expenses, scholarships have been awarded to eighteen students amounting to \$1,022.70.

16. Zion's Religio-Literary Society sets aside annually \$400.00 to be used for the same purpose, and there is available at present several hundred dollars in the hands of the treasurer of that society. Nine students this year have availed themselves of this help, borrowing \$426.

17. The General Sunday School Association also placed in the hands of the college treasurer several years ago a small fund of five or six hundred dollars which is being used in the same way.

18. All these funds are serving a good purpose and should be perpetuated. Their help is much appreciated.

Student Self-Help

19. About twenty-five young men and young women are employed, some working for full board, and some for less, to do the work of the college hotel, caring for the dairy, firing the furnace, caring for the buildings, library, gardening, etc. Something over two hundred dollars a month is thus earned by these young people to assist them to an education, many of whom would be deprived of this privilege but for this help. An allowance of fifteen cents an hour is made them for their services, being an increase over former allowances to correspond to the advance in the price of board.

Hotel

20. Owing to the advance in the price of foodstuffs, the price of board was increased to \$3.50 a week and room, light, and heat to \$1.25, making the total \$4.75. The price for those rooming at the farm was advanced to \$4.50. At these prices it is doubtful whether the hotel is on a paying basis; it is hoped, however, that it will show when the books are closed June 30, that it has not run behind to a serious extent. Every effort is being made to keep the cost of operating down to the minimum. We are doing our utmost to cooperate with the Government in food and fuel conservation, and it is a matter of sincere gratification to find that the students and members of the faculty boarding at the hotel are in full sympathy with the management in this effort.

Gardening and Canning

21. A greater effort was put forth the past season to raise vegetables for canning and for immediate use on our tables. Something like three thousand quarts of beets, tomatoes, beans, and apples were thus preserved for winter use. Stahl canning and drying outfits were purchased for this purpose. It is hoped that very much more will be done the coming season, as weather conditions were not favorable for truck gardening last season.

Farm

22. The closing of the farm accounts June 30, brought a pleasant surprise in that a gain of over \$1,600 was shown. This was due quite largely to the unprecedented advance in grain, live stock, and in fact, all farm products and property. It is the intention to build up the soil as rapidly as possible by crop rotation and fertilizing. It was pretty well run down when we acquired possession.

23. Quite a lot of fruit trees have been planted, but many have died, due partly to a lack of care, and partly to being planted in the wrong kind of soil. The coming season we shall have a man giving a large part of his time to gardening and caring for the orchard, which will, doubtless, bring better results.

Laundry

24. The laundry has been discontinued and removed, the Lamoni Steam Laundry taking over such of the equipment as they could make use of. As a result of this removal the insurance rate on Patroness Hall has been lowered a little more than one half.

Improvements

25. A number of substantial improvements have been made about the college premises.

26. A concrete chimney for the heating plant has been erected at a cost of \$750. Specifications for this work were sent to a Chicago firm which does this sort of work in all parts of the United States and in foreign lands, and their bid was \$1,390; so that we figure a saving on this of \$640, and believe we have something that will last a long time, while iron smokestacks had to be renewed every three or four years.

27. In order to make room for our radio department, home economics, and chemical laboratory, the basement halls were plastered, board floors placed in two rooms, the walls of one room lathed and plastered, and a new concrete floor laid in the main basement hall.

28. A new hardwood floor was laid in the kitchen of Patroness Hall. Two rooms were provided for taking care of vegetables and other things, one to keep supplies from freezing, and one to keep supplies by freezing. These are built of concrete, covered by reinforced concrete roof and about eight inches of soil, attached to the north side of Patroness Hall at the west end.

29. It is contemplated this coming summer to provide new

quarters for the shop, building on a second story to the boiler house, raising the present roof, and building a reinforced concrete floor for the second story, to partially relieve the congested condition in the main building, using the present shop room for laboratory purposes.

30. We expect also to provide an outside bake oven for the hotel, as the baking of seventy-five or more loaves of bread a day in an ordinary hotel range such as we have is next to a physical impossibility.

Respectfully submitted,

J. A. GUNSOLLEY,
Treasurer and Business Manager.

Sunday School Questions And Answers

[The following questions were presented in substantially the form given here, at the "everybody's conference" at one of the Sunday school sessions of the General Convention. The answers are summarized and presented here, as given by the heads of the various departments involved.—EDITORS.]

Question. What objections are there to empowering officers of the school to do all its business?

Answer. This perhaps is intended to apply to the purchase of supplies and equipment. They should do as the officers of most organizations do, purchase without order all necessary supplies for the school without presenting to the school, but anything special or unusual which involves the expenditure of any appreciable amount should have the consent of the school.

Q. Are entertainments and suppers good methods for raising funds for Sunday school purposes?

A. This seems to answer itself in the question which follows it on the same sheet: Is it not better to make individual offerings? There is no absolute rule on whether the method is right or wrong, but the Presiding Bishop has offered as his opinion that entertainments and bazaars are not the best methods of raising money. Especially should they be frowned on when they do not give value received. In some communities the local feeling is such that no funds at all are raised in this manner, while in others it is a popular plan. It is the consensus of opinion that it is always better to produce and thus earn money, if that is possible.

Q. Should the district Sunday school association have a chorister?

A. Every district or stake should have a chorister to aid and encourage, enthuse and instruct the choirs and orchestras in the district or stake. Such a chorister should be more than a convention or conference leader, but should be so in touch with the work in the interim that when such gatherings are held it will be of united and trained singers all ready to do excellent team work. The church and the auxiliaries may each choose one if desired, though if the district desires to come under the general choir movement it should select some one person at the conference time and have the selection ratified by the general chorister, but this would not preclude the having of other choristers for the auxiliaries if that were thought best.

Q. If you could have but one book as an aid in the art of story-telling, what would it be?

A. The one best book for all who attempt to tell stories is the Bible. It is full of stories especially adapted to children. It contains the ideals of the development of a race and therefore has a strong appeal to children, because they too are in the development stage. It progresses from the earliest story, sometimes called the morning stories, to Paul and the abstract theological problems he propounds. The stories of the Bible have the highest literary value, the English being simple and the best we know. No other book has had as careful attention paid to the character of the lan-

guage used. The best reason for using the Bible is that the child may grow up with deep ideals and feel a nearness to God not possible otherwise. It will be a basis, a foundation, on which to build an enduring character.

Q. What is the best method for reaching the children of the street with the Sunday school?

A. There is only one good way, and that is to go to his home, make the acquaintance of his parents and through them invite and encourage the children to attend the sessions. One must do that in some way in order to get them interested, for in no other way can they be reached.

Q. How many examinations in the normal course?

A. Presuming that this is based on the Hurlbut text, we reply that there are three. The first fifteen lessons are included in the first, those on the geography and institutions the second, and thirteen on the pupil and the teacher make up the third. Passing in these, a diploma is given.

Q. Has it been done or is it best to urge that soldiers at the front be enrolled in the home department?

A. It has been under consideration but it seems preferable to let districts and locals keep in touch with the men and carry out this work rather than for the general organization to try it. The soldier in uniform especially likes to keep in touch with home conditions and home activities. This work could well be kept up by the personal correspondence which should regularly go to him from his home communities. Write to the men at the front often, as urged in the recent *Autumn Leaves*; not with four or five pages of advice on how to live, but with enthusiastic presentation of home news and developments. The home class work will be especially appreciated, coming from such a source.

Q. Why is a library board?

A. Because there is a need that we continue to gain our information principally from reading. The ancient method of learning about all that was known by the oral or spoken word is no longer in vogue. We read to get it now, therefore should read intelligently. It is often urged that we do not have time for reading, but it reminds us of the Sunday school superintendent who gravely told his school at the close that they intended to sing "Take time to be holy," but there wasn't time. We should allow for it. The effect of coordination on the library work might be to consolidate it with the other organizations and centralize the work more than it has been done. That is the tendency, for under the present triple board there is too often a waiting for each other to begin, only to put it off still more upon the election of a new member of the board. According to the situation, use city libraries, or state circulating library, to good advantage. Adopt the circulating library plan in use in some stakes and districts, or buy books for local libraries. Use any of these as the local situation indicates is best. Get books and use them, not putting them in a glass case and leaving them there as ornaments.

Q. Would it be in order for a school to have a second assistant superintendent?

A. The Book of Rules says there shall not only be one assistant, but as many as there is need for. Schools should have as many as there is a demand and use for. Let necessity determine.

Q. Who is in charge at institute meetings?

A. It is the same old story of who shall preside. If the district superintendent and the field worker are both present, it is largely determined by which of them prepared the program or whether it was both of them. There should be no boss in any of our gatherings, but by concurrence and consultation these things can be worked out in Christian love.

Q. How shall we program an institute session?

A. It is a basic principle that we all want something new. It is legitimate, for we have variety in everything that is natural. However, the programs should be based on a definite need of the district and the locals which go to make it up. First, get in touch with the district and those needs, then initiate those things that meet and supply them. Look into the corners, as it were, and determine whether the class problem is understood, whether there is sufficient understanding of the teaching art, whether the duties of the various officers are well understood. Find out many things through the secretaries, which will mean that the secretary should be alert and in touch with the situation. If these officers are not thus qualified, see what can be done to remedy the situation. So work out the programs that they will satisfy a legitimate demand for constructive knowledge.

Q. Are field workers under direction of the district superintendent?

A. Not necessarily, but they should work together. It will be necessary to keep in touch with the situation and unitedly try to help the schools. Field workers are not essential in all districts or stakes, but in some places where the district officers cannot take the time to circulate among the schools as a Sunday school missionary, it is advisable to adopt the sentiment of the association and use the general field worker who can do this, and thus greatly aid the schools in their local problems.

Q. What is meant by "number at last report"?

A. This is likely a reference to an item on several of the blanks which inquires as to the enrollment when the previous report was sent in. It is a general rule that the number or total at the last report is the one reported to that office. It is often confused with other reports and wrong figures used. For instance, the secretary of a district may report to the secretary of the association at the end of the year with a total membership of 964. At a convention in June he reports to the district convention that the enrollment is 1,046, which would be correct, but it would plainly be wrong to use that number as a "number at last report" when sending in the annual report to the general secretary at the end of the year, for the number then reported was 964. Always keep in mind the time covered in the report, and by the simple expedient of copying the items in the minute book, pick up the proper total from which to compute, whether it be enrollment or finances.

Q. Is it practical to have organized classes in small schools?

A. In schools where the classes are small and the teachers indifferent, it is not generally advisable, but where the class is of ordinary size and the teacher enthusiastic and progressive it is a desirable thing to do, for thus they take a step which will make them a large class and a large school. They will become more interested and as a consequence, bring others to the school.

Q. Should convention sessions, general, district, and local, begin on time?

A. They surely should, for promptness always pays. - The more frequently we open a meeting late, the worse the habit grows. Be prompt.

Q. What should be done to promote orchestra work where there is good material but no instructor?

A. Start right where you are. When you get going, there will be more enthusiasm, more demand, and a much better opportunity to secure a leader from among yourselves than to wait indefinitely for some leader to come along and suggest organization. Development comes with activity, and birds of a feather flock together. If you want an alert leader, be alert as an orchestra, and you'll come much nearer getting him than by waiting.

THE SAINTS' HERALD

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Q. What instruments should one have to start an orchestra?

A. Use the same methods prescribed in the previous answer. Start with what you have and do not wait for a well-balanced orchestra. The best instruments may not be had at first, but as the movement develops, others will become sufficiently interested to secure those lacking, and thereby build up a successful organization.

Q. Should the district president of the church or the superintendent of the normal department organize a normal class?

A. It is possible for the former to do this, but it is the better plan as a rule to confer and agree on it, after which it matters but little who does the organizing.

Q. What is the best plan for getting substitute teachers?

A. There may not be a best plan for everybody, but there are several that have proven successful. One is to have a reserve teacher class, from which any one may be selected to substitute, they having previously studied the lessons. Another is to have a substitute teacher for each class appointed, who will automatically take up the work when the teacher is absent. One brother who is superintendent of a small school, sews one each of all the *quarterlies* together, studies each of them, and when necessity demands, teaches any class that needs his services.

Q. Can a school be a good school without knowing anything about the standard of excellence?

A. Yes. But it will in most every case be a better one if it observes the various features it contains and seeks to supply those not had. Districts adopt standards for their schools, and when they do so, the schools should become sufficiently acquainted with them to realize shortcomings and overcome them.

Q. May districts or locals provide for officers not mentioned in the constitution?

A. They may. There have been officers in nearly all the departments long before it was thought necessary to include them as an integral part of the constitution. But it is well to be careful about adding offices not needed. Possibly some department already provided for could handle the contemplated work.

Q. What jurisdiction has a district superintendent over the local superintendent?

A. There is no place for bossism, but unity and cooperation. When these prevail, the question will not arise; when they do not, no rule will fit all the variations that will arise.

Q. In case of the death of a superintendent, is it wise to elect some one to fill out the term?

A. If the assistant superintendent is qualified to do the work, he should be asked to fill the place till the next election, and another elected to fill his place. If not, elect some one for superintendent. But it is always best to use the assistant as such, not as a figurehead, which will prepare him for intelligent service.

Q. Should the superintendent and assistant superintendent both be teachers in large schools?

A. No, not on general principles. There may be cases where it is necessary for a time, but the rule should be that in large schools they look after the details of the work so well that there will be no time left for teaching. They might well be chosen for teachers of the teachers in week-night meetings when such are held, provided they are well qualified to do so.

Q. What special work is there for the assistant superintendent to do?

A. He may be assigned the work of reception committee, to work with others if necessary and make all visitors feel at home and welcome. In some places he is chosen as Christmas offering superintendent, having to do with pushing the matter in a personal way. He might specialize on school

equipment, studying up what may be had that the school has not secured for better work. In some places he is chosen as absentee superintendent, looking after absentees, in connection with the teachers.

Q. Is the follow-up system of post cards a good one, used for absentees?

A. Yes. Use any good method for keeping absentees interested and getting them returned to the school.

Q. Can field workers for the Sunday school and Religio secure reduced fares?

A. Yes, in some of the western States, but no such workers are appointed merely to secure this privilege. It is only incidental; the first aim being to get competent workers.

Q. Is the gospel literature distribution an important work?

A. Second only to the preaching of the gospel. Those not of our number should be supplied with information and the Sunday school should foster this branch of the work, organizing local and district boards. This is done by electing a member to work with one each from the Religio and church, they forming a committee to handle and coordinate literature distribution, calling to their assistance such help as may be required.

NOTES FOR SUNDAY SCHOOL WORKERS

A question was sent in for answer at the "everybody's conference" at the Sunday school sessions, asking if we might not have a booklet of instruction for superintendents on the duties and privileges of that office. Brother Wells pointed out that such a booklet would cost considerable for initial outlay and could not be sold as cheaply as a Sunday school periodical, which died from lack of support—*The Exponent*. However, when there seemed sufficient demand to justify, such a book would easily be provided. He called attention to the fact that there was already on sale at both publishing houses, a leaflet of boiled down information on the subject by a trained teacher and sold for only five cents. It is Notes for Sunday school and Religio workers, number S63.

MISCELLANEOUS DEPARTMENT

FROM HERE AND THERE

Conference Minutes

WESTERN OKLAHOMA.—At Seiling, February 23, in charge of A. W. Sanders, district president, L. D. Dykes, secretary. Reports from branches showed work progressing, with many calls for preaching in both new and old places. The Canadian Center Branch reported in a practically disorganized condition, was by vote declared disorganized. Next reunion at Eagle City, date to be set later by district officers. Next conference at Eagle City. It was an excellent conference. Alice Diamond.

SPRING RIVER.—At Nowata, Oklahoma, February 23 and 24, 1918. Reports from the following officers: district president, district treasurer and bishop, and elders' and deacons' quorums. Spiritual reports from branches as follows: Arma, Nowata, Joplin, Scammon, and Webb City. We have 14 branches in the district and every one sent in report of membership as follows: Angola 68, Arma 28, Fairland 275, Joplin 405, Lowell 58, Mulberry 73, Nowata 54, Pittsburg 165, Pleasant View 97, Purcell 80, Scammon 109, Traverse 47, Webb City 316, Weir 151, and this with a scattered membership of 260 brings our total membership to 2186. Choosing of delegates to General Conference. Ordinations: O. O. Nunamaker and James D. Green, priests; Walter Sumner, teacher. Ordination of Robert E. Jones to the office of teacher provided for. Sister Alice Jones elected member of district good literature committee. Next conference at Scammon, Kansas, May 25 and 26, 1918. John C. Virgin, secretary.

WINNIPEG.—At Winnipeg, February 9 and 10. Regular routine work is dispensed with. Bishop's agent reported balance on hand to be \$541.84. Receipts for year 1917, \$654.15. Expenditures, \$666.72. Balance due church, \$529.27. A resolution was passed that this district petition General Conference for at least two missionaries to be sent from the coming Conference. Resolved that it is the sense of this body that the General Conference reconsider the resolution relating to members withdrawing without an elder's court. The following officers elected: president, Nelson Wilson; vice presidents, W. O. Arnold and O. L. D'Aicy; secretary, Mrs. J. T. McGreger; treasurer, W. I. Arnold; member library board, Mrs. Jennie Hanlon; member social purity board, Mrs. Nelson Wilson; temperance superintendent, Nelson Wilson. Bishop's agent sustained. Delegates to Conference: E. F. Robertson, Nelson Wilson, T. J. Jordon. Last named an alternate. Time and place of next conference left in hands of district presidency. Mrs. J. E. McGreger, secretary.

Reunion Notices

At Logan, Iowa, the Little Sioux District will meet August 23 to September 1, 1918. Officers of the association met in Logan, Iowa, March 26, and arrangements are under way for what they believe will be a very successful reunion.

Our Departed Ones

BROWN.—Brother Isaac N. Brown was born in Decatur County, Iowa, near Grand River, September 5, 1858, and died April 4, 1918, at Terre Haute, Iowa, aged 60 years, 6 months and 29 days. He was married to Miss Nora Permela Green February 21, 1885. To this union were born two sons, who with a host of friends and other relatives, live to mourn their loss. He joined the Baptist church in early manhood, but afterward transferred his membership to the Reorganized Church of Jesus Christ of Latter Day Saints. He was a kind friend and a good neighbor, a loving husband and an indulgent father, always thoughtful for the feelings of his fellow men and ever ready with deeds of charity. Funeral in charge of Elder Eli Hayer, sermon by Elder J. S. Roth. The Baptist choir furnished very fine music. The church has lost a faithful member and the community a noble citizen.

EATON.—Herbert Edwin Eaton was born November 17, 1888, at Deer Isle, Maine, died March 28, 1918. Baptized at Deer Isle November 6, 1908, by Elder Ames, ordained to the office of deacon at Summerville, Massachusetts, by Elders M. C. Fisher and C. H. Rich, February 5, 1911. He leaves to mourn, a saintly wife, a mother, two brothers, a grandfather, and a host of relatives and friends. Interment in Mound Grove Cemetery. Funeral sermon by Elder J. C. Foss, assisted by Elder George Robley.

NOTE THE NEW RULING IN EFFECT NOW

At the Sunday school convention at Independence the superintendent ruled and the assembly sustained him in it, that all general church officers, which included the following, were hereafter to be given voice and vote in all general and district or stake conventions: First Presidency, Quorum of Twelve, Presiding Bishopric, quorums of seventies, high priests, Order of Bishops, Order of Evangelists, all elders and priests under conference appointment. All elders may vote in district conventions; under conference appointment at General Conventions.

"I like every line and every paragraph of the [coordinating committee's] report."—Walter W. Smith.

The conference delegates are becoming accustomed to the registration rules and the line up out in the library building where the credentials committee enrolls and hands out the badges, is often as long as a city bread line. Seats will be at a premium and no one cares to wait till the last minute.

STOREHOUSE ON ORIGINAL PLAT

In his speech at the Sunday school convention program, Bishop J. F. Keir told us that where the present Independence Storehouse was started was the same plat marked for it on the original plan made by the early Saints for the establishment of a storehouse. While it is only a coincidence, yet it may possibly have some significance.

We overlooked mention of the names of the credentials committee to the Sunday school convention: C. F. Davis, Mrs. E. S. Nichols, and E. A. Curtis. They made a very efficient and smooth-working committee, doing their work so well and quietly that the convention hardly knew they were on duty.

During the conference the Sanitarium is open to visitors from two to four p. m., at which time visitors are conducted through the institution at fifteen-minute intervals.

"This is the biggest action ever before the church," said Bishop B. J. Scott in reference to the coordinating committee's report. And he added: "It is the biggest honor that can ever come to the auxiliaries."

In his speech at the Sunday school convention, R. W. Farrell formulated the attitude of the real Latter Day Saint as one who was continually asking, not How little can I do? but How much can I do? In Rhode Island, there are seventy-two men appointed to specially look after the intellectual needs of the people, and just one to look after the spiritual—the State secretary of the Sunday school. The Sunday school of the future will supplement the home and not be in the position of the home supplementing the school. No Sunday school can be devised which will be a perfect substitute for a good home.

"I have been preaching for weeks in a section of the country where sassafras grew on every farm as a pest, yet I had to come to General Conference to get a cup of it to drink as a spring tonic."—J. D. Stead.

"It is hasty and inconsiderate, in my judgment," said J. W. Wight in an opposition speech to the adoption of the coordinating committee's report.

THE SAINTS' HERALD

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

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

Volume 65

Lamoni, Iowa, April 17, 1918

Number 16

THE GENERAL CONFERENCE

The official program for the conference had listed in the blanks set apart for upper and lower auditoriums of the church for Saturday evening, April 6, "Young people's activities." All visiting young people and a few general officers had been issued a button on which the words: "We're going forward" were inscribed. Those wearing such buttons were admitted to the front seats of the upper room at 7.30, while the gallery and back seats were given over to visitors.

Addresses of welcome were made by the presidents of the I. X. L. class of the Sunday school, and the Junto class of the Religio, two large organized classes which have excellent ideals and live up to them. They have furnished twelve teachers to the school and have twelve more ready for substitutes. Service with them is a practical thing and they make the most of it. Another class had joined in the reception, but they did not have a representative in this feature.

There was excellent orchestral and vocal music, with addresses by President F. M. Smith, Walter W. Smith, and G. R. Wells.

One of the statements by President Smith was significant: "The church is passing into a period when it *must* depend on its young people." When he had been asked by representatives of the class for the lower room for an evening, he told them to take the whole building, for he knew it would be impossible to try to hold any other service at the same time.

Following this period, the whole invited audience went to the lower room where banners and pennants had been hung in booths to indicate locations for various States of the Union. There was a place for all from Iowa, a big one for Missouri, while Canada had a good booth, well filled. A considerable number of places were arranged, separately or conjointly, for many of the States. Getting the attention of the roomful of joyful young people, it was suggested that everybody in each booth turn around and shake hands and get acquainted with all the others from the various States. When that was done, the stentorian voice of R. C. Russell told us from Iowa to go

out and visit the people from some other State. As we marched to the time of a snare drum, we discovered the player thereof was our smiling Bishop McGuire, who was evidently no novice at the art. This was an interesting feature, the various parties visiting and chatting with the others, meeting old acquaintances and making new ones.

Finally the whole crowd, led by President Smith and the boys from Camp Funston who were there in uniform on a furlough granted especially by request of Brother Smith, went to the dining room where a three course luncheon was served to a roomful of guests. There were so many that the host classes had to observe "F. H. B." which, being translated, means "Family hold back."

The toasts and responses were excellent, the one proposed by R. C. Russell on "The flag," being answered in an eloquent and effective manner by Daniel Macgregor. One of the speakers was Sergeant H. E. Gold, who has been leading in the religious interests of a group of soldier lads at Camp Funston. It was a delightful evening and much credit is due the local young people for its entire success.

There were thirty services listed on the printed program for Sunday, eighteen of these being preaching. There was sacrament service in the following places at eight a. m.: Stone Church, upper and lower auditoriums, Second Independence, Enoch Hill, Walnut Park, Central Kansas City. Sunday school was held in these places at 9.30 to 10.40, with preaching in the same places, respectively, by the following: F. M. Smith, U. W. Greene, J. J. Cornish, Peter Anderson, F. A. Russell, James A. Gillen.

In the afternoon Walter W. Smith preached in the Stone Church, upper auditorium; R. C. Russell in the lower room; G. T. Griffiths, Second Independence; C. J. Hunt, Enoch Hill; William Aylor, Walnut Park; F. A. Smith, Central Kansas City.

The evening list was by the following men, in the same order as to place: Elbert A. Smith, Richard Baldwin, O. J. Hawn, M. C. Fisher, J. F. Curtis, Paul M. Hanson.

The Monday morning priesthood meeting was devoted to an address on "Stewardships and trusts," by I. A. Smith, being a masterful presentation of

the legal phases of stewardships. The basic thought seemed to be that the trust company form of handling property was the best for this particular feature.

At nine a. m. there was prayer meeting in the upper room, and for the choir members in the lower room.

The quorums of Presidency, Twelve, high priests, and seventies met in joint session at this time and continued till noon, discussing in detail the document from the Church of Christ congregation, which the latter had adopted. The quorums discussed it paragraph by paragraph and finally unanimously adopted it as a whole.

The elders met in mass session at the Second Independence church, and discussed a number of questions pertaining to their work and made up a program for the future meetings.

At 10.30 the Woman's Auxiliary met in its first session in the lower room. There was a very large attendance, a number of women standing throughout the service. There were a few men present, including one of the HERALD editors, who found a seat on a magazine on the floor.

President F. M. Smith read at length from letters by S. A. Burgess on the status of woman in the church, past, present, and future, indicating that she had not yet reached the heights to which she should ascend in such standing. It was a clarion call to the women of the church to arouse, recognize and accept the responsibilities and privileges of womanhood, eschewing all feminism, but in the true womanly appreciation of things as they are, carry out the charge to them. The statements and conclusions were endorsed by President Smith.

Sister F. M. Smith read a lengthy letter which she had written to the coordinating committee, of which she is a member, setting forth some of her ideals as to the Woman's Auxiliary. It was a strong presentation of the case and no doubt will be published entire, later on.

The special music was two solos by Nelle Atkinson Kelley. The attendance and interest speaks well for this growing and important organization of women, which includes a young women's department for those on the threshold of woman's life, and also the Oriole work for young girls.

The sermon at eleven was by Mark H. Siegfried. The attendance was all that could be desired, every meeting being supported by a fine attendance.

The two o'clock business session on Monday, April 8, took up the matter of reorganization of the historical department by the appointment by the joint council of a historian and two assistants. Historian Heman C. Smith was present and made a statement, saying he was willing to step aside if thought best, and would continue to support the church in what-

ever capacity he could. His testimony to the efficacy of the work and the principles which permeated the organization was a reaffirmation of what he had preached in his ministry for years. He assured the conference that he would continue as a staunch supporter of the church. However, he would have appreciated a consultation in the matter and of having the privilege of suggesting as to availability and qualifications of his successors.

A resolution prevailed to refer the matter back to the joint council for the purpose of allowing the Historian to appear before them.

The appointment of a member of the lecture board, for which provision was made by the Sunday school and Religio, was referred to the coordinating committee.

The following document, momentous in its character, and which had previously been adopted by the Church of Christ, was presented and adopted by a practically unanimous vote, there being but one against it. Older members will know, and younger ones will be interested in the fact, that this matter has been before the church for many years, as is set out in the document itself. It is surely a matter of much gratification to all concerned that it has so shaped itself.

We present the report of the committee in full:

REPORT OF COMMITTEE ON CHURCH OF CHRIST

During the dark and cloudy day that followed the disruption of the church, at the death of Joseph and Hyrum Smith, and the apostasy of the leading elders of the church at Nauvoo, Illinois, there were many attempts made by the dis-appointed Saints to find safe ground, and the true light. Several of these, seeking to find the better way, united to form the nucleus of the reorganization of the church. One of these groups of old-time Saints, which was striving to honor the law revealed in the restoration of the gospel, was located in Woodford County, Illinois. As early as 1856 these Woodford County Saints sought to unite their efforts with those forming the Reorganization. Elders Granville Hedrick and Jedediah Owen, who had been elders in the old church, were sent to represent them, and were accepted and given the right hand of fellowship by the conference of the brethren of the Reorganization. No definite union, however, was formed, and the Woodford County Saints continued their work alone, gathering to themselves other elders who had received their ordination from the church, before the death of Joseph Smith, among them being Zebulan Adams, David Judy, John E. Page, and Adna C. Haldeman.

About 1867 these with others removed to Independence, Missouri, and organized, or rather continued the branch organized by these brethren in Woodford County, Illinois. Elder Granville Hedrick was the presiding elder until his death. Subsequently the branch has been presided over by those who received their authority through ordination, from these older elders and their successors; and have always maintained an honorable name and place among men, and have held their priesthood in righteousness before God.

At various times since 1856 efforts have been made by the eldership of the Church of Christ and of the Reorganized Church of Jesus Christ of Latter Day Saints to form a working basis of harmony between them.

In 1897 overtures were again made by the elders of the Church of Christ, and a joint committee composed of Elders Richard Hill, John R. Haldeman, George P. Frisbey, George D. Cole, and James A. Hedrick of the Church of Christ; and Elders Joseph Smith, Alexander H. Smith, Roderick May, George E. Harrington, and William H. Garret of the Reorganized Church. This group of men conferred from January 16 to 20, reaching a number of points of agreement.

Again in 1900 another joint committee, composed of Elders George P. Frisbey, Abraham L. Hartley, Richard Hill, Alma Owen, George D. Cole, and John R. Haldeman of the Church of Christ; and Elders Alexander H. Smith, Edmund L. Kelley, Heman C. Smith, Joseph Luff, Roderick May, and Richard S. Salyards of the Reorganized Church conferred from March 6 to 11. They reaffirmed the agreements of the former committee with slight alterations and amendments, and adopted a further series of agreements, and adjourned; no permanent mutual working basis was then established; but a much better understanding of the grounds held by each organization, was gained.

During the latter part of the year 1917, a desire was expressed by the Church of Christ for further conference upon the question of a working basis of harmony, and accordingly, on December 30, 1917, a joint committee, composed of Elders George D. Cole, Clarence L. Wheaton, and James H. Hartley, of the Church of Christ and Elders Francis M. Sheehy, Walter W. Smith, and Mark H. Siegfried, of the Reorganized Church, met. There were also present, by invitation of the elders of the Church of Christ, Esie Stafford, Thomas J. Sheldon, and Israel A. Smith, the latter acting as secretary of the meeting. The former articles of agreement were adopted with slight alterations and amendments. The whole ground of differences was reviewed in a spirit of candor and brotherly solicitude for the welfare and progress of Zion. Adjournment was taken to January 27, 1918, when additional articles of agreement, and a plan for submitting these articles for the approval of the two organizations at the April General Conferences was adopted.

We most respectfully submit the following articles of agreement adopted by the joint committee, and recommend that they be adopted as the working basis of harmony between the two organizations:

AGREEMENTS OF WORKING HARMONY

1. Agreed, that we believe in the restoration of the gospel, and the angel's message through Joseph the Seer.
2. Agreed, that so far as the fundamental principles of the gospel of Christ are concerned, both organizations believe the same, as per copies of the epitome attached.
3. Agreed, that the Book of Mormon is a divine record, and the redemption of Zion must be by purchase.
4. Agreed, that we indorse the revelations contained in the 1835 edition of Doctrine and Covenants.
5. Agreed, that we indorse the revelation found in the letter from Joseph Smith, the Seer, to W. W. Phelps concerning the "one mighty and strong," dated November 27, 1832.
6. Agreed, that we indorse the articles on Marriage and of Governments and Laws in General, in the 1835 edition of Doctrine and Covenants.
7. Agreed, that we believe that there are individuals in the different factions who hold the priesthood.
8. Agreed, that where there are six or more regularly baptized members, any one of which is an elder, there the Church exists.
9. Agreed, that an organization is necessary and such an organization as the number of members, and the will of God enables them to attain to.
10. Agreed, that wherever a branch exists the power of church extension exists also to its fullest extent, when acting in harmony with the law.
11. Agreed, that any man holding the priesthood, and possessing the proper qualifications, may be chosen by the church, by acting in accordance with the law to act in any specific position.
12. Agreed, that faith and righteousness and the call of God are the chief essentials for the possession of the Melchisedec priesthood.
13. Agreed, that in the opinion of this council, in order to accomplish the work of the Lord committed to his people, it is necessary for them to unite in one organization, in harmony with the law of God.
14. Agreed, that the city of Zion will be built at Independence, Missouri, and that the Saints of God will gather there.
15. Agreed, that the principle of consecration is necessary to the establishment of Zion.
16. Agreed, that the law of Christ requires that every man be made a steward, and that none are exempt from this law who belong to the church of the living God, whether officer or member, and that all shall be equal in temporal things, and that not grudgingly, in order to be united according to the law of the celestial kingdom; and that the time has fully

come to apply this law in Zion; and that we will labor together to see that it is enforced as soon as possible.

17. Agreed, that we believe in the literal gathering of Israel, and the restoration of the "Ten Lost Tribes."

18. Agreed, that Christ will reign personally upon the earth, and the earth will be restored to its paradisaical glory.

19. Agreed, that the question of who the one "mighty and strong" is, whether Christ or man, be left an open question until further revelation from God shall definitely determine who it is.

20. Agreed, that the doctrine of baptism for the dead (by proxy) be not taught as a part of the faith and doctrine of the Church, unless commanded by a revelation accepted by the church.

21. Agreed, that what is known as the "King Follet sermon" and the book of Abraham be not accepted as the basis for doctrine.

22. Agreed, that the branch of the Church of Christ on the Temple Lot, which was presided over by Elder Granville Hedrick and his successors, shall be continued, and that no change be made in the custody of the Temple Lot.

23. Agreed, that all other minor points of difference in belief and practice, that may exist between the officers and members of the two organizations, be left to the elders for settlement as they assemble in council from time to time.

24. Agreed, that whereas the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints consist of members who have been baptized by men holding authority, conferred by ordination under the hands of the servants of God, called during the ministry of Joseph Smith, who have remained true to the original faith of the church, organized April 6, 1830, and, whereas, both organizations stand for and maintain the same fundamental doctrine and practice, and have the same purpose and ideal in their church government and work; therefore, be it mutually agreed, that each recognize the standing of the other as representing Christ, the Master, and the priesthood of each as legally constituted, and the administration of each as equally binding before God, when done in accordance with the law.

Resolved, that these articles of agreement be submitted to the General Conferences of both organizations, which are to be held April 6, 1918, at Independence, Missouri, for approval as the working basis of harmony between the Church of Christ, and the Reorganized Church of Jesus Christ of Latter Day Saints.

FREDERICK M. SMITH, *Chairman.*

WALTER W. SMITH, *Secretary.*

For the Committee.

APRIL 6, 1918.

This resolution from the Northeastern Kansas District was read and by motion referred to the joint council:

Resolved, that we, the Northeastern Kansas District, hereby petition General Conference to enact a law whereby the branch clerks can transfer the membership of a recorded non-resident to the branch where he has for one year taken up his residence, and that the names of those unlocatable shall be transferable after one year's absence, to the general church record.

Lamoni, Iowa, and Kirtland, Ohio, were both offered as places for holding the next General Conference, invitations having been sent in from both.

After some debate and humorous allusions to local conditions, the vote was taken as to the place, and resulted in 297 for Lamoni and 65 for Kirtland.

The time for the conference was taken up. Two dates were proposed, April 6, 1920, and the same date in 1919. It was moved to defer decision on the time till the last session of the conference, but this was voted down and by a large majority it was decided to hold it in 1919. So the next conference will be in Lamoni, April 6, 1919.

The discussion had brought out the difficulty of housing so large a congregation as comes to the con-

ferences, so this resolution came up for discussion, being championed in his characteristic manner by Daniel Macgregor:

Resolved, that the time has come when a building of suitable size should be erected for the convenience of the annual gatherings of the church.

The time till adjournment was taken up with this speech and it was continued till the following business session, two p. m., April 9.

These announcements for preaching were the order for the evening:

Upper auditorium, Stone church, S. A. Burgess; lower room, A. B. Phillips; Second Independence, E. E. Long; Enoch Hill, F. J. Ebeling; Walnut Park, R. Archibald; Central Kansas City, A. H. Parsons. Two of these were substitutes for those who were indisposed.

By request of the former Church of Christ brethren, J. J. Cornish was announced for Sunday evening, April 14, at their church building on the Temple Lot.

Visitors' day at the Independence Storehouse was announced for Thursday afternoon. We hope to secure some interesting information for the church as to the operations and extensiveness of this institution.

The eight o'clock priesthood meeting was addressed by President F. M. Smith, he taking up a number of interesting phases developed by the weekly letters which had been received by his office the past year. He assured his hearers that the letters were to be continued, and that once every three months a digest of them would be made up by himself and presented to each member of the Quorum of Twelve. The priesthood paper, *The Unity*, was mentioned as the official exponent of the views of the Presidency and Presiding Bishopric, and should be so received. Many of the propositions therein presented were the result of extensive questionnaires sent to specialists in various lines. On the subject of specialists, he hoped there would be more of them, but that need not imply that such specialists were to be fools on all other subjects. As for himself, he professed to be a specialist in nothing, but had studied much to be able to know such a person when he met him or knew of his work. Uniformity in the use of church letter heads for stationery was urged for simplicity and effectiveness.

At 10.30 the sisters of the Woman's Auxiliary held a business meeting, at which time the report of the coordinating committee was presented, it having been adopted by the conventions and conference. It was discussed at length, being thoroughly explained by one of its ardent male champions, and adopted. The election of officers, which was to have been held at this time, was postponed till a later meeting.

The elders in their meeting, discussed conditions

under which Zion might be established, the part the Order of Enoch might play in it, and principles of stewardship, etc. The basis of discussion was a paper by B. L. McKim. The subject was continued.

The sermon at the church at eleven o'clock was by H. A. Koehler, following prayer meeting in the upper room and choir institute in the lower room.

The business meeting at 2 p. m. took up the discussion of a suitable building for holding general meetings of the church. It was soon referred to the council of the Presidency, Twelve, and Order of Bishops, for consideration and report at the next conference.

It may be recalled that the suggestion came up last year that there was an urgent need for such a building, it being emphasized in the report of the President. Disposal was made of it by referring to the Presidency, Twelve, and Presiding Bishopric, with power to act. This year it includes all the bishopric and asks only for consideration and report.

The budgets proposed by Graceland College and the Sanitarium for their expenses during the coming year were indorsed by the Order of Bishops and approved by the conference.

In the report of the President to this conference, as our readers may have noted in last week's issue, there was a recommendation that the request of the president of Graceland College for a new library building and more dormitory facilities, be granted, and that the church library be taken over by the college, they handling the work done by the library commission in the past.

The Order of Bishops brought in the following resolution on the matter after it had been referred to them, and it was adopted:

Resolved, that we recommend to the General Conference that the question of building a dormitory and library building for Graceland College be deferred for the present, and that the matter be referred to an architect for the purpose of preparing plans and specifications and an estimate of the probable cost, to be submitted to the next General Conference, having in view the development of a general plan for buildings for our educational institution.

That part of the President's report asking for the privilege of appointing a church architect was adopted.

It was asked if such a man might be expected to do more than merely plan the buildings. The President expressed himself as hoping that it would be possible so to develop the work that there would be a demand for such a man to come to the proposed place and aid in deciding the site as well as the character and style of the building. He might be of great assistance in this as well as in the mechanics of the building.

It has always been the case that it was wise to consult with the Presiding Bishopric before building a church building, but this will give all the branches

a better opportunity to secure competent help at a reasonable rate.

After the adoption of the recommendation for appointment of a church architect, the following motion prevailed:

Moved that it be the sense of this body that no church site shall be chosen or edifice erected by any branch without first conferring with the Presiding Bishopric and the church architect.

The appointment of a church physician was indorsed and the choice of Doctor G. Leonard Harrington approved. Brother Harrington was present and expressed himself as willing to act to the best of his ability.

The appointment of Floyd M. McDowell was approved as leader of the boy movement in the church, and the final placing of the work in its proper department under the new coordinating plan referred to the coordinating committee.

By motion and vote, the committee on church offices was abolished.

The following was proposed, and after some long speeches and an attempt to pass a motion limiting debate on it, and all other discussions to come up in conference, to ten minutes, the conference adjourned till Wednesday at 2 p. m. The resolution, seeking to suspend the sections of the Book of Rules providing for presiding priests, teachers, and deacons, is as follows:

Section 161, chapter 14, of the book or Rules of Order and Debate, page 100, provides that the officers of the church recognized by these meetings (referred to branch business meetings) as having right to preside are: a presiding elder, priest or priests, teacher or teachers, a deacon or deacons, etc.

This gives rise to the order in the church of the choosing by the branches of "presiding priest, teacher, and deacon," which thing seems otherwise provided in the law.

Inasmuch as this matter gives rise to confusion among the Saints and inasmuch as this matter with all the rest of the Book of Rules is under consideration,

Resolved, that section 161, chapter 14, of the Book of Rules, be suspended until such time as the revision of the Book of Rules be completed.

Also that section 6, chapter 1, relating to selection of officers of branches be so interpreted as not to compel the election of presiding priest, teacher, or deacon.

The evening session in the upper auditorium was given over to the Woman's Auxiliary. The chief features of the program consisted of an address by T. W. Williams on "Woman's place in the world," and a paper by Audentia Anderson on "The awakened woman." The piano being temporarily out of commission on account of tuning, the special musical numbers were not had, though Robert Miller substituted with a very satisfactory pipe organ solo.

The preaching during the evening was as follows: Lower auditorium, A. E. Warr; Second Independence, S. A. Burgess; Enoch Hill, R. T. Cooper; Walnut Park, F. M. Cooper; Central Kansas City, Carl T. Self; Temple Lot, T. W. Williams.

The priesthood meeting on Wednesday morning was, as usual, well attended and in charge of President F. M. Smith, who occupied the time. He discussed in detail some of the criticisms arising from the weekly letters, on the standard of living. He was forceful in the presentation of the thought that we should have a higher social standing in many instances than we now maintain, as representatives of the church and men of God. While sacrifice is essential and therefore commendable, there are times and places where penuriousness is the height of folly. He urged that our people do not swing the pendulum too far, yet seek to think in larger terms than we have hitherto done. The calling of men to the priesthood by inspiration and a sacred observance of the principles governing was brought out, and a higher standard urged.

The prayer meeting in the upper auditorium at 9 a. m. was largely attended, the seats on the lower floor and the choir loft all being full, with most of them taken in the gallery. In spite of the admonition of the brother in charge, it was impossible to hear many of the testimonies, for the building is large. It was a little unusual in that there were no hymns after the one at the opening of the meeting, the time being occupied entirely with prayers and testimonies.

At the same hour there was a choir institute in the lower room, not very largely attended.

The elders had an interesting paper by Samuel Wood on Zion and Zionic conditions. They have a five-minute rule for their speeches and usually dismiss in time to return to the church and hear the sermon. The seventies meet in joint session every day and they sometimes adjourn in time for the sermon, also. They were just a little late this time, but heard most of the sermon by G. N. Briggs on "Zion and Education." This was one of a series of sermons on Zionic problems, each presented at a day service during the conference. The first was on Sunday afternoon by Walter W. Smith on "Zionic spiritual conditions." On Monday it was one by M. H. Siegfried on "Zionic temporal problems." Tuesday it was by J. A. Koehler on "Spiritualized industry." G. N. Briggs followed on Wednesday, while the series is continued on Thursday with a sermon by B. R. McGuire on "The gathering." At Second Independence, C. O. Leeka is to speak on "Husbanding my stewardship." At Walnut Park, Thursday evening, G. J. Waller is to preach on "The part of the business man in building up Zion." The interest is great and no doubt uncounted good will result from these vital sermons.

At 10.30 on Wednesday the Woman's Auxiliary read reports of officers and elected officers. Much good work has been done the past year and the outlook is good for the coming one. They had asked

the President of the church to nominate the president of the society, in conformity with the rule in the coordination resolution, and he had sent in the name of Mrs. D. J. Krahl, of Holden, Missouri, who was elected.

For first vice president, Mrs. Lula M. Sandy, of Kansas City, the president the past year, was elected (but she resigned on Friday and Mrs. Fred Koehler of Independence, Missouri, was chosen); and for second vice president, Mrs. William Madison, of Independence. We inferred that the latter would likely be continued in charge of the reunion features for the coming year, but of course this will be decided as the advisory board meets later.

The secretary was reelected, Mrs. Pearl Gardner, of Independence. For treasurer, they elected Mrs. Edna J. Esgar, of Independence. Mrs. Mark H. Siegfried was elected historian. This group of officers constitute the executive committee, and will appoint the heads of the bureaus and the editor of the department in the *HERALD*.

When the business session convened at 2 p. m. it took but a few minutes to put into effect the ten-minute limit to speeches on the question at issue: the suspension of the provision for presiding priests, teachers, and deacons. But there were a goodly number running to the limit. Some strong arguments were presented on both sides of the question. The new group system was urged as the proper solution of the matter, obviating the need of a presiding officer in each grade. It was urged by some that the members of various grades of the Aaronic priesthood should work as a committee and thus agree on the division of work rather than have one man set at the head, often to the disadvantage of others as capable and willing. Others were as insistent for the continuance of the present rule, claiming it was the only lawful method and without objectionable features.

A motion to refer to the committee on revision of church rules was lost. On a counted vote to adopt the resolution to suspend the provision in the Book of Rules, it was found 296 were in favor of it, while 165 were against it. Answering a question as to whether all branches should immediately adopt the provision and dispense with these presiding officers, the President suggested it might be well to correspond with the office regarding it.

The following names were presented for ordination to the office of high priest: William A. Blair, of Detroit, Michigan; R. A. Harder, of Flint, Michigan; James L. Gault, of Detroit, Michigan; David E. Dowker, of Chicago, Illinois. Brother Harder asked for time to consider; the other three expressed a willingness to act to the best of their ability and were indorsed by the conference.

The drive for the Third Liberty Loan being in progress, President F. M. Smith had been asked for names of speakers for various schoolhouses throughout this end of Jackson County. He replied that he could furnish a hundred if necessary. A large list was read, containing the names of those who had been suggested, and a meeting was held to make up the arrangements for Friday evening, the 12th.

The annual oratorical contest was held in the evening at 7.30, there being four contestants and a number of visitors from Graceland. Two of the musical numbers were given by Graceland students and faculty.

David Hopkins was given first place with his oration on "America and the world war," with Clifford Kelley, second, his subject being "Woodrow Wilson, the man of the hour." Third place was given to Ronald Carmichael with his oration on "Peace," with fourth to Mark Tapscott, on "The German Tragedy." Brother Hopkins is from Saint Joseph, Missouri; Brother Kelley from Independence, the son of T. C., and the latter two reside in Lamoni. These are always very popular events.

In the lower room the speaker was J. J. Cornish, with a roomful. The other appointments listed were J. W. Davis, Second Independence; H. A. Higgins, at Enoch Hill; O. Salisbury, at Walnut Park; J. E. Bishop, at Central Kansas City.

The morning priesthood meetings are well attended, the special request of the President being that all arrange to be there, and not make other appointments. Bishop McGuire used most of the hour in setting forth the attitude of the bishopric on the gathering. He explained the questionnaire which is being sent out to many branches. In answer to a question sent in, he made this pointed reply: "The church has for a long time been ready for the operation of business on the stewardship basis. How are you conducting yours?"

The sermon at 10.45 was on the gathering, by Bishop McGuire. It is needless to say it was very largely attended, for that goes without saying at this conference. The capacity of the big church is strained at every meeting. It is without doubt the largest conference ever held by the church. Local authorities have much difficulty in trying to handle the situation, it being almost impossible to find people in the crowds in the church and outside. Some even try to send in names of people they want to find, and have them read before the audience, but since this could easily become a public nuisance, it is frowned on by those in charge.

The Order of Bishops have been meeting regularly each forenoon, as well as the quorums of high priests, seventies, and mass meeting of the elders. The bishops are the appropriations committee of the

church and pass on all such matters before they are finally allowed. The joint council holds sessions from nine to twelve each morning. Numerous other meetings of a public and private nature are heard of here and there, giving an outlet for the social tendencies as well as offering opportunities to secure information.

One large meeting was announced to meet in a private house one evening, composed of Michigan Saints. There are very many of these. Another group was formerly from Northeastern Illinois. The reunion phase of the conference is one greatly appreciated and of much value.

At the business meeting at 2 p. m. Thursday a letter from the secretary of President Wilson was read, acknowledging the receipt of the telegraphic excerpt from President Smith's report and sent to the White House during the first sessions of the conference. Appreciation was expressed for the loyalty of the organization, as shown in the act.

The First Quorum of Seventy reported five sessions, and three of them joint. Thirty-six of the fifty-eight in the quorum were present, and all but five had reported their work the past year.

The following report from the Sunday School Association will be of interest in that it summarizes for the convenience of our readers some of the important things done by the convention. It reads as follows:

REPORT OF SUNDAY SCHOOL CONVENTION

To the First Presidency and General Conference: The association held its twenty-seventh Annual Convention here, April 4 and 5. In each of its eight sessions a progressive spirit was in evidence. Of business transacted, the following should be reported:

1. Hereafter the following will be recognized as having ex officio right of voice and vote in district or stake as well as in General Conventions: The First Presidency, Quorum of Twelve, Presiding Bishopric, quorums of seventies, high priests, Order of Bishops, Order of Evangelists, all General Conference appointees in General Conventions and all elders of district or stake in conventions of the same.

2. The report of the coordinating committee was presented and indorsed.

3. The First Presidency, having been requested to nominate, presented three names for superintendent which also had the approval of the joint council of Presidency, Twelve, and Presiding Bishopric. The election of officers resulted as follows: For superintendent, Gomer R. Wells; first assistant superintendent, Daniel Macgregor; second assistant superintendent, A. W. Smith; secretary, E. D. Moore; treasurer, M. H. Siegfried; Home Department superintendent, Mrs. J. C. Schwab; Cradle Roll superintendent, Mrs. H. B. Roberts; member of Library Commission S. A. Burgess; member of Social Purity Board, R. W. Farrell; member of Gospel Literature Commission, R. W. Farrell; historian, Miss Nellie M. Anderson; revising committee, A. Carmichael, G. N. Briggs, J. W. Wight.

By joint action of Religio and Sunday school executives, L. F. P. Curry was reelected normal superintendent and E. F. Yerrington assistant; by similar action, the work previously done by organized class superintendent was for the coming year lodged with the vice president of Religio Society, T. W. Williams, and the matter of extension superintendent of Home Department work is yet to be considered by the president of Religio, superintendent of Sunday School Association, and the Home Department superintendents of the same, with power to act.

4. The convention favors a uniform blank for collecting and reporting the Christmas offering. This was referred

to the executive council and Presiding Bishopric with power to act.

5. The following resolution was adopted: "Resolved, that members of the Sunday school who are addicted to the tobacco habit should not be elected for officers and teachers if other material is available."

6. According to resolution, all "local and district executives, reunion institute workers and field workers laboring in connection with the Sunday School Association be and are hereby directed to confer and advise with the general normal superintendent in the preparation of their educational programs, in order that, consistent with local needs, the fundamental training required by the workers of this auxiliary may be uniformly presented."

7. By resolution, the lessons committee was discontinued, and "the executive council be authorized and directed to secure the services of the best available talent for doing whatever professional work is necessary in our lessons course."

8. It was decided that hereafter the general church auditors shall be employed to audit the accounts of the General Sunday School Association, thus discontinuing our own board of auditors.

9. The former rule concerning holding of mass conventions was rescinded and the following adopted in its place: "Any district or stake association may dispense with the delegate system in providing for representation in its conventions." The chair ruled that it would be necessary for delegates to be sent instructed on this matter and that a standing rule might then be adopted, subject to such alterations as future conventions might wish to make. This ruling was not questioned.

10. The Religio Society, through its executive committee, invited the association to appoint a member on the Lecture Board. This was referred to the Sunday school executive council with power to act. It will be considered soon.

11. After consulting with the Presiding Bishopric, our treasurer has turned over to the church a surplus of \$2,300. In regard to the stewardship created last convention, it is expected that the new movement toward fuller coordination may possibly affect the temporal side of the stewardship, and hence the terms of the resolution are being held more or less in abeyance, upon the advice of the Presiding Bishopric.

12. It was resolved to have a convention Christmas offering. This was enthusiastically received and resulted in the sum of \$102.49 being turned over to the Presiding Bishopric.

Respectfully submitted,
GOMER R. WELLS, *Superintendent.*

The report of the Religio Society will also be of interest for the same reason. It was presented and spread on the minutes, reading as follows:

To the First Presidency and General Conference; Greeting: The twenty-fourth Annual Convention of the Religio Society was held April 2 and 3 with large attendance at all sessions.

Among many matters acted upon we mention the following points of interest:

1. The report of the coordinating committee was adopted in full by a large majority.

2. Constitution amended by fixing age at which members may vote at eight years or over; sections referring to expulsions and appeals thrown out; duties of district, stake, and local secretaries more specifically outlined so as to make the recording of newly organized locals by the general secretary more prompt and easy.

3. The President stated that the second vice president should be the one who had been appointed in charge of the boy movement whereupon F. M. McDowell, of Lamoni, was elected second vice president. Other officers elected were: G. S. Trowbridge, Saint Louis, president; Thomas W. Williams, Los Angeles, first vice president; James W. Stobaugh, Kansas City, secretary; Robert A. Lloyd, Saint Louis, treasurer; William F. Sage, Detroit, Home Department superintendent; Harvey Sandy, Kansas City, member Gospel Literature Commission; J. W. Gunsolley, Kansas City, superintendent of Temperance Department; Vernon A. Reese, Chicago, member of Library Commission, and Charles B. Woodstock, Lamoni, member of Social Purity Board.

4. In conjunction with the executive council of the Sunday School Association, the executive committee appointed

L. F. P. Curry as normal superintendent with E. F. Yerrington, assistant. T. W. Williams was placed in charge of the organized class work.

5. The matter of arranging for the Lecture Board, heretofore under the direction of the Religio, a joint board was referred to the executive committee with power to act. That body has requested the General Sunday School Association, General Conference, Woman's Auxiliary, and Board of Trustees of Graceland College to appoint a member to sit with Religio member.

6. The enrollment of the society at present is 18,311.

7. Among other appropriations, \$250 were set aside by the convention for use of the field workers.

Respectfully submitted,
JAMES W. STOBAUGH, Secretary.

INDEPENDENCE, MISSOURI, April 11, 1918.

The Quorum of Twelve presented preambles and resolutions on the death of James E. Kelley, of that quorum. An engrossed copy has been ordered and will be presented to the family.

The Latter Day Saint Traveling Men's Association officially reported that they had met and decided to change their name to the Latter Day Saint Sales Association, inviting all engaged in that work to join with them for mutual benefit.

The Philadelphia Chamber of Commerce extended a cordial invitation to the conference to hold its 1920 session in the City of Brotherly Love. It was referred to the Presidency for securing additional information and to report at the next General Conference.

The time limit for new business was set at 2.30 p. m. on the 12th.

A motion prevailed to dispense with the present system of church auditing and authorize the Presidency to appoint one or more auditors for the church accounts. It was brought out in the discussions and explanations that under the prevailing system it was necessary to do all the work in the spring, in a comparatively short time, while it was often best to attend to it at different times during the year. There are a number of expert accountants in the church as well as others who may be secured, and the resolution was evidently intended to allow discretion in the matter of choice.

The nomination by Bishop McGuire of Mark H. Siegfried as member of the Board of Publication in place of E. A. Blakeslee, was indorsed and he was elected. The board at present constituted is: Benjamin R. McGuire, James F. Keir, Frederick B. Blair, Albert Carmichael, Mark H. Siegfried, all bishops.

For trustees of Graceland College, Charles B. Woodstock and T. A. Hougas were reelected. The other members are A. Carmichael, J. F. Garver, J. W. Wight, G. R. Wells, G. N. Briggs.

The present Board of Trustees of the Sanitarium was sustained: W. D. Bullard, G. H. Hulmes, L. H. Haas, J. A. Tanner, C. O. Leeka, B. R. McGuire, M. H. Siegfried.

The committee on Bible normal book was continued: S. A. Burgess, J. A. Gunsolley, F. M. McDowell.

The following from the report of the committee was adopted as the expression of the conference:

8. Before publication, such a book should be given critical consideration in regard to doctrine, historical facts, construction, and arrangement. Certainly the author should be consulted in regard to any and all changes, but it appears vital that the work be made as satisfactory as is possible. The committee would, therefore, respectfully suggest, that:

9. The matter be referred to determine the question of demand and if the demand warrants, as we trust it does, that the manuscript be submitted to the First Presidency to consider its availability, and upon receiving their approval, the work should be pushed to see that a suitable book in the near future is published. Respectfully submitted.

S. A. BURGESS, Chairman for the committee.

March 4, 1918.

The committee on the Book of Mormon concordance, having finished their work, were released, with appreciation of work done: Heman C. Smith, H. O. Smith, Duncan Campbell.

The committee on Saints' Homes at Lamoni was sustained: A. Carmichael, R. J. Lambert, A. J. Yerrington.

The following committee of brethren to confer with the members of the Church of Christ was continued: F. M. Smith, E. L. Kelley, F. M. Sheehy, B. R. McGuire, M. H. Siegfried, W. W. Smith.

The committee on church Book of Rules was continued. It was explained that the parliamentary part had been ready for publication for over two years, but the part on church courts and procedure was in the hands of the Presidency and was not completed because of changes in the methods being evolved. The committee is: F. M. Smith, F. M. Sheehy, H. O. Smith, J. A. Tanner, E. L. Kelley, A. B. Phillips, T. A. Hougas.

The Gospel Literature Commission, composed of Harvey Sandy for the Religio, R. W. Farrell for the Sunday school, and E. D. Moore for the church, was sustained.

The name of Doctor G. Leonard Harrington was proposed for chairman of the Social Purity Board. It was referred to the coordinating committee and present board sustained till that committee made appointment. The personnel at present is C. B. Woodstock, R. W. Farrell, J. F. Garver. The suggestion involved the release of the latter.

The committee on revision of the Young People's History, being the Board of Publication and the Church Historian, having concluded their work, was released.

It was announced that a number of copies of the reprinted and bound volumes of *The Evening and the Morning Star*, put out by the Church of Christ, were on sale at the conference, at one dollar each. The reprint includes fourteen numbers, twelve from 1832, and two of 1833.

The first rendition of the oratorio, "Elijah," was given at the church on the evening of the 11th, evidently with very gratifying success. We were about to repeat the trite expression that there was a large

attendance, but it may be interesting to know that people were calmly filling the church steps, waiting for standing room as early as six o'clock, when it had been announced that the doors would not open till 7.15, and the service begin at 8.15. The ticket system of seating is an improvement, and should be continued. The suggestion that it might be still improved by giving out only one ticket to the person calling for them would work a hardship on the noble sisters who sacrifice their own pleasure and remain at home during the other services, thus not securing the privilege of attending. However, it will be worked out, likely with general satisfaction, in the future. Brother Albert N. Hoxie, general Church Chorister, now in charge of the musical activities at the League Island Navy Yard, acted as director, having arrived in time for one of the chief rehearsals. Since we are not musicians and incapable of intelligent detailed report, we respectfully await such information from others qualified. Realizing this in advance, we did not ask for tickets, preferring to allow others to attend who were sufficiently trained to more thoroughly enjoy the occasion.

The other services of the evening were preaching by: C. O. Leeka, at Second Independence; G. J. Waller, at Walnut Park; Guy Kuykendall, Central Kansas City; John Davis, Church of Christ.

The speaker at the church at 10.45 a. m. on Friday was Daniel Macgregor on "A marvelous work and a wonder."

One of the special features of the priesthood meeting at eight o'clock was the necessity for looking after the scattered members.

This was mentioned in the report of the President and supplemented by the experiences of some of the brethren who have been very successful in such work the past year. There are many members whose names are on the church record but who are isolated and out of touch with the organization. It is possible to do some of the very best missionary work by looking up these people and affiliating them with a branch conveniently near.

At the business session R. A. Harder, of Flint, Michigan, reported that he had fully considered the proposal for his ordination as high priest and was ready to accept, should the conference so order. It was moved to provide for his ordination and adopted.

The care observed in the selection of men to this office was briefly set out at this juncture by President Smith, he explaining that the call came from the First Presidency, was carefully scrutinized and passed on by the joint council, the recommendations sent to the Quorum of High Priests for their sanction, all before the name was presented to the General Conference for ratification.

The Quorum of High Priests reported 238 members, 193 of them reporting.

The Second Quorum of Seventy reported that 40 of their members had reported.

The Third Quorum of Seventy has 21 members and of this number 18 are present at the conference sessions.

As a question of personal privilege, U. W. Greene set forth the situation under which Elder Rees Jenkins and wife were remaining in Palestine. When Brother Greene and wife and Brother Koehler and wife left the Holy Land, Brother Jenkins and wife had already been instructed to leave, but they thought best to remain. Money was left on deposit in the banks there for their use and since that time the Quorum of Twelve had instructed that they leave and had seen that about \$1,400 had been sent for that purpose. The latest accounts of their whereabouts were to the effect that Brother Jenkins had been taken captive by the Turks on the evacuation of Jerusalem while Sister Jenkins remained in the city. It is supposed he is located with the Turks somewhere in the Damascus region.

The new agricultural organization reported they had held three sessions with much interest. The following officers had been elected: T. A. Hougas, president; F. A. McWethy, first vice president; Floyd M. Lesch, second vice president; W. S. Macrae, secretary. The object was the general uplift of the church along this line and the name of the organization had not been decided on.

A resolution was presented in which the attendance of our members at the picture shows offered to the general public was proclaimed to be unwise and not in conformity with the ideals of the church, was laid on the table without debate. This question comes up every year, and since the church has already taken a stand against theater going, dancing, etc., it seems the assembly is not disposed to further legislate, believing the present regulations are sufficient if lived up to.

A resolution to favor the idea of the First Presidency calling a fast at the beginning of each conference was referred to them without debate or instruction.

The Order of Bishops recommended that R. J. Lambert be continued on the Board of Trustees for the Children's Home. It was so ordered.

The following was adopted, after considerable debate:

Whereas, some misunderstanding and confusion has arisen over the statement in Doctrine and Covenants 129:8 and Conference Resolution 710, concerning the personnel of the bishopric, therefore,

Be it resolved, that it is the opinion of the bishops present at the conference that the term *bishopric* as used in Doctrine and Covenants 129:8 has reference to the men holding the office of bishop under a presiding head and that these should constitute the Order of Bishops.

The time for adjournment came, and among the announcements we noted one that the seventies and bishops should not leave conference at adjournment, but remain for post conference sessions.

The evening service in the upper auditorium was devoted to the Sanitarium. It was in charge of Doctor G. Leonard Harrington, and thirty nurses in uniform were present, two of these rendering a piano duet, and the head nurse, Sister Sarah B. Rodger, spoke of the value of the institution as a training school. Couched in her statement was the information that the Sanitarium is a training school recognized by the State of Missouri. Nurses are taken in on a probation of three months, after which they may continue to serve for the balance of three years, if found eligible. Those desiring to do so may engage in the profession for three more years and by passing the State examination become graduate registered nurses.

Miss L. Keeley, chief of Red Cross Base Hospital No. 28, at Kansas City, spoke at length on the work of the Red Cross, and the character of work the nurses were expected to do. She portrayed the vital need for good nurses and very succinctly showed the moral safeguards to be even better in the foreign service than at home, though strict in either case.

Miss Anna Barr, head of the Visiting Nurses' Association of Kansas City, also spoke on public welfare work and its value as a social asset.

A double quartet rendered a vocal selection. J. W. Rushton gave a fifteen-minute address on patriotism as expressed in the devotion of the Red Cross nurses. A service flag with five crosses on it was dedicated, it being the number in the service from the Sanitarium. It was an interesting and educational occasion.

The speakers at the evening services were as follows: E. F. Robertson, Second Independence; L. G. Holloway, Enoch Hill; J. E. Vanderwood, Walnut Park; James E. Yates, Central Kansas City; R. L. Fulk, Church of Christ. A number of our men spoke at various schoolhouses throughout the eastern end of the county on the Third Liberty Loan. Among the number were R. S. Salyards, Daniel Macgregor, T. W. Williams, and others. We may learn of the full list later.

At the eight o'clock meeting on Saturday morning the priesthood were edified by the vital interpretations put on different phases of their work by President F. M. Smith. A goodly number of questions had been handed in, growing out of the previous sessions, and the answers to them seemed very satisfactory.

A rousing meeting of those interested in the boy movement, now in charge of F. M. McDowell was held in the basement at 9.15. It was in charge of

Brother McDowell and he counted it a very great success, for the speeches were animated, to the point, and each full of meat. It certainly was a fine presentation on a small scale of the great interest throughout the church on the handling of the movement. It was tacitly decided that we should agree with Brother McDowell and try out the Boy Scout organization until such time as we are able to put into operation an organization of our own, to meet our own needs. That such a thing is possible is exemplified in the Oriole circles throughout the church, and which is yet in its infancy. Brother McDowell will not be able to give the subject very much personal attention for some months, being in attendance at the University of Iowa, so we should carefully note any suggestion we have from our experiences which will help him to formulate something for the good of all our boys, from the younger ones to the older. He desires that we shall do so, and will likely communicate with the church through its periodicals.

The meeting at 10.45 in the upper room was addressed by Doctor W. A. Wilson, of Kansas City, and was for men only. The doctor presented some most pertinent facts on the handling of the social disease problem and the comments were very favorable indeed.

The Woman's Auxiliary held a reception in the high school building, a report of which will likely appear in their official columns later.

At the beginning of the session at 2 p. m., the following resolution was presented:

Resolved that as citizens of the United States, we hereby reaffirm our belief in and fidelity to the Constitution and laws of the United States, and as officers and delegates of this sixty-fifth General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, hereby renounce all organizations of any name or character which have expressed opposition to, or sought to hinder the administration of the Government's purpose in the conducting of the present war; and unreservedly express our loyalty to and support of the United States Government in its conducting of the war against the Teutonic allies, humbly praying God's blessing on the allied cause so that complete victory may bring to us an enduring peace, preparing the way for the coming of the kingdom of God.

It was adopted practically if not entirely unanimately, and without debate.

The following report from the committee on boundary lines was read and adopted:

INDEPENDENCE, MISSOURI, April 12, 1918.

To the First Presidency and General Conference: The committee on boundary lines appointed by the conference reports as follows:

Petition of the Eastern Michigan District asking for a division of said district was referred to the committee by the joint council of Presidency, Twelve and Presiding Bishopric with their recommendation of approval. The proposed district to the north to comprise Huron, Tuscola, Sanilac and Saint Clair Counties; the one to the south to be composed of Genesee, Lapeer, Oakland, Macomb, and Wayne Counties, with the addition of Livingston, Washtenaw, and Monroe Counties from the Southern Michigan and Northern Indiana District. We recommend this division subject to the approval of the Southern Michigan and Northern Indiana District. We further recommend that the district to the north be known

as the Eastern Michigan District and the one to the south to be known as the Detroit District.

In order to officially place the dividing line between the Central Nebraska District and the Southern Nebraska District, as understood by these districts, the committee recommends, subject to ratification by the conferences of the respective districts, that the line be continued from the northwest corner of Lawson County eastward on the Third Standard Parallel North Latitude to the northwest corner of York County, instead of following the Platte River from the western line of Lawson County to the eastern line of Hamilton County as at present.

A committee from the Saskatchewan District request that said district be divided, and we recommend that the request be granted, and that the dividing line be the line between townships numbers twenty-four (24) and twenty-five (25); the other boundary lines remaining as at present. We further recommend that these districts be known as the Northern Saskatchewan District and the Southern Saskatchewan District.

Respectfully submitted,
R. S. SALYARDS,
C. I. CARPENTER,
P. G. FAIRBANKS,
Committee.

The mass meeting of the elders reported that they had elected C. I. Carpenter as president, and associated with him as counselors the presidents of the various quorums of elders. They had held six sessions, discussing Zion's conditions, the gathering, and preparation therefor. There were 226 elders registered for ex officio votes, but of this number only 65, or an average of 28 per cent had been in attendance.

The credentials committee reported the following interesting figures:

There were registered 714 certified members of the conference. Of this number 464 were ex officios, and 250 delegates not ex officios. A goodly number of districts were listed as having sent the full delegation.

Representative William P. Borland, from Missouri, was present and by invitation of President F. M. Smith, addressed the assembly a few moments. He spoke very highly of the standing of our President in the affairs of the State and Nation and commended his sterling integrity as a man. His speech was very cordially received.

The following report was read from the Woman's Auxiliary. An additional report stated that they had taken up at the reception given by the sisters, the sum of \$132.35 for the relief of the sufferers in Syria and Armenia. They had announced this fact at the opening of the conference session, and the result of the collection was \$122.85 in addition, which would be forwarded to the committee in charge of this fund. The report is as follows:

To the First Presidency and General Conference; Greeting: The Woman's Auxiliary has just closed a successful convention. The program was carried out as printed with one or two exceptions. Our speakers were President F. M. Smith, Mrs. F. M. Smith, Miss Charlotte Dryden of Ames, Miss Sarah Pettit of Columbia, Mrs. Audentia Anderson of Omaha, J. W. Rushton and T. W. Williams of California, and Mrs. Lula Sandy of Kansas City. Several meetings held over the appointed time. One extra business session was called. The attendance at the meetings was the largest in the history of the auxiliary.

The elected officers are: Honorary president, Mrs. Freder-

ick M. Smith; president, Mrs. D. J. Krahl, Holden Missouri; vice president, Mrs. Fred Koehler, Independence, Missouri; second vice president, Mrs. William Madison Independence, Missouri; secretary, Mrs. J. A. Gardner, Independence, Missouri; treasurer, Mrs. Edna Esgar, Independence, Missouri; historian, Mrs. Madge Siegfried, Independence, Missouri.

The convention ratified the following nominations made by the elective officers: Editor-in-chief, Mrs. Audentia Anderson, Omaha, Nebraska; superintendent Educational Bureau, Mrs. Dora Glines, Independence, Missouri; superintendent Home and Child Welfare Bureau, Mrs. Lydia Wight, Lamoni, Iowa; superintendent Relief and Service Bureau, Mrs. Helen Silsbee Smith, Philadelphia, Pennsylvania; superintendent of Young Woman's Bureau, Mrs. Alice Mae Burgess, Lamoni, Iowa.

The convention recommends for your approval the name of Mrs. Callie B. Stebbins of Lamoni, Iowa, on the Children's Home Board and Mrs. Jennie Studley of Roxbury, Massachusetts, on the Social Purity Board.

It will be of interest to the conference assembled to note the following actions taken by the convention of the Woman's Auxiliary.

The report of the coordinating committee was heartily indorsed and by request of the convention the Presidency of the church placed in nomination their choice for presiding officer for the ensuing year. Their nominee, Mrs. D. J. Krahl, being further ratified by the joint council was unanimously approved by the convention.

The following resolution was approved: That we heartily indorse the sentiment of the speech made by President F. M. Smith to the women on Monday morning, and that we request the executive committee to take under consideration the printing of the speech in leaflet form.

Another resolution was approved as follows: "Because of the lax conditions existent in several of the European nations regarding polygamy and the sacredness of marriage relationship, Be it resolved, that as an international convention of women we favor an amendment to the Constitution of the United States forbidding polygamy.

The executive committee appointed a special committee to draft resolutions expressing our attitude as an organization concerning Red Cross work and war time activities for women. The report of the committee was approved. It reads:

In these days of tragic warfare involving many nations and inflicting unspeakable suffering upon all sections of society, we recognize that the women and children of many of the smaller nations have been especially called to endure bitter privations, sacrifices, and dreadful atrocities. As American women who enjoy the blessings of God in protection from undue hardships, from privations and hunger, with homes still inviolate from ruthless foes, we feel with deep sympathy and concern our true relationship with our suffering sisters in other lands. While we thank God very reverently for his blessings to us in this regard, we would not forget the needs or the sorrows of our allied sisters, who have been driven to despair in this horrible struggle marked by death, grief, and ruin.

We have noted with admiration and anxiety, the sublime heroism of our Belgian, Italian, and French women and the noble devotion of our British and colonial sisters. Their splendid loyalty, expressed in deeds of sacrifice and service, stands as a glorious spectacle of ennobled womanhood which all the dark and dreadful history of this war cannot eclipse. Sad as are the events of the past few years, we feel that the awful depths to which the unfortunate women of such countries as Armenia, Serbia, Palestine and Asia Minor have been plunged, have not been fully sensed. No imagination can picture too fearfully the catalogue of sorrows and indignities to which they have been subjected. We rejoice that our great and powerful Nation has joined with allied democracy to do all possible to stop these organized attacks of conscienceless power (which, in its ruthless march to a sanguinary victory, tramples helpless infancy, maidens chastity, and womanhood's honor under its iron heel) and, in a united effort for a righteous cause would make the world safe for peace, industry, and the homes of the future.

Be it resolved, therefore, That we, the women of the Reorganized Church of Jesus Christ of Latter Day Saints, represented in the convention of the Woman's Auxiliary, hereby express to the President and Executive of the United States, our unreserved support of the Administration's policies in this crisis, and do pledge ourselves to earnestly do all within our power to secure the final triumph for which we hope and work and pray.

And be it further resolved: That we, the Woman's Auxiliary, show our profound sympathy with the sufferers of Armenia, sending them greetings and good cheer in this dark period of their history, by forwarding for their relief the sum of \$132.35 (collected from those in attendance at the convention), care of Cleveland Dodge, treasurer.

The above action was taken with the approval of the Presiding Bishop.

The important feature which promises a greater forward movement this year, tending toward closer coordination with the other departments of the church, is the adoption of the report of the coordinating committee. The convention as a whole has been satisfactory.

MRS. D. J. KRAHL, *President*.

MRS. J. A. GARDNER, *Secretary*.

The report was adopted and a motion prevailed that we indorse the sentiments expressed in the resolutions in favor of a constitutional amendment prohibiting polygamy. It was further provided that we send a copy to the secretary of the British Isles Mission, to be read before their conference, and likewise to the Australian Mission conference.

Brother Arthur Allen was recommended for ordination to the office of high priest and indorsed by the conference.

Early adjournment was had with the announcement that it would likely be possible to adjourn finally at the close of the session on Monday, April 15, at 10 a. m.

Saturday evening at the Stone Church the Oratorio "Elijah" was again given by the conference choir, with the same soloists as on Thursday. Several meetings were arranged during the evening of various organizations. Several, also, went out to speak at different points in the country for the Liberty Loan. B. S. Lambkin was announced for the Second Independence Church, and speakers were also announced for Enoch Hill, and Walnut Park.

The Sunday services at the Stone Church were again attended by capacity congregations. Prayer services were held in both upper and lower auditoriums, at Second Independence, Enoch Hill, Walnut Park, and Central Kansas City Churches at 8 a. m. At 9.30 Sunday school followed at each church, in charge of local Sunday school officers.

At 11 a. m. F. M. McDowell spoke in the upper auditorium on "Youth and the Church," and was well liked. At the same hour Bishop E. L. Kelley spoke in the lower auditorium; R. S. Salyards at Second Independence; Bishop J. F. Keir at Walnut Park; and T. W. Williams at Central Kansas City Church.

The services were well attended. But in the afternoon at 2.30 p. m. and in the evening many crowded to the Stone Church to hear Augustine Dwyer on "Church decorum," and attend the patriotic service in the evening. At 2.30 Bishop B. J. Scott spoke at Second Independence; D. J. Williams at Enoch Hill; D. J. Krahl at Walnut Park; and T. J. Elliott at Central Kansas City Church.

In the evening the upper auditorium was well filled

by 6.30 and the services opened at 7.20 with "The star spangled banner." U. W. Greene offered prayer, after which Albert N. Hoxie of the United States Navy Department Commission on Training Camps, conducted a songfest illustrating how he teaches the boys in camp. "The battle hymn of the republic," "Old folks at home," "Keep the home fires burning," "Old black Joe," "There's a long, long trail," "Round song," and "Just a baby's prayer at twilight," were sung in order. Some of them were repeated several times. The last was declared to be the most popular among the boys in camp.

Then the audience arose and sang, "Onward Christian soldiers," and President F. M. Smith was introduced as the speaker. He gave an emphatic declaration of our position on war activities, loyalty to the flag and country. It was a clear cut statement and may be published later.

Two of the boys' favorite songs were then given, followed by a solo by Mrs. W. N. Robinson. Mrs. Robinson sang several of the camp song solos, and a few were sung by the men alone to show how they sounded in camp. Through the service, all the soldier boys in the audience were seated on the front of the rostrum. Walter W. Smith, who was in charge of the service, spoke very briefly but feelingly, and called for the mothers of boys in the service; then the fathers; then for brothers and sisters to rise.

After "Nearer, my God, to Thee" by the congregation and General Conference choir, T. W. Williams offered the dedicatory prayer for the service flag for the office of the First Presidency. There are four hundred and seventeen names in at present, but the list is incomplete. President F. M. Smith stated there should be one thousand, if all were listed. The name and service of every one in any arm of service of the United States and its allies is desired.

Announcements of meeting for Monday postponed the business session to 2 p. m.

At the same hour Bishop A. Carmichael spoke in the lower auditorium; T. C. Kelley, at Second Independence; J. A. Tanner, at Walnut Park; and Hubert Case, at Central Kansas City church.

A rain Sunday night cleared the air. Eight o'clock found the eldership again assembled in the lower auditorium. President F. M. Smith addressed them on the great necessity of care in grammar and spelling. Various questions were answered by President Smith and Bishop McGuire.

At nine o'clock the various quorums met; the joint council of Presidency, Twelve, Bishopric, seventies, and high priests. Prayer service at the same hour was followed by preaching at 10.45 by Apostle J. Frank Curtis.

The building was again well filled before the opening of the business session. Evidently the delegates were holding their places steadily and but few have

left the conference. The missionary chorus appeared at 1.45 p. m. and sang a few hymns. At 2 p. m. sharp, as usual, the gavel fell for the opening of the session. After singing number 97 in Saints' Hymnal, Apostle G. T. Griffiths offered prayer. Minutes of previous sessions were read and approved.

Administration committee reported one hundred and sixty-two administrations, with great benefit to those receiving administration.

Order of Evangelists reported. The First and Second Seventy reported that each quorum had contributed twenty-five dollars for purchase of a Liberty Loan bond.

The Order of Bishops reported nine sessions held, with sixteen bishops present at this conference; average attendance ninety per cent. They have discussed consecration, stewardship, and inheritances, and will continue to meet after conference to discuss these vital questions.

The joint council reported, reapproving their previous action in regard to the Historian's department. Motion was duly made to adopt. A substitute was offered that Heman C. Smith be sustained as Historian, and the joint council choose an assistant. The substitute lost, the original motion obtained.

The Presidents of Seventy reported J. W. Davies for a president of seventy. S. S. St. John, P. R. Burton, J. N. Carlile, Hale W. Smith, J. W. Curtis, L. W. Fike, and E. J. Gleazer for ordination as seventies. All accepted and were approved.

The Presidency presented the names of S. H. Parker, of Australia, E. R. Davis, C. E. Jones, and Jesse Hardin for ordination as high priests, with the approval of the joint council and High Priests Quorum. Their ordination was approved and provided for. The High Priests Quorum reported the selection of W. S. Macrae as counselor to the president of the Quorum of High Priests. The selection was approved.

G. W. Burt and R. Baldwin were called by the Twelve to be evangelical ministers and were both approved.

At 3.40 the table was clear and motion duly presented in order to sustain Frederick M. Smith as prophet, seer, revelator, and President of the church; Elbert A. Smith as counselor; Quorum of Twelve, Presidents of Seventy, three Quorums of Seventy, Presiding Bishopric, Patriarch, and Order of Evangelical ministers; Order of Bishops, Standing High Council, Quorum of High Priests, elders, Aaronic priesthood, Chorister, Recorder, Secretary and various departments of church work.

Appointments were read and approved. Announcements of joint council meeting at 9.15 the 16th, of Presidency, Twelve, Seventy, and Order of Bishops. Conference adjourned.

Benediction by F. A. Smith.

APPOINTMENTS BY THE JOINT COUNCIL OF FIRST PRESIDENCY AND THE QUORUM OF TWELVE

EVANGELICAL MINISTERS

1. Angus, Archibald D., New York District.
2. Carlisle, Joshua, Central Nebraska District.
3. Davis, James, Eastern Michigan District.
4. Gresty, J. T., New South Wales, Australia.
5. Lewis, William, Kansas City Stake.
6. McDowell, W. A., Far West Stake.
7. Pitt, Frederick G., Toronto District.
8. Shields, John, Owen Sound, Chatham, and London Districts.
9. Smith, Hyrum O., Spring River District.
10. Smith, Isaac M., Holden Stake.
11. White, Ammon, Western Colorado District.
12. White, Isaac N., Independence Stake.
13. Wight, John W., Lamoni Stake.

BISHOPS

1. Becker, J. A., Referred to Presidency and Presiding Bishopric.
2. Blair, Fred B., Kansas City Stake.
3. Bullard, Richard, Referred to Presidency and Presiding Bishopric.
4. Evans, Richard C., Referred to Presidency and Presiding Bishopric.
5. Kelley, E. L., Referred to Presidency and Presiding Bishopric.
6. May, Roderick, British Mission.
7. Lewis, George, Australia.

HIGH PRIESTS

1. Berve, Amos, Little Sioux District, (Local).
2. Bishop, James E., New York District. L.
3. Burt, George W., Central Michigan District. L.
4. Chrestensen, J. C., Eastern Oklahoma District. L.
5. Closson, A. V., Southern Missouri District. L.
6. Cook, Marcus H., Southwestern Oregon District. L.
7. Cool, Fred A., Holden Stake, Warrensburg objective. L.
8. Davis, Evan A., Holden Stake. (Missionary).
9. Davidson, Holmes J., Northern California District, Stockton objective. L.
10. Deam, William H., Independence Stake, Enoch Hill objective. L.
11. Ebeling, Francis J., Southern Ohio District. L.
12. Elliott, Thomas J., Kansas City Stake. L.
13. Etzenhouser, Merrill A., Kansas City Stake, Chelsea Park objective. L.
14. Farrell, Ralph W., Massachusetts District, Providence objective. L.
15. Fry, Charles, Spring River District. L.
16. Garrett, William H., Southern California District, Long Beach objective. L.
17. Grice, William M., London District. L.
18. Harrington, George E., Northeastern Kansas District. L.
19. Hawkins, Charles W., Northern California District. L.
20. Henson, E. L., Southwestern Texas District. L.
21. Jones, J. H. N., Victoria District, Australia, Melbourne objective. L.
22. Jones, Thomas, Wales and Southwestern England. L.
23. Jordan, T. J., Saskatchewan District, Canada. L.
24. Knowlton, George H., Northern Maine District. M.
25. Lambkin, B. S., Pottawattamie District. L.
26. McClain, J. R., Kentucky and Tennessee District. L.
27. Macrae, W. S., Holden Stake, Knobnoster objective. L.
28. Mills Arthur H., Southern California District, San Bernardino objective. L.
29. Miller, C. Ed., Hawaiian Territory, Honolulu objective. L.
30. Mintun, J. Frank, Northwestern Ohio District, Toledo objective. L.
31. Moler, H. E., Clinton District. L.
32. Osler, William, Alberta District. L.
33. Parson, A. H., Independence Stake, Walnut Park objective. L.
34. Peak, W. E., Kewanee District. L.
35. Rannie, Edward, Central Oklahoma District. L.
36. Sparling, William, Eastern Iowa District. L.
37. Starks, Arthur E., Northern Michigan District, Boyne City objective. L.
38. Stone, A. E., Pittsburgh District. L.
39. Sutton, J. R., Eastern Colorado District. L.

40. Terry, John M., British Columbia and Seattle District, Seattle objective. L.
41. Thomas, T. U., Youngstown and Sharon District, Youngstown objective. L.
42. Twombly, Samuel, Far West Stake. L.
43. Williams, D. T., Des Moines District, Des Moines objective. L.
44. Williams, D. J. Nauvoo District, Burlington objective. L.

SEVENTIES

1. Allen, Arthur, Nauvoo District, Nauvoo objective. L.
2. Anderson, William, Northeastern Kansas District. M.
3. Arber, Joseph, Des Moines District. M.
4. Baker, A. M., Saint Louis District. M.
5. Baldwin, Richard, Kirtland District. L.
6. Barmore, A. C., Western Oklahoma District and Panhandle of Texas. M.
7. Booker, Alma, Pittsburgh District. M.
8. Booker, N. L., Eastern Oregon and Western Idaho. M.
9. Bootman, William P., Alberta District. M.
10. Bronson, Jott A., Eastern Montana District. M.
11. Brown, R. T., Society Islands. M.
12. Burt, Ernest N., Western Michigan District. M.
13. Case, Hubert, Lamoni Stake. M.
14. Chrestensen, Alva H., Society Islands. M.
15. Condit, S. D., Referred to Post Conference Council.
16. Cornish, John J., Referred to Presidency and Presiding Bishopric.
17. Curtis, E. A., Kewanee District. M.
18. Davis, Robert D., Northern Michigan District. M.
19. Davis, William, Western Michigan District. M.
20. Davis, James W., Toronto District, Hamilton objective. L.
21. Davis, John, Northeastern Missouri District. M.
22. Davis, J. Arthur, Referred to Post Conference Council.
23. Doty, Byron H., London District, Canada. M.
24. Dowker, David E., Southern California District, Los Angeles objective. L.
25. Dowker, J. A., Southern Nebraska District. M.
26. Dutton, Jasper O., Northeastern Illinois District. L.
27. Ellis, Clyde, Society Islands. (In charge.) M.
28. Ellis, William D., Owen Sound District. M.
29. Erwin, E. A., Arkansas and Louisiana. M.
30. Etzenhouser, Rudolph, Referred to Presidency and Presiding Bishopric.
31. Fulk, R. L., Central Illinois District. M.
32. Gamet, Levi, Central Nebraska District. M.
33. Gregory, Fred, Alberta District. M.
34. Greenwood, William H., British Mission. M.
35. Grice, John R., Eastern Michigan District. M.
36. Grimes, J. F., Eastern Oklahoma District. M.
37. Haden, W. E., Lamoni Stake. M.
38. Halb, Jacob G., Southern Ohio District. M.
39. Harpe, Charles E., Gallands Grove District. M.
40. Hawn, O. J., Central Michigan District. M.
41. Haworth, Walter J., Australia. M.
42. Higdon, Amos T., Western Colorado District. L.
43. Hills, L. E., Holden Stake, Lexington objective. L.
44. Holloway, Leonard G., Utah District. L.
45. Houghton, Leonard, Northern Wisconsin District. M.
46. Jenkins, George, Kansas City Stake. M.
47. Knisley, Alvin, Referred to Post Conference Council.
48. Koehler, H. A., Northern Maine. M.
49. Layland, A. J., New Mexico. M.
50. Lentell, J. R., New York and Philadelphia District, Scranton objective. L.
51. Long, Elmer E., Northwestern Ohio District. M.
52. Macgregor, Daniel, Lamoni Stake. M.
53. Mannering, W. H., Referred to Post Conference Council.
54. McConley, Myron A., Hawaiian Territory. M.
55. McConnaughy, J. C., Pittsburgh District. M.
56. May, J. Charles, Eastern Colorado District. M.
57. Metcalf, J. W., Southwestern Texas District. M.
58. Mortimer, J. L., Owen Sound District. M.
59. Moore, L. C., Southern Indiana District. M.
60. Okerlind, O. W., Far West Stake. M.
61. Palmer, D. S., Central Texas District. M.
62. Parker, J. L., Southern Nebraska District, Lincoln objective. L.
63. Paxton, J. W., Saint Louis District. M.
64. Pendleton, S. D., Central Michigan District. M.
65. Peterson, John W., Saskatchewan District, Canada. M.
66. Phillips, A. B., New York and Philadelphia District, First Philadelphia Branch objective. L.
67. Pierce, H. N., South Dakota. M.

68. Quick, Lee, Spring River District and Kansas counties of Clinton District. M.
69. Reiste, S. M., Nevada. M.
70. Riley, J. T., Arkansas and Louisiana. M.
71. Robley, George W., New York District and East Connecticut. M.
72. Robertson, E. F., Eastern Colorado District. M.
73. Sade, O. E., Eastern Colorado District. M.
74. St. John, S. G., London District, Canada. M.
75. Savage, Hinman W., New Zealand. M.
76. Sawley, F. L., Southern Indiana District. M.
77. Self, Walter M., Central Nebraska District. M.
78. Shakespeare, W. E., Minnesota District. M.
79. Sheehy, John F., Eastern Maine District. M.
80. Silvers, A. C., Spring River District, Nowata objective. L.
81. Simmons, S. W., Central Texas District. M.
82. Slover, F. M., Southeastern Illinois District. M.
83. Smith, S. S., Spokane District. L.
84. Smith, W. A., Pottawattamie District. M.
85. Smith, Joseph W., Western Nebraska and Black Hills. M.
86. Smith, James M., Central Oklahoma District. M.
87. Stead, J. D., Northwestern Canada. M.
88. Stubbart, J. M., Referred to Post Conference Council.
89. Swenson, Swen, Referred to Presidency and Presiding Bishopric.
90. Thorburn, George, Western Montana District. M.
91. Tomlinson, G. C., Owen Sound District. M.
92. Vanderwood, J. E., Western Oklahoma District and Panhandle of Texas. M.
93. Weaver, Richard D., Chatham District. M.
94. Whiteaker, A. L., Northern Wisconsin District. M.
95. Whiting, Burch, Referred to Presidency and Presiding Bishopric.
96. Wildermuth, L. O., Southern Wisconsin District. M.
97. Wildermuth, J. E., North Dakota District. M.
98. Wildermuth, J. B., Fremont District. M.
99. Yates, J. E., Holden Stake. M.

ELDERS

1. Bailey, J. W., Holden Stake. L.
2. Barrett, J. B., Gallands Grove District. L.
3. Bath, William, Spring River District. M.
4. Brackenbury, F. S., Eastern Michigan District. M.
5. Brooner, W. A., Northern California District. M.
6. Budd, Roy S., Far West Stake, Cameron objective. L.
7. Burton, P. R., Central Illinois District. M.
8. Burt, George E., Southern Ohio District. M.
9. Butterworth, C. W., Australia. M.
10. Carlile, J. D., Wheeling District. M.
11. Chapman, Nephi T., Southern California District. M.
12. Cook, Philip, Oklahoma. M.
13. Corbin, C. J., New South Wales, Sidney objective. L.
14. Curtis, Thomas W., Northwestern Kansas District. M.
15. Davies, Edwin H., South Australia, Adelaide objective. L.
16. Davis, Elwyn R., Eastern Iowa District. L.
17. Ely, John, Northeast Missouri District. M.
18. Fields, S. H., Florida District. M.
19. Fike, Lyman W., Northern Wisconsin District. M.
20. Flegg, William L., Eastern Michigan District, Port Huron objective. L.
21. Flint, B. C., Southern Wisconsin District. L.
22. Gray, Sidney N., Spring River District. M.
23. Gleazer, Edmund J., New York and Philadelphia District. M.
24. Goodman, John C., Southern Michigan and Northern Indiana District. M.
25. Hall, Abel, British Mission, Leeds and Bradford. L.
26. Hardin, Jesse N., Northwestern Ohio District. L.
27. Heading, N. C., Utah District. M.
28. Hull, E. B., Massachusetts District, Attleboro objective. L.
29. Jones, Charles E., Portland, Oregon District. L.
30. Karlstrom, Albert V., Spring River District. M.
31. Kelley, W. H., Southeastern Illinois District. L.
32. Kuykendall, Gaud R., New York and Philadelphia District, Second Philadelphia Branch objective. L.
33. Lenox, E. J., Southern Wisconsin District. M.
34. Liston, M. W., Eastern Michigan District, Flint. M.
35. Loving, Albert L., Victoria District, Australia. M.
36. McCord, Arch E., Far West Stake. M.
37. McFadden, L. M., Kentucky and Tennessee District. M.
38. McKnight, J. W., Florida District. M.
39. McMullen, I. L., British Columbia and Seattle District. M.
40. Martin, A. C., Southwestern Oregon District. M.
41. Miller, A. G., North Carolina and South Carolina. M.

42. Newby, Robert, Spokane District. M.
43. Neville, William C., Kirtland District. M.
44. Newton, Thomas, Virginias. M.
45. Nunley, J. M., Virginias. M.
46. Parkes, Willard M., Utah District. M.
47. Patterson, William, Northern New South Wales District, Australia. M.
48. Peisker, Edwin A. H., Queensland District, Australia. M.
49. Pement, Philemon, Toronto District, Ottawa. M.
50. Prettyman, C. W., Western Nebraska and Black Hills. M.
51. Pouuhoa, James, Hawaiian Territory. M.
52. Reed, Perl Percy, Spokane District. M.
53. Robinson, A. V., New Zealand. M.
54. Rowe, Fred A., Alabama District. M.
55. Shelley, E. C., North Carolina and South Carolina. M.
56. Shower, J. D., Northwestern Kansas District. M.
57. Smith, Charles J., Little Sioux District. M.
58. Smith, Hale W., Massachusetts District. M.
59. Vaughan, Wilfred John, Northern New South Wales District, Australia. M.
60. Velt, Harold I., Victoria District, Australia. M.
61. Warr, Albert E., Des Moines District. M.
62. Wilson, J. A., Toronto District. M.
63. Wilson, Nelson, Winnipeg District. L.
64. Wilson, Newman N., Eastern Maine District. M.
65. Winegar, H. E., Southern Missouri District. M.
66. Wixom, George H., Southern California District. M.
67. Wood, Wilbert, Chatham District. M.
68. Yager, J. H., Chatham District. M.

PRIESTS

1. Clifford, Cornelius N., Chatham District. M.
2. Logston, David B., Northwestern Ohio District. M.

MISCELLANEOUS

1. Walters, R. T., S., Referred to Post Conference Council.
2. Condit, S. D., S., Referred to Post Conference Council.
3. Kelley, Thomas C., S., Southeastern Mission in charge.
4. Muceus, Peter, S., Referred to Post Conference Council.
5. Page, J. C., S., Referred to Post Conference Council.
6. Scott, Columbus, S., Superannuated.
7. Scott, S. W. L., S., Referred to Post Conference Council.
8. Stubbart, J. M., S., Referred to Post Conference Council.
9. Tucker, D. E., S., Referred to Post Conference Council.
10. Turpen, M. M., H. P., Referred to Post Conference Council.
11. Williams, T. W., H. P., Referred to Post Conference Council.
12. Burtch, C. N., E., Referred to Post Conference Council.
13. McKim, B. L., E., Referred to Post Conference Council.
14. Slye, R. F., E., Referred to Post Conference Council.
15. Martin, John, E., Referred to Post Conference Council.
16. Clark, T. L., E., Referred to Post Conference Council.
17. Finken, E. D., P., Referred to Post Conference Council.

SAINTS' HOMES

To the First Presidency and the General Conference: 1. The Saints' Homes for the aged at Lamoni, Iowa, have, during the year 1917, been filled to their capacity. Until the new home at Holden was opened, we had many applications for admission which could not be granted for want of room; these were turned over to the Presiding Bishop, who now passes on applications for admission.

2. Five deaths have occurred at the homes in Lamoni during the year, two at Liberty and three at the Saints' Home. There are in the two homes 52 inmates, 18 men and 34 women.

3. The management has been in the hands of the Lamoni Stake Bishopric: A. Carmichael, R. J. Lambert, and A. J. Yarrington. A. J. Yarrington has occupied as business manager, under the advice and counsel of Bishop Carmichael and Counselor R. J. Lambert. Sister Alice P. Dancer had continued as matron at the Saints' Home and Sister J. T. Williams as matron at Liberty Home.

4. The woven wire fence on the railway right of way referred to in our last report has been completed and the farm is now entirely inclosed with woven wire fence. Our cross fences are yet of barbed wire, and as rebuilding becomes necessary, should be replaced with woven wire.

5. The improvements to the property during the year are: The erection of an additional silo, purchased second hand at a favorable price and moved to the home farm; the painting of the tool house erected last year, the hay barn, and the two silos.

6. The high-class dairy herd started two years ago is developing finely and should be a substantial source of income to the home. An examination of our accounts shows the fact that butter and milk are higher than at any year since the establishment of the home, yet our expenditures have been the lowest for these items, and except for extremely dry pasture last fall this department would undoubtedly have shown a nice profit. We have on hand a fine lot of young heifers to replace our older cows, for which there is a ready market, and a number of valuable males eligible to register, ready for sale. The farm has produced a car load of hogs which are now on feed for the spring market.

7. The building of the steam laundry in Lamoni has solved our laundry problems, and the opening of the new home at Holden has afforded relief from being unable to care for worthy ones for lack of room.

8. The following is the financial report for the year ending December 31, 1917.

Respectfully submitted,
A. J. YARRINGTON, Manager.

REPORT OF THE TREASURER, JANUARY 1, 1918

Receipts

Cash on hand January 1, 1917	\$ 138.81
Board	1,351.15
Bishop B. R. McGuire	8,325.00
Offerings	81.50
Bills payable	1,060.00
Bills receivable	25.00
Farm products	538.92
Groceries and provisions	13.27
Fuel	136.27
Live stock	2,821.42
Improvements and farm furnishings	31.00
Interest	41.08
Labor	71.05
Funeral expense	11.50
Miscellaneous	9.25
Total	\$14,732.51

Expenditures

Groceries and provisions	\$1,723.00
Electricity and telephone	342.06
Fuel	931.96
Labor	2,999.20
Medical service and drugs	292.07
Farm products	2,844.66
Improvements and farm furnishings	1,931.16
Freight and express	247.49
Bills payable	955.00
Interest	193.74
Insurance and taxes	102.90
Office supplies	20.15
Funeral expense	80.00
Live stock	1,011.67
Expense—personal and traveling	32.55
Miscellaneous	43.44
Cash on hand December 31, 1917	981.46
Total	\$14,732.51

SANITARIUM TRUSTEES

To the First Presidency and General Conference; Greeting: 1. The personnel of the Board as sustained by the last General Conference has not been changed. J. A. Tanner has acted as president; L. H. Haas as secretary; and George H. Hulmes as treasurer. M. A. Etzenhouser acted as manager until July 1, 1917, when L. Stover succeeded him.

2. In June a class of three girls was graduated and appropriate commencement exercises were held at the Stone Church.

3. On the recommendation of Doctor G. L. Harrington, the Public Health Department was discontinued.

4. Since October 1 the superintendent of nurses, Miss Sarah E. Rogers, has been in Detroit, Michigan, taking post graduate work in nursing, and additional work in hospital management. She expects to return about April 1. In her absence the work has been done by Miss Laura E. Mann.

5. Because of the increase in the prices of material and provisions used at the Sanitarium it was found necessary to increase the rates. Rooms that were formerly \$10 are now

\$12.50 per week; and those that were \$20 are now \$25. The charge for the operating room remains the same.

6. The staff of under-graduate nurses has been increased to twenty-two.

7. Below we give a statement from the patient's register:

Number of patients admitted	1917
Number of patient days	8,784
Average number of days for each patient	13
Number of patients dismissed	635
Number of patients died	35
Number of patients L. D. S. members	303
Number of patients not members	366
Number of patients paid from the church	90
Number of minor operations	187
Number of major operations	170

9. At the meeting held March 5 the Board adopted the following budget and approved the following financial report of the year's business, as submitted by the manager.

Expense

(Below we give a suggestive budget for the Independence Sanitarium from January 1, 1918, to December 31, 1918.)

Improvements	\$1,000.00
Lights	500.00
Gas	400.00
Laundry	1,600.00
General expense	400.00
Nurses' salary	2,500.00
Administrative	3,000.00
Discounts to doctors, nurses, help, etc.	900.00
Interest	120.00
Repairs	500.00
Labor, kitchen, and dining room	1,000.00
Provisions	7,000.00
Operating room, drugs, and dressings	3,000.00
Special rate to church	3,000.00
Water	600.00
Fuel	1,600.00
Rent for nurses' home	300.00
Telephones	150.00
Depreciation on buildings	600.00
Depreciation on furniture and fixtures	769.00
Premium on insurance	1,000.00
Total	\$29,939.00

(Below we give a suggestive budget for the receipts for the Independence Sanitarium from January 1, 1918 to December 31, 1918.)

Wards	\$ 7,000.00
Private rooms	13,000.00
X ray	2,200.00
Drugs and dressings	2,000.00
Operating room	2,800.00
Cows	530.00
Chickens	170.00
Donations	500.00
Board, Special meals, etc.	850.00
Laboratory fees	700.00
Total	\$29,750.00
Special nursing	\$10,000.00
Total	\$30,750.00

Assets and Liabilities

Current assets:	
Cash	\$ 264.27
Notes receivable	739.97
Accounts receivable	7,728.01
Medical and surgical supplies	2,407.28
Groceries on hand	523.43
Donations due from Bishop McGuire	546.20
Total current assets	\$12,209.16
Fixed assets:	
Real estate	\$ 8,269.11
Building less 2 per cent depreciation	43,869.06
Improvements to building	3,233.20
Furniture and fixtures (depreciation of 1 per cent \$858.86.)	7,699.78
X ray equipment	1,994.10
Total fixed assets	\$65,351.50

Expense Accounts in Suspense

Office supplies on hand	\$ 96.01
Cow feed on hand	6.00
Fuel on hand	80.00
Unexpired insurance	19.70

Total suspense \$ 201.71

Total assets \$77,762.37

Liabilities

Notes payable	\$ 5,150.00
Accounts payable	1,134.65
Accounts of patients paid in advance	104.24

Total current assets \$ 6,388.89

Net worth December 31, 1916	\$57,505.99
Gain from operation	695.08
Donations during the year	800.05
Debt to church canceled by courtesy of Bishop B. R. McGuire	12,372.36

Net worth December 31, 1917 \$71,373.48

\$77,762.37

Loss and Gain Statement for the Year Ending

December 31, 1917

Credits

Receipts from steam bath	\$ 2.50
Profit on live stock account	24.25
Receipts from X ray department	1,904.97
Profit on chickens	164.80
Drugs and dressings	1,971.49
Cash discounts	48.67
Garden	4.00
Interest	2.85
Laboratory	226.55
Public health department	36.98
Operating room	2,600.00
Private rooms	11,732.36
Wards	6,257.04
Board and meals	887.60
Special nursing	1,043.53
Individual accounts	34.72

Total credits \$26,992.31

Debits

Expense nurse home	\$ 20.20
Office expense	194.67
Administrative salaries	2,750.27
Administrative general expense sundries	167.44
Medical and surgical expense	2,897.94
Groceries	5,036.50
Cows	30.21
Fuel	1,301.10
Care of patients, salaries	1,899.11
Miscellaneous on patients' accounts	3.43
Discounts to nurses and doctors	898.18
Gas	386.72
Nurses' home rent	175.00
Interest	120.83
Light	467.41
Lawyers' fees	28.58
Laundry	1,528.55
Repairs	390.94
Steward's department labor	824.52
Meat	620.54
Butter and eggs	647.57
Special rates	2,660.05
Telephones	144.66
Water	561.30
Helpful relief	242.65
Insurance	229.08
Furniture and fixtures	315.63

Total debits \$26,297.23

Gain from operations	695.08
Donations	253.85
Donations, Bishop McGuire's office	546.20
Debt to church canceled by courtesy of B. R. McGuire	12,372.36

Total \$13,867.49

11. We sincerely appreciate the patronage of the membership of the church and also extend our thanks for the donations which have been made.

12. We take this means of expressing our sincere appreciation to the Presiding Bishopric for their liberality in liquidating the account of \$12,372.36 against the Sanitarium.

Respectfully submitted,

L. H. HAAS, *Secretary of the Board.*

INDEPENDENCE, MISSOURI, March 6, 1918.

CHILDREN'S HOME

To the First Presidency and General Conference: 1. During the calendar year 1917 the Children's Home trustees have conducted the home the entire time.

2. Brother and Sister Joseph Goode retired from the positions of superintendent and matron May 1, and they were succeeded by Brother and Sister J. J. Boswell, from the Walnut Park Branch at Independence, Missouri, who completed the work for the year, although the health of Sister Boswell indicated that a change would likely be necessary, in order to avoid a breakdown.

3. The enrollment for the year has been quite varied, having been as low as eighteen and as high as thirty-five children, ranging in age from two months to almost sixteen years.

4. No less than one dozen homes of Saints have been opened to receive a child from the home for adoption or its practical equivalent, while others have been removed by those who placed them in the home, the circumstances which necessitated placing them in our custody having changed.

5. There is a disposition among the people of the church to place children in the home for the purpose of keeping families of children intact. The trustees have been of the opinion that the home can be of greatest usefulness to the church by acting as a sort of clearing house, receiving the orphaned or neglected children as their fully empowered guardians, and placing them by adoption into Latter Day Saint homes that will properly protect and develop them. This policy will likely be adhered to more closely as the demand for room in the home shall increase.

6. The Board of Trustees as at present constituted and organized is: A. Carmichael, president; R. J. Lambert, secretary; A. J. Yarrington, treasurer; Callie B. Stebbins, Lucy L. Resseguie, Minnie B. Nicholson, Floyd M. McDowell.

7. The terms of Callie B. Stebbins and R. J. Lambert expire at this conference of 1918, and it will be necessary to elect their successors for the term of three years each.

8. The finances of the home are made to appear in the report of the treasurer hereto appended.

R. J. LAMBERT, *Secretary.*

Report of the Treasurer to the Board, January 1, 1918.

Receipts

Cash on hand January 1, 1917	\$ 552.99
Donations	2,306.27
Bishop B. R. McGuire	3,050.00
Board	162.00
Groceries and provisions	35.50
Improvements and furnishings	14.50
Farm products	35.19
Labor	26.45
Traveling expense	35.00
Piano fund	26.00
Range fund	38.00
Live stock	77.09
Miscellaneous	2.00
Total	\$6,360.99

Expenditures

Groceries and provisions	\$1,497.26
Electricity and water	276.73
Medical service and drugs	164.24
Improvements and furnishings	887.82
Fuel	468.62
Repairs	234.42
Farm products	323.36
Labor	1,261.02
Live stock	325.25
Traveling expense	83.57
Piano	90.16
Bills receivable	120.00
Bills payable	250.00
Interest	4.29

Sewer taxes	13.82
Freight and express	31.57
Office supplies	40.61
Miscellaneous	36.18
Cash on hand December 31, 1917	252.07
Total	\$6,360.99

ORDER OF EVANGELISTS

To the First Presidency and the General Conference: 1. Since last reporting to you, one year ago, we have had fifteen men out of our twenty-seven on our list under conference appointment; they have done what they could under existing circumstances. The work of this order does not seem to be fully understood as yet, which has made it impossible for us to push our work to any extent, but they have stood ready to do whatever they could when called upon or the opportunity offered. Several of them have labored in a local way, accomplishing what they could according to their limited opportunities. A number of them, as heretofore, have not been very active because of increasing years.

2. Up to the time of this reporting, seventeen of the order have reported the following work done: 1,397 sermons, 44 baptisms, 85 confirmations, 19 ordinations, 92 children blessed, and 930 patriarchal blessings given. Only 474 visits have been reported, which have been made in an official way, which does not represent the real amount of labor of this character that has been done. Considerable of the work done by these men cannot be shown in figures very well, having a spiritual character that cannot be recorded altogether in figures.

3. We anxiously hope that the time will come when the work of these men will be better understood and the effort put forth can be productive of greater good than at the present time. There has been no change in the order during the year.

Very respectfully submitted,
 FREDERICK A. SMITH, *President.*
 H. O. SMITH, *Secretary.*

March 5, 1918.

BOARD OF PUBLICATION

To the First Presidency and General Conference: We herewith submit our report for the Herald Publishing House. We cannot include that of the Ensign Publishing House, nor that of the Standard Publishing House, as we have had no report from them.

March 13, 1918.

A. CARMICHAEL, *Manager.*

STATEMENT OF THE HERALD PUBLISHING HOUSE

Year ending January 31, 1918.

Cash on hand, February 1, 1917	\$ 2,336.42
Cash rec'd from February 1, 1917 to February 1, 1918	84,188.67

Total \$ 86,525.09

Cash expended from February 1, 1917, to February 1, 1918	\$ 3,942.63
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Cash on hand February 1, 1918

Resources

Cash on hand	\$ 3,942.63
Real estate	37,673.37
Type, tools, fixtures	32,712.16
Merchandise	30,008.71
Supplies	9,534.23
Bills receivable	55,984.62
Accounts receivable	11,325.34
Liberty Bonds	300.00

Total \$181,481.06

Liabilities

Bills payable	\$ 7,486.63
Bonds outstanding	38,700.00
Accounts payable	3,845.74
Depreciating fund	19,327.73

Total \$ 69,360.10

Present worth February 1, 1918

Present worth February 1, 1917

Net loss

In explanation of the apparent loss on the business of the year as shown above, we desire to state that this occurs by having to pay a damage suit which amounted to \$3,942.72 and also cancelling a charge against the office of the Presiding Bishopric of \$7,196.03, otherwise we would have shown a gain of \$9,372.30.

LIBRARY COMMISSION

To the First Presidency and General Conference: 1. Organization: Shortly after the adjournment of General Conference last year the library commission met and organized for the year's activities. Owing to the sickness of Chairman Elbert A. Smith, E. D. Moore was elected temporary chairman. Bishop J. F. Keir was continued as treasurer, and the undersigned was appointed secretary. S. A. Burgess and Edward D. Moore were chosen publicity editors and also purchasing committee. Sister Estella Wight was retained as general church librarian. At this organization meeting the members pledged themselves to an unremitting effort during the year, to arouse and maintain a greater interest in library work throughout the church and auxiliaries.

2. Accomplishment: We have endeavored to get in touch with, and arouse to activity, every district and stake library representative whose name and address we have been able to obtain. The publicity committee has rendered effective service through frequent announcements in the church papers. Four general letters have been sent out to district library board members, encouraging them to activity, instructing them as to their duties, and emphasizing the possibilities and responsibilities of library work; a paper on library work to be read at reunions and conventions was given wide circulation; and a suggested library program for local Religio societies was widely advertised and mailed to all local library boards interested enough to make request. Numerous inquiries have been received from district and local boards and given careful attention. We feel that progress has been made in the work of this department, but there is much room for improvement, as evidenced by the following brief summary of the year's work: Corresponded with 80 districts; received response from 57; and 30 made annual report. Of the thirty district boards making report, eight had not organized and ten had received no report from any of the local boards under their jurisdiction.

3. Suggestion. Where the board members live in different parts of the district and do not meet at district conference or conventions, it is quite a problem for them to organize and outline their work. As a result, many boards have not taken this initial step and library work in such districts is at a standstill. In other districts, after the boards have succeeded in organizing and arranging their work, the subsequent inactivity of one or two board members has blocked the wheels of progress. To make matters worse, it happens that in certain districts the elections in connection with district conference and the Sunday school and Religio conventions are held at different times of the year, thus causing frequent changes in the personnel of the boards and in the offices of chairman, secretary, and treasurer. Every such readjustment requires time and delays the operations of the board. As a result of the foregoing conditions, there is a growing demand for a greater centralization of library authority and responsibility. As one person usually does the work of the board, it is suggested that it be arranged so that he may go ahead with the work and not be handicapped and delayed by being required to obtain the cooperation and approval of the two other members. Especially does there appear to be a crying need for some such an arrangement in outlying districts where active workers are few and far between. It is possible that the stakes and better equipped districts may be satisfied with the present arrangement, but it is not working successfully in by far the majority of districts. The greater question is, "How can one person be elected or appointed so as to represent the three organizations now represented on the boards?" We leave this question with you, feeling that in the multitude of counsel there will be found wisdom sufficient to improve the present method of conducting library work.

4. The Library Mission. The Lord has said in latter-day revelation, "Become acquainted with all good books," and "Seek ye out of the best books words of wisdom." Reading exerts a powerful influence for good or evil upon human thought and conduct. "As a man thinketh in his heart, so is he." The great mission of the church is to save mankind from evil. So the best way for the church and auxiliaries to prevent unprofitable and harmful reading is by supply-

ing good books and encouraging and promoting the reading of them.

5. As a church we have a peculiar and distinctive message to bear to the world—the unchangeable and everlasting gospel of Jesus Christ. *It is said that the missionary spirit is the life of the church. "Let him who is warned, warn his neighbor." This may be done by the "spoken word" and by the "written word." Is there not, then, a need and room for library work in the church. Surely, the collection and distribution of the mental and spiritual food preserved in "all good books" is a service of inestimable value to mankind, and no district or branch of the church can afford, through any action or inaction on its part, to deprive its members and others of the benefits of library work.

VERNON A. REESE, *Secretary.*

REPORT OF TREASURER LIBRARY COMMISSION

February 28, 1917 to February 28, 1918

Receipts

Balance on hand last report	\$ 7.75
From Heman C. Smith	12.80
From Religio Society	50.00
From Benjamin R. McGuire, for church	100.00
From Sunday School Association	50.00
From E. H. Fisher, former secretary	4.50
Total	\$225.06

Expenditures

S. A. Burgess, of purchasing committee deposit for books	\$ 20.00
V. A. Reese, supplies	63.75
Herald Publishing House	8.90
Estella Wight, librarian, salary	52.00
Louise Evans, expense, for 1916	5.61
Total	\$150.26
Balance on hand	\$ 74.80

Respectfully submitted,

JAMES F. KEIR.

REPORT OF LIBRARIAN

I hereby make the following report concerning the general church library for the year just past. Since my last report, March 3, 1917, to present date the following books have been acquired by purchase or donation:

Journal of History (two bound volumes); *Saints' Herald* (two bound volumes); *Autumn Leaves* (two bound volumes); *People's Bible Encyclopaedia* (1 volume) by Charles R. Barnes; *Poetical Works of Walter Scott*; *Tale of Two Cities*, by Charles Dickens; *Whittier's Poems*; *Longfellow's Poems*; *England and America* (two volumes), by Mary A. M. Marks; *Bryant's Poems*; *The Weavers*, by Gilbert Parker; *Two Years in Peru* (two volumes), by Thomas J. Hutchinson; *The Four Gospels in African Dialect*; *Through America*, by W. G. Marshall; *The Mound Builders*, by J. P. McLean; *American Antiquities*, by Josiah Priest; *Third Party Movements Since Civil War*, by Fred E. Haynes; *The Latter Day Saints, a study of the Mormons*, by Kaufmann; *Report of Board of Control of State Institutions*; *The Church Enchained*, by William A. R. Goodwin; *Incidents of Travel in Central America and Yucatan* (two volumes), by John L. Stevens; *Hill's Practical Reference Library* (four volumes); *Presbyterians*, by Reverend George P. Hays; *Who's Who in America* (volume nine); *The Quakers of Iowa*, by Louis Thomas Jones; *United States Coast and Geodetic Survey*; *The Occult World*, by A. P. Sinnett; *Christ's Object Lessons*, by Ellen G. White; *Statute Law Making in Iowa*, by Benjamin F. Shambaugh; *Iowa Year Book of Agriculture*; *Census of Iowa, 1915*; *Expense Report, State of Iowa*; *Marches of the Dragons in Mississippi Valley*, by Louis Pelzer; *Lynn Vital Records, Massachusetts*; *The Mormon Problem*, by C. P. Lyford; *The Democratic Text Book*; *Mississippi Valley in British Politics* (2 volumes), by C. W. Alvord; *Rules of Order and Debate*; *Manual of Useful Information*; *Items of Interest* (Manual); *The Crusaders*; *Jean Ingelow* (poetical works); *Child's History of England*, by Charles Dickens; *the Reconciler of the Bible*; *Questions Asked by Protestants*.

A total of 55 volumes accessioned during the year, making a total number of all volumes accessioned 2,242. There are a few books on hand not yet accessioned. Nothing in the way of furniture has been added this year.

As the library is the property of the general church, the librarian believes that its benefits should not be localized, but

that it should be developed to such an extent as to meet the needs of many, and especially missionaries out in the field. She therefore respectfully makes the following suggestions and recommendations:

First: That the missionaries be requested by the General Library Commission to send in a list of names of the books which they think would be especially helpful (and in some cases absolutely necessary) to the missionary in public discussions, debates, and in replying to questions which he is required to meet. The missionary cannot carry all the books he needs for all such occasions, and they are often not easily obtainable. With a view then to their special needs, let the board select from these lists and purchase the books as fast as practicable.

Second: The librarian believes that the general library should contain books setting forth properly the beliefs and creeds of the various denominations, for the same purpose as above mentioned. These in addition to the large number of books we already have against our church.

Third: When such books are purchased, a printed list should be made and sent out to each missionary, and arrangements made whereby any book may be sent upon his request, free of charge except for postage each way.

Fourth: That some of the incomplete files of old magazines and papers be disposed of, since many of them are of little use except to take up space and require time to be cared for.

Fifth: That a time limit be decided upon within which a borrower should return a book.

ESTELLA WIGHT, *Librarian.*

REPORT OF S. A. BURGESS OF PURCHASING COMMITTEE

Received from James F. Keir, treasurer\$20.00

Expenditures

A. H. Clark for Priest's American Antiquities	\$ 3.71
A. H. Clark, for The Mound-Builders	2.50
Stamps to A. H. Clark for postage .....	.19
H. C. Smith, 2 volumes Stephen's Ancient America	3.00
H. C. Smith for C. P. Lyford's The Mormon Problem .....	.60
Total	\$10.00

Balance on hand\$10.00

GOSPEL LITERATURE COMMISSION

To the Religio and Sunday School Conventions: 1. It is not possible to make a report that will convey an adequate statement of the amount of work done by the General Commission this year. This has been a year of organization. Hundreds of local boards have been organized in branches, and thousands and thousands of pieces of church literature have been distributed; one branch placed over 100,000 *Stepping Stones*. This work was done by the Brooklyn Branch, and Brother Christy writes:

2. "In the last two years we also distributed 60,000 other pieces of literature." Australia, under the leadership of Sister Blanche Flood, should be credited with 16,000.

3. When the present members of the commission consented to take charge of the work for the past year, they knew that many serious obstacles would stand in the way, not the least being lack of time in which to do the work; justice; but the members feel glad now that they did what they could, and are assured that a good foundation has been laid, on which to build during the coming years.

4. Owing to the fact that members of the district and local boards are elected, as well as those of the general commission, organization has moved only as fast as district conventions and conferences convened. Even yet there are many districts and hundreds of branches which have not carried out the instruction of their church to organize local literature boards. A few branches are not willing to act in unity with the main body, and have either ignored or egotistically turned down requests to organize local boards. Yet nearly every person to whom we have written has caught the spirit of the work and responded with favor and enthusiasm.

5. This work of placing the printed gospel message into the hands of men and women outside the kingdom of God is second only in importance to preaching the gospel, and the commission believes that some person or persons should be appointed who could devote undivided attention to the interests of church literature distribution. The commission has cooperated with the advertising manager of the Board of Publication and we feel confident that many sales of church literature have been effected. That department is now in a

position to help fully cooperate with local boards, and urges that they be representative and businesslike, so that their work may be of greater service to each community in which they serve.

6. We see a bright future for this work and urge that it be continued, and believe that the next report will contain full credit for the work done during the past year, only about one tenth of the reports being in at the time of this writing.

7. The personnel of the commission is as follows: H. Sandy, member for the Religio; R. W. Farrell, for the Sunday school; E. D. Moore, for the church. The undersigned has acted as superintendent of the commission, having charge of the direct correspondence with the districts and some locals. A good card index has been arranged and the work can easily be taken up by anyone. Harvey Sandy had supervision of the four stakes in Missouri, while E. D. Moore looked after Lamoni Stake. We have all corresponded considerably and have been distributing a leaflet of instructions concerning details of the work, gotten out by us during the year. Some of these are still available for those interested.

R. W. FARRELL, *For the Commission.*

SOCIAL PURITY BOARD

To the First Presidency and General Conference: 1. Another conference year closes and the necessity of reporting forces home the fact that time is passing rapidly, carrying in its passage whatever of opportunity for service the year may have held. As individuals and as a board we have sensed keenly conditions and needs of the hour which have called for action. Some work of a general nature has been performed, but each member has been loaded to the breaking point with immediate and imperative duties which have made unremitting demands upon time and energy.

2. Under these conditions a full measure of service has been impossible. This must not longer be true of the men whom you select. The work undertaken by the Purity Board must be done—but it will require time, consideration, and prayerful effort from an individual or a board who will have time for connected study and research as a basis for a sound and logical campaign under the inspiration of the gospel. There must be an effective organization and setting in operation of the forces of intelligence and righteousness which have ever been the Master's weapons against evil.

3. We can report such activity as our limited time permitted. Advice has been gladly given in response to letters of inquiry as to means and measures for local work. Books and pamphlets have been sent out where there seemed an opportunity for them to do good. We have gladly given our cooperation in local efforts to promote the physical and spiritual well-being of our young people. Clean Life Clubs are to be encouraged; with proper organization and supervision they will help to accomplish the desired end. However, the inspiration for such a movement must come through the spirit of the gospel, rather than to be introduced among our people as a provision from the world.

4. For the coming year we offer the following recommendations: a. The imperative demands of the time for conservation of vitality and virtue must be met by an intelligent, systematic campaign against all forms of vice and those forces of unrighteousness, wherever found, which tend to undermine the health and spiritual strength and vigor of our membership. The policy must be a constructive one, making provision for and encouraging every logical expression of the normal, invigorating, happy activities of youth.

b. As a centralized agency for accomplishing this task, some one or more persons must be found who can and will take the time and make the effort to qualify for acceptable leadership. Activity must not be impulsive or hasty—yet the situation demands action. Preparation will require time and means and talent, plus humility in the service of God and humanity.

c. The day demands specialization. It is a crime to ask men or women, already overburdened with immediate and imperative duties, to assume an additional task which calls for technical knowledge and effort in a specialized field. If three members are again elected on the Purity Board it should be definitely understood that one of the number, or another whom the board in concurrence with the general church authorities should designate, should immediately prepare for active leadership in a forceful, though consistently conservative, campaign.

d. A book is needed embodying in clear and concise form the essentials of pure and clean living, sex instruction, per-

sonal health, sanitation, diet, and simple directions for the prevention of disease and the care of the sick. This should be written with the Word of Wisdom as a foundation, and having as a motive the perfecting of a people, strong in body and mind, who shall be ready to meet the Savior when he comes.

e. Other literature should be prepared and judiciously distributed to meet specific needs, of which the conditions in our army camps at present is a good type. This will call for a technical knowledge of conditions and of necessary precautions only obtained by specialized preparation.

f. Some one should be prepared to present the philosophy of clean and pure living in strong lectures and in a vigorous personal campaign, organizing the forces of good against "every appearance of evil." Other men and women who have specially prepared should be given an opportunity to serve in a similar manner, under a judicious and conservative appointment. Mere zeal and ambition must not be mistaken for real ability to successfully present a solution to the problems centering about the sex life.

g. An effort should be made to coordinate all work of a similar nature now being attempted or done by the Woman's Auxiliary, the new boy movement, the temperance department of the Religio, and the Purity Board.

CHARLES B. WOODSTOCK.
R. W. FARRELL.

March 1, 1918.

COMMITTEE ON REVISION OF CHURCH HISTORY

President F. M. Smith, Independence, Missouri, Dear Brother: 1. The Committee on the revision of church history, consisting of M. H. Siegfried, Charles Fry, and the undersigned, has not been passed any work the past year to examine.

2. Early in February, the present year, I took the matter up with the Historian, Heman C. Smith, and he advised me that: "All that has been written so far, has already passed the committee, so there is nothing more at present for them to examine." Our report is in records of last conference.

E. L. KELLEY.

IOWA CITY, IOWA, 821 North Gilbert Street, March 2, 1918.

COMMITTEE OF MEMORIAL TO THE MARTYRS

To the First Presidency and General Conference: 1. At the last conference this committee was reconstituted in harmony with a suggestion in the report of the Presidency. In June, 1917, the new committee, Bishops Benjamin R. McGuire, James F. Keir, Mark H. Siegfried, and George P. Lambert met at Nauvoo and observed conditions surrounding the property belonging to the church, known as the Joseph Smith Homestead, the Mansion House, and the Nauvoo House. The matter was presented to the Standing High Council June 18, 1917, and that body gave their approval to the expenditure of a maximum sum of \$5,000 to properly protect the property.

2. It was decided to strengthen the retaining wall in front of block 145 by riprap. The execution of this work was cheerfully undertaken by Bishop George P. Lambert, a member of the committee. He reports that it was successfully done at a cost of \$297.25. The city of Nauvoo donated the stone. This gift we acknowledge with thanks.

3. Owing to the stage of water maintained by the Power Company, the basement of the Nauvoo House has from three to four feet of water in it. It was thought the best way to remedy this and make the place habitable was to fill the basement. This work has been provided for, but to date circumstances have prevented its accomplishment. As soon as possible this will be done.

4. The committee has also had under advisement the placing of an iron fence around the half block on which are located the graves of the Martyrs. This work has been deferred because of the prevailing high prices of the necessary material.

5. It is believed by the committee that something should be done toward the preservation of the old homestead and the permanent care of the grounds of all three properties. If it could be arranged to locate there some well-informed man and his wife, the place could be made a depot for the sale and distribution of our church literature, etc. These parties could also act as caretakers. By such use of this historical property a number and class of people, not other-

wise reached, would be brought in touch with the church.
Respectfully submitted,

BENJ. R. MCGUIRE,
JAMES F. KEIR,
M. H. SIEGFRIED,
GEORGE P. LAMBERT,
Committee.

YOUNG PEOPLE'S HISTORY

To the First Presidency and the General Conference: Since our last report the manuscript for the second volume has received the finishing editorial work, is now in the hands of the printer, and some of it in type. Much of the printing will be done by the time the conference adjourns, and be ready for distribution sometime during the summer. The office is now taking orders for it at the same price as volume 1, viz: one dollar.

A. CARMICHAEL,
For the Board of Publication.
HEMAN C. SMITH, *Historian.*

COMMITTEE BOOK OF MORMON CONCORDANCE

To the First Presidency and General Conference: 1. Soon after the adjournment of the last annual conference the committee met at the office of the Historian, Lamoni, Iowa, and pushed the work as fast as was consistent with necessary accuracy, in order to get it completed within the time specified in our last report.

2. Elder Campbell, of the committee, feeling that his physical strength would not sustain the effort to complete the work, withdrew, and the other members continued the work unto completion and turned it over to the Presidency and Board of Publication, as instructed, with the following statement:

"LAMONI, IOWA, July 2, 1917.

"To the First Presidency and Board of Publication: 3. Having at last practically finished our task of preparing a concordance to the Book of Mormon we, as instructed by the General Conference, present the manuscript to you, hoping and praying that it may prove to be a blessing to the lovers of that sacred volume.

4. "The task has been a long and trying one; and while we think it is as near perfect as we could expect to make it, we are conscious that with the many dangers of error we have failed to avoid them all. We hope therefore that criticisms will be tempered with charity.

5. "If the proof reading can be done from the book itself, some errors may be eliminated, and if it can be arranged for one of our committee to assist in the proof reading, it would be an additional safeguard.

6. "Elder Duncan Campbell of our committee has not been with us since the last conference, but his former service and his valuable suggestions during our last session have been almost indispensable.

7. "Our work being now practically finished we ask to be released as a committee.

"Respectfully submitted,
HEMAN C. SMITH,
HYRUM O. SMITH,
DUNCAN CAMPBELL.
"Committee."

TEACHERS' EDITION OF THE INSPIRED TRANSLATION

To the First Presidency and General Conference: The work of the "Teachers' Edition" of the Inspired Translation is steadily being pushed to completion. The work done now includes the New Testament and about one half of the Old Testament. A committee, appointed by the Board of Publication to review the manuscript for the New Testament, has finished this work and reported favorably, excepting a few changes, and recommends publication of the same.

A. CARMICHAEL,
For the Committee.

GENERAL SUNDAY SCHOOL ASSOCIATION

1. The stewardship intrusted to the association by the 1917 convention and conference has a twofold aspect: spiritual and temporal. In the temporal, we can report a fair showing. Starting the year with \$2,800.76 in cash and notes, we have paid all authorized expenses and close with a present net worth in cash and notes of \$5,855.65, making a gain of \$3,054.89. The terms of the stewardship require that all funds

on hand over and above \$600 on December 31 shall be paid to the Presiding Bishop as a surplus. To honor this we have issued the necessary order on our treasurer for \$5,255.65; but he, after consultation with the bishop, believes it is wise to postpone the completion of the transaction until the meeting of the executive council and convention, at which time some modifications of the terms of the stewardship in this particular will be proposed by the bishop, who believes the present terms are prejudicial to the best interests of the association.

2. We are not sure that the spiritual side of our stewardship makes as definite a showing. It is easier to manage a business profitably than to produce enthusiastic, consecrated officers and teachers who are determined to be efficient workers with the children and youth of the church. Dollars can be manipulated, but consecration is a quality of mind and agency. There is a way to touch the heart, fire the imagination, and create vision in all who need it, but it requires a larger use of printer's ink, the mails, and more office help.

3. We started a service survey some three years ago with a view to locating and classifying auxiliary workers having special talents, ability, and experience. The purpose was to meet a present and near future demand for field workers, writers of teachers' and officers' helps, designers of lesson materials, such as blackboard illustrations, maps, pictures, and handwork for cradle roll, beginner, and primary departments. We need more people who are capable of helping to further improve our course of graded lessons and make it the very best our church can produce. This survey has not been completed, no progress having been made for two years, for want of office help to carry it through.

4. Last year the superintendent asked the executive council to grant authority to assemble our most available talent, the lessons committee, at an expense of about two hundred dollars, to coordinate the five grades of the lessons course, making it sufficiently permanent to justify the expense of getting out teachers' helps, maps, illustrations, etc., all of which are too costly to buy for mere temporary use. Our editors have been working apart, with no opportunity for coordination. The council did not want to spend the money. Over his protest, they voted to make the superintendent editor in chief of the lessons, upon the theory that he seemed to understand what was needed to put the course in proper shape; and therefore was competent to do the actual work. We submit that a superintendent of public construction must know what ought to be done and must recognize capable workmen, but that does not make him a carpenter, joiner, plasterer, metal worker, plumber, or electrician. My coworkers did not realize that the work involved the services of a stenographer all the time, which of course would have cost more than two hundred dollars. They did, however, authorize me to secure temporary help when crowded. This we have been unable to secure, except to a limited degree. We have been unable to touch that particular work.

5. Considering that over one third of the baptisms into the church are of persons under the age of fifteen, the church is vitally concerned in the matter of a systematic course of lessons on the faith of the church, to put in the hands of parents and teachers. It is a great trust—the spiritual phase of our stewardship and, in our estimation, the largest phase. If, after that has been developed to the fullest practicable extent, there remains a surplus in dollars, well and good. *But this should be regarded as the secondary and not the primary purpose of our stewardship.*

6. In many respects our workers have been marking time. We come this year with some honest doubts that our present district machinery of organization is practical. For example: The last three years we have been trying to secure through district superintendents a complete list of local superintendents with addresses. This is called for by general church as well as our own association officers, and the Government asks for information on same. Simple as it seems, we have failed; there are always several hundred names short. The lowest delinquency was 14 per cent of district superintendents that failed to respond. This year it is 22 per cent. It was lowest when we kept closest to the typewriter with follow-up letters. This is just one item. We might mention others. The Library Commission secretary wrote to 80 district board officers, of which 37 per cent failed to report. Of those who reported, 26 per cent had not organized and 33 per cent had no reports from local boards. Our general cradle roll superintendent says that 32 per cent of district superintendents failed to report. The Gospel Literature Commission reports that 90 per cent of district officers were delinquent. Delinquency of this kind is responsible for this report being delayed to First Presidency.

7. Out of all this discouraging condition there arises one common, definite conviction that we have not seen in reports of other years, and that is: *We must have simpler administration.* It calls for one-man leadership, no matter how many advisers we may give him. It calls for greater centralization of responsibility. In this respect we are hoping that our coordinating committee may be able to give us practical relief.

8. We now have 83 districts, 7 of which are first grade according to standard of excellence. The number of schools reported is 786, a loss of 9 over last year. Contrasted to this is a reported total membership of 44,396, which is a gain of 4,372. Some of our weak schools disorganized and the members were placed on a home class basis. We prefer a live home class to a school half dead, without officers to properly man it. We ask missionaries and all others to consider this before organizing. Total membership now includes those enrolled on cradle roll and home class records. Formerly secretaries were not all reporting it that way. Some of the increase is due to that. The number of teachers reported is 3,902. For April-June quarter, 1918, we printed 45,100 *Quarterlies*.

9. The heads of all departments have done faithful work. My first assistant, Daniel Macgregor, was given the care of appointing field workers and oversight of institute programs at conventions and reunions, and has done good work, considering the constant demand made of him as missionary. At least 35 field workers were appointed, 13 of which were already working as district superintendents. We have received 9 reports. Very few have had time and means to plan and carry out any definite work. Our second assistant, A. W. Smith, cooperating with the Presiding Bishop, went over the top with the greatest Christmas offering we ever had, over \$73,000.00, which he modestly affirms was due not so much to personal efforts, as to "the wonderful cooperation and devotion of the schools and the blessing of God." He dealt directly with local superintendents and not through the regular district organization, an important point in the secret of success. We are asking self this question: "If direct contact is best for special campaigns, why not best for the regular work of general officers?"

GOMER R. WELLS, Superintendent.

LAMONI, IOWA, March 13, 1918.

ZION'S RELIGIO-LITERARY SOCIETY

To the First Presidency and General Conference: 1. We are glad to be able to report that we believe the Religio Society has made some progress during the last year. We started the year with a definite aim of trying to make the Religio more profitable to the church in holding the interest of the young folks in church matters, and also in training them to greater usefulness in church work.

2. With this end in view we recommended to the General Religio Convention the appointment of a general field worker to devote his whole time to the work, which suggestion was approved, subject to concurrence of the joint council of the church. On conferring with the joint council, suggestion was made that more would doubtless be accomplished if a number of workers were particularly requested to do field work for the Religio than if one should devote his whole time to the work. Based on this suggestion, various members of the Quorum of Twelve furnished a list of those in their missions of the previous year whom they thought would be in position to render us the assistance needed.

3. We wrote to all of the forty-three whose names and addresses were submitted, sending them a somewhat lengthy suggestion of the plan we felt would be most advantageous to follow in doing field work, and asking them to cooperate with us. A majority of those addressed answered, although some of those answering expressed the opinion that they would not be able to put forth a very great effort for the benefit of the society. All, however, were encouraged to do the very best they could in helping us to accomplish the ends sought. A recent request for reports resulted in replies from fifteen, only a few of whom had been able to do any systematic or extensive work.

4. This confirms us in the opinion that while district or regional workers, devoting such time as they might be able, would be of much assistance to the Religio, we really need some one devoting his whole time to the work, to visit districts and assist the district and local workers with suggestions and explanations so as to make their work more effective.

5. I have personally been able to visit sixteen districts other than the Saint Louis District, during the course of the year, most of these visits being on Sunday. The visits have been profitable in giving me a better vision of the work, outside of any profit they might have been to the districts.

6. We have encouraged throughout the year, with the general, district, and local workers, that the Religio work be made more of a departmental work, each officer being made responsible for the carrying out of the work under the charge of his particular department, and we feel sure that if this system is carried out, it will result profitably.

7. Most of the general officers have been active in their various departments, but we do not feel that a detailed report would be profitable here, as same may be obtained in the printed reports of the Religio Society.

8. Particular attention has been given throughout the year to the encouragement of the program work and the social work, feeling that these departments are perhaps the most attractive features of the Religio work with the young people, whose interest in the church and its work we are trying to arouse and keep.

9. It has become apparent to us that the result would be greatly to the benefit of the Religio Society if the sanction of the church was publicly placed upon the work of the society, as we have found in some districts that the impression, which we are sure is erroneous, has obtained that the Religio Society did not have the entire approval of the parent body. This has made the work somewhat difficult in those places.

10. We wish to accomplish whatever work the church may feel can profitably be handled by our society, and shall always work to that end.

Respectfully,
G. S. TROWBRIDGE,
President.

SAINT LOUIS, MISSOURI, March 7, 1918.

WOMAN'S AUXILIARY

To the First Presidency and the General Conference: 1. In submitting report it is with the feeling that the year has been one of profit and great activity in all branches of our work, resulting in some progress and solid growth. Many new locals have taken up our work and better district organizations have been effected.

2. It has been our desire to be able to report at this time that an organizer has been appointed over each district in the church, that the work might be carried on according to the new constitution. But so far the list is incomplete. Forty-six organizers have been appointed over as many districts and many of them have entered heartily into their work and carried out our plans. Some are just learning their work, and some have been but recently appointed. In another year greater progress will be made. The Woman's Auxiliary work is entirely new in many places and progress is slow.

YEAR BOOK

3. Work on the new Year Book was begun some time ago, and is progressing nicely. It was decided to prepare a supplement to the present Year Book, giving all necessary changes and advanced ideas, but using the policies of the present Year Book as a basis for our work the coming two years.

4. This decision was reached after long discussion, and after hearing the opinion of absent as well as present members of the executive committee, for many reasons, chief among them the reduction in cost. We expect to have the outline and plans for the book prepared and ready to submit at the convention.

COORDINATING COMMITTEE

5. Our member of the coordinating committee has written her suggestions to the other members of the committee and has submitted them to our executive committee. They seem fair and reasonable. We feel sure that she will care for our interests, in her outline of departmental work and ideas of close cooperation with other church departments, and enlarged vision of federating all the woman's activities within the church under the Woman's Auxiliary.

EDUCATIONAL LINES

6. We feel we have made great strides in educational lines this year. The contributions to our column seem to indicate a greater vision and higher spirituality on the part of our women. Our column in the *Saints' Herald* has been very ably edited by Sister Audentia Anderson, with Sister Alice Mae Burgess as assistant for *Autumn Leaves*. In all about seventy-six contributions have appeared, besides reports and

notices, announcements of various character, eleven of them from the General President, twelve from other officers and supervisors, and fifty-two were original articles contributed by women not officers of the society. Besides this, eighteen contributions came from brethren, about half of these being in connection with the boys' organization of the church.

7. The column for the Young Woman's Department in *Autumn Leaves*, cared for by Sister Burgess, has been in most efficient hands. Many good things have appeared there all through the year's work, and Sister Corless has also done splendid work in *Glad Tidings*. We would urge that the brethren feel free to use our column when they desire to help with the work. We shall be glad to have their suggestions.

HISTORICAL

8. The work of the historian has been a little hindered by the change of constitution of last year, it being necessary to appoint the organizer for each district before progress could be made. Sister B. C. Smith, our historian, had it well in hand when she was taken ill. She expected to finish up all work on the history up to the conference of 1917, and had asked then to turn the work over to her successor.

DEPARTMENTAL

9. The work of our several bureaus have been in competent hands this year. Sister Dora Glines for the Educational Bureau has gathered about her splendid specialists in all lines of the work, and shows clear understanding, great courage, and a large vision.

10. Sister Lydia Wight for the Child Welfare Bureau has done her best for the work, but being obliged to spend her days in the schoolroom this year she has not had the time to give the work that she should have had.

11. Sister Helen Smith, of the Relief and Service Bureau, has given us some splendid things in writing, and her hand can be seen, too, in directing the work in many places.

12. Sister Alice Mae Burgess, of the Young Woman's Bureau, has moved out along new lines, and at the close of the year we feel that the young women of the church have a splendid adviser and helper in Sister Burgess.

OUR HONORARY PRESIDENT

13. The work of the honorary president deserves special mention. Her advice has been sought and followed on all issues that have come before the executive committee, keeping in touch with the general president by continued correspondence, having submitted to her all new moves in advance for counsel. She has answered many letters, counseled with all who asked advice, and sought in every way to further the work. Besides this she has served for the Woman's Auxiliary on the coordinating committee.

EXECUTIVE MEETINGS

14. Regular meetings of the executive committee have been held, nineteen in all, except in the month of August, at which policies have been discussed and many hours spent in executive session and special committee work. The meetings have all been well attended, each member has taken a keen interest, and has given conscientious service.

REUNION WORK

15. Our reunion work this year was in charge of our second vice president, Mrs. William Madison, who reports furnishing material for programs for Woman's Auxiliary meetings at fifteen reunions, and attending one herself, at Calumet, Oklahoma, in the interest of the work. She is already preparing for next year's work so as to be ready to handle it on a broader scale than before.

CORRESPONDENCE

16. The correspondence has been very heavy, due to the fact that the constitution and other things were changed at the last convention, and the changes have brought many queries, while, in order to get our organizers appointed it has been necessary to write to the men in charge of the work in each district, and follow up this correspondence. All of our department supervisors and secretary have attended to a large correspondence also.

PERSONAL FIELD WORK

17. At the beginning of the year's work, all of our general executive committee were by motion made general field workers, with power to introduce the work and organize it, under the direction of the president. As a result we have organized the work in nine districts and stakes: Little Sioux, Far West, Eastern Iowa, Northeastern Kansas, Central California, Southern California, Northern California, Central Michigan, and London. The work in four districts being done by the

general president, three by Sister Glines, and one by the women of the district.

18. Our general executive committee represented the work personally at nine reunions, four of them were attended by the president, the rest by others of the committee. In all much personal work has been done by the committee and more especially by the president, who has introduced the work at thirty-one different places, besides having charge of and carrying on the work of the Kansas City Stake. Six locals in Michigan, seven in Illinois, three in Kansas, nine in Missouri, three in Iowa, one in Indiana, have been visited by her. The traveling expenses incurred have been met by the locals.

OTHER ACTIVITIES

19. Among the many splendid things accomplished this year I want to speak of the work done by Sister Glines in California in the summer. Her intelligent presentation of the work there has brought about excellent results for our work, and the organization of all California as far as districts are concerned is truly praiseworthy.

20. Also some very splendid work was done in the London District by Sister Louise Evans, of Michigan, resulting in a new understanding of the work there and the organization of that district.

21. The work in the Holden Stake, particularly the Oriole work in charge of Sister Krahl, also is to be commended. Many others might be mentioned whose work has been splendid and important, and it means much to us at this time to have splendid, true women coming to the front and taking up the work.

FOREIGN MISSIONS

22. We may report the work in the foreign missions as advancing nicely. Several letters have come in from across the water, and have been promptly answered, giving all the help possible.

FINANCIAL

23. Sister Sheehy, our Treasurer, reports:
Balance on hand February 12, 1917:

General Fund	\$125.18
Children's Home	24.40
Total	\$149.58

Received to date February 15, 1918.

General fund	\$345.63
Children's Home	450.93
Old Folk's Home	10.00
Year Book fund	8.10
Oriole Fund	42.00

Total \$856.66

Total receipts to date. \$1,006.24.

Expenditures

General running expenses	\$376.00
Children's Home	475.00
Old Folk's Home	10.00
Oriole fund	9.45
Year Book fund	3.45

Total \$873.90

Balance on hand February 15, 1918, 132.34

SECRETARIAL

24. The present enrollment is estimated at 3,376. The change in constitution and the appointing of organizers have delayed the report of many districts. Educational classes, 64; Home and child welfare, 34; Relief and service, 132; Oriole circles, 71; Young women's, 5; Total, 236.

25. This probably constitutes a small part of our work. Personal letters might have helped get the reports in from many places, had we the time.

CHILDREN'S HOME

26. The report from the trustees of the Children's Home informs us of the activity of the different societies of women in Lamoni in mending and making over garments for the children of the home. Some help has also been given by societies in other parts of the church, all of which was needed and is gratefully acknowledged. Not so much partly worn clothing has been donated this year as in other years, and their supply is getting low and all donations will be acceptable. Clothing should be sent clean and not too much work to warrant the expense of making it over.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
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Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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IN CONCLUSION

27. The Woman's Auxiliary work is advancing satisfactorily with the help we have had. Oh, for workers to send out into the field to answer the calls coming from all over the church, many of which we are unable to answer. The women need what we have to offer, and are eager to grasp and quick to see the wonderful possibilities for service through this auxiliary of the church, and we are encouraged by the support being given our movement by the men of the church, and we might well wish for more help from them.

28. May God's directing power be over the conference, and in all the work of those in charge, is the prayer of,

Your coworker,

MRS. LULA M. SANDY, *President.*

KANSAS CITY, MISSOURI, February 23, 1918.

MISCELLANEOUS DEPARTMENT

Conference Minutes

MOBILE.—At Bay Minette, Alabama, March 23, 1918, at 10 a. m., with district president in charge. F. M. Slover and James Davis were chosen to assist the vice president in presiding. Minutes of last conference read and after correction were approved. All officers of district reported. Branch reports read from Escatawpa, Mobile, and Bay Minette. Sixteen ministerial reports were read. Auditing committee reported the district debtor to the secretary for \$1.31, also an error in bishop's agent's report of ten cents in favor of agent. The Horse Shoe Branch was declared disorganized. (Colored.) Sister Nora Warr was elected member of the gospel literature board. Secretary was

authorized to make out a budget covering expenses till next conference including sufficient to purchase supplies asked for by secretary, each branch to be assessed equally to pay same. After business was finished, a round table discussion was held. Preaching during conference by Brethren Davis, Slover, and Miller. Two prayer meetings and two priesthood meetings were held. Conference adjourned to meet at Escatawpa at the call of the district presidency. Edna Cochran, secretary.

Convention Minutes

MOBILE.—At Bay Minette, Alabama, March 22, 1918, presided over by T. J. Booker and H. M. Aebli. Prayer meeting at 9.30 a. m. Institute work at 10.30, business at 2 p. m. Minutes of last convention were read and approved. Officers reporting were: superintendent, secretary, treasurer, member library board, home department superintendent, cradle roll superintendent. School reports were read, also secretary's annual report to general secretary. Membership at close of year was 402. Officers elected for the year were: superintendent, A. E. Warr; assistant superintendent, H. M. Aebli; secretary-treasurer, Edna Cochran; member gospel literature bureau and library board, H. M. Aebli; superintendent home department, Missouri Booker; superintendent, cradle roll, M. F. Warr. A joint session of Sunday school and Religio institute work was held in the evening after which the convention adjourned to meet on Friday preceding the next district conference. Edna Cochran, secretary.

The Bishopric

AGENT'S NOTICE

To the Saints of the Minnesota District: Is your name appearing regularly on the bishop's agent's books? We mean you. Many others have their names there and new names are being added each year. We want yours. We know you have been intending to send some tithing for years, but somehow just kept putting it off. Good intentions are fine, but did you ever try to figure out just how many bushels of good intentions it takes to buy a sack of flour for a missionary's family at the present prices?

Dear Saints, let us examine ourselves. Are we doing our part? Are we ready to meet the Bridegroom? Jesus says: "Be ye also ready for in such an hour as ye think not the Son of Man cometh." Write me to-day and see how much better you sleep at night.

Your brother in bonds,
LESTER WHITING, *Bishop's Agent.*

BATTLE LAKE, MINNESOTA.

FROM HERE AND THERE

JOINT EXECUTIVE APPOINTMENTS

Some appointments are handled each year by the executive officers of the Religio and Sunday school. The Religio calls such a group an executive committee, while the Sunday school terms it an executive council. It means the same thing. One of the joint appointments is the normal superintendent, to which office they elected L. F. P. Curry, with Edward F. Yerrington as assistant superintendent. For superintendent of organized classes, to work for the joint interests of the Sunday school and Religio, T. W. Williams was chosen, he being first vice president of the Religio, and it coming naturally into his care. The selection of an extension superintendent for the home department was left to the superintendents elected by the Religio and Sunday school and the president of the Religio and superintendent of the Sunday school.

The Sunday school executive council reelected all the editors of the Sunday school *Quarterlies* for another year: Mrs. Christiana Salyards, senior grade; Mrs. Daniel Macgregor, junior grade; Miss Lucie H. Sears, intermediate grade; Miss

Ruby Williamson, primary grade; Mrs. Eunice Winn Smith, beginner grade. They referred the appointment of field workers to the first assistant superintendent, Daniel Macgregor, with the idea that he would consult with the new coordinating committee so as to secure concerted action with the Religio. The work of the second assistant, A. W. Smith, will include the Christmas offering campaign the coming year. The proposition to work out a uniform blank for reporting the totals of the Christmas offering the coming year was referred to the treasurer of the association, M. H. Siegfried, the Presiding Bishopric, and A. W. Smith, with power to act.

One of the enjoyable annual diversions of the conference is the regular prebusiness-session speeches by Elder J. J. Cornish. He tells reminiscences of his early experiences in a very entertaining manner. The big audiences listen with much interest, for the brother's life has been an eventful one.

The bishops expect to remain in session for some days, if not a week or two, after the conference, to continue their discussions of stewardship, inheritances, and the Storehouse. They hope to come to a unanimity of opinion on some of these vital questions before adjourning for the year.

Many matters of importance have been referred to the post-conference council, and they will doubtless remain in session for two or three weeks after the conference before separating for the year's work.

Among the many pleasant little gatherings which get together at conference time, we note one in which all the children of W. W. Blair participated. There were Charles E., George W., Frederick B., David H., and William A., with Mrs. Minnie B. Nicholson, in the little group which were all privileged to meet for one day. Every one of them is engaged in some part of the church work, William A. being one of those whose ordination to the office of high priest was provided for at the conference.

Brother Leroy Colbert said they couldn't have Religio on Sunday evenings because Wisconsin was a great dairy State and they had to milk the cows. Brother Wight asked him if they let them go on Friday evenings.

Hard of hearing folks likely appreciate the faithful services of J. O. Dutton at each conference, he acting as yell leader, and to low-voiced speakers invariably calls: "Louder, louder." And the speakers respond.

One of the announcements during the conference was a preaching service in the Danish language, by Elder H. N. Hansen, at one of the homes, for the Scandinavian Saints.

It is interesting to hear some of the open forum sermons preached by some of the older brethren who get together in little groups just outside the church at conference time. They usually have some hobby, or some little leaflet of their own they want to give away or sell, and they themselves are much interested in what they have to say.

The latest word from Brother Rees Jenkins is that he is a prisoner in the hands of the Turks, supposedly somewhere in Lebanon. Sister Jenkins is in Jerusalem. Money has been forwarded to them during the past year through the Spanish embassy at Washington.

"The intent of an act determines its immorality."—T. W. Williams.

"I speak from the standpoint of a small pastor of a small branch."—R. W. Farrell.

NOTICE TO READER—When you finish reading this magazine place a one-cent stamp on this notice, and hand to any postal employee and it will be placed in the hands of our soldiers or sailors at the front. No wrapping. No address. A. S. BURLESON, Postmaster General.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, April 24, 1918

Number 17

EDITORIAL

AGREEMENT WITH CHURCH OF CHRIST

One of the most important acts of the recent General Conference was the adoption of articles of agreement with the Church of Christ people of Independence, Missouri. These articles are twenty-four in number and appear in full in the HERALD for April 17. They are entitled "Agreements of working harmony."

They are the culmination, up to date, of a long series of conferences between committees and representative men. They are the fruits of a spirit of harmony and agreement that of late has grown very strong—sufficiently strong to prompt mutual concessions and allay ancient prejudices.

The *spirit* of "working harmony" is the important thing. The *letter* of the articles is of secondary importance and is chiefly useful in clarifying the situation.

It may be frankly conceded that previous to the conference some members were quite alarmed, or at least gravely concerned, over rumors presaging such an action. There were many private arguments over the question in which both the pro and the con found valiant champions.

But the unanimity characterizing final action was most gratifying. The articles had previously been adopted by the Church of Christ members in their annual conference on the Temple Lot. They were then submitted to the consideration of a mass meeting of quorums of the high priesthood and finally came before the conference itself. So our readers may be sure that they were subjected to the closest scrutiny. The final action of the conference was practically unanimous, only one vote being noted on the negative side of the question.

This means, of course, that all vexed questions of doctrine, baptism, and priesthood were very carefully considered by the best intelligence that the

church could assemble at a General Conference, both among the priesthood and the delegates.

Though arguments might be advanced upon both sides of the question, as is usually the case, this assembly conceded that our Church of Christ brethren had established their claims so far as they may be involved in tracing baptism and priesthood back to valid original sources. As an organization they have held to the fundamental doctrines of the church and have been guilty of no moral lapse. In fact in the face of adroit efforts to bribe and seduce from their trust they have kept themselves clear from evil forces and designing men. Hence no charge of apostasy from the original faith could be supported, were there any among us inclined at this time to make such a charge.

In the above we have attempted to summarize the feeling that seemed to exist among the priesthood and in the conference. It may be that there will still be some among our readers inclined to challenge the wisdom of adopting these articles. But that matter is no longer a subject for argument. The jury has returned its verdict. Or if that figure be not appropriate, in plain terms the quorums have spoken and the conference has spoken. The matter is settled, both by vote of the elders and by vote of the delegates sent up to the conference to represent all the people.

We have entertained a feeling of serenity for some years concerning the great events yet future, among which the building of the temple at the place designated is not to be the least. We have felt deep in our souls that at the set time God would clear away every difficulty. We now see in the agreement reached a long step toward such a clearing. We take the step with faith, to the extent that all may not be clear to the sight.

The Church of Christ brethren are as deeply interested as we in the prospective temple. They have

held possession of the Temple Lot while we have held the title. The hands of all have been tied. But now we are in agreement. And a part of that agreement is that we do all recognize the voice of God in revelation as directing our further movements.

We need not run without tidings or start groundless rumors concerning temple building. That matter with the time and manner of its accomplishment rests with God. We are quite content to abide his revelation. The important thing to us is that interested parties are drawing together in spirit in an agreement of "working harmony." We like that term, "working harmony." The living temple of men and women must be brought into a condition of "working harmony" before it will be in condition to enter the temple of stone and receive the blessing of an approving God.

ELBERT A. SMITH.

THE REPORT OF THE BISHOPRIC

The year just past has proved to be a remarkable one in the administration of the financial or temporal law. The Christmas offering, under the direction of Brother A. W. Smith and Bishop J. F. Keir, has shown a remarkable increase—up to over \$75,000. The tithes and offerings and consecration have also shown a good increase of about 95 per cent over the preceding year. This means that they have more than doubled within three years' time. As a result the debt has been greatly reduced, as the sum of \$104,688.17 is shown by the Bishop's report as having been paid out thereon for the year 1917, and \$56,372.26 up to March 9. This means that this year the financial status is much stronger and the church more nearly ready for progressive movement.

The movement in church offices is important in giving them the necessary space, and that without the very large expenditure which was at one time feared. As a result it is possible to combine the general offices in one building. The Church Secretary has removed his office to Independence, and the Church Recorder expects to do so in the very near future. The First Presidency and Presiding Bishopric also have much needed additional space, and that convenient to the conference visitors and to the church people.

The Home at Holden has opened up a splendid opportunity, not only meeting the need within that stake, but giving the church a much needed Home at a very reasonable figure, which will probably permit of disposing of smaller places, so that it will mean no additional expenditure, and will mean a real economy in administration.

A storehouse has been opened both at Independence and at Lamoni, and an effort is being made to extend their benefits to the neighboring stakes.

The one at Independence is in commodious quarters and has a branch grocery store on West Lexington Street, just opposite the new church offices, and doing a nondelivery business. At the main store, they do an extensive business in coal, hay, feed, cement, brick, etc., and have recently put in groceries and meat, doing pleasingly well for the short time they have been going. In fact, during conference time they had to refuse orders from more distant parts of the city, their delivery system being overtaxed.

At Lamoni a healthy growth is shown. A store doing a general grocery business, was taken over early in the summer. To this, in February, 1918, a meat market was added, buying out one of those then in existence in the town of Lamoni, and moving the equipment to the Supply Store building. In addition to this, one of the coal plants in Lamoni was bought out, including the track frontage and coal elevator, and is now added to the storehouse. This will permit of their securing coal and food supplies for the benefit of the poor Saints and the Homes, to the best advantage, and buying for a large part of the vicinity, enable them to secure a favorable price.

The mill which was taken over first by the Order of Enoch, and successfully administered by them, was, at the request of the Presiding Bishopric, transferred to the storehouse. For the part of the year that it has been administered it shows a good net profit of close to \$900. The advantage of this is, that it is showing what we can do, and must eventually result in a saving to the church and the membership. As the quality of its goods becomes better known, we should, for another year, have a yet more favorable report.

Different members of the church have been appointed to take charge of these different departments of work in the storehouse, as a stewardship, and are making good with their stewardship. In addition to this, we have had, for several years, a light plant, furnishing power and light for the Herald Publishing House, the mill, the town of Lamoni, and several neighboring towns. It also manufactures and sells ice, and is controlled by a number of the brethren, as a stewardship, and by them, also, successfully administered in the interest of the church and general body.

The Lamoni Steam Laundry opened in January as another stewardship, under the direction of two of the brethren, but the amount of work that they received, caused an immediate need of increased facilities, to double or more than double their former capacity. All of these are taken on the basis of stewardship. As the church may better interpret stewardships, these properties will be so held.

In addition to this, certain of the faculty of Grace-

land College placed themselves upon a stewardship basis, and agreed to teach at the college during the school year, and render such other services as the church authorities may direct, during the summer months. It has not meant much for them in salary, but does in increased security, in that the church, to a certain extent, agrees to deal fairly with them, and assist them in meeting their debts, occasioned by their education in preparation for this present service. Effort is made to make it perfectly fair to all concerned, but it means a spirit of consecration on the part of these young men.

We have had for years, this spirit of devotion on the part of the missionary force, and on the part of those engaged in the publishing interests and certain parts of the institutional work of the church.

S. A. B.

THE HERALD PUBLISHING HOUSE

It will be noticed that by the report to conference, the publishing house at Lamoni shows a loss for the year. But the report of the general manager gave two causes for this. One is the result of a damage suit, caused by the electric light plant, several years ago, at a time when it was owned by the Herald Publishing House. A man came in contact with a live wire. It would seem that he was very negligent in doing so, still the jury gave a verdict against the electric light plant (the Herald Publishing House).

The publishing house sends the *HERALD*, free, to all missionaries. They also send the *Ensign*, free, to missionaries, though this latter does not enter into their report. Despite the much higher cost of paper and other materials, the price for the *HERALD* has not been increased. Tracts are published in great numbers, and are turned over to the church at cost, to be sent to the missionaries, at the order of the Presiding Bishop or First Presidency. Tracts and other books so sent out, by the church to the missionaries, have been charged to the church account at their cost. This account has run close to \$8,000 but was charged off, this past year, as a surplus, and so donated to the general church.

The Bureau of Publicity is also permitted to take tracts, or whatever is considered necessary, in pushing the work of the church, and heretofore, no account has been kept of this. The amount, however, has not been very large, but it is an item to consider.

The publishing house prints tracts and books to meet the missionary need, without regard to profit. They have in consideration, publishing tracts and books in other languages. And while they consider carefully the demand, the sole criterion is not a question of profit, but in addition to this is the needs of the work of the church.

Some of those who are upon the Herald Office pay roll, spend a large part of their time in other work of the church and its auxiliaries. If two or three men spend two thirds of their time in the interest of the general church work, and the Herald Office furnishes the postage for this extra work, and stenographic help, it can be readily seen how this would tend, also, to lessen profit. But it means the good and gain of the church.

In other words, the Herald Publishing House should not be considered alone as a business proposition, from the amount of net profit, but must also be considered as an instrumentality of the church, and the way in which it helps in the work of the church. In some instances it would be more expensive for the bookkeeping to keep track of the above items than the information would be worth to the church, since it is church service. It is safe to say that the direct help given by the Herald Publishing House to the church, payment of salaries, furnishing of postage, and other help, would amount to several thousand dollars in a year's time.

In addition to this, the publishing interests help the missionaries' families by offering ready employment. We think it may be seriously questioned whether low pay, long hours, and frequent changes, mean economy of operation. It has been found elsewhere that they do not. The development of a strong *esprit de corps* is of vital importance from a financial standpoint. But we have to consider the relation of our publishing interests to the church, and these men are working on a missionary basis, and many of them on less, and many young people are given an opportunity to help out in this way. The publishing house helps the Saints by offering steady employment, near their homes, to many of the young people of the church.

The policy of the management is to keep the prices as low as is reasonable, to the end that they may assist as much as possible, in the preparation of church literature, and encourage the membership, especially, to subscribe regularly for the church publications. The profit goes to the benefit of the church; and its work helps to carry out progressive movements on behalf of the church, in assisting in the opening of new fields by the preparation of suitable literature.

Some wonder why the church publications do not have a larger amount of advertising. The reason is very simple. The paper is not a local one and so cannot carry local advertising to great advantage, since a larger part of the subscription list is away from the point of publication. Yet, the subscription list, as a whole, is not sufficiently large to greatly interest national advertisers, and the amount that can be received for such advertisements scarcely pays for the expense of printing, under existing con-

ditions. For this reason it is thought better to use the pages in an affirmative way, among our own people, calling to their attention our own publications.

The advertising manager informs us that there has been a healthy increase in the receipts of all periodicals published by the Herald Publishing House. The importance of this is that it represents an increased subscription list. Yet, an examination of the figures would still show the figures to be much lower than they should be, as the SAINTS' HERALD should be in every home as the official organ of the church. The *Autumn Leaves* should be available, at least, to all of our young people. S. A. B.

THE THIRD LIBERTY LOAN

Owing to the reports from General Conference, all but incidental reference has been excluded from our pages the past two months to the Third Liberty Loan. The dominant note of this conference, however, has been loyalty to the Government, support of all of its activities, including the loan. The First and Second Seventy each raised \$25 for the purchase of half of a bond, to be held conjointly. Many of our men went forth to speak at the various schoolhouses, on behalf of the loan, and a hundred or more could just as well have been furnished as not.

Bishop McGuire, in his sermon on Thursday, the 11th, emphasized the value of the loan and urged that we should subscribe according to our ability. He answered the question in regard to turning over our surplus, that we could subscribe and then if we did not know what to do with the bonds, send them to him as he receives mail three times a day.

We have suggested this before that we can help both the Government and the church in this way, if we desire to do so. Purchase one or more bonds and then send to the Bishop such part as we may desire to consecrate. Of course, he will also need cash for the carrying on of the work of the church, but we have our several duties to perform and that of citizens must not be neglected. Bonds are not received as tithing.

As to the security, the wealth of the country is back of them. The United States has never defaulted on any loan or part thereof. In the past, a four per cent bond has sold as high as \$139 $\frac{7}{8}$.

From all reports the loan is being liberally supported. Lamoni oversubscribed her allotment before the drive began, and to date has raised over forty per cent more than that amount.

WHERE THE CREDIT IS DUE

During the recent municipal election at Independence, Missouri, it seems that the Democratic admin-

istration claimed credit for the success of the Electric Light Plant. Whereupon, there appeared in *The Daily News* for April 1 (a Republican paper), an announcement in black-faced type, covering over half the front page, as follows:

So the People May Know Where Credit Belongs for the Success of the Electric Light Plant!

NOT SWAPPING RESULTS WITH PROMISES, BUT PROMISING MORE RESULTS!

Whatever success has been derived from the Electric Light Plant has been due to the efficient plan inaugurated by William Pitt, a Republican councilman from the fourth ward, and not as claimed by the present Democratic administration. and not as claimed by the present Democratic administration.

Succeeding William Pitt as chairman of the electric light committee, who has maintained the high standard of success begun by his predecessor, was David H. Krahl, another Republican councilman, and following him the present chairman of the electric light committee, David H. Crick, who is now following out the identical plan formulated and installed by Councilman William Pitt.

We offer you now the same type of business men who will continue in effect the same principles that have won success thus far. A vote for the Republican ticket will spell not promises, but results.

The feature of interest to our readers is that William Pitt is a son of Patriarch F. G. Pitt; David H. Krahl is David J. Krahl now president of Holden Stake, who was, for several years, bookkeeper in the office of Bishop E. L. Kelley; David H. Crick is a brother of William Crick, and also a member.

A SURPRISE IN FIGURES

The Christmas offering is only partly reported in the Bishop's report for the reason that his report closed for the year 1917. Still it shows an increase of nearly \$30,000 over the year before.

Consecration has more than doubled, showing an increase of nearly \$21,700 over the previous year.

Tithes and offerings, total over \$361,000 against \$233,000 the year before—an increase of \$128,400 for the year, amounting to over 50 per cent.

It has also been noted there is over \$3,000 for a special debt fund.

These items alone, omitting donations to special institutions, show a total of \$436,577, an increase for the year of over \$180,000.

On the other hand, elders' expenses are over \$31,000—an increase of \$4,000. Elders' families show \$140,400—an increase of nearly \$14,000.

A large part of the increase has gone to the reduction of the indebtedness of the church and its various institutions, as is shown by the report of the Presiding Bishop. The amount to aid of the poor is practically the same as the year before, as is also the item of interest.

ORIGINAL ARTICLES

RUSSELLISM WEIGHED IN THE BALANCE--Part 2

BY FRANCIS EARL

THE END OF THE ADAMIC AGE

In the new order of things started by Noah and his family, God allowed humanity to have its way and to work out its own schemes without divine interference, except in extreme cases. He allowed the world to learn lessons, while he carried out his own great plan, of which redemption is the center and Messiah's kingdom the circumference for the recovery of mankind from their fallen estate. (Romans 5: 12.)

The pastor here assumes that after the flood God left Noah and his posterity practically to themselves, without divine guidance except in extreme cases, and to learn lessons by their experiences, without any special warning from himself, while he carried out his own plan of redemption and Christ's reign and kingdom, and thus, without any special hope in humanity.

In view of historical facts contained in the Scriptures and general history, the position taken by the pastor is one showing ignorance upon his part, as will be shown in the following. We learn from the Scriptures that Noah was a preacher of righteousness (2 Peter 2: 5). The righteousness of faith came not by the law (Romans 3: 21). The righteousness of God, which is of faith, is revealed by the gospel of Jesus Christ (Romans 1: 17). That code spoken of by Saint Paul was not given until long after Noah preached righteousness (Galatians 3: 17). It is evident, then, that that which Noah preached was the same that was preached to Abraham (Galatians 3: 8). It was also preached by Moses and to the children of Israel (Hebrews 11: 26; 4: 2; 1 Corinthians 10: 2-4).

Melchisedec, king of Salem, was a king of righteousness, as well as a king of peace. We have historical evidence that this Melchisedec was no other personage than Shem, the son of Noah. We also have Heber, special mention of whom is made in Genesis 10: 21, from whom originated the name "Hebrew." This we have from Josephus' Antiquity of the Jews. Thus we have three men who were preachers of righteousness, the gospel of Jesus Christ.

We next notice the name of Abraham. We have evidence that he called upon the name of the Lord and the Lord came to his aid and delivered him from his enemies and started him on the road to Canaan, that the city of Salem was known and occupied long before Abraham left Chaldea, that Abraham was

considered a great man by many among whom he sojourned, and that he understood well the promise of God concerning a redeemer. It was when men departed from God that he withdrew from them his Holy Spirit and left them to themselves, and when they sought him he was ready to bless them, as we shall see later on in this review. And it was by reason of this knowledge, given of God, that the redemption of Christ and his kingdom was the theme of all those ancient worthies, including the prophets down to the time of John the Baptist.

NEBUCHADNEZZAR'S DREAM INTERPRETED

The stone represents God's kingdom which the clay on the feet of the image imitated. The stone represents God's elect church gathered out from Jews and Gentiles and from every nation and denomination to constitute Messiah's kingdom. Shortly this kingdom will be established in power and great glory, and the kingdoms of this world will disappear as by magic. Messiah's kingdom will then grow until it fills the whole earth and brings all things under its control, every willful sinner being cut off in the second death.

Much has been assumed by different religious leaders concerning the great image of Nebuchadnezzar's dream and the little stone kingdom, many applying the stone kingdom to the various religious movements represented by themselves, and yet confessing that God has not called them by any special revelation, thus practically assuming to be this great movement of God, but having no authority or right from God to move in the matter. Some have assumed that the great image lay so that its feet were located in the United States of America. We now notice clearly the interpretation of the little stone: "In the days of these kings shall the God of heaven set up a kingdom."

Now how any movement can be regarded as set up by the God of heaven when it is purely human and without any special call from God, is beyond the comprehension of the writer of this review. It is a plain fact that any movement to be God's kingdom must be his government, whether it be a church or political power, and the only rule we have by which to discern his government is that found in the Holy Scriptures. We, therefore, turn to Acts 7: 38. The organization of Israel in the wilderness of Sinai is here termed as the church in the wilderness. We find that in it was a prophet, and those intimately associated with him, forming a presidency through whom God gave instructions to the people. There were twelve men called out by revelation to be princes, judges, or, comparing with Matthew 19: 28, apostles; there were seventy elders whose duties were similar to that of the twelve; there were high

priests, elders other than the seventy, priests, and Levites. This is the description of the church referred to in Acts 7: 38. That church was God's government and his kingdom (1 Samuel 8: 7).

We now turn to the New Testament and learn that the New Testament church was organized by the same pattern (Matthew 10: 5; Mark 3: 13; Luke 6: 13). These men had successors (Acts 1: 26; 13: 2). Saint Paul at this time had been in the ministry seventeen years or more. (See first two chapters of the Galatian letter.) There were seventy chosen whose duties were similar to that of the twelve (Luke 10: 1); there were elders, bishops, teachers, deacons, evangelists, and, with the aid of ecclesiastical history, we find that there were high priests and priests. Thus, we find God's kingdom twice built by the same pattern, and when built a third time we must expect it to be built by the same pattern. Indeed, it would be unsafe to accept any other, however strong its claim might be.

We notice further that the kingdom was the same from its beginning to its full development, having a small beginning and growing until it fills the whole earth. God has already set up the kingdom spoken of in Daniel 2: 44, and by the pattern twice shown to the world. All questions on this matter will find ready answer by writing to the Herald Publishing House, Lamoni, Iowa.

THE VALLEY OF DRY BONES

The Scripture tells about the resurrection of the dead, that it will not be the body which dies that will be resurrected. The body returns to dust. In the morning of Messiah's reign God through him will grant each of Adam's race a "body as it hath pleased him." The saintly few will share in the first resurrection to glory, honor, and immortality, the divine nature far above angels. Then will come God's blessing upon the world to give them restitution—earthly bodies. It is manifestly much easier for God to give as he purposes, a new body, than, as we once surmised, to gather each atom of dust from every quarter to restore it as the same body. Not a passage of the Scripture mentions the resurrection of the body, but many passages mention the resurrection of the soul which will be awakened and given a new body, earthly for the earthly class, heavenly for the heavenly class. (1 Corinthians 15: 37-40.)

The pastor here refers to the thirty-seventh chapter of Ezekiel. The prophecy is directed to the house of Israel; it sets forth the expression of the people at the time and then gives the promise of the Lord to the whole house of Israel, and, applying to the resurrection, it shows the time when this promise would be fulfilled. We notice also the words, "I will open your graves and cause you to come up out of your graves" (Ezekiel 37: 12, 13). Now notice, the grave is a thing of the earth, the body is formed from the elements of the earth, therefore, when the body goes back into the elements from which it is formed, it goes back to the earth, the grave (Ecclesiastes 12: 7). Here we are informed that the

spirit, sometimes called the soul, goes to God, and in Zechariah 12: 1 we are informed that God placed the spirit within the body. We notice again that the word *soul* is differently applied: sometimes to the body, and sometimes to the spirit, and in one place in Saint Paul's writings it is spoken of as distinct from either body or spirit (1 Thessalonians 5: 23). We will further notice this subject later on.

NOT DEAD BUT SLEEPETH

Although death to man and beast is the cessation of life, yet to man God has given precious promises of a future life by a resurrection. Therefore, the Scripture speaks of man as not dying but merely falling asleep. The unconscious sleepers are all promised an awakening in the resurrection morn. Jesus declared that all in their graves should hear his voice and come forth, some to a life of eternal reward for present faithfulness, others to a trial or judgment to determine their everlasting destiny. (John 5: 28, 29.)

Jesus awakened Lazarus whose sisters were Martha and Mary, at whose home he frequently stopped at Bethany. When Lazarus was seriously sick, the sisters sent Jesus a message, "he whom thou lovest is sick." To their surprise he allowed Lazarus to die. Mentioning the matter to his disciples, he said, "Our friend Lazarus sleepeth." And later "Jesus said unto them plainly, Lazarus is dead." Jesus said not a word about the dead going to heaven, purgatory or hell, as was once believed (John 3: 13; 11: 13, 14; Acts 2: 29, 35). This word *sleep* has long been used as symbolical of death. "Abraham slept with his fathers," and his fathers were heathen. Saint Paul refers to "those who sleep in Jesus," and tells us "we shall not all sleep," referring to those who remain alive until the establishment of Messiah's kingdom and the first resurrection at the beginning of his reign. These sleep neither in heaven, purgatory, nor a hell of torment. The Bible declares, "They that sleep in the dust of the earth shall awake, some to shine as the stars, and others to be in contempt and shame until they have demonstrated their repentance and loyalty. (Daniel 12: 2.)

THE DYING THIEF'S HOPE

After this defense the penitent thief turned to Jesus, saying, "Lord, if you are a king and ever come into your kingdom, remember this poor thief; do something for me." Jesus replied, "Amen," that is, "so be it as you ask. Although I seem to have not a friend in heaven or earth, yet I say unto you this dark day, you shall be with me in paradise. My kingdom shall be established; under its influence earth will become a paradise; you shall be rewarded there." The misplacement of the comma in our common English version has thrown us all astray. Evidently Jesus did not go to paradise that day, because paradise is not yet established. Furthermore, three days after, when he arose from the dead, he said to Mary, "I have not yet ascended unto my Father." Saint Peter tells us that he was dead and that his soul was raised from the dead on the third day. (Acts 2: 31.)

QUICKENED IN SPIRIT

Only believers could receive a Pentecostal illumination. They must believe, and know also, that he is no longer a man, but again a spirit being. The third day after calvary, the women who carried spices found the sepulcher empty. Mary met Jesus but knew him not, for he appeared as a gardener. Jesus revealed himself by his voice; he said, "I have not yet ascended to my Father and your Father, to my God and your God." The news spread: Saint Peter and

Saint John were amazed and both ran to the sepulcher. They saw nothing but the vacant tomb and the folded clothes. Later the same day two of them journeyed to Emmaus. They were conversing eagerly when Jesus, in another form, unrecognized by them, joined them. He quickly explained to them the types and prophecies which foretold Jesus' death as man's redeemer, saying, "thus it behooved Messiah to suffer and to enter into his glory." Telling the experience afterwards, they said, "Did not our hearts burn within us as he talked with us by the way and opened unto us the Scriptures?" At their evening meal he revealed himself and vanished. The same evening many of them were gathered in the upper room discussing the remarkable events of the day, the doors being shut, yea, bolted for fear of the Jews. Suddenly while the doors were still shut, Jesus appeared in their midst, still differently. This time he appeared like his former self, even this affrighted them, though he told them that what they saw was flesh and blood, and proved it by eating. He was no longer the fleshly Jesus; in his resurrection he returned to his spirit condition (1 Corinthians 15: 44), but he had power to materialize as the holy angels (and himself, before made flesh) had done.

SETTING FREE THE PRISONERS

The Bible alone teaches that men die when they seem to die, yet it calls this a "sleep," because there is to be an awakening, a resurrection of the dead, both just and unjust. The prophets and apostles all "feel asleep" as well as others of Adam's race. They were sleeping in a great prison house, unconscious until the prison tomb shall be opened and they shall be called forth.

The pastor assumes, first, indirectly, that man had no existence previous to his entrance upon this earth life; and, second, directly, that there is nothing of man that retains consciousness between death and the resurrection; third, that the soul sleeps in the grave; fourth, that there will be no resurrection of the body; fifth, that paradise did not exist when Jesus said to the thief on the cross, "This day shalt thou be with me in paradise," and that it will not exist until Christ shall establish his kingdom dominant on the earth. Hence, sixth, that the ancient prophets, the apostles, and all the righteous have no conscious existence in any way whatever between death and the resurrection; and, seventh, that there is no pit or prison to the inmates of which Christ went and preached while he was put to death in the flesh.

Now, let us see what the Scriptures set forth along these lines, as well as other sources that are in harmony with them. We notice, first, that man had an existence before entering upon this earthly life. Saint Paul, in Titus 1: 2, speaks of a promise made before the world began, and from the language here given we cannot but understand that God did not make this promise to himself, but to those who were capable of hearing and rejoicing in the promise made.

We now turn to Job 38: 7. In this we learn that the morning stars and the sons of God sang and shouted for joy. Paul informs us what it was that caused the joy (Titus 1: 2). The promise affected them; they were interested in it; it had to do with

their entrance upon the earthly life. In Ezekiel 28: 13 we learn that the king of Tyre was spoken to and that he had been with God in the garden of Eden, and also with him in the holy mount (Sinai), and Jeremiah was ordained a prophet before he was born (Jeremiah 1: 5). Second, we next learn that man is composed of spirit and body, and that the spirit and body united constitute the soul of man. In Ecclesiastes 12: 7, we learn that when the silver cord is broken, the dust (body) goes back to earth as it was, and the spirit returns to God who gave it. Both Saint Paul and Saint Peter refer to the breaking of this silver cord when they speak of the time of their departure. (2 Corinthians 5: 6; Philippians 1: 23; 2 Peter 1: 14.) In this departure the apostles expected to be separated from the flesh—their bodies, and to go into the presence of Christ. Were they mistaken? We think not. Reference is made to the same thing in 2 Timothy 4: 6. To be with Christ at the time of their departure, they meant the granting of the request Christ made to his father (John 17: 24). Saint Paul also speaks of the inner man and the outer man (Romans 7: 22; 2 Corinthians 4: 16; Ephesians 3: 16). In Zechariah 12: 1, we learn that God formeth (placeth) the spirit of man within him.

Third, we now notice the soul proposition. The pastor assumes that the soul sleeps in the grave. We find in the Scriptures the word *soul* sometimes refers to the body and sometimes to the spirit. In Genesis 35: 18; 1 Kings 17: 21; the word refers to the spirit. In Psalm 78: 50; Isaiah 38: 15; James 5: 20; Revelation 16: 3; the word refers to the body, and in Genesis 2: 7; Leviticus 4: 2; 23: 30; 1 Thessalonians 5: 23, the word refers to the bodies living on the earth, the united body and spirit. And in Revelation 6: 9 reference is made to the spirits between death and the resurrection, especially those of the righteous.

We now refer the reader to Revelation 19: 10 and 22: 8. We here notice that the party referred to by John was an angel, and one in the performance of his angelic duties. Comment on his previous labors as a prophet or apostle is not necessary here; the reader can draw his own conclusions. And, while this is fresh in mind, we refer to Hebrews 1: 13, 14, and 12: 23.

Fourth, the pastor assumes that there is no resurrection of the body, but let us see what the Scriptures have to say on this matter. In Job 19: 26 Job declares that in his flesh he will see God, even after the destruction of the same by skin worms. And in Isaiah 26: 19 we read, "Thy dead men shall live, together with my dead body shall they arise." And the Lord says in Hosea 13: 14, "I will ransom them from the power of the grave."

We now turn to the language of Jesus, "Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."—John 11: 25. "For as in Adam all die, even so in Christ shall all be made alive."—1 Corinthians 15: 22. Now, take notice, in Adam the body dies, in Christ the body is raised from the dead (Matthew 28: 6; Mark 16: 6; Luke 24: 6; John 20: 16; 1 Corinthians 6: 14; 15: 20; Acts 17: 31; 2 Timothy 2: 8). At the time of Christ's resurrection there were others raised from the dead at the same time (Matthew 27: 52, 53): "And the graves were opened; and many bodies of the Saints which slept arose, and came up out of the graves after his resurrection, and went into the holy city, and appeared unto many."

In Psalm 17: 15 we read, "I shall be satisfied when I awake with thy likeness"; Romans 8: 23, "Waiting for the adoption, to wit, the redemption of our body"; 1 Corinthians 15: 38, "But God giveth it a body as it hath pleased him, and to every seed his own body"; 1 John 3: 2, "We shall be like him."

Fifth, paradise. The pastor here assumes that paradise did not exist when Jesus said to the thief on the cross, "This day shalt thou be with me in paradise." Jesus tells us that the poor man Lazarus was carried by the angels to Abraham's bosom, and Josephus tells us that the Jews who were the custodians of the Holy Scriptures at that time, called Abraham's bosom paradise. Saint Paul tells us about paradise and speaks of one who was caught up into it (2 Corinthians 12: 3, 4). This might have been the place spoken of in Revelation 6: 9, 10.

Sixth, the assumption that the ancient prophets, apostles, and all the righteous have no conscious existence in any way whatever between death and the resurrection, has already, we think, been sufficiently noticed.

Seventh, we will next notice the assumption about the spirits in prison: "The prophets and apostles all 'fell asleep,' as well as others of Adam's race. They are sleeping in the great prison house until the prison tomb shall be opened." Will the Scriptures bear out this position? Let us see.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—1 Peter 3: 18 20.

Let us now see what the prophets have to say of this event:

Thus saith the Lord God; in the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for

him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descent into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.—Ezekiel 31: 15, 16.

The great earthquake and darkness at the time of Christ's death upon the cross fulfills this prophecy as no other event has ever done. "The strong among the mighty shall speak to him out of the midst of hell with them that help him."—Ezekiel 32: 21. "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."—Zechariah 9: 11. This was a part of his mission. (See Isaiah 61: 1; Luke 4: 18.) Saint Paul also speaks of the same event in Ephesians 4: 9. Also notice Matthew 12: 39, 40; Luke 11: 29.

SAINT THOMAS THE DOUBTER

"We must all be changed that we may be spirit beings like him, which surely means that he is no longer flesh. He was put to death in the flesh and quickened in spirit," writes Saint Peter (1 Peter 3: 18).

If, according to the Scriptures, Jesus told the truth, the pastor has miserably failed in doing so, for we read the language of Jesus: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24: 39. The pastor assumes that the Bible tells us that Jesus was no longer flesh. It is a fact, that nowhere in the Scriptures can we find a single passage to warrant such a statement, while the fact is it was the same body that was put in the tomb which was raised from the dead, and to prove it he showed to his disciples his hands and his feet, and requested Saint Thomas to thrust his hand into his side. The pastor cites 1 Corinthians 15: 50, but it does not prove his position. That which was once the life of the body had been withdrawn (See Genesis 9: 4; Leviticus 17: 10, 14; Deuteronomy 12: 23). But the flesh and bones were there, for Jesus plainly said so, and it is much safer to believe him than the pastor. He again cites 1 Peter 3: 18, but it will not prove his position. Peter informs us that while Christ's flesh was in the sleep of death his spirit was actively engaged in his father's work, as we have already shown.

PENTECOSTAL PREACHING

Only the twelve were specially ordained to the apostleship to be mouthpieces of Jesus to the church. Their decisions would bind on earth the things bound in heaven, and loose on earth the things loosed in God's sight. Even these did not receive the heavenly Father's sanction until Pentecost when they received the Holy Ghost. Scripturally, no one is authorized to preach or teach except he has received the spirit of God, and every one who has received that spirit has divine authority to preach, wholly irrespective of earthly ordination. (Isaiah 61: 1).

GOD'S CHOSEN VESSEL

Saint Paul became the successor of Judas. There were to be twelve apostles of the Lamb, a crown of twelve stars on the church's brow, and twelve foundations to the new Jerusalem, and in them were the names of the twelve apostles of the Lamb. We are sure Saint Paul's name is among them, this is in accord with the testimony that he was not one whit behind the very chiefest of the apostles, and was more abundant in visions and revelations than they all. Matthias was chosen before Pentecost and was never recognized by God.

APOSTOLIC SUCCESSION

The church, after the death of the apostles, not having the conveniences of Bibles and education, looked too implicitly to their bishops or pastors, and without authority accredited them with divine inspiration similar to the twelve. After two hundred years the mistake was partially recognized and an attempt was made to rectify it, but in the wrong direction.

In the above we notice that the pastor assumes, first, that the apostles, with the exception of Judas, were to have no successors in the apostolic office, and that Saint Paul succeeded him. Second, he states that without the Holy Ghost or Spirit, no one is authorized to preach or teach the gospel of Jesus Christ, and refers to the Pentecostal outpouring as a sample of its work. Third, that Saint Paul, as successor to Judas, is to be numbered among the original twelve apostles. And fourth, notice the position, God has left the Bible for our guide and no need of further revelation from him.

We now notice, first, no successors to the apostles. We find by the historical fact as found in scripture, that this is not true, for we find Matthias was chosen to succeed Judas, and the statement that he was not recognized, is an assumption and without any foundation whatever; and that the apostles were to have no successors in the apostolic office is equally without foundation. We find, according to the New Testament record, that there were at least six apostles, other than the twelve first chosen (Acts 1: 25; 13: 2; 14: 14; Galatians 1: 19; 1 Thessalonians 1: 1; 2 5, 6). When Paul and Barnabas were chosen, Paul had already been in the ministry seventeen years. See first two chapters of the Galatian letter. That the apostles were God's mouthpiece to the church is also an error, as James, called the Lord's brother, is recognized by all historians as being at the head of the church in all the world. (See Acts 15: 13-22, Mosheim's Ecclesiastical History, first appendix.) Upon his death he was succeeded by Simeon (Eusebius's Ecclesiastical History, book 3, chapters 12 and 20). It is urged by the pastor that because no further mention is made of Matthias, he was not recognized. But the same can be said of the majority of the original twelve.

Second, the statement that it is necessary to be in possession of the Holy Spirit to be properly qualified to preach or teach the gospel of Jesus Christ, is true. But is the pastor thus qualified? The preach-

ing of Peter on the day of Pentecost was: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." —Acts 2: 38, 39. The gift of the Holy Spirit was manifest then through the gift of tongues. In 1 Corinthians 12, Saint Paul gives description of several gifts of the Holy Spirit, and as the pastor assumes that these were done away, we can but conclude that he has neither the qualification or right to preach the gospel of Jesus Christ, from the fact that he is not in harmony with it.

Third, it is true that Saint Paul was a chosen vessel of the Lord. But this would not prove that he should be numbered among the original twelve. As to the names of the twelve apostles on the twelve gates, it is possible that all who have served Christ acceptably in the apostolic office will find their names written there.

Fourth, the pastor assumes that God gave to man the New Testament and then left him to himself, and that there is no need of further revelation from God. In connection with this position he states, "The church, after the death of the apostles, not having the conveniences of Bibles and education, looked too implicitly to their bishops or pastors," and then after two hundred years found their mistake, but then too late to undo the wrong. If there ever would be a time when there would be a need for revelation, it would certainly be a time like this. This, indeed, fulfills the language of the prophet (Amos 8: 12). Please note the plain statement, "They shall not find it." It must come, then, by revelation. God must open the heavens and set his church—kingdom—(Daniel 2: 44) in order. It would be decidedly unsafe to trust in any religious movement or organization not in complete harmony with that given twice in the Holy Scripture (Numbers 1: 4; 11: 16; Matthew 10: 2; Mark 3: 14; Luke 6: 13; 10: 17; Acts 1: 22; 13: 3; 14: 14; 1 Corinthians 12: 28; Ephesians 4: 11), with also the miraculous gifts of the Holy Ghost (1 Corinthians 12). The pastor, having set these things aside, is by the balance found wanting.

GENTILES FELLOW HEIRS

While Saint Peter was speaking, these consecrated people, drinking in the message, fully accepted the terms of discipleship. Then God gave a manifestation of his acceptance of them by the gift of the Spirit, such as was common to all Christians at the beginning of this age. Peter, astonished, then said, If these have received the Holy Ghost, who can forbid them water baptism which is only a symbol of their consecration to be dead with Christ? Here Gentiles first began to be grafted into the olive tree. (Romans 11: 7.)

In the above there are two points of issue between the pastor and the gospel of Jesus Christ: First, the

miraculous gifts of the Holy Spirit, not that he denies their having been with the church in those early days, but that he claims them to have been done away. It is true they were done away, but not by the will of God. God withdrew his Spirit because of the fact that the world of men corrupted the gospel and were not willing to abide in the gospel of Jesus Christ.

Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.—Mark 16: 15-18.

The reader will please notice that there is no limit placed upon these gifts. When the gospel of Jesus Christ was preached and men obeyed it, the signs were to follow, and did follow, so long as men complied with the gospel of Jesus Christ. We now refer to one of the early fathers who wrote about the latter part of the second century, about A. D. 175 or 180:

These accounts are given by Irenæus in those five books of his, to which he gave the title of "Refutation and overthrow of false doctrine." In the second book of the same work he also shows that even down to his times instances of divine and miraculous power were remaining in some churches. "So far are they," says he, "from raising the dead as the Lord raised and as the apostles by means of prayer, for even among the brethren, frequently in a case of necessity, when a whole church united in much fasting and prayer, the spirit has returned to the exanimated body, and the man was granted to the prayers of the Saints. . . . Wherefore, also, those that were truly his disciples, receiving grace from him, in his name performed these things for the benefit of the rest of men, as every one received the free gift from him. Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. And, moreover, as we said above, even the dead have been raised and continued with us many years. And why should we say more? It is impossible to tell the number of the gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ that was crucified under Pontius Pilate, and this too, every day for the benefit of the heathen, without deceiving any or exacting their money. For as she has received freely from God, she also freely ministers." We hear many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.—Eusebius's Ecclesiastical History, book 5, chapter 7.

Second, his reference to baptism is not full and correct. He says, "Which is only a symbol of their consecration to be dead with Christ." We find that baptism is represented as a birth (John 3: 5). Please notice—Except one be born of water and the Spirit, he cannot enter into the kingdom of God. It is rep-

resented as a death (Romans 6: 4). It is the door into the church (John 10: 2; Galatians 3: 27). It is for the remission of sins (Mark 1: 4; Acts 2: 38; 22: 16). In 1 Peter 3: 21, only is it referred to as an answer of a good conscience toward God. And, indeed, could one stand before God, not having obeyed this principle, and have a good conscience, especially if they had turned down the opportunity to obey? Nowhere is baptism referred to as an outward sign of an inward grace.

We have now placed the teachings of the so-called pastor, C. T. Russell, in the gospel balance and weighed them and found them wanting. They are not in harmony with the gospel of Jesus Christ, according to the Scriptures, history, and sometimes with themselves. And, as a result, judge them unsafe to follow.

(Concluded.)

GENEALOGY OF THE LORD JESUS CHRIST

Some are asking why the New Testament writers, Matthew and Luke, wrote such different accounts of the lineage of our Savior. The lists of his ancestors back to David agree only in two names. All the others are entirely different.

Having examined the subject and read what eminent students say about it, I feel satisfied that the reasons for the difference are plain, and that it was not a case of error or of ignorance, either in Matthew or in Luke. Following are what appear to be the facts.

Matthew gave the genealogy of Joseph, the reputed father of Jesus, whereas Luke, when he came to write, traced the ancestral line of Mary, the wife of Joseph and mother of Christ, back to David and Adam. He may have had two reasons for doing so. First, that it might be doubly proven and accepted by the Savior's friends, and be on their records, that their Lord was a descendant of David, as had been declared by the prophets that he should be, not only through his supposed father but also through his mother. Luke's second idea may have been that some would say that Christ was not the son of Joseph in fact but only in name, therefore he would give Mary's lineage from David, of which there could be no doubt.

Comparing Matthew 1: 12 with Luke 3: 27 we see that the two lines unite or come together in Salathiel and Zorobabel, which manifests that Joseph and Mary were of the same original family as well as being of the tribe of Judah.

But it is said that Matthew wrote that Joseph was the son of Jacob, whereas Luke states that Heli was Joseph's father. The reply to this is that though every family of Jews wrote a complete genealogical account of each child, the published record was only

traced through the male line, as the Bible makes plain to all. Every lineage is given from son to father, and never from daughter to father or to mother, therefore Joseph as the son-in-law of Heli is counted as his son. Then from Heli the lineage is traced through his ancestors back to David.

Another instance of this kind is seen in Luke 3:27, where it reads that Salathiel was the son of Neri, whereas 1 Chronicles 3:17 states that Salathiel was the son of Jeconiah. Probably Salathiel's wife was daughter of Neri, and, according to Jewish custom, her husband's name was substituted for her name. Salathiel was counted as the son of Neri because of his marriage to Neri's daughter.

H. A. STEBBINS.

CAN ZION BE REDEEMED?

Thinking of the redemption of Zion, and the movements now on foot looking to that end, the question arises in the minds of many: "Can we redeem Zion now? What can I do to assist in the redeeming process? Am I unable to give anything?"

All have a part to play in the work in hand, and we should endeavor to bring ourselves into that condition where we will be willing to do the part that is ours. If unknown to us we should be so earnest in the work that we would seek to find out our part and then do it. Zion redeemed will be only for those who have worked for its redemption.

The Lord has given advice all along the way which, if heeded, will help us in the doing of our part:

And both in private and public expenditure carry into active exercise the principle of sacrifice and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard.—Doctrine and Covenants 130:7.

It is just as possible that we in our understanding have made this apply to others. It might be well for us to turn the searchlight our own way and see if we can find there a disregard of the advice given. It might be possible that all are guilty to a greater or lesser degree.

"Unnecessary wants." Who is to determine as to what is an unnecessary want? That must be determined by each individual. We have heard some say: "If the rich of the church would consecrate, it would be possible to redeem Zion." But do we want the richer members of the church to have all to do with the redemption of Zion?

"Well," it might be said by many, "I have nothing to give. In what way can I help?" I once heard a Salvation Army captain who told her little band of followers to be careful of the little things. That has always remained with me, but until of late, I have

not thought of it in the light of Zion and her redemption.

Are we careful of the little things? Do we repress the little, unnecessary wants that seem to us as not worth while? We might mention a few of the very small ones and draw some conclusions. Possibly some will smile and conclude that all the cranks are not yet dead, but to the writer these are vital questions, and especially in these times of stress when the governments of the world are asking all to conserve. If all were to watch the little things we would be enabled to save many hundreds of dollars each year.

Many nickels go into chewing gum in a year from the homes of the Saints. Have you ever stopped and figured what it would mean in a year if each member of the church were to spend only one nickel in a week for gum? There are 86,260 members. Each spending the nickel would mean \$4,315 in a week. Thus looking at it in the individual standpoint, it would not amount to much, but when it is all put together in the hands of the Bishop, we have a large sum to be applied toward the redemption of Zion. And it surely can be classed as an unnecessary want as well as a harmful and unseemingly habit.

Then we have the moving picture habit that might be figured in the same way, and surely we can place it among the unnecessary, as well as harmful habits. See *Autumn Leaves* for February, article, "Pleasures of the world."

We might continue with the use of tea and coffee, also tobacco, as well as many other unnecessary and harmful habits. The money thus spent, were it saved and turned into the Bishop's hands, would go a long way toward the goal sought.

"Gather my Saints together unto me, those that have made a covenant by sacrifice."—Psalm 50:5.

What are we sacrificing for the redemption of Zion? Will we forego the things mentioned, and thus have a part in the work intrusted to all, by turning the money saved from the repression of these unnecessary wants toward the work in hand? If I want to have a part in the redemption I must sacrifice and carry into effect the active exercise of repression of the unnecessary wants, and not expect from others that which we would not do ourselves.

True, the more we indulge in things that come under the unnecessary wants, the more we will have to repress, thus the rich and poor come under the same advice. It does not need to matter to us as individuals what Brother So and So is doing, it is what can, and what will, I do? I must work out my redemption myself, and the working out of my redemption in the way prescribed I am helping in the redemption of Zion.

It is thought by some that when they pay their

tenth they have done all that is needful for them. I heard a brother make the remark that he had cleared a certain sum of money and had given the bishop a check for his tenth, and that he had lifted his obligation to the church by so doing. I do not think he did. See Doctrine and Covenants 81: 4, top of page 150.

"For Zion must increase in beauty." The beauty of Zion is her equality coupled with righteousness. We cannot be equal until we are righteous, nor righteous without equality. As was stated in a recent sermon in the *Ensign*, preached by W. W. Smith, we must be willing to give or be equal not because we fear results, but because we want to, because of our love of right doing. Needs and just wants, is the thought put forth by the Master.

In the last revelation to the church we are told that we are in the hastening time. Thus we should heed the admonition of the Lord to his people.

We find some who look with suspicion upon every move toward the gathering of moneys, or to ascertain the worth of the members. How can we expect to accomplish the work of the Lord if we have no confidence in the men called to put into operation the law?

Let us move forward, having faith in God, give of the little as well as the big things which when brought together in one make the big things possible. Then shall we be able to occupy in the land of Zion redeemed, where we will have the protection promised. Zion as a land can never afford us such safety until she puts on her beautiful garments and becomes the perfection of beauty from which God will shine.

WILLIAM ANDERSON.

MORMON

As to the etymology of this word, the following will likely be of more than passing interest to most if not all. Mr. Braden, et al, used to say that it was so derived as to mean hobgoblin when properly translated, but here is what the United Editor's Encyclopedia and Dictionary has to say with reference to the matter: "According to Smith's etymology, *Mormon* is from "Reformed Egyptian" *mon*, and English *more*, and means "more good." We had this rendering, or rather a knowledge of it by tradition, and had at times wondered as to how near to the truth Joseph had approached. It is small wonder, then, that we were pleased to find this confirmation: In his Cyclopedia of Religious Knowledge, p. 639, Sanford has this to say under the caption of "Mormons, or Latter Day Saints. The word is derived from the Gaelic *mor*, 'great,' and the Egyptian *mon*, 'good,' thus meaning 'great good.'"

POLYGAMY

Not the etymology this time, but from the encyclopedia before referred to, we have this:

The great social peculiarity of the sect is their practice of polygamy. [Speaking with reference to the Utah people here.] It was not so, however, at first. Rigdon, Kimball, Pratt, Hyde, and Young are its true originators; Emma, wife and widow of the prophet Smith, stoutly denied that her husband ever had any wife but herself. Young's "revelation" she declared to be a fraud, and in consequence she withdrew to Nauvoo. Her four sons followed her, and have now founded a monogamic community, called the *Josephites*, but naming themselves the Reorganized Church of Jesus Christ of Latter Day Saints. These consider that the church led by Brigham Young was simply a faction of the original church, and that it went into apostasy.

Thus it is that after years of unmerited vilification the truth is being unfolded until the last prop of the vilifier is being removed and he is left without excuse!

J. W. WIGHT.

OF GENERAL INTEREST

AMERICANS TO THE CORE WHEREVER THEY ARE

Wherever Americans live abroad, in temperate, torried or arctic zones, they are banded together as Red Cross workers.

In the far-off island of Guam, in near-by Porto Rico, in ancient China, in quaint Honolulu, in frigid Alaska, in sweltering Brazil, in Chile, Japan, Korea, the Philippines, Africa, and other foreign lands, American men and women are giving money and sending supplies to the Red Cross.

The sun never sets on the activities of the Red Cross in behalf of our Army and Navy and the suffering civilian populations of the warring nations. While the Red Cross workers in the Central Division are deep in sleep, the Red Cross workers of Shanghai, Manila, Peking, Tokio and other far-eastern cities are up and doing.

Down in Santiago, Chile, the Red Cross chapter has eighty-two members and they sent to the national headquarters \$8,247, or an average contribution of \$100 a member! From Seoul, Korea, comes the report that five hundred members are contributing \$750 a month and hope to make it \$1,500. In Buenos Aires they held a bazar and raised \$105,000 for the Red Cross! In Honolulu the sum of \$110,861 has been paid into the war fund. And these are typical of all the foreign chapters.

It takes weeks, sometimes months, for reports to come from some of these chapters, but invariably they bring inspiring messages and substantial gifts from Americans whose spirit is with the mother country in the struggle to make the world safe for democracy.

COOPERATION AND EQUALITY

"Civilization is cooperation, . . . union and liberty are its factors. . . . No slaveholding people ever were an inventive people. . . . The upper classes become luxurious and polished, but never inventive." In other words cooperation and equality mean social progress. A democratic form of government is valuable, but forms are nothing when the substance is gone. From popular government the substance of freedom may most easily be taken. The book emphasizes that unjust and unequal distribution of wealth are not incidents of progress, but tendencies which must bring all progress to a halt, that they do not cure themselves, but on the contrary, unless the cause is removed, grow greater and greater. This means injustice.

Justice is the law of health, sympathy and strength, of fraternity and cooperation. Justice with liberty, fraternity and equality means progress.

"Who shall measure the heights to which our civilization may soar? Words fail the thought! It is the Golden Age of which poets have sung and high-raised seers have told in metaphor! It is the glorious vision which has always haunted man with gleams of fitful splendor. It is what he saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity—the city of God on earth, with its walls of jasper and its gates of pearl! It is the reign of the Prince of Peace!"—The Law of Human Progress, by Henry George.

THE MORAL ORDER

Fundamentally everybody believes that right must triumph.

In a given situation he may not be able to defend his faith, but still he holds it, that the right is sustained by the laws of the universe.

Defending the right as it is given him to see the right, is the chief end of man.

Charles Sumner, standing in Faneuil Hall in the darkest days of the antislavery movement, declared:

Nothing can be settled which is not right. Nothing can be settled which is against freedom. Nothing can be settled which is contrary to divine law. God, nature, and all the sentiments of the heart, repudiate any such false seeming settlement. Amidst the shifts and changes of party our duties remain, pointing the way to action. By no subtle compromise or adjustment can men suspend the commandments of God. By no trick of managers, no hocus-pocus of politicians, no mush of concession, can we be released from this obedience. It is then in the light of duties that we are to find peace for our country and ourselves. Nor can any settlement promise peace which is not in harmony with those everlasting principles from which our duties spring.

There is something in every man's heart that responds to that sentiment. That sentiment inspires

us all to the last measure of devotion. Man will fight for the right with more constancy than for life itself.

Once the moral order is clear, grimmer determination is the fruit of every reverse.

No race that had not already lost its moral integrity has ever deliberately surrendered the right.

Unfortunately the right is not always clearly distinguishable. In too many struggles we are beset with mixed motives. But we are looking for the right, and our courage grows as our assurance becomes stronger.

Nearly all great struggles arise over material things. They end in a determination of essential right and wrong.

How the incidental things that started this war have faded from consideration, and how the great test between liberty and absolutism has come to the front, between peace loving democracy and war loving autocracy!

Would Americans face the cost, the burdens, and the slaughter of this war for any other thing than the triumph of right in the world? It is unthinkable. Nothing America could gain in a material way would hold our people to the war a week.

The test of a civilization is its moral fiber. The test of a race is its moral fiber. The peoples of moral fiber have dominated and always will dominate.

The test of everything in this world is what contribution it makes to right thinking and right living.

Our Puritan ancestors were narrow and bigoted, but they saw one thing clearly, that it is the moral order that is to be conserved. We are a power in the world to-day largely because of this New England inheritance.

We shall always be a power in the world so long as we know deep down that "by no subtle compromise or adjustment can men suspend the commandments of God."—*The Des Moines Register*, March 27, 1918.

THE SPIRITUAL MEANING OF DEMOCRACY

"The President's declaration that the object of this war is to make the world safe for democracy," said my friend to me, "has been enthusiastically welcomed. But are we so sure that democracy is the best form of government, that it is worth what this war is costing us?"

No, I am not sure that any form of government is worth fighting for. But democracy is much more than a form of government. France is a republic, Italy is a monarchy; but both are democracies. The United States is a republic, Great Britain is a monarchy; but in some respects Great Britain is more democratic than the United States. It has in its Imperial Government both referendum and recall;

the United States has in its Federal Government neither.

Democracy is not a mere form of government. It is a religious faith. It is a spirit of life—a spirit of mutual regard for each other's interest and mutual respect for each other's opinions; it is government by public opinion; it is liberty, equality, fraternity, in the institutions of religion, industry, and education, as well as in the government; in a word, it is human brotherhood. It involves four fundamental liberties:

- Religious liberty.
- Industrial liberty.
- Educational liberty.
- Political liberty.

And these liberties are not only rights; they are also duties. We sometimes ought to forego our rights; we never ought to abandon our duties.

1. The prophet Ezekiel, overcome by the vision of Jehovah in the temple, threw himself upon his face before his God. And the voice said unto him, "Son of man, stand upon thy feet, and I will speak to thee."

It is a fundamental right of man to stand upon his feet and face, unafraid, the Almighty. This is his right because this is his duty. It is not right for him to allow any priest, church, creed, or book to stand between him and his heavenly Father. The priest, the church, the creed, the book, may help to find the way to God; they may help him to understand his God; but they never should be allowed to take the place of God. God is not an absentee, to be interpreted only by a messenger or a letter. He is man's "Great Companion." The messenger and the letter are useful only as they bring the soul into companionship with that Companion. It is the right of every man to give account of himself to God because it is the duty of every man to give account of himself to God. No substitute can do it for him. The recognition of this right and the fulfillment of this duty forbid all spiritual despotism, and are a sacred and solemn guarantee of spiritual liberty.

This is religious democracy.

2. God made this world for the habitation of man and has given it to him for his dwelling place. It was not made for white men or for Anglo-Saxon men or for rich men or for wise men or for good men; it was made for all men. They are all his children. And they all have a right to a share in it. In the Father's house there is bread enough to spare; why should anyone perish with hunger? That is the question which the hungry in every land are asking, and they have a right to ask it. Society is not divinely organized when some men have so much that they know not how to use it, and others so little that they know not how to live.

Whether the twin evils of luxurious wealth and sordid poverty are due to the rich or to the poor or to neither but to a vicious organization of society we do not here consider. They are evils which democracy is endeavoring to cure by promoting a better distribution of wealth. And in doing this democracy is endeavoring not only to secure to all men their rights but to enable all men to perform their duties. For it is the duty of every man to put into the world at least as much as he takes out of it, and the duty of society to make this possible for every man.

I have met many skeptics, but never one so skeptical that he doubted the Biblical statement, "Naked came I out of my mother's womb." Coming into the world naked, it is clear that if we are to possess anything we must either produce it, accept it as a gift, steal it, or get it out of the common stock. Whoever does not by some service of hand or brain or heart, by what he does or what he endures, by what he makes or what he says or what he suffers, contribute his share to the world's welfare, must be classed with the beggars, whether he is clad in rags or in velvet. To make such contribution is the duty of every man. A fair opportunity to make such contribution is the right of every man.

This is industrial democracy.

3. We are in this world in the making! The object of life is the development of men and women. It is therefore the duty of everyone to make of himself, and of every parent to make of his children, the best product possible. The northern radical affirms that the Negro can be made the peer of the white man, and therefore ought to have the same education. The southern conservative declares that the Negro never can be made the peer of the white man, and therefore ought not to have the same education. Both are guessing. What the Negro race can become after an education like that of the Anglo-Saxon race no one can foretell. And the experiment can never be tried. For it is not within the power of man so to shape the world's destiny as to pass one race through the educational process through which other races have passed. It is neither possible nor desirable that the Africans or the East Indians or the Chinese or the Japanese should become replicas of the Anglo-Saxons.

This truth democracy recognizes, and therefore wherever it has gone it has established the public school. The object of education should not be to run all pupils into the same mold. The school should not be a foundry. The object should be to give to every pupil a chance to grow. The school should be a garden. Education, therefore, should prepare for life, which is itself the larger education. It should be adapted to the present conditions and the prospective needs of the pupil. The growing recogni-

tion of this truth has created optionalism in education, has added industrial training to academic education, has provided, as never before, for woman's education. To enjoy an opportunity for education is the right of every individual; to make that opportunity so varied as to meet the varied needs of the members is the duty of society; to avail himself of the opportunities to make all of himself that he can make is the duty of every individual.

This is educational democracy.

4. It is the right and duty of every man to govern himself. It is one object of education to prepare him to perform this duty. It is his right to determine his own destiny—his right because his duty. And as he must see with his own eyes, work with his own hands, and think with his own brain, so he must guide himself with his own judgment and rule himself with his own conscience. If he is blind, some one else must see for him; if he is paralyzed, some one else must work for him. So, if he has no judgment or no conscience, some one else must guide and rule him. But every normal man is furnished with eyes to see, hands to work, judgment to guide, conscience to rule. Such is the assumption of democracy, which holds that the object of all just government is to prepare the governed to govern himself. Democracy, therefore, in the family and in the school trains the growing child in the art of self-government. And democracy in the state throws responsibility upon the untrained citizen and is not discouraged if he blunders and sometimes blunders badly, for democracy believes the untrained voter will learn by his own blunders.

This is political democracy.

This is the democracy for which we are fighting against its resolute and remorseless foes. . . .
—Lyman Abbott in *The Outlook*, April 17, 1918.

"Some (preachers) bequeath to the world their thoughts memorable, others a style unforgettable; but, whether their forte was the 'soft lute of love' or 'the loud trump of war,' none can be famed for an excellence supernal without a spirituality which is the white flame that welds all elements imperishably."—Gerald Culberson, in *The Christian Standard*.

TEMPERANCE HONOR ROLL

The following States have ratified the prohibition amendment which has been submitted to them by the National Congress. The slogan of the movement is "Make 36 White." If thirty-six vote to ratify the amendment, we will then have national prohibition, superseding all State laws on the subject.

It is notable that in practically every instance, the vote has been overwhelmingly in favor of the measure.

MISSISSIPPI
VIRGINIA
KENTUCKY
SOUTH CAROLINA
NORTH DAKOTA
MARYLAND
MONTANA
TEXAS
DELAWARE
SOUTH DAKOTA
MASSACHUSETTS

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Tribute to a Beautiful Life

"Beautiful lives are those that bless;
Silent rivers of happiness."

How fittingly these words apply to the life of our Sister Emma Smith, whose earthly course ended on Monday, March 4. How many there are who could bear witness of happiness increased by the goodness that went out from her, not to those only who came into personal contact with her but to many whom she had never seen.

Unobtrusive, even shrinking, by nature, from anything which would single her out in public, yet she had the strong convictions which overcame her timidity and caused her to stand fearlessly, though modestly, for what she believed.

Familiar to our readers as Mrs. B. C. Smith, her name is inseparably connected with the woman's work of the church. As a delegate to the General Conferences and to the Sunday school conventions she is also widely known, and this quietly dressed woman, slight of form and fair of face with the delicate waves of silvery hair, an embodiment of what she stood for as a leader among her sisters, will be remembered and missed by many in attendance at these gatherings.

Sister Smith had been with the women's movement from its inception, being one of those who assisted in its organization under the name, Daughters of Zion. With the first two presidents, Mrs. C. B. Kelley and Mrs. M. E. Hulmes, she served as a member of the advisory board. Then herself being chosen to preside she filled this office until three years ago when she was elected vice president. Two years ago she was chosen historian for the Women's Auxiliary, her intimate knowledge of the proceedings of the society making her especially qualified to write its early history. In this work she continued until by illness she was obliged to lay it aside. But the essential part of her task was finished, for she had the history completed almost to date, where others could more easily take it up.

In her long service as president, which covered so many of the formative years of experiment and adjustment in the organization, it may be truly said of her that she bore the burden and heat of the day. Devotion to duty and hope for the continued progress of the work carried her through the most discouraging times and kept her watchful to serve the interests of the society in all its departments. And this was but the continuation of her active service in the church which found other opportunities before the women were organized. From the early years of the Independence Branch

to the time when her work was laid down, she was, with a few interruptions, either an officer or a teacher in the Sunday school, occupying at one time as superintendent of the primary department and in later years teaching in the senior department.

Becoming identified with the Woman's Auxiliary, and, as president of the local work as well as of the general, representing its high ideals for the home and the family, she felt an added responsibility as to what might be observed in her own children, and she said to them, "I could not work—strength and courage would fail me—if my teachings were not upheld by the conduct of my children."

Consistent mother that she was, how she sympathized with and aided these children in their preparation for the work of life, the daughter finishing her schooling with a kindergarten course and spending afterwards a few years in teaching. What a wealth of experience with child nature to bring to the calling of motherhood and to make her an efficient worker in Sunday school, in fact, with children anywhere. Two little daughters now claim her care; and how the grandmother did delight in these babies!

A course in architecture took the son far from his mother's side, but her letters followed him weekly, without fail. And did his come as faithfully in return? Yes, with just the same regularity. And as years passed and he followed his chosen occupation, they told of successes in his work, but they told also of the meetings of the Saints and of church work he was taking up, then finally of his ordination and of his desires to be faithful under increased responsibility.

Surely the time had come when this mother could go in peace, trusting her loved ones to Him who had guided her in guiding them. Her place cannot be filled, but close beside it is the dear daughter, now with her own family in the old home, caring for the father, left to mourn but not without comfort.

Glimpses into the life of this one who has gone showed her in the large circle of relatives, everywhere a comfort. Again we see her sitting up at night with a sick neighbor, getting close to the hearts of those who watch beside the dying. In her home, simple in its furnishings, one was always impressed with the beauty of order and of cleanliness. Her table exemplified the combining of economy with dainty serving of palatable, wholesome food, and those who ate there were both pleased and satisfied. And the one who with busy hands accomplished all of this was just as ready to lend her aid in homely tasks when enjoying the hospitality of another, as the writer of this sketch can lovingly testify.

For a number of years Brother Smith served as deacon of the Independence Branch. In the arduous work of pressing the grapes and bottling the new wine for the sacramental cup, his wife each year assisted. Her bread furnished the waiting multitudes with the emblem of the broken body of her Lord. Such humble tasks, but for what noble purpose! And when at last she passed to his presence, how glad she would be to stand before him as one who had served!

Her life here is ended but her works do follow her.

CALLIE B. STEBBINS.

The Need and Purpose of the Woman's Auxiliary

[The following paper was prepared by the Honorary President, Mrs. F. M. Smith, to submit to the committee on co-ordination. It was also read before the joint council of the First Presidency, Twelve, and Presiding Bishopric on March 30, and before the Woman's Auxiliary meeting at Independence, Missouri, April 8.—HERALD EDITORS.]

The development of the general woman's movement of the

church depends largely upon the success with which the organization of woman's work is effected in the church. Many of the men of the church find their need for organized expression supplied partially by the quorums. Quorum work or meetings not being available to the women of the church, they should have an enlarged, comprehensive women's auxiliary as the channel through which their cooperative efforts can find expression. Furthermore, there are goals which can be reached only through women's societies, and it is my belief that a general organization embracing all local and specific groups of workers, a general woman's auxiliary, is not only highly desirable but *practically indispensable* to the church. Its work could be accomplished by no other auxiliary, and in order to point out the necessity for its existence, I shall touch briefly on its various departments, somewhat as discussed in the present Year Book, with a view to showing wherein their fields of activity are peculiar to a purely woman's organization.

YEAR BOOK

The present Year Book does not explain the scope of the departments as simply and comprehensively perhaps as it might. This is particularly true for those who have never familiarized themselves with the problems and activities of social welfare work, or even with the terms pertaining to social welfare, such as child welfare, relief and service, in the broadest sense, etc. On the other hand, we are extremely gratified at the evidences of unusual progress and advancement resulting from the publication of our first Year Book. As a result of the suggestions and lists of books contained therein many of the aid societies have in conjunction with their actual labors, taken up the study of such subjects as would fit them to become competent to meet the problems of modern relief and service. Again, a sister writes that the women in an outlying district are deriving much benefit from such books as Earl Barnès' Great Educators, and Women and Progress, and Bennett's American Women in Civic Work, which are suggested in the Year Book.

The work is not feminism, we are never pushing fads, but our whole effort is to keep our work of a sane, safe, stable character. It is not uncommon for such books as these to awaken in women the possibilities for self-improvement and development as mothers and home makers, and the appreciation of the value of the individual home as the foundation of society.

HOME BUREAU

Woman's first duty is in her home, as has been rightly said; but many elements enter into the training of a good home maker. The problems and activities which pertain to the home, which correctly come under the Home Department of the Woman's Auxiliary, are directly connected with the education of the women on the many general and specific subjects pertaining to home problems. This education is carried on under the direction of the Educational Department of our auxiliary, but in the interests of the Home Department. The latter emphasizes particularly such branches of instruction as assist directly in the maintenance of the individual home. Home economics, sex hygiene, sanitation, child training and child psychology, and various parents' problems, are subjects which are essentially a part of women's work and of the Home and Educational Departments of the Woman's Auxiliary. These, and many actual duties pertaining to the ideal home, cannot be as comprehensively conducted or superintended for women by any other organization.

SOCIAL WELFARE BUREAU

Arising from the existence of the individual home and directly connected with its problems, is the field of social wel-

fare, sociology is the big term, which in its broadest sense embraces child welfare, relief and service, and whatever activities tend to raise the standard of the home as a general institution, thereby dealing with the homes of the community, of the church, and of the Nation. The home, although the important social unit, is not an isolated unit. The members from one home must associate more or less with those from every home in the community in their school, industrial, social, and religious life. The prevailing world conditions have emphasized the problems of social inequality, and with our Zionistic ideas expanding as they are, the demand for scientific and reasonable application by our women is steadily increasing.

In the interests of their own homes and in the interests of humanity the women of this age are coming to assist greatly along the lines of social welfare. Many and varied are the movements of a constructive nature, as well as otherwise, which can be carried on in a community. The world has seen the need for such work and the peculiar adaptability of women to this kind of service.

The various kinds of war work, activities too numerous to mention at this time, logically fall under social service work or relief and service work. And I trust that our sisters have reported their war activities to our general secretary. It should be an important part of our work at the present time.

Surely social welfare work is a legitimate one for our Woman's Auxiliary, and it is not, as some say, taking a woman from her home, for besides the many consecrated women who are unmarried or without children, or whose children have left the home nest, who long to render service, a woman who would conduct her *own home* under the most favorable conditions must have an interest in the life of those about her.

As a common example of child welfare work, and its influence on the individual home, a school teacher may feel that certain of her pupils are not properly cared for at home, through poverty, ignorance, or neglect, but can do nothing herself. By cooperation through an organization for social welfare, however, some sympathetic woman or women can be sent into the homes of these pupils, where she can teach the mother to properly feed, bathe, and clothe the children before sending them to school. With the bodies well cared for, the mental training of the children is enhanced. The standard of the entire schoolroom is thereby raised, and the improvement is reflected in the child from the better home, because the poorer home has been elevated. The social welfare work of a community reflects so directly on the individual child that the actual and educational work in social welfare is not only a legitimate and worthy field of activity for women, but resolves itself into an actual duty. But while welfare work affects the individual character and home, it is an activity which cannot be as advantageously carried on by individual women. It is time that it be carried on by cooperation, by organization, and, quite necessarily, by a woman's organization, such as our General Woman's Auxiliary.

RELIEF AND SERVICE BUREAU

Relief and service work, that phase of social welfare which deals with the material alleviation of the suffering caused by lack of social adjustments resulting in sickness, poverty, misfortune, makes a strong appeal to the women of our church, and there exists great need for woman's assistance therein. For the best expression of such assistance, the *closest cooperation* is urged with church officials and the closest coordination among the women. This is a work which belongs logically to the Woman's Auxiliary—to studiously,

scientifically, and we might say organically, render the women's assistance much needed by the arm of the church carrying on this kind of responsibility.

EDUCATIONAL BUREAU

The direction of the *ideal home*, and the allied work of social welfare, child welfare, and relief and service cannot be as successfully accomplished by untrained and untaught women, and for this reason the Woman's Auxiliary strives to maintain a strong and reasonably complete Educational Bureau. In addition to the specific subjects which pertain directly to the Home and Social Welfare Departments, are those general subjects on which the women should be informed in order to study to advantage the more specific branches. An expert on home economics or sanitation must understand the simpler principles of chemistry. One cannot expect to become proficient in child training and child psychology without a foundation of general psychology. Relief and service and welfare problems can scarcely be studied without a basic idea of *social problems*. And while it is admitted that the Sunday school and Religio should have to do with certain lines of educational work for the youth of the church, there are yet aspects of juvenile education which belong exclusively to parents, particularly to mothers, and for this educational process to be carried on in the home, the mother must herself receive instruction and assistance. It would seem reasonable, also, that such instruction and such subjects as these could be presented with more significant application to women's problems by the woman's organization itself, than by the college or other educational organizations of the church, although the Educational Department of the Woman's Auxiliary has been and should be closely coordinated with the educational activities of the general church.

YOUNG WOMAN'S BUREAU

A logical and important department of the Woman's Auxiliary is the Young Woman's Department, separate from and independent of either the Sunday school or the Religio. These auxiliaries provide activities along specified lines, the Sunday school as regards religious instruction and the Religio as regards social and literary activities; but it remains for the Woman's Auxiliary to provide a young woman's organization for self-expression and development along the lines peculiar to women, and under the direction of the exclusively woman's organization of the church. The new movement for older girls and young women under the Young Woman's Department provides for both social and educational development along lines not touched upon by the other auxiliaries, and particularly the association with and direction of consecrated and sympathetic women through the Woman's Auxiliary. The Orioles, the organization for younger girls, is essentially a part of the Woman's Auxiliary in that the girls at this age are especially urged to expect the comradeship and censorship of their mothers first, and the supervision of the women of the auxiliary second, in the carrying out of their own functions. To draw hard and fast lines between the activities of girls connected with the Woman's Auxiliary, and with the Religio would be unnecessary, and yet every alert, conscientious mother follows her girl intimately until the young woman forms a home of her own. I believe, therefore, that a Woman's Auxiliary composed largely of mothers would be incomplete without a Young Woman's Department, as a girl's organization would seem unstable unless affiliated with the Woman's Auxiliary.

It is therefore my opinion that the Sunday school should be confined in its activities largely to religious education, the Religio to social functions with allied literary and educational features, such as debates, oratorical contests, and literary

readings, and that the Woman's Auxiliary be adapted to fully meet the requirements of the church for a purely woman's organization such as is essential to the development of the general woman's movement. The Woman's Auxiliary then in its large envisagement should be a federation of all women's activities within the church, holding in view always the larger interests of the general church.

MRS. F. M. SMITH.

Relief and Service

(Compiled and read by Mrs. Mable Gross, Saint Mary's, Ontario.)

It has been said that they who live to themselves alone are of all people the most miserable. That we may be enabled to administer relief and give service to our fellow man should be the aim of all.

Each day comes to us laden with possibilities and to meet these constantly increasing responsibilities our lives should be developed along practical lines. The past generation of noble women sought an outlet for their energies in "the sisters' prayer unions," and the "United Daughters of Zion." Now we have a larger and broader organization known as "The Woman's Auxiliary."

Our heart's desires are the same as the desires of the women in the ages past. They wished for happiness; so do we. They wished to succeed; so do we. They desired to make mankind better and to ease the load of suffering humanity and to make this old world a better and brighter place in which to live. Their ideas of happiness, success, and service may differ from ours, but each and every one is striving for that ideal that goes to make up a useful and successful life.

"Specialists" is the cry of the age in which we live. Are we preparing ourselves to be specialists along any line so we may be able to give our best to our fellow man?

Our duties in this life are threefold. Our duty to self, to society, and to God.

Let us look at our duty to self first. Are we careless and neglectful of our opportunities for improvement? It has been said that if we get but one new thought a day, in forty years we have fifteen thousand of them. Let us then be up and doing. Shun idleness as you would shun bad company. It has been said that the Devil tempts all other men, but an idle man tempts the Devil. The idle brain is the Devil's workshop.

It was while King David tarried in idle luxury in Jerusalem instead of leading his armies to battle, that he fell into the double crime that is the worst blot upon his fair name.

Let us not lead a life of idleness. May we ever be up and learning to administer relief and to give of our best to humanity. We will meet difficulties, as those before us can testify, yet they are our best friends, because struggles make men and women. How many would be following "the Man of Nazareth" to-day if, when he was tempted of the Devil, he had yielded?

We are all familiar with his life of service. He himself said on one occasion that he came not to be ministered unto, but to minister. Have you an aim in view? Whether the sailing be smooth or rough, are you ever pressing forward towards your harbor of refuge?

A steadfast purpose in life makes the difference between true life and mere existence. One has a harbor to make; the other is driftwood. One is laying up treasures in heaven; the other is bankrupt.

What does our account with self say? Are we striving to make our life worthy of a Father's blessing?

Come now for awhile and examine our duty to society. This comes under two heads: our speech and our influence. We are familiar with one of the doctor's first orders, namely: "Let me see your tongue." Did you ever stop to ponder what busybodies our tongues are, either for weal or woe. We say so much that if it could all be printed, in thirty years we would have a library of one thousand five hundred and sixty volumes, according to Professor George S. Goodspeed, of the University of Chicago.

How much of our talk is idle gossip? Yea, worse than gossip. How often do we by a word relieve or administer help and comfort to each other? How often can it be said of words of ours:

"It was spoken for the Master,
O how lovingly it fell!
It was uttered in a whisper—
Who had breathed it none could tell.
It was spoken for the Master,
Only just a little word,
But the chords that long had slumbered,
In a grief-worn heart were stirred.

If our words could all breathe a prayer as expressed in the hymn, our life would be acceptable to our Master. Our influence is for good or ill. Look around and ask yourself the question: Am I what I ought to be? Am I paying the debt I owe my associates wisely and well? Do I always point them upwards? Am I calling their better nature into play? Have I qualified myself so that I may give intelligent service, and am I ready at all times to help the church officers in looking after the poor, sick, and needy? It is a Christian act to minister to the sick, but a brotherly act to remedy the cause and prevent disease.

Are we by our influence elevating mankind, teaching them the better way and lending a helping hand at all times?

In our account with society may we ever remember that a word once spoken never dies; that our influence lives after us; that the service begun here shall bear fruit in the hereafter.

Next comes our service to God. This one is the most important. We owe him homage, honor, and obedience, yet how often we fall short of living up to our privileges. We who call ourselves his children often begrudge the few hours each week spent in his service, and if called upon to make some sacrifice for his cause we think the load heavier than we can bear, yet Christ spent his entire life ministering to others. It is said that while on his way to Calvary, carrying his cross, he asked permission to stop and rest awhile on the stone step of a humble shoe-maker. With the mistaken zeal of his fellow countrymen the shoemaker bade him harshly to go on. Jesus looked at him sorrowfully and answered, "Thou shalt go on and on till the end of time." That man's opportunity came to him then and there, but he was too blinded by the bitter enmity of his brethren, the Jews, to heed it. While this legend may or may not be true, still it shows how quick we are to follow popular opinion instead of blazing a trail and leaving a path firm and true behind us.

We have the Bible which abounds in stories of unselfish lives, of men and women who have led lives of service and been blessed by a kind and loving Father.

May we ever keep the vision of administering relief and service to others ever before us. It is a beautiful vision, and needs our whole heart and soul in it even as Christ

our elder brother showed us how. That a brighter and better day may dawn for the sisters of our beloved church, and that we may be instrumental in bringing it about is my prayer.

Food For the Family

(A comparison of a day's menus for family of five including one very young child.)

EXCESSIVE FOOD

Large grapefruit.
Puffed rice—cream.
Breakfast bacon.
Coffee and cream.
Milk.
Muffins and butter.

Breakfast

Rhubard.
Whole wheat—top milk.
Corn muffins—oleomargarine.
Milk.
One egg for child.
Coffee—top milk.

ADEQUATE FOOD

Luncheon

Cream asparagus soup.
Chicken livers.
Head lettuce.
French rolls—butter.
Strawberry shortcake,
whipped cream.
Tea.

Mixed vegetable soup.
Rice croquettes—jelly.
New onions.
Graham bread—oleomargarine.
Bread puddings.
Milk.

Dinner

Porterhouse steak.
Mushrooms.
Potatoes au gratin.
Green peas.
Tomato salad—French dressing.
Frozen cream—Chocolate sauce.
Coffee.

Shoulder steak—dressing.
Mashed potato.
Home canned peas.
New leaf lettuce (home grown)—dressing.
Homemade ice cream.
Milk.

Reason for Cost

Foods out of season.
Prepared outside of home, or
By extravagant cooks.
Cost for one day \$4.60.
Income should be \$550 per
month.

Watchwords.

Seasonable food.
Home cooking.
Home canning.
Cost for one day \$1.15
Income should be \$85 to \$100
per month. —Bulletin.

Social Justice

What is social justice? The term has been bandied about for many years now and volumes have been spoken and written concerning its meaning, with the effect of confusing many and enlightening but few. None who deeply study conditions will undertake to support the proposition that social justice prevails now, or ever did prevail. Some man has always been at a disadvantage, and not through his own fault. Conditions justify the assertion, though, that we are nearer to-day to a realization of the square deal for all. This does not mean that any one of many utopian dreams has come to pass, nor that an ideal has been attained. It means that forces have so reacted upon conditions that men vaguely feel if they do not realize fully something of the obligation resting upon them to consider the other fellow. It does not mean that the unrest is being stilled. The man who is comfortable is inclined to agree with conditions that contribute to his situation, but under him and around him

are others who are not comfortable, and whose consequent dissatisfaction is certain to disturb him. Thus is the continuation of the turmoil made sure, to the end that with each readjustment of social relations we are coming a little closer to the time when the world will be a good place for all to live in. Through this unrest the race of man has come up from darkness toward the light, and by it will be led on to the time when social justice will be a fact and not a hope. In sorrow and bitterness man learns his lesson, but beyond the strife always glows the light of that day ahead when "all men's good is each man's aim." Then will humanity know the full meaning of social justice.—*Omaha Bee.*

For darkness passes; storms shall not abide,
A little patience and the fog is past;
After the sorrow of the ebbing tide
The singing floods return in joy at last.
The night is long, and pain weighs heavily,
But God will hold his world above despair.
Look to the east, where up the lurid sky
The morning climbs! The day shall yet be fair.
—Celia Thaxter.

LETTER DEPARTMENT

Introductory Remarks at the London, England, Conference

(The following speech by Elder W. H. Greenwood was delivered at the opening session of the conference of the London, England, District, January 19, 1918. Reported by Elder Dover E. Judd.)

Saints, I am pleased to be with you. I did not anticipate this privilege until a few days ago. Now we are come together for the purpose of conferring. That means that every individual present is an especial unit of this body. There are no big *I's* or little *you's* in connection with this great work; but there are important parts, and parts which must be recognized as vital.

I am pleased to be associated in this work, because I realize up to the present at least, that we are in possession of the greatest thing in the world—either religious or otherwise. Stripped of the possession of our holy religion, I do not know to what depth it is possible for those whose minds have been enlightened to sink. On the other hand, the faithful observance of those things that have been revealed unto us personally—if they have—then there is no power in the world, you can call it by whatsoever name you like, that will raise a man and glorify him physically, mentally, and spiritually, as this great work we represent, which we are proud to call a "marvelous work and a wonder."

Now I want to suggest to you to-night that it means work, and, as we are met in this conference, we have met together to work; and the work is not our work but God's. We simply adopt God's work. God has enlightened our intelligence and has revealed unto us his law, made known his organization, and has placed us in the channels whereby we shall be enabled to move and accomplish those things which he has designed in each one. And the first thing that is demanded of us is that we should lay hold of self—take possession of this body of ours and control it. Until we realize that fact, we cannot be of any moment in this great work, because every unit in connection with this work must be an independent unit. Blessed with volition, with individuality, and personality that cannot and will not be destroyed here or hereafter, are we.

You can therefore see the object of this work, and the heights to which it will lead us. I have thought of the expression in the Scriptures, of one of the inspired writers, where he mentions the fact that "ye are gods to whom the word of God came," simply because it revealed the mind, the will, the desire, the expression and the power of God to the human mind.

I am satisfied that we are moving. Some of us are moving onward, some the other way. Now is the testing time, and this cause must win. When you come to analyze the whole situation, it is an individual matter, and just exactly as I heard Bishop May explain with regard to the definition of the term *Zion*, it must be brought right home, and we must conceive *Zion*—purity of heart—wrap it up (if you will allow the expression), and put it right inside.

Man is of the earth, earthy, and it is very seldom we leave the earth. We seem to be tied to it. While it is true we are very nearly related to the earth—and we must be absolutely related to it—so whatever kind of heritage we desire we must make, and we shall have only ourselves to blame for its failure.

However, we are gathered here to-night for the purpose of doing business of conference, so let our minds be constrained with the love of God that the divine expression and impression, and above all the disposition, be manifested through us, for that reveals the mind of God.

A FEW OPINIONS ON COORDINATION

[The following brief statements were solicited from a few men selected at random from various parts of the country. While the report of the coordinating committee has been adopted now, and will be in effect hereafter, these opinions, rather representative of the sentiment expressed at the meetings, will be of interest.—EDITORS.]

A. E. Warr, until recently a missionary in the South: "The demand of the hour is for unification of purpose, that we may have concentration of effort. The Lord has emphasized that before *Zion* can be redeemed his army must become very great. This means thorough discipline. Discipline can be had only when there is a 'well-recognized directional head.' Such contingency is well met in the principle of coordination found in the report of the coordinating committee. The document bears evidence of careful thought and is as explicit as is consistent with the complexity and amount of subject matter covered. It is an index to the great forward movement upon which we are now entering."

Matthew W. Liston, Flint, Michigan: "We have read with interest the report of the coordinating committee, and think it a move in the right direction. It means a closer relationship of the departments under the direction of those who should be in a position to understand the needs of each. The time is ripe for this movement, and we think good will result."

J. W. Wight, Lamoni, Iowa: "True coordination should be hailed by all that principle that brings into existence that unity of correspondence that aims at a final coexistence with God. A coordination, that seeks to invade the right of the people and by its terms exalts the prerogatives of any above the rights of their true place and calling is not alone harmful to the body as a whole but to the one is 'exalts.' As the committee's report on coordination exalts the privileges of the Presidency of the church above their legal rights, and at the same time removes the inherent right of the people to exercise the initiative, I am opposed to it."

Daniel Macgregor, Oyen, Alberta: "The action of the aux-

iliaries approving the coordination move is the finest piece of legislation ever struck off by these enlightened handmaidens of the church. It will make for unity, energy, push, and progress. The auxiliaries henceforth cease to be juvenile; they are adults and of equal partnership in the great family of the church. Subject as they will be to oversight and administration of the presiding quorums of the church, they will undoubtedly receive an inspiration such as they have never before felt."

S. A. Burgess, of the *HERALD*, as interviewed by the assistant editor: "The adoption of the report on coordination is the most vital action ever taken by the auxiliaries since their first organization. It recognizes the unity of our aims and purposes. It preserves the lawful rights of the people in common consent, yet secures the advantage sought by other organizations in a nominating committee, but with the added virtue that this committee shall be the spiritual leaders of the church. It means the elimination of unnecessary duplication of effort, and secures the reduction of cumbersome joint committees, valuable as a transition, to a few efficient officers immediately in charge and responsible."

Edward Rannie, Independence, Missouri: "In my work as a missionary, and also as a pastor over a district, I have learned by experience and observation that the auxiliaries in the districts and branches are not accomplishing near the amount of good possible because they have not been cooperating, but working independent of each other. As a result very much precious time is wasted. When the details of the plan of the committee are worked out, and we get it in full operation, we will have better results from our work. I see no bears in the way at which to be frightened. My anticipations in the results of the plan are very optimistic."

A Remarkable Opportunity for Registered Men

Registered men taking Graceland's radio course take it under the absolute guarantee of the Government that when inducted they will be placed in the radio division of the signal corps. Men drafted before the completion of their course receive attendance records filled out on government forms, instead of the usual certificates. Their training will be finished at the cantonment training schools or at special schools.

"Of what benefit will attendance upon the radio class be to the student? 'First of all he will be trained for some definite work in the Army. He can serve with the confidence that he is being used by his country to the greatest possible advantage. Unlike the ordinary recruit, he will enter the Army as a trained instead of an untrained man. While he will go to the cantonment as a private, he may, when assigned as a radio or buzzer operator, advance to the rank of corporal or sergeant and wage of from \$36 to \$51 monthly. In proportion as he shows his ability and interest rapid promotion will lie ahead of him.'—Extract from Government Bulletin.

The summer school of the Graceland Radio Institute begins May 6. It will be an intensive course of fifteen weeks in radio telegraphy and signal corps training. It will be fully preparatory for all branches of government and commercial radio operator's service. For detailed information write the Graceland Radio Institute, Lamoni, Iowa.

You must help your fellow men; but the only way you can help them is by being the noblest and the best man that is possible for you to be.—Phillips Brooks.

Can you look an honest man or pure woman in the eye?

CAMP CUSTER, MICHIGAN, April 5, 1918.

Editors Herald: I have been intending to write a letter to the HERALD for some time but have been so busy that I have neglected it. I came to Camp Custer last September and have been here since that time. We have been very fortunate in being able to get to Battle Creek to church almost every week. We have no church there, but hold our services in a hall on the third floor over the Olympic Lunch, on East Main Street, one block east of Jefferson Avenue. We have been able to locate a few of our boys here in camp, but we still feel that there must be many more that we have not been able to find.

There are many more coming into camp at this time, and we would be very glad to make their acquaintance or help them in any way possible. The Saints at Battle Creek are very hospitable and always welcome us to their homes.

Church services up town begin at 10 a. m. and at 7.30 p. m. If there are any that cannot get up town, I would be only too glad to have them come to my barracks and get acquainted.

PRIVATE GOMER J. REEVES.

Barracks 1219, Battery C. 328 Field Artillery.

Are We a Cowardly People?

[The following is a personal letter sent to one of our brethren whose letter appeared in the HERALD. It contains interesting food for thought.—EDITORS.]

The HERALD of recent issue has just been laid aside after twice reading through your letter. That issue contained many good things but none that brought to me more satisfaction than did that letter. The impulse comes to me too strong to be resisted to write you and say "Thank you."

Perhaps because it is both my duty and privilege to teach patriotism to the many children with whom I come in almost daily contact that I realize the importance of what we say before them of the big issues of the day and also the effect that comes from reading the overcharged utterances of some who write through the HERALD and other papers with no thought of the impression upon others.

When I see the glistening eyes of these children, not far removed from the peasantry of Europe, and hear the proud ring in their voices as they talk of "my country" and "my flag" and how they absorb the story of the making of America and its ideals it more than repays for the dull routine of teaching. I tell them that we have made many mistakes in carrying out those ideals and that many have not yet been reached but they are our ideals and it is for us to try to reach them. Not all of them will be upright and virtuous citizens but some of the ideas stick and will have their bearing upon the future. Perhaps I have wandered a bit from my subject, which was why I appreciated your letter. Some time ago a young friend was persuaded to read the HERALD, thinking that in his isolated condition the editorials and articles from various writers would broaden his viewpoint of the church. Also I wanted him to see that independent thinking characterized our people, as his relatives, mostly aristocratic stock, accuse us of being ignorant and duped by false teachers. What I did not think of was the possible effect of the letters upon him because time is so taken up that I can rarely give them more than a glance.

Unfortunately about that time he visited a branch and heard much about Zion but from a wrong angle. The statement was made why should we worry about the war, God would call us to Zion and we should be safe. Can you not picture the indignation of that boy, with a long line of liberty-

loving ancestry behind him, saying, with flashing eye, "Is that your idea of God and his plan for Zion, to gather a lot of cowardly people together to save their necks while the world suffers? That isn't the kind of a God I read of in the Bible. Zion is a place from which blessing is to go out to the world."

He took his leave shortly after and so did not hear the pastor straighten out the tangle for the benefit of the flock. Right on top of that he read some of those letters in the HERALD to which you referred. He just about lost his faith in us as a people. When one is young, unacquainted with the rank and file of the church, not cognizant of the fact that there are many peculiar people among us, and that the HERALD is an open forum to all, these things weigh more heavily upon him than upon us who have had more experience. It has taken much time, tact, and prayer to persuade him that we are not all "slackers," "pro-German" sympathizers, or seditious in our thoughts. It wasn't the gospel he doubted but the Saints. When the articles by Brethren Rushton, Stebbins, and your letter came out I felt it was in answer to my prayer that some might write on the subject so that it might be clear to him.

If we could remember to make our criticism constructive and to put forth the positive rather than the negative side of life to our young people would we not be helping them more? When we think of the long line of men and women who have endured that posterity might enjoy liberty and freedom we ought to endeavor to make that sacrifice worth while. We are links in the great chain, connecting those who came before us with those who are to come. May we who have the hope of Zion in our hearts not fail in our efforts to hold the chain together.

NIAGARA FALLS, ONTARIO, April 5, 1918.

Editors Herald: The Saints of Niagara Falls have been made to rejoice by the return of their president, Elder William Place, after spending the winter in Jacksonville, Florida, for his health. Brother Place and family were welcomed home by a reception held by the Saints in the basement of the church.

Several touching speeches were made during the evening ending in a very touching address from our president expressing his regret in losing an active worker in Sister Chambers and daughter, Sister McDonald, as they are moving to Low Banks. The sister replied in a way that made us feel the "at-one-ment" of the gospel. She said in part: "Though we have to separate and a little space divide us, yet in the gospel we are one, and if we pray in earnest our prayers will mingle together before our heavenly Father as in many of the pleasant hours we have spent together in the past."

The Saints sang number 52, "Blest be the tie that binds," after which refreshments were served, and closed a happy evening by saying farewell to our sister, and singing, "God be with you till we meet again."

Yours in gospel bonds,

J. MCANINCH.

26 Saint Lawrence Avenue.

LORAIN, OHIO, April 5, 1918.

Editors Herald: After reading the article by Doctor O. T. Hayer in the HERALD for March 27, I felt impressed to write a little out of the abundance of my own experience along that line, as I am one who has all my life been a victim of the monster known as fear.

As it is evident that there are many others afflicted in the same manner, we feel that it is a topic which should be

much discussed in these days when it is necessary that each individual should give of the best that is in him toward the consummation of the great work of redeeming Zion. This we know to be impossible when in the grip of fear.

It is doubtless true that there are many in the church who are in possession of the happy gift of being able to give full expression to their talents and abilities unhampered by fear, but like the poor that we always have with us, there are always those who because of fear to assume responsibility or otherwise exert themselves are constantly robbing the different departments of the church of much that might add to their life and vigor, and consequently increase the influence of the church upon the world.

The psychological effect of fear is to render one actually incapable of doing the desired thing, and when we consider that active self-expression is the means by which our mental powers grow and develop, it is not difficult to understand how fear can stunt the intellect and make mental dwarfs.

Faith and fear are in opposition to each other, and where one exists, the other cannot. John understood this when he said that perfect love casteth out all fear.

The best way to eradicate fear is to get into such a worthy condition before God that his love can have its perfect manifestation in our lives. Fear will then disappear as the dew before the noon-day sun.

Let us all strive to lay aside fear, knowing that we shall have the approval and the help of God in so doing, for "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

A sister in the faith,

HAZEL L. MINKLER.

DELISLE, SASKATCHEWAN, March 19, 1918.

Editors Herald: Having read the *Ensign* and *Saints' Herald* for over a year, and not having seen anything from our branch called the Minnesota Branch, getting its name from the State from which the Saints came, I thought I would write. I love to read the letters from the brothers and sisters.

I usually read the first page of both papers, or perhaps a sermon, and then hurry to the back for the letters written, for it seems almost like a "heart to heart" talk with the brothers and sisters, and being isolated from the branch in the winter, for we live eleven miles from where the Saints meet to worship, words fail to express the comfort derived from perusing the pages of both papers. They are silent preachers, and how much knowledge gleaned by closely reading the sermons, for sometimes when I am studying, trying to connect a certain passage with another, trying to get an understanding of the scriptures, here come along the silent preachers, and explain just what I have been trying to find out.

I love this latter-day work and can testify to its truthfulness. I have had spiritual dreams guiding me in the straight and narrow way, and have been healed by fasting and prayer, and by the power of the Holy Ghost. It has given me joy past understanding.

My grandparents were affiliated with the church in its infancy, when Joseph Smith the Seer was its leader, and some of them were in the Haun's Mill massacre. They always testified to the truthfulness of the gospel and the purity of the life of the seer.

Both grandfathers were elders in the Reorganized church under Joseph Smith the prophet, and I feel that I have a great privilege in being united with a church in which God gives a knowledge of the truth by the Holy Ghost.

-Dear brothers and sisters, let us study to show ourselves approved of God, by searching the scriptures, and church books, for in so doing, it is readily seen where one is the witness of the other as God in his wisdom has given us these witnesses, that by the mouth of two or three witnesses every word might be established, yet the knowledge will not do us any good if we do not obey its teaching. But we must live by every word that proceedeth from the mouth of God.

I feel my unworthiness, and desire to press onward to the high calling to perfection. Pray for me, dear Saints, that I may not fall by the wayside, but that I may be a bright and shining light, guiding others into the fold and kingdom of God. I am always praying for the advancement of the work and the redemption of Zion.

I am ever your sister in Christ,

EMMA CHEESEMAN.

SAULT SAINTE MARIE, ONTARIO, March 18, 1918.

Editors Herald: Just a few lines from the "Soo" to show that we are not dead yet as some have prophesied we would be, but are still here, trying in our weak way to do our bit.

We have not made a showing as some branches of the church have done, but we are still earnestly contending for the faith which was once delivered to the Saints. Brother Mac Brown, our worthy president, is an active worker, earnestly trying to get us all into the harness that we may all pull together. Brother Mac realizes that in unity there is strength, giving all an equal privilege to develop their talents along gospel lines, for we are all called to labor in the vineyard.

We have a full quorum of branch officers at present, which we have not had for years: Elder Mac Brown, president; Brother A. Tomlinson, priest; your writer, teacher; and Brother H. Campbell, deacon. We have also the assistance of Brother E. Lockyer, deacon, from Manitoulin Island.

So with the Lord's help and the united efforts of his Saints, we desire to accomplish more good this summer than what we have in the past. We have often heard it said that the Soo is a hard place, but I can't see it that way. I believe that if the work is presented to the people in the proper way and manner that good results will follow.

We must be earnestly engaged on the firing line. We must bring our gospel before the world. There are honest hearts beating in this Soo yet, but if we are going to follow in the same old rut we will be a mighty long time in getting the gospel before them. What we want is a missionary of the proper caliber with grit and sand enough to propose a series of meetings on the street corners or some place where we can get in touch with the public and to unity with the branch officers in order that there may be a unity of purpose.

We realize that the world is growing more wicked. They do not want the gospel. We will admit that at the present time it seems to be a difficult task to get our gospel before the people, but it may be our own fault, perhaps we are hiding our light under a bushel. I believe we must use every means, device and way to present the angel's message before the sons and daughters of men. The Master went everywhere doing good. He is our leader and commander. Are we willing to follow? Surely the servant is no greater than his master.

In conclusion, let me say that there are great opportunities in this city to present this gospel. Lots of good shady places are here where we can hold forth in open air meetings. Will we be favored with a good live missionary this summer? I hope we will. Ever praying for Zion's welfare and its ultimate triumph.

Yours in bonds,

THOMAS B. CAMPBELL.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.
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MISCELLANEOUS DEPARTMENT

Conference Notices

Western Maine, with Stonington Branch, May 18, 1918. Send all reports to Mrs. L. J. Eaton, Deer Isle, Maine, R. F. D. George H. Knowlton, president.

Kansas City Stake, Central Church, Ninth and Lydia, Kansas City, Missouri, May 18 and 19. First meeting at 2.30 p. m. Do not send ministry reports. All auxiliary reports should be sent direct to the secretary by May 5. W. S. Brown, secretary, 1447 South Thirty-fifth Street, Kansas City, Kansas.

Reunion Notices

The Idaho reunion will be held at Cour D'Alene, beginning June 21 and continuing till the 30th. Write to W. W. Fordham, South 338 Haven Street, Spokane, Washington. All who wish to help with the finances should send them to him. Conference will also be held at this time, and we hope to make it one of the best gatherings ever held in the district. It is an excellent park with a pleasant lake, a rest tent with stove in it, for mothers and children. There will be no dining tent this year, but good eating houses are close at hand where reasonable prices prevail. It promises to be a large reunion, so order early. Bring plenty of bedding, for evenings are often cool. There are good hotels near, at which accommodations may be had by corresponding with the

The Higher Powers of Man

We feel it an unusual privilege to present for sale to the church a new book of the character of The Higher Powers of Man, by President Frederick M. Smith, Ph. D.

While it was not written to be a popular seller, being the dissertation submitted to the Clark University at the completion of his work to secure a doctor's degree, it will find a popular response with trained minds all over the church and among able thinkers who are not members with us.

It proceeds in a masterful manner to elucidate the wonderful yet not commonly understood phenomenon of "second breath."

A most convincing bibliography has been consulted and is presented for the benefit of those who wish to follow incidental references to their sources.

To own and assimilate such a book instills an inward dignity and inspirational impulses which in a measure satisfy our innate longings for greater comprehension.

The scope of the book is rather extensive, an explanation of the ecstatic feelings occupying the most prominent place.

The binding is in beautiful green cloth, lettered in white. The type is large and clear. There are 232 pages. The price is \$1.25, postpaid.

Herald Publishing House

Lamoni . . . Iowa

Ensign Publishing House

Independence . . . Missouri

secretary of the committee. Let us all be prompt, not forgetting the financial side. The committee is as follows: Oscar Case, chairman; W. W. Fordham, treasurer; J. W. Hower, secretary; Henry Wing; William Ahern.

Our Departed Ones

WILDERMUTH.—Eloise, daughter of H. S. and Berta Wildermuth, was born September 11, 1915, blessed by P. G. Hager September 25, 1915. Died March 24, 1918, near Amboy, Washington. Sermon by G. M. Shippy.

KILTS.—Lysander Kilts was born June 20, 1839, departed this life at the home of his youngest daughter February 14, 1918, at Council Bluffs, Iowa. Married Sarah Winnie, November 22, 1859. She died sixteen years ago. To this union were born 10 children, 5 boys and 5 girls. All were with him at the last except one boy who died 30 years ago. He was baptized October, 1888. Thus another faithful one has gone to his reward.

CHRISTENSEN.—Sister Sine Christensen, born February 6, 1835, at Egtved, Jutland, Denmark. Died April 5, 1918. In 1857 she became the wife of Marcus Christensen and to them were born 7 children, 4 sons and 3 daughters. The husband and the sons preceded her in death, 3 daughters and 7 grandchildren remain to mourn. The family came to Iowa in 1871 and have resided in Pottawattamie County since. Baptized September 27, 1874. Funeral sermon by H. N. Hansen, assisted by Hans Petersen. Interment in Hazel Dell Cemetery.

HANSEN.—James C. Hansen was born in Denmark, July 9, 1849. Came to America in 1885, settling near Guilford, Missouri. Baptized at Guilford by A. J. Moore June 3, 1889. Was a faithful member of the church until the time of his death, which occurred February 5, 1918, at Guilford. Left to mourn are his wife, one brother, and 3 grandsons, in America, and 4 sisters in Denmark, and also many friends. Funeral from Guilford church, in charge of W. B. Torrance. Sermon by O. W. Okerlind. Interment in Twinford cemetery.

GAYLORD.—Philinda E. Russell, born in Meggs County, Ohio, April 6, 1845, died at Tabor, Iowa, April 7, 1918. Came to Iowa with her mother and stepfather in 1854, settling near Tabor, and on February 12, 1863, married M. W. Gaylord, who, with 5 sons and 16 grandchildren, survives her, two children having died in infancy and two after maturity. She was a devoted wife and mother, a helpful neighbor, and a worthy member of the church with which she united soon after her marriage. Funeral services conducted at the home by Charles Fry.

FROM HERE AND THERE

"Christianity teaches people to wear clothing; mixed bathing teaches them not to."—J. O. Dutton.

"We are still mostly a country church."—D. J. Krahl.

"A number of people here have as much intelligence as I have."—John Zahnd.

"I went into a restaurant one time and asked if they served lobsters," said F. J. Ebeling. "The clerk looked at me and quickly answered, 'Certainly, what will you have?'"

"When an energetic person has time, he will study the thing nearest at hand. I knew of a man who studied navigation all one winter, the driest thing in the world."—R. W. Farrell.

Seats for the two renditions of the "Elijah" oratorio, on the nights of the 11th and 13th, are given out by the ticket method this year. The local people are urged to allow the visitors to attend on Thursday evening, while they may attempt to do so on Saturday. Tickets are given out without charge to those who ask for them to the capacity of the house, in two colors, for the two evenings. None under fifteen years of age are admitted.

THREE SAINTS ON CITY COUNCIL

They had a city election in Independence on April 2, and John M. Lloyd and David Crick were elected as members of the city council, while George A. Gould held over. They were elected on a straight ticket for clean government. In fact the whole ticket elected represented the better element for a clean city, without saloons.

NEW CHURCH AT PONTIAC, MICHIGAN

The Saints at Pontiac have purchased a church building in an exceptionally favorable location in the center of this city of about twenty-seven thousand. It will be remodeled by easy stages, including the installation of a stone basement. The branch was only organized in 1916, following a series of street services, growing from about a dozen to half a hundred. We congratulate you, Pontiac, on the favorable proposition you have been able to secure, and Detroit on the result of intelligent missionary effort.

The Religio executive reelected J. A. Gunsolley as editor of the *Senior Religio Quarterly* and Charles B. Woodstock as editor of the *Junior Religio Quarterly*.

THE HIGHER POWERS OF MAN

This is the title of the dissertation of President Frederick M. Smith, in book form, for presentation at the Clark University to obtain his degree as doctor of philosophy. It is just off the Herald Office press, nicely bound in cloth, of large, clear type, and will be of much interest to many in the church. He has lectured on some of the subjects included in the book, and to the delight of practically all studious people. The sale price is \$1.25 and the proceeds over the expense of production will revert to the church through the Board of Publication. The book should have a wide reading on its merits, as we believe it will have. A limited number were printed, and we suggest that orders be sent in early, either to the Herald or Ensign Office.

LATTER DAY SAINT SALES ASSOCIATION

The Latter Day Saint Traveling Men's Association met and decided to enlarge their field to include all who were engaged in sales work of any kind. The new name is the title to this paragraph. They have enrolled quite a number and hope to have many others affiliate with them. The enrollment fee is two dollars, after which there are annual dues of one dollar. The present intention is to use this fund for the publication of a monthly periodical especially for the assistance of the members. Salespeople all over the church will no doubt be interested and may become members on the terms indicated above by corresponding with Clarence Skinner, secretary, Lamoni, Iowa.

THREE GOOD BOOKS FOR NORMAL WORK

Elder A. E. Warr, who has been engaged in normal work for a number of years, recommends the following as excellent texts for normal superintendents who desire to become better acquainted with the principles involved in good teaching: *Common Sense*, by E. W. Thornton; *Training for service*, by Herbert Moniger; *A Bible School Vision*, by P. H. Welshimer. They may be secured of the Herald Publishing House.

Various members were speaking of the qualities of the men who have been proposed for ordination to the office of high priest. Finally, when David E. Dowker's name was under consideration and others had spoken, J. J. Cornish bobbed up and exclaimed: "I blessed him and baptized him, so it's all right." And it was.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, May 1, 1918

Number 18

EDITORIAL

BLUE PENCIL NOTES

Irreligious disputations over religious questions have furnished the Devil with six thousand years of grand opera. It is time that the Saints should withdraw entirely from such a chorus and learn more of the major and minor notes of the grand new song whose sweet concord shall entertain the angelic host.

It is always best, when at all possible, to concede and believe that an opponent is honest in his convictions. One who is too swift to make a charge to the contrary casts rather a severe reflection upon his own sincerity. It is better to concede a mistaken honesty to ten hypocrites than to call a man a hypocrite, who is really contending for what he believes.

Christ at rare intervals denounced individuals. But he was an infallible judge of human nature. Not many of his followers have the gift of discernment so highly developed that they can safely go beyond him and make their denunciations other than of rare occurrence.

Religious questions seem to have created more friction in the world than any other questions. Probably because the methods that men have sought to employ in the religious field are more obviously out of place there than in any other field.

Two politicians who are struggling for supremacy expect to encounter guile. Each expects the other to use the weapons of the world. But when two long-robed priests in the heat of debate detect the mutual gleam of hate in rage enkindled eyes strangely enough each is surprised and feels deeply aggrieved.

While in the past political questions have whetted swords and set men at each other in more or less honorable combat (usually less honorable) religious questions, and discussions of them, have created the most bitter, cruel, and unjust hatred, hatred that has known neither pity nor reason.

It is evident that from the first improper word in "religious" discussion to the last act of unbridled hate that commits the heretic to the flames the man who uses such means to advance his cause has not yet grasped the first faint gleam of the intelligence that God is love.

God and Christ and the Holy Spirit are one in opinion upon all subjects, because they are free from all error, and all inevitably arrive at one correct conclusion.

It is evident that a similar condition may obtain among the children of God when they arrive at a certain stage of development. But it is equally evident, painfully so at times, that a long and thorough education and discipline are necessary before that stage is reached.

The Holy Ghost is to guide the Saints to the final destiny of all truth. We may as well expect that differences of opinion will be in evidence at all points this side of the terminal. Thus we may avoid some unpleasant surprises and preserve the equilibrium of our spirits.

We repeat that we may well expect differences of opinion and so be prepared to deal with them in such a way that they shall not work injury to the church. We suggest that as one of the first great steps toward unity we learn to talk our differences over in a proper way—a way that shall preserve and cement our fellowship instead of severing it.

We must hold together in bonds of brotherly love while we journey to the point where the mists shall clear away and absolute oneness becomes possible.

It is no sin for Saints to differ. It is a sin for them to quarrel about their differences. God has been offended in the past, not because his people have seen things in different lights, but because of the way in which they have treated each other as a result of such differences.

First, we must have unity of purpose and spirit, based upon love. Afterward we may secure unity of opinion and teaching, based upon a mutual knowledge of truth. That is the divine order of progression.

ELBERT A. SMITH.

THE BUILDING OF ZION

President Smith laid great stress in his report, on the necessity of spiritual Zion, and that a temporal Zion or building without righteousness would avail us nothing. A moral or ethical basis is primary.

B. R. McGuire also emphasized this feature strongly in his sermon on Thursday morning, April 11, in that he pointed out that the Jews possessed the land, they had the people, they were gathered, they owned the temple lot, they built the temple, and possessed the temple, yet they failed because they rejected Christ, their temple was destroyed and they were driven out. Reference was also made to the conditions eighty years ago in Missouri, and the query directly confronting us as to how we shall meet the issue of to-day. Will we need to be chastened or will we learn without punishment to do the will of God, and that righteousness is primary?

As has already been indicated in the news of conference a number of sermons were arranged on this theme, in the upper auditorium at the Stone Church for the forenoons of the week. These sermons were supplemented by others in the near-by branches upon the same theme. Most of these sermons have been reported. We trust the result will be a clearer definition and a clearer realization of what is required.

The Order of Bishops continued to meet, after the close of conference, having to determine what is meant by stewardship, inheritance, consecration, and the storehouse. It is required of them in the up-building of Zion. The joint council of the First Presidency, Twelve, seventies and Order of Bishops, also had these same things under consideration in their post conference sessions. But back of it all still stands the individual citizen of the kingdom of God, and the necessity that each one of us keep the commandments of God and seek to do his will. The

moral and ethical issue is the basis, the foundation stone of Zion. It is a time for preparation; it is a time for watchcare that we stumble not in a sudden hour of weakness, but that we live so as to have the Spirit of God with us to protect and guide us.

The work of the church depends upon the youth for the next generation and when the fires of life run high there is need of divine protection and divine help that we keep ourselves unspotted from the world.

S. A. B.

IN RETROSPECT

The dominant note of the recent General Conference was loyalty. This factor was emphasized more than any other one idea before the conference. The Sanitarium has four nurses in the service and dedicated a flag on Friday evening. The church has many hundreds in the service, if not a thousand, and dedicated a flag to be hung in Bartholomew Hall, on Sunday evening.

The patriotic service on Sunday evening has already been set forth in detail, except the able address by President F. M. Smith, which was declared by citizens of Independence to be the clearest statement of our duties and the aims of the war, that they had yet heard. The report of the Presidency opened and closed with a statement concerning the war and our loyalty to the Government. This was telegraphed to President Wilson, and an acknowledgement received from Secretary Tumulty.

On Saturday the conference adopted a further resolution to the same effect. At every service our boys in khaki were honored guests. Frequent allusions were made, almost daily, to the American flag, and the service flag, hung in the front of the upper auditorium. To those privileged to attend the conference there could be no doubt where this church stands.

The second dominant note was youth. But very few changes in fact were made this year, or even intimated, but the importance of young people to the church, in right service, was emphasized many times.

The early morning priesthood meetings were one of the most important factors in the conference, and the most beneficial. President Smith took personal charge and the greater part of the time was spokesman, setting forth his high ideals for the men of the ministry.

The preaching services were arranged in a regular program. This did not interfere with spiritual preparation and power. Services were arranged at six or seven different places all day on both Sundays. Thus a wide choice was offered to those who attended.

The most important matters of business transacted

were the agreement with the Church of Christ, often called Hedrickites, which was adopted, practically unanimously, by both bodies.

The adoption of the report of the coordinating committee, providing for six departments, the six heads of which, with the President of the church, constitutes a coordinating committee, to rearrange the work of the church institutions and auxiliaries for efficiency.

The suspension of the requirements in the Rules of Order and Debate for the election of branch priest, teacher, and deacon, sometimes called presiding priest, teacher, and deacon, was adopted by a large vote but not a two thirds vote.

The provision for a reorganization and development of the Historian's department, authorizing the joint council to provide for a historian and two assistants.

The presentation of the names of two men to be ordained evangelical ministers; of men to be ordained high priests; and of some six or seven to be ordained seventies; J. W. Davis to be ordained as President of Seventy; W. S. Macrae as counselor to J. A. Tanner in the presidency of the High Priests Quorum.

Among various reports adopted, involving but little discussion, we recall: the Library Commission is referred to the joint council with power to act; the library building and dormitory at Graceland College deferred for one year with provision for securing plans including plans for the erection of these buildings with relation to the buildings already erected and other possible buildings. The erection of a meeting place for General Conference was referred to the Presidency, Twelve, and Order of Bishops to investigate and report next conference. The Graceland Extension Institute and Lecture Board were referred to the committee on coordination. The Eastern Michigan and Saskatchewan districts were divided, and the boundaries of the Northern Nebraska District defined. Provision was made that the Presidency appoint one or more auditors, as may be required, who will do their work at such times during the year as may appear advisable, reporting to each General Conference. The committee on church office buildings discharged. The Presidency was authorized to appoint a church architect. The boards of Graceland College, Sanitarium, Children's Home were sustained. Mark H. Siegfried was nominated as a member of the Board of Publication and so chosen. The selection of Doctor G. I. Harrington as physician to the church was approved. The selection of Floyd M. McDowell to take charge of the boy movement was approved and the classification of this movement referred to the coordinating committee.

S. A. B.

MERIT APPRECIATED

It is interesting how the thoughts of many run in a similar direction. Elder T. W. Williams has been among those missed at recent General Conferences. Last year he arrived in time to attend the last session of the conference. This year he was on the ground bright and early, in fact, he was one of the five speakers at the General Religio Convention; he was one of the speakers at the General Sunday School Convention; he was one of the two speakers of the evening at the public program, Tuesday evening, of the Woman's Auxiliary; he was placed upon the program of the Sanitarium to dedicate their service flag but had to find a substitute because he was appointed to go to one of the outlying schoolhouses to speak on behalf of the Third Liberty Loan. He offered the dedicatory prayer for the service flag to be hung at Bartholomew Hall representing the service of the members of the church. He was spokesman on Sunday morning at Central Kansas City Church, where he had formerly been pastor. His paper at the High Priests Quorum sessions was so acceptable that it was ordered placed in the archives of the quorum for preservation. He spoke at least twice at the church on the Temple Lot, by request. He was elected first vice president of the Religio Society. Evidently he has returned to active service and is glad of it.

S. A. B.

"STAND UPON THY FEET"

(A sermon for young people delivered at the Saints' Church, Lamoni, Iowa, April 21, 1918, by Elder E. D. Moore.)

Among the numerous Israelite captives in Babylon was a man who had been carried with them from Jerusalem, where a settlement had been made on the River Chebar, one of the many sluggish streams of this vast Asiatic plain.

We can well imagine the intense longing with which he and his companions in exile scanned the western sky, thinking of the former home conditions so ruthlessly broken up, to be displaced by a condition of virtual slavery in a strange land.

This destruction of Jerusalem and the consequent captivity was the same which Lehi and his party had escaped, being directed through the wilderness and across the sea to a choice land—another continent. God led the one party, and though the others had rebelled and gone astray, he was seeking after them and was about to send a prophet to warn and bring them back to the old paths.

Evidently God was not willing that the oppressed Israelites should charge him with neglect and thereby fall into the depths of the vices so rampant in that age. They had been given the law of Moses with its

minutæ of observances, but it had been forgotten. It was necessary that it be brought to their remembrance. So Ezekiel was chosen.

A HEAVENLY VISION

On this day as he stood among the captives on the Chebar, the heavens opened and a wonderful vision was spread before his eyes. It is not necessary that we dwell at length on the details of this, for our occidental minds are incapable of fathoming the intricacies which appeal to those of the orient. Even when the interpretation is given, we often feel incompetent and incapable of understanding the figures involved. But it was a wonderful sight and full of meaning. So amazing was it that the young man fell to his face on the ground and heard a voice speaking. The words he heard we wish you to hear (Ezekiel 2: 1):

"Son of man, stand upon thy feet, and I will speak unto thee."

God could have given his message to the prostrate man, but his was a message of action and a charge for which the embryo prophet should be ready and alert. The wondering man arose to his trembling feet. The Spirit told him he was to be sent to the children of Israel, the descendants of their father Abraham who had by command of God left these same fertile plains some twenty-five centuries before, to settle in the rough and uninviting little country of Canaan to the west.

Ezekiel was sent to a rebellious people, denominated as impudent and hard-hearted. He was to deliver his message with a "Thus saith the Lord," and they, whether they accepted or rejected, should know that a prophet had been among them.

EATS A BOOK

What a glorious privilege it is to be the mouth-piece of God! Yet what a responsibility, lest in our enthusiasm our own message creep in and lead ourselves as well as others astray!

But there was more for him to do, a definite preparation for an important work. He was to open his mouth and eat. As he looked, he beheld before him a roll containing writing within and without, lamentations, mourning, and woe. He was instructed to eat the book and its message and go speak to the house of Israel. He tells us the taste was "in my mouth as honey for sweetness."

He was about ready. The details were specific: "Thou art not sent to a people of a strange speech and of an hard language. . . . They would have hearkened unto thee. But the house of Israel will not hearken unto thee."

Not a very encouraging situation, to know beforehand that one's message will not be accepted. Yet he was warned to fear them not. His forehead

was to be as adamant and he was not to be dismayed at their looks. Furthermore, when those whom he had warned died in their sins, the condemnation would be on themselves, while if there were others who thus perished without his warning, the sin was to be upon his own head. There was no escaping the consequences, irksome as the task might seem to be.

A WATCHMAN IN ISRAEL

Now his experiences began. The Spirit carried him away and set him down in a distant settlement of his own people. He remained a week, a silent and much astonished stranger among them. When the Lord again spoke to him, he was told that a part of his duty was to be a watchman, to see things as they were. That is an important qualification for any of us.

Not only was this newly selected servant taught how and what to speak, but he had training in how to demonstrate to his people certain important events in their history. One of these was to take a tile and set it up to show how Jerusalem had been besieged and overthrown. With a razor he was to shave his head and beard and with the hair demonstrate God's judgments on the rebellious house of Israel. His was an important work and it must needs be he have good training. He was now a prophet of God.

PAUL IN PREPARATION

We present here another young man in training for a servant of God. A bright light had stricken him with blindness, and after he had fallen to the earth, a voice from heaven commanded him:

"Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee."

It was God speaking to the aggressive Saul, and the words here are the ones he recalled and quoted to King Agrippa as he stood in his presence. As he concluded the marvelous story of his conversion, he asked the king: "King Agrippa, believest thou the prophets? I know that thou believest."

You will recall the classic answer of the proud monarch, convinced against his will: "Paul, almost thou persuadest me to be a Christian."

The preparation of this apostle to the Gentiles was a little different from that of Ezekiel, yet his was as important a message. He was to be sent to a people rooted and grounded in the most bewildering polytheism, victims of a general and insidious licentiousness that had for years been a part of their religious observances.

To a man of the caliber of Paul, it was no doubt a

"mean job"—mean as we count pleasant duties. Why should Paul the brilliant and talented Pharisee be sent on a disagreeable mission? He was a man who could move kings and rulers. Yet we hear of him living close to the heart of humanity, where he could minister rather than be ministered to. He lived in his own hired house for two years and was a man evidently beloved of all. His training had been of the best, yet he counted it not too good to be used to the utmost in the service of his fellow men.

OUR OWN PREPARATION

Possibly there are some Ezeziels or Pauls among us. We have gone into some detail as to the methods of their preparation and sought to emphasize an outstanding characteristic of both situations that they might be inspirational to us in our preparation for further service. We are confident there are few among us who are to escape responsibility, and it becomes us to understand it now.

It is time for us to get our ostrich heads out from the sand where we may have hidden them to shut out the sight of danger or disagreeable tasks. The call to us is also, "Rise, and stand upon thy feet, and I will speak unto thee." The admonition has come again and again, "Come up higher," and possibly we have not sensed the fact that it was a personal call to us. The time is at our door when we must either accept the responsibility manfully or run from it like Jonah. We are not assured that God will be as solicitous for us as he was for him. The thing that swallows us up may not be as kindly dispositioned as the fish that was prepared for Jonah when he was running away from his Nineveh assignment.

HAVE WE DIGESTED BOOKS?

We may have a book offered us to eat—several of them. If we have not assimilated the three standard books of the church, and become familiar with a goodly number of others, we may be required to do so. Somehow we can but believe it will be to our advantage to have done so before the compulsion time comes. We are all aware that a familiarity with the Scriptures in the possession of a good man, is "as honey for sweetness," when used by the inspiration of God's Spirit. Solomon puts it: "Apples of gold in pictures of silver."

OUR ATTITUDE

The record says that Ezekiel went with bitterness of spirit. We know that Paul was constantly beset with a "thorn in the flesh," evidently an affliction that caused him much sorrow. We must expect that it will require considerable fortitude at times for us to take up uncongenial tasks. But when we are really converted and prompted by the Spirit of God, there will come an adaptability to our natures that will allow us to feel as interested in the welfare of

the rebellious and unkind as to associate with those actuated by the highest motives. Though it may not be natural for us, we can all acquire the attitude of "all things to all men," that Paul says he did.

In our deep meditations it is only an ordinary conclusion for us to decide that we are not exactly well-placed in our present station or office. It is possible for us to feel that we can do other work much better and gradually become dissatisfied with ourselves and what we are doing. We offer no objections to that—if the chief dissatisfaction is with ourselves. There are those who constantly yearn for new fields to explore, new seas on which to sail, new duties with which to become acquainted. Good. Let the urge ever be forward.

In a recent magazine, Charles P. Steinmetz, who is paid a hundred thousand dollars a year for his dissatisfaction, gives us this most pertinent statement of his ideals:

"If I were able to bequeath to every young man one virtue or quality, I would give him the spirit of divine discontent, for without it the world would stand still."

But don't forget that God is as cognizant of the difference in discontent as is man—and we all think we can distinguish the difference. Divine dissatisfaction, if allowed to have its full sway, will eventually lead us to a celestial condition where we will have a real content. Mere human disgruntledness is bound to lower us in our own estimation and consign us to sorrow and woe.

A little newspaper item recently struck us as typical of life in general. The news dispatch ran about as follows:

CRAWFISH CLOSES FACTORY

An insignificant crawfish, measuring three inches in length, that became lodged in the meter, shut off the supply of water for the big La Belle Iron works at Wheeling, West Virginia, and caused the big plant to close down temporarily, making idle three thousand workmen. The crawfish had traveled from the river through the pump plant to the city reservoir and through the water mains, a distance of more than eight thousand feet, before reaching the meter.

It has been our sad privilege to see little, insignificant, two-legged, human crawfishes travel much farther than that and finally work out the complete disorganization of Sunday schools and even branches, as well as endless other trouble. Have you ever known a human crawfish, always traveling backward, always suspicious, constantly ready to pinch? Their discontent was not what we could call the divine variety.

NOT QUALIFIED

In a careful survey of ourselves we may find disappointingly few real qualifications. That is the rule, at least, yet it is our observation that God is constantly calling men to occupy in positions for which they are not qualified. They may be of the right

disposition and temperament; they have had training which has largely fitted them for the work, but a careful study of the situation will usually show that we are given a new goal and asked to reach it. It is well that we do not lose sight of that.

There are those in all lines of endeavor who are asked to occupy, possibly in the priesthood, but who put it off because of lack of qualifications. Such should beware lest the responsibility rebound like a boomerang and be the means of much loss. Why, the Government of the United States doesn't require that a man be a soldier before he can enter the ranks. Raw recruits are taken in, some of them very raw, and by putting them through certain training, physical and mental, they become proficient. Have we less faith in our ability to qualify in the army of the Lord?

MISTAKES

Then most of us are prone to look backward and become morbid over the mistakes we think we have made. If we had only decided more wisely, it would have been so much better and we could move forward with better grace. While it is essential that we avoid making mistakes as much as possible and be wise servants, we should get much consolation from the fact that all mistakes do not remain such.

When the Pilgrim Fathers landed on the bleak and rock-bound coast of New England instead of sailing on to Palm Beach, it may have been a mistake. Everything was against them, the weather, the soil, the Indians, but they stuck to it. True, a few did later pull off and start a New Dorchester in South Carolina. It was more favorably located and should have outdistanced its namesake, but it didn't. To-day old settlers will show you the ruins where once stood New Dorchester, while the city in Massachusetts, a part of Greater Boston, is a seething beehive of industry. Not all of our so-called mistakes are such.

Then it is possible we have the wrong viewpoint, which is an easy thing to acquire. Our failures may be similar to the one a young man made in the following story we once read:

Some years ago a discouraged young doctor in one of our large cities, was visited by his father, who came up from a rural district to look after his boy.

"Well, my son," said he, "how are you getting along?"

"I'm not getting along at all," was the disheartening answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had he closed the door on the last patient when the old man burst forth:

"I thought you told me you were not doing a thing! Why, if I had helped twenty-five people in a month as much as you have done in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow men? Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly furnish the money to support you as long as you live—yes, and sleep soundly every night with the thought that I have helped you to help your fellow men."

Ah, Saints and friends, it may not be that we are called to be Ezekiels or Pauls or commissioned servants of God, but it may be our great privilege to go back to our farms, our workshops, our desks, or counters or typewriters and there dedicate our noblest service to the unleashing of the bonds that have hitherto bound our men who are sent out. There are skilled men among us who are not permitted to occupy because too many of us have not sensed the real situation. And it is also possible that some of the things we are doing ourselves are as truly service to our fellow men as were those of the young doctor. Let us not undervalue service.

The details of stewardships, inheritances, consecrations, and tithing are being worked out as never before, and there is no reason why we should not understand, if we care to.

NUMBER OF TREES IN THE APPLES

There is an old Bantu proverb that says we can count the number of apples on a tree but we cannot count the number of trees in the apples.

We can usually count our membership, locally and otherwise, but who of us can predict the future should the latent talents among us really be developed? We can very easily compute the number of men sent out under conference appointment each year, but are there any among us who can estimate the actual results they will attain once we range ourselves unitedly back of them? Only God can say. He has in fact told us that "I have many forces at work in the world, . . . I have many spiritual forces at work that you know not of. You see but the smaller part of my work, and the world perceives it not at all."

History is moving rapidly, in the world and in the church. Only yesterday, speaking comparatively,

the Sunday school and the Religio and the Woman's Auxiliary were but children playing in the back yard of the church. To-day they are recognized as strong departments in the kingdom of God on earth. It is a new responsibility pregnant with possibilities—if we are big enough to be men. It is time for us to lay aside our swaddling clothes and our milk bottles and take our places as coworkers in the establishment of Zion. As the words of our text ring out, let us remember them:

"Son of man, arise and stand upon thy feet, and I will speak unto thee." E. D. MOORE.

LEAGUE TO ENFORCE PEACE

We are just in receipt of a notice from the League to Enforce Peace, of a special meeting to be held in Philadelphia, May 16 to 18. The object of the convention is to sustain the determination of our people to fight until Prussian militarism has been defeated; to confirm opposition to premature peace, and to focus attention on the only advantage the American people are hoping to gain from the war—a permanent peace guaranteed by a League of Nations. It is signed by J. Cardinal Gibbons, John Sharp Williams, Samuel Gompers, William H. Taft, Alton B. Parker, and Henry Van Dyke.

HYMNS AND POEMS

Selected and Original

What of the Times?

For hundreds of years did danger lurk
In "David's City" ruled by the Turk;
But our God hath decreed
That she shall be freed
And no king can stay its forthcoming!

For this is the age long since foretold;
Days filled with wonder, each morn unfold;
The time is now here,
"Men's hearts fail with fear"
To but guess at the next thing coming.

In the world is commotion and danger;
For many are now moved by anger,
But to us who have heard
The angel's glad word—
"The hour is at hand for his coming."

Lo! The time has now come to rejoice,
Let us lift up our heads, and with voice
Ring out far and near
"Oh, ye people, fear,
God's judgments, this hour is now bringing."

Then what is there left for our doing?
And what task shall we be pursuing,
When men's hearts are sore vexed
Even nations perplexed
To find aught that will stop the destruction?

Let us hasten the "city" to found;
In its walls only peace shall abound:
And it's there, we may flee
And in safety can be,
Till Jesus, our Lord, is seen coming.

Shall his people still longer delay?
Ah, where, oh, where can we stay,
If unfaithful we've been,
Can we hide from him then?
E'en the rocks and the hills will be falling!

For the "old things" are passing away:
And the "new ways" are coming to stay.
Do not labor for self,
Nor yet for yourself,
But labor each man for his brother.

All we have should we now hold "in trust":
'Tis the only way that is just,
Then let each one receive
As each one hath need
Of the things to this life pertaining.

Ah, glorious day, long foretold—!
Come, hasten your joys to unfold!
The signs all betoken
What prophets have spoken,
So, welcome, earth's glad Sabbath morning!
MARY E. GILLIN.

Look Up, Sad Heart

Look up, sad heart, look up to see
The face of Him who died for thee;
Oh, feel the smile that o'er it shone,
The smile that welcomed back his own.
The bounds of earth his feet have trod,
He wandered here so far from God;
He knew temptations, doubt, and fear,
The hour of trial, the bitter fear.
Away from earth he needs must go,
His sorrowing friends were left below.
Oh, hear him say as then, to thee,
"Where'er I go, thou shalt be.
My Father's house holds mansions fair
For thee I now shalt one prepare;
My pierced feet have marked the way
That leads unto eternal day.
I will not leave you here alone;
To you the Comforter shalt come,
Unto the heart with grief bowed low
The Father's precious gift shalt go.
I feel the pain, I know the care,
My grace shalt strengthen thee to bear.
Oh, rest your broken heart on me,
While God, the Father, blesseth thee.
I am the resurrection sure,
And life to all who shall endure.
Let not your heart so troubled be,
With faith believe and trust in me.
There is no victory for the grave;
Far greater is my power to save;
The seeming darkness of the way
Adds splendor to the eternal day.

GERTRUDE WALKER.

ORIGINAL ARTICLES

CHARACTER BUILDING--Part 2

BY WARDELL CHRISTY

THE TRUTH ABOUT NARCOTICS

After men are enlightened and still persist in the use of tobacco, they should be compelled to associate with the other creatures who use it, and by the way there are only three creatures that will use it; these are, mankind, the loathsome tobacco worm, and the rock goat of Africa, and the smell of the latter is so offensive that every other animal instinctively shuns it.

About the most offensive thing you can imagine is a breath saturated with a combination of tobacco, beer, whisky, and possibly a little limburger cheese thrown in, a combination that would put a goat out of business. It took the Hun to invent the asphyxiating bomb and shell, with which to kill his enemy on the battle field, and the Christian world shudders at the horrors and cruelties of the battle field. Yet many so-called Christians to-day indulge in habits which are as destructive, and the deadly narcotic stalks about in our land destroying body and soul, unmolested and unafraid, because he is petted and caressed by the civilized world until, like the tamed snake, we have supposed him harmless. So he goes where he will, in the crowded street car, and thoroughfare, the theater, the public offices, the places of innocent public amusements, the school yard, and in some places even the church. Men will even carry its deadly fumes into the sleeping rooms of their innocent wives and children to poison their bodies and distort their spirits and thus lay the basis for a thousand ills, physically, morally, and spiritually.

I copied a little history of the discovery, name, and transplantation of the curse, from page seven of *Tobacco Mysteries Exposed*, by Doctor Krauss:

Tobacco was the name of a "Y" shaped Indian pipe that usually consisted of a hollow forked reed, the two prongs of which are fitted into the nostrils, the smoke being drawn from the tobacco placed in the end of the stem. That is where the word *tobacco* is derived. Tobago also was the name of an island and it was first believed that that is where we got the name of tobacco. It was Christopher Columbus who gave it the name, owing to its resemblance of the shape of the Indian pipe.

Tobacco is now found growing in almost all the inhabited countries but it is a native of America and the adjacent islands. So Columbus, besides discovering America, was the real discoverer of tobacco in 1492, when he found the native Indians using the weed upon his first visit to the New World.

Extensive investigations have established the fact that tobacco smoking was first a religious rite which gradually became a social habit among the natives. Columbus and his

successors some years afterward carried the plant back to Spain and a Spanish monk also identified the weed in a province of San Domingo and called it tobacco.

Sir Walter Raleigh took the weed to England, and Jean, Nicot introduced it to the French, and from thence the name nicotine was introduced. Adventurous traders brought some seed to Turkey and other places, when some Spanish argosies traveled with some seeds westward from Mexico to the Philippine Islands and again to China and Japan and now for four centuries after its discovery tobacco is being cultivated in nearly every country and used by every race of men.

"A corrupt tree bringeth forth evil fruit . . . neither can a corrupt tree bring forth good fruit . . . by their fruits ye shall know them." From its discovery to the present time there is nothing to be recorded as being of benefit or blessing to the users of tobacco and other habit-forming narcotics and drugs. Their use has called for the outlay of millions of dollars annually, which has brought nothing but physical, moral and spiritual loss to the users, and has robbed thousands of innocent dependents of the real necessities of life, and the comforts and educational advantages that would have robbed the earth in glory and the home in the beauty of holiness.

Ten thousand times ten thousand lives, not only of the users of narcotics, but of the innocent offspring of these fathers and mothers, have been cut short, and untold sufferings endured, our insane asylums, prisons, and highways are filled with the degenerates, the living fruitage of the evil tree, narcotics.

While walking in one of Minnesota's beautiful little towns one day, I walked into the rendezvous of an Episcopal rector. Upon knocking I was bidden to come in. On entering I found the spiritual adviser in a reclining chair, with his feet resting comfortably in another chair well cushioned and conveniently located, and placidly pulling away at what would be classed as a very fine Meerschaum pipe. He was surrounded with many volumes of classics and good literature; the furniture was of a superior type, but no less than seven different styles and shapes of pipes and other smoker's articles adorned the furniture, ranging from the expensive Meerschaum to the old Meerschaum which was as black as creosote paving block, and the air was as foul as the air in the corral of the rock goat. I know, and you know, that I had just as well look for spiritual gems in a gambling den as in that environment, even though he be labeled "minister" and pose as the representative of the meek and lowly Jesus.

My mission was to talk insurance, but almost in-

stinctively I said, "Doctor —, if you were to call upon a physician for advice, counsel, and professional instruction, and you found him surrounded with all classes of intoxicating liquors, with several empty bottles at hand, and leisurely pulling away at a partially emptied vial, what would your better impulse and judgment suggest to you?"

"To turn around, walk out, and find a physician whose mind was not so contaminated."

"Well, if my mission here this morning were to obtain spiritual instruction and help to Christ in this life, I would be compelled to do the same."

He jumped to his feet as if intending to throw me out of his den. "What do you mean by that statement, sir?"

"Simply this, that I am sure that tobacco is as much a poison, narcotic, and destructive force as the other, that it is unclean, and that the Spirit of God does not dwell in unclean temples, and if liquor disqualifies a man to direct me in moral and physical disorder or order, tobacco would likewise disqualify a man to direct me in moral and spiritual order and disorder.

Then followed a long argument pro and con as to the merits and demerits of the filthy weed. It was gratifying to learn that the so-called representative of Christ and the exploiters of the tobacco industry were using the same arguments to justify themselves in their nefarious business and habits.

However, one thing he said is worthy of repeating. "If tobacco is so injurious and wrong why is it that God did not say anything about it in the Bible, as he did about liquor?"

Well, the truth is that when tobacco was discovered and its use established, man was not on speaking terms with God. God was willing and anxious to speak if there had been hearts and minds attuned to heavenly messages. The use of tea, coffee, and tobacco was introduced at a later time. As soon as there was a prophet raised up who was willing to hear, God spoke and said, "Tobacco is not good for man, and hot drinks are not for the body or belly." But men have assumed about the same attitude toward the counsel and instructions of God in this as in every other age. The men of the church sneer and say: "God is not concerning himself with such trivial matters, and this revelation which seeks to rob us of our liberty was hatched under the hat of the supposed prophet; while some people, with very good intent, possibly, have been 'seeking out inventions' to distort the message and advice of God, and thus make themselves and others believe that God did not mean tea and coffee when he said 'hot drinks.'"

It was the wise man who said: "Lo, this only have I found, that God hath made man upright; but they

have sought out many inventions." In other words God made man good and to walk straight but he has sought out many sinful practices, and the new ways of making one's self more wise and happy than God has made us, as indicated in Ecclesiastes 7: 29, and have invented many concoctions that have proved very detrimental to his best friends.

TEA AND COFFEE

If we were unable to find one direct commandment prohibiting the use of tea and coffee, there is but one thing necessary to be proved in order to make its use a sin and unwise upon the part of any true Latter Day Saint. That is that it has no real food value, and that there is no longer any doubt that thousands have been materially injured as a result of its use.

If it were possible for me to produce one victim of the caffeine drug, whose life was ruined and whose death was a result of its use, then it would become men of God, if no other class, to take careful research into its merits and demerits as a beverage for continued and pernicious use. Every day adds a new name to the long list of witnesses and living examples of the nerve-destroying effects of caffeine and theine.

Look around you and see, dyspepsia, nervous irritableness, ulcers and cancer of the stomach, annually on the increase, with almost every reputable physician in the country testifying that a large percentage of this is due to the use of tea, coffee, tobacco, and alcohol.

I am asking no quarter of the tea and tobacco soaks when I state that it is my candid opinion after some very careful investigation and a special instruction, in which a voice spoke to me in the silent hours of the night, which I believe to have been the voice of the Spirit of God and said, "Lift up your voice and cry out against tobacco, tea, and coffee, and its ill results in my church." This was during my first months of service in the Brooklyn Branch. Since that time I have had the pleasure of seeing many turn from those evils to total abstinence, and have rejoiced in their testimonies of physical and spiritual blessings.

Thousands of babes are started in life with a handicap, many suffering nervous debility, rickets and lastly, infantile paralysis as a result of the indulgence of the mother, while carrying the babe, in the use of these stimulating drugs, and the feeding of it to the child after it is born. Many well-developed and physically strong people have succumbed to its powers and have lost health and life as a result, as the following will prove. "Tea drives woman to suicide; leaps from a window" was the heading for the following article in the *New York World* for January 27, 1917:

Miss Bridget Gilroy, forty-four years old, suffering from a nervous breakdown brought on by excessive tea drinking, jumped from a fourth floor window of Saint Catherine hospital building. The woman's nervous condition, which resulted in her death was undoubtedly caused by tea drinking. Coroner Wagner said after an investigation. I understand she had made efforts to break herself of the habit but had been unable to do so.

Miss Gilroy was taken to the hospital yesterday afternoon by her brother, Patrick Gilroy. She was a nervous wreck and he said it was the third time she had collapsed in the last year. She was placed in the woman's ward on the fourth floor. This morning she left her bed and walked out of the ward unobserved. In the corridor she met a nun and asked to be directed to the wash room. She went in, closed the door behind her, and jumped from the window. The draught from the open window opened the door, and the nun saw that the room was empty. She hurried to the window and saw the body of the woman stuck on the fence below. Doctors hurried out, but the woman was dead before they reached her. "We simply could not stop my sister's continual tea drinking," her brother said; "she always had a pot brewing on the stove and drank it all day long, with every meal and between meals. She drank at least fifteen cups a day."

I can almost hear the tea toper say, "She was a hog and used it to excess." She could have drunk fifteen cups of pure, unadulterated water with physical benefit and mental upbuilding, and if traditions had taught her that she must have flavored drinks, she could have drunk twenty cups of pure barley water, what the Lord told us to use if we needed flavored drinks, and would have received no injury, but blessing; provided she did not drink it hot.

Less than two months ago a lady told me that her son had heard me deliver a lecture to some young people on the importance of clean living, clean thinking, and good habits, who on returning home told his mother there was to be no more tea, coffee nor tobacco in their home, that he immediately quit and she made the effort to stop her tea with him. She was one of our good sisters that drink from six to twelve or fifteen cups a day. There are not such a few in this, which we would call without thinking, extravagant class, that you had better stop and honestly count before you pass judgment.

The effect of her continued stimulant was immediately manifest. She was attacked with severe headaches, and weakness which continued for some six days, at which time she was unable to get out of her bed, and she called her son and said, "If you do not get me some tea, I will die." He made her the tea and the first dose of the stimulant revived her. With a few additional cups and a few hours, she was on her feet again, a living inebriate.

If her husband was addicted to the use of whiskey and lived constantly under its influence, and he would not attempt to conquer it she would call him a brute. Should he make as feeble an attempt to surmount the habit and in the height of a trial give up and call

for his booze, she would call him a sissy, a coward, anything but the real thing.

Yet that woman had said to me, "Never again tea for me." She said her son had stuck to his vow, all honor to his courage and manhood. He is the kind of stuff of which real men are molded. May God not only help him to be a free man but may his example incite the shame that will cause the mother and all like her to assert her womanhood, until she is a free woman and no longer a slave.

If the ill effects of the drug (and I mean tea and coffee, as well as tobacco, and alcohol, when I use this term) were confined to the users alone it would not be so bad, but alas it is not. Every one who knows anything at all about the matter knows that it does not, and every one who will may know as much if he is willing to be taught.

Proof is better than mere testimony. If any mother wishes to prove the ill effects of narcotics upon her innocent child she may do so. Let the nursing mother take a few drops of laudanum and see how quickly the drug will take effect on the child. Let a mother who is free from the caffeine poison and whose child has not been fed the poison constantly, try the same experiment with coffee or tea and see for herself the results.

I know a mother who was very careful as to her diet, who did not drink coffee at her own home, but who after the birth of her baby while visiting away from home was induced to drink coffee, "Oh, you must have a cup of nice warm coffee this cold weather. How can you eat without it?" And such foolish advice as the addicts use to persuade all with whom they come in contact to poison themselves. She yielded to the persuasion, not thinking of any ill effects to the child, but the child immediately became sleepless, restless, nervous, awaking with tremors and startling expressions, all of which was unusual with her babe. Her good sense suggested it might be the coffee. She refused to drink more and in a short time her babe was its normal self again, sleeping quietly and with perfect poise. Most doctors of this time are agreed that tea and coffee are destructive poisons and doing great injury to the human race.

The following letter from Doctor W. A. Sinclair of Boston, Massachusetts, will be self-explanatory. It is in answer to a letter addressed to him by the writer for first hand information from a practicing physician who is a member of the high priesthood, and a man of large experience and extended practice. Let me ask you before giving it; do you not think his statements of more value than the pompous assertions of some dignitary to the contrary, who never had any experience with medicines and possibly never studied anatomy a day in his life? Judge ye this day with whom ye shall stand.

WINTER HILL, MASSACHUSETTS, November 22, 1917.

Dear Brother Christy: Your communication just received and I hasten to reply. I find I have an extra book on caloric values with information you ask, so will send it to you immediately. I have marked the chief things, especially in regard to tea and coffee and the time needed for them to be ingested. (See page 9.) Hope this will assist you in your investigations of *liquid poisons, with which the human family are seeking to destroy themselves.*

With saintly regards, I am, sincerely,
W. A. SINCLAIR.

The information especially marked in the book to which he refers is this: Tea contains about one grain of caffeine and from two to three grains of tannic acid to the teacupful. Coffee contains about 1.7 grains of caffeine and 3.24 grains of tannic acid to the cupful. Every cup of coffee you drink you are taking from one to three grains of deadly poison, and about three and one half grains of tannic acid, which is the basis of our common writing fluid. Almost every mother who is sane would know that to allow a child to drink that much strychnine from one to five times per day, would eventually kill it, and if you saw your baby pick up the ink bottle and deliberately drink the contents, you would immediately send for the doctor, and almost go frantic with fear. Yet in your ignorance you coolly and deliberately feed it to yourself and family daily, gradually developing in them nervous troubles, loss of appetite, kidney trouble and Bright's disease, rheumatism, rickets, and infantile paralysis.

SELF DENIAL AND THE TEMPORAL LAW

The major part of our activities, no matter in what sphere we happen to be, are generally conducted for the betterment of ourselves. This seems to be a rather selfish statement, yet no matter how altruistic we become in our endeavors, the greater part of our efforts are centered in and for ourselves. This is true both in our spiritual and our temporal labors. We recognize the fact that our highest aim should be to separate self as much as it is possible and make our work a work for others.

We have attained this to a greater degree in our spiritual than in our temporal lives, with a good opportunity for improvement in both. At this time, when our minds are turned towards Zion and all that Zionic conditions mean to us, we feel the need of that quality of self-sacrifice along temporal lines being more highly accentuated so that our endeavors in both fields of action might attain that proportion necessary for the realization of that condition.

In the great crisis that has come upon the world at this time, we note to what extent the people of our Nation have had to change the order of their lives, deny themselves many things and make sacrifices in order that the affairs of the Government might be

carried to completion. We cannot help but feel that they are willing to sacrifice and to keep on sacrificing for the safety of the Nation of which they are a part. We of the church should be even more willing to deny ourselves and sacrifice to obtain that condition of life to which we are looking forward.

We should not forget that the Saints have been warned and forewarned that the time was fast approaching for the building up of Zion; and that we have a work to perform each and everyone, to further its redemption as a refuge for those that love and serve the Lord. In latter-day revelation the Lord tells us:

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them.—Doctrine and Covenants 102:2.

We do not want the same thing said about us; but to the contrary, we want to be obedient and to impart of our substance to the poor and afflicted as is contemplated in the law. If each and every one of us has a work to do, we want to find out what it is, and then do it the best we can. We have been admonished that we all should labor together with God. It matters not, if we are in the missionary work or in the affairs of business, we are called according to the gifts of God unto us. (Doctrine and Covenants 119:8.) What an opportunity this gives to everyone to be a colaborer with God in the fulfillment of his purposes.

We are learning in a small way the lessons of economy and frugality thrust upon us by the world war, lessons that should have been learned by Saints years ago. God's servants have been endeavoring to impress these lessons upon the minds of the people of the church since the early days of the restoration. It is not necessary to mention the many different ways in which these lessons may be applied in our lives. To the careful and prayerful student of the gospel plan, these different methods will be presented from time to time and he can act upon the same.

One of the most important of these lessons to be learned is that of adhering more strictly to the word of God in the matter of our dress. Listen to latter-day revelation: "Thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me." Our clothing should then be plain and simple, fulfilling in every way the purpose for which they were intended. How much could we save, to place in the hands of the Bishop for the carrying on of the gospel work, if we were all economical in this regard. Some one says, Why, brother, we give our tithing first and

then our clothing is purchased out of the remainder or nine tenths. That is as it should be, and yet economy in our wearing apparel would increase our free-will offerings and our consecrations greatly and they should be given, as you know, after our tithing is paid. A conscientious application of this latter-day message to our lives will tend to make us a humble and consecrated people prepared to dwell in Zion.

Another measure of economy should be considered out of the many that present themselves to us. "Economy in our eating" is chosen along with "economy in our dress" because these two important subjects have to do with everyone that is a member of the church. Our appetites are creatures of habit and can be trained so that they want the choicest and finest of everything, or be just as satisfied with plain, wholesome foods. It is a matter of fact that these foods contain the highest percentage of nutrition and therefore by the use of them we not only economize but give to our bodies health and strength which is the foundation for success in life. In Doctrine and Covenants, section 86, we are given wisdom in this regard and are told that our lives shall be spared and the destroying angel shall pass us by if we would only heed the advice given. A more strict observance of this Word of Wisdom would give cleaner, stronger bodies for the indwelling of God's Holy Spirit, besides making us masters of ourselves by learning to control our desires and deny ourselves those things that are not for our good.

This self-denial and economy under which every member of the church should place himself, will develop a people and an organization that will be in condition to meet the Savior when he comes to earth to dwell with us. We must be a uniformly developed people, not given to keeping only part of the law; but we must keep it in its entirety. We should then make a study of our lives and see if we can improve them by denying ourselves those things that are not beneficial to us and by so conducting ourselves, do our part in the great work of redeeming Zion.

ALBERT J. BANTA.

The schools must also consciously specialize in training for that most complex and difficult of all human activities, self-government. One need only to look at the spectacle of misgoverned American cities to realize how lamentably we have failed in the past. We are failing largely because we are starving our schools financially, and almost ignoring them as communities. Surely one of the compensations for the sacrifices of this righteous war, must be a quickened sense of social values finding its most important outlet in an educational revolution which will establish in America's schools, "Democracy in education: education for democracy."

OF GENERAL INTEREST

LIVING IN A LIMOUSINE AND LIVING IN A TUB

There was quite a little group of people on the curbstone, waiting for a break in the stream of passing automobiles: among them two shopgirls and I.

The girls recognized a woman in one of the limousines as the wife of a very rich New Yorker; and their comments were distinctly envious.

I smiled to myself as I listened.

For only a few days before I had been at a party where the lady in the limousine was present: and I wished that the girls might have been there, too, and heard the remarks that she made.

She came dressed in a thousand dollars' worth of clothes, with five or ten thousand dollars' worth of jewels sprinkled over her. And, from the minute of her arrival until she left, her conversation consisted of nothing but cynicism and complaint.

She had just moved into a new apartment: it was noisy, she said, and she hated it already.

The limousine her husband had given her as a birthday surprise—and he ought to have known that she loathed upholstery of that color.

She had seen all the new shows, and they bored her to death.

Of all the bitter, soul-sick people whom I have ever met she takes first prize: *and the little shopgirls envied her.*

What feelings would have been in their hearts if they had lived in Athens about 400 B. C., and had seen a poorly dressed man in a wooden tub?

Pity, probably: perhaps contempt.

Yet, when Alexander the Great visited that man and offered him any favor in the world, the man replied that he wanted only one thing—that Alexander should step out of his sunlight.

A curious old world, isn't it, where a lady in her limousine, possessed of everything, is still dissatisfied: and Diogenes in his tub, owning nothing, can be so content?

We are on the threshold of a period when the struggle to *get things* is going to take on a new, perhaps more bitter phase.

The men who have carried the hard, unpleasant burdens of the world have learned, in this war, their power over the world.

They have learned from Russia that the most strongly entrenched government cannot stand against them.

They have learned from England that Labor can dictate to cabinets; in this country as Samuel Gompers says, they have made in three years a generation of progress.

I do not see how any real lover of the race can fail to find satisfaction in this great forward movement of the common man.

The movement will have its excesses, but has capitalism had no excesses? It will frequently prove expensive, but so has every previous regime.

My fear for the common man is not that he will cost the world too much, but that, when he gets what he wants, he will find that he has still somehow failed of happiness.

I would have him study a little the strange case of Diogenes, and of the limousine lady.

Before he sets forth on his journey to the top, I would have him cut out these lines of Milton and paste them in his hat:

He that has light within his own clear breast
May sit in the center, and enjoy bright day;
But he that hides a dark soul and foul thoughts
Benighted walks under the midday sun;
Himself is his own dungeon.

From the dungeons of poverty and hunger and want the common man is going to be delivered. I would put him on his guard, lest, in escaping from these, he be plunged into the worse dungeon of spiritual death.

His mind is filled now with the thought of a day when everyone will have his own limousine.

I ask him to remember that a world in which we all lived in tubs would be a first-class world, if we all had the spirit of Diogenes.

And that where there is no vision the people perish just as surely as where there is no food.—Bruce Barton, Editor, in *Every Week*.

WEALTH, POVERTY, AND SPIRITUALITY

[In the monthly magazine edited by Professor Rudolph M. Binder, called *Studies in Social Progress in the Gospel of the Kingdom*, there appears in each issue weekly lessons on some social problem of the day. The March number is devoted to "Wealth and poverty." While they are all interesting, we present as a typical one the lesson for March 24 for the careful consideration of our readers.—EDITORS.]

Scripture Lesson: Luke 16: 19-31.

Introduction: Perhaps the most striking proof of the theory that moral rules are made by society is the doctrine that prospective happiness and righteousness are supposed to go hand in hand. Society could not have existed without the belief that righteousness and well-being are inextricably united, for without vision the people perish. The brutal facts of life in those early days when might was right compelled men to invent a theory that morality was after all justified and that its tenets would help men to live a better life. The idealist had to save his soul by this belief or despair. Since society is built essentially on the ideas of mutual helpfulness and

cooperation for the improvement of all, it must of necessity adopt this theory to maintain its own courage to go on living and progressing. Yet the facts of life were generally opposed to it. Intelligent men who lived not in dreams, but faced facts, had to recognize the discrepancy between theory and practice. The Psalmist is troubled at the prosperity of the wicked and confesses that "their eyes stand out with fatness; they have more than heart could wish" (Psalm 73). The violator of ethical rules too often escapes the punishment he deserves; the wicked flourish like a green bay-tree, while the righteous begs his bread. But society could not live without the ideal that virtue must ultimately be rewarded and the punishment of the wicked was transferred into the future life. The problem which puzzled the Psalmist could be solved only by a reference to an eventual reversion of present facts. "Until I went into the sanctuary of God; then I understood their end. Surely thou didst set them in slippery places; thou castedst them down into destruction."

The upshot of the whole development, which can only be referred to here, was that the notion came to be entertained that this world was given over to wickedness and that a rectification must take place in a future life. The parable of Lazarus was taken to describe an actual event; the rich must have been wicked, because under no other conditions could he be conceived to have amassed a fortune. The economic distinction between rich and poor came to be eventually the equivalent of a moral difference—an idea which was almost universal in Old- and New-Testament times and is still prevalent among the poor classes. To put the matter bluntly, the poor is supposed to be poor because he is righteous, while the rich is rich because he is wicked. Scientifically this notion has been translated into the theory that environment and special privileges are responsible for the success of one man and for the failure of another.

The meaning of spirituality: Owing to the clash between the idealist and the practical man, as pointed out in the preceding section, and the inability to reconcile the two views, spirituality came to mean aloofness from the world, contemplation of the future without troubling about the present, and immersion, so to speak, in the perfect love of God. A negative character was thus given to spirituality, it came to mean inaction, receptivity instead of creativeness, dependence instead of self-reliance. This was primarily an oriental doctrine which had permeated not only India, but the countries around the Mediterranean. It continued to exercise its influence in the Christian world long after it had been repudiated by Jesus. It has survived in the form of monasticism to this day, but found its climax

in the Mendicant orders of the Middle Ages, e. g., the Dominicans, Franciscans, and others. The vow of poverty meant a distinct repudiation of wealth and of the activities creating it. The majority—and the poor are always a majority—naturally adopted this view and came to look upon the rich as unspiritual. By the same twist of logic they considered themselves as spiritual, because they did not engage in money-making activities but strove merely for a living. This view had taken such a firm hold on the men of the Middle Ages that many rich persons divested themselves of their wealth at least a few days before death.

This monastic conception of spirituality is, however, utterly repudiated by Jesus. All life is intended to grow more perfect according to its kind. Social life purposes to make us more perfect human beings by cooperation in all things. This can be done only by action, not by inaction. The idler and the parasite have no place in the kingdom of God, because that is conceived after the analogy of the human organism, where each member must do its part (see Proverbs 6: 6, 18: 9; Romans 12: 11; Hebrews 6: 12; where idleness is reproved). Jesus wants a positive, not a negative morality; the doing of good things, not the omission of evil acts. As the author of *Ecce Homo* says: "The sinner whom Christ habitually denounces is he who has done nothing; the priest and Levite who passed by; the rich man at whose gate Lazarus lay while 'no man did aught for him'; the servant who hid his talent in a napkin." The Master wanted efficiency, productiveness, and social, i. e., useful activity.

The rich man: If the idea just developed is clear, the condemnation of rich men is easily understood. What did a man do in those days when he had become rich? Dives "was clothed in purple and fine linen and fared sumptuously every day." The other rich man (Luke 12: 13-21) said unto himself: "Take thine ease, eat, drink, and be merry." Such men become idlers, parasites, and profligates, and hardly enter into the kingdom of God, perhaps with more difficulty than the camel through the eye of the needle—not because they are rich, but because they are not exercising their God-given faculties for their own and their fellow men's development. Riches as the cause of self-indulgence are condemned; as a means of further service they are praised. It is, after all, character that counts in the kingdom; and the rich man with a sense of responsibility and a willingness to serve has as good a chance to be spiritual as anybody else.

The poor man: No man is spiritual by virtue of his economic condition, not even the poor. Poverty has its own temptations. They are envy, hatred, and malice toward the rich. There is the tendency to let some one else make provision for the poor, because

the "world owes him a living." If the test of useful activity as a measure of spirituality be true, it is applicable equally to the rich and the poor. Within his own opportunities the poor man has as good a chance to attain to spirituality as the rich. He has the same expectation with his two talents, properly used, as the man with five or ten talents. And within his own sphere he has as much of a chance to be harmful as the rich. Sabotage, "loafing on the job," watching the clock, and other short-comings are as effective obstacles to developing spirituality as the "deceitfulness of riches."

Poverty, as such, has indeed no claim either to matter of character, which may develop in the cottage or to greater spirituality than wealth. It is a stage as well as in the palace.

LETTER DEPARTMENT

Zion is Being Redeemed

After numerous requests I will give an account of myself through your columns as it has been almost a year since I troubled your pages with a letter.

Since September last I have been located here in Independence in office work, and the reason for my long silence is that I have been quite busy of late.

It is indeed much better to be where we can have the fellowship of those whose joys are our joys and whose sorrows we share than to be located in a place far removed from the church and the Saints of God. Then when I say that I have been enjoying to the fullest degree my sojourn in Zion, I tell it mildly.

My mind seems to dwell to-day upon my early experiences in the church which carries us back over a period of six years. When I received my patriarchal blessing late in December, 1911, under the hands of Brother John H. Lake, I was told among other things, that I would hear of new stakes being appointed in Zion, and Zion being more permanently established, which would cause my heart to rejoice to know that I had found the people of God and that he was preparing a way of shelter and glory for them, and if I would be faithful I should dwell with them. At that time I think we had only two stakes, if that many, namely; Independence and Lamoni, and the thought of there being other stakes appointed was rather new and unexpected to me, probably due to the fact that I knew but little about the work at that time. But time has passed and the work has made a decided move forward, other stakes have been appointed, there being five in all fully organized, truly Zion is being more permanently established. But the end is not yet. The work of the Lord is ever onward and upward, and those who come with their hearts and lives wholly consecrated to His service shall be instrumental in helping to build up the kingdom here upon earth.

For ages we have looked forward to this glad day, we have longed for and prayed that it might soon come, and now at the glad dawning, I sometimes wonder if it is not here before we are prepared as a people to receive it. Let us not be as the evil servant who shall say in his heart, "My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord

of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of."

Our Master, realizing the nature of man and the difficulty of the natural mind to comprehend the things of the Spirit, found it necessary to compare spiritual things to natural things that even those who walked with him during his sojourn upon the earth might understand his teachings. "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when you see these things come to pass, know ye that the kingdom of God is nigh at hand."

See the little child as he grows old enough to become interested in the plant life, he delights to sow the flower seeds in the springtime and await the coming of the first unfolding bud. But it is with impatience that he does so. Have you not seen the little fellow go to the flower bed only a few hours after the seeds were planted to see if there be any sign of life? He will keep this up for several days and at last give up in disgust, and decide that the thing he had hoped to see will never be. Having forgotten it for a day, a refreshing shower falls upon the earth, and to his surprise and delight, there has appeared the lovely little plant.

Some say that we are once a man and twice a child, but in many ways we seem to never outgrow our childhood. How many of us have grown impatient and said in our hearts that Zion will never be redeemed? Where is our faith? Let us not say we have faith unless we can show it by our works. James's statement that we could not have a living faith without works, is just as true to-day as when first uttered. It was by faith that the ark was builded, and the redemption of Zion must come about in like manner. Paul tells us that all ancient worthies died in the faith, and believing that they should awaken in the likeness of the promised Messiah. We oftentimes wonder if we truly be in the faith when we begin to complain and find fault because Zion is not redeemed already. We should not forget that as the tender plant begins to show signs of life, its development is very slow, and we can scarcely tell that it is really growing at all; but as the showers and sunshine come to nourish it progress is made, and ere the end of summer it becomes fully developed and the harvest is sure. In like manner Zion will be redeemed, just that certain will the Lord bring to pass his work.

The voice of the Spirit to us as a people for years has been, Prepare ye! Prepare ye! and we have listened to it with joyful hearts, still, almost as soon as we get outside of the house of God we let the admonition be forgotten and drift back into the same old rut and allow ourselves to continue in a careless way—serving God half-heartedly. God has never decreed that he would save mankind against the will of the individual. While it is true that he wills that none should perish, but that all should come to repentance; we should not forget that we have the *coming* to do. How often have we heard the exhortation, "*come up higher.*" That has been the call to this generation, which proves beyond question that God is the same in every dispensation to all people under like circumstances. To the Jews he said, "How oft would I have gathered you . . . but ye would not." Has it occurred to you, dear reader, that the same condition exists with Israel of the latter days? Until we are prepared as a people for the coming of the Savior how can we expect him to come? How can there be a kingdom established without proper subjects? Should he come to an unprepared people, his advent would only mean the condemnation of that people.

We read, preach, and sing of Enoch's city, and long for the day when it shall return. To hasten that glad time, we must do our part individually and collectively. Enoch's city was founded upon certain laws and principles. These laws

were lived up to, thus were the people developed into Christ-like characters. "As himself each loved his neighbor, all were of one heart and mind." We must, as the people of God, reach that *oneness* before Zion is redeemed. Some may say that this is impossible; but wisdom teaches us that obedience to the same law will bring the same results.

The application of the temporal law to our lives will put us in a condition that will enable us to attain unto the celestial glory. The spiritual side of our nature, that which is from above will be developed into a perfect man to the fullness of the stature of Christ. The temporal law does not simply mean rendering unto God the tenth of our increase; that point is only rendering unto God that which is his. The civil law of our country compels us as citizens to render unto every man justice, whether in dollars and cents or other things. Many have paid their honest debts to their fellow men, according to the laws of the land, and for years withheld from God that which they knew to be his. There is a difference in being willing to impart that which we know belongeth to another and being willing that our brother should have and enjoy the same things that we have, and in order that he may be so blessed, give of our possessions until he is equal with us. When we reach this point we are beginning to *love our neighbor as ourself*. The application of the law of consecration to our lives will develop us into characters of this kind. The Lord wills that his people shall possess the land of Zion according to the latter law. If we work to this end we shall be prepared to dwell in Zion when the same shall be redeemed. It is necessary that we should labor together in the common cause, and lay our all upon the altar of God, if we would appreciate the blessings that God has in store for the faithful.

God's hand is held out over us, he is ready and willing to bless us, and inasmuch as we will be faithful stewards his protecting care will be round about us, and we shall have no need to be alarmed when we hear the words, "Who shall abide his coming; who shall stand when he appeareth?"

In bonds of love,

LOUISE A. WALL.

INDEPENDENCE, MISSOURI.

South Sea Islands Mission

Just a word that you may know we are still alive and all enjoying our work, and about ready to leave for the island of Apataki, something like one hundred and eighty miles distant, where our mission conference will be held, commencing April 6. We are anticipating a large gathering this year as the island is a central one, thereby making it possible for the larger portion of the membership to reach the island with but very little expense. We leave here the evening of the 26th, and will, if all goes well, reach Apataki about noon of the 29th. We will make the trip on a small power boat.

We were permitted to-day to bury in baptism in the great Pacific another Lamanite. The past year has been a very good year for baptisms, but other conditions are not as encouraging as we would like to have them. We are planning for a year of hard work this conference year, and are sure we will not be disappointed.

There is a large field in this mission which has never been opened, and cannot successfully be worked at the present time with our limited force. We long for the time when we shall be able to wage an effort among the islanders in this part of the Pacific who do not now know the true gospel.

Our prayers are that the Lord will be with you and is with

you in the General Conference, that the work may be furthered.

Still in the conflict,

CLYDE F. ELLIS.

PAPEETE, TAHITI, March 24, 1918.

Are We Drifting into Danger?

So many times Saints have said to me, "Why don't you write? We've enjoyed your writing so much." A dear brother once said to me, "You should never let your pen go dry."

I regret now not having kept up my correspondence in the papers, but dear Saints, so much has been crowded into my life in the last few years and trials were so many that I almost forgot my duty to God's people. One great trial that came to me was the loss of my companion, who was a patient sufferer from cancer, of which he died. I also had a siege of pneumonia and was delirious for several days, but the prayers of the faithful Saints were heard and I am a living witness of the mercy of God. God has been merciful and kind to me and I can testify of his marvelous love as I have been healed more than once, the doctors have often told me that my recovery from pneumonia was simply something they could not understand as they fully expected my death. One doctor told me it must have been due to my strong constitution, not giving God the praise. Such is the weakness of the world.

We are living in the hastening time, in an age of marvels. Confusion is everywhere. The world is turned upside down. But out of all this chaos God's purposes will emerge and a new era will dawn, for Babylon is doomed. This war is most terrible to us but it is only an incident in the great plan of God. Prophecy is being rapidly fulfilled, Gentile times are closing, and Jesus Christ will soon be here.

The great world is steeped in iniquity, the Jews are going home, and Zion will soon be gathered. It is hard to reconcile the purposes of God with the suffering of the nations but we must not lose faith.

The millennium will soon be here, peace shall be the rule and Jesus Christ shall reign. Before that wonderful time shall come, a preparation is necessary. Who are preparing themselves? Only those who are wise. We understand from the reading of the word that a division will take place. Five wise and five foolish. The door will be shut. Who can picture that scene? Despair, anguish, weeping, and wailing. Alas! Alas! For the foolish virgins. Awake, awake, put on thy beautiful garments, O Zion!

I presume I will be thought "narrow-minded and old-fashioned," for expressing my views according to the way I see them. I am quite well aware that this is not an old people's age. You are an "old fogie" now at thirty or forty and the Doctrine and Covenants is out of date. So, as I am "old-fashioned," I may be pardoned if I say the Religio convention of April, 1918, although advancing some modern ideas in regard to children, did not reach that high standard of spirituality that was its privilege. We hammer and pound at creeds and modern theology, but how much farther in advance are we than they?

The old religion of our fathers at least observed the Sabbath to keep it holy; they made a strong point of this part of the law, and were probably extreme, but are we not going to the other extreme when we advocate basket ball, swimming pools, reading rooms, tennis, etc. in conjunction with the church?

Doctor May, of Cleveland, ascribes "lack of disciplining in youth" as largely responsible for the large numbers of army rejections. Our Religio convention says: "The child

mind will never be reached by putting on a restraint." I will cite another witness, the Apostle Paul, who said that disobedience to parents would be one of the signs of the latter days. This is very much in evidence. If children were properly restrained, as they should be, they would respect their parents instead of being disobedient. They would also respect the God which they do not.

Lack of restraint is responsible for a great many things. God knew this when he said, "Remember the Sabbath Day to keep it holy." Lack of restraint leads to the jails and penitentiaries where they *must* submit to restraint.

The Religio convention has also put itself on record as saying that "the only place for serious, long faces is in Germany." If we have not serious faces in America and Canada now when God's judgments are over us, it is high time for seriousness. Jesus Christ put the question, "When the Son of Man cometh, will he find faith on the earth?" Will he? Many have been looking forward to this convention and have been disappointed. Why? Because instead of bread they got a stone. Has the church entered the arena of the world? The great burden of Religio workers seems to be, "What amusement can we give to hold our young? They must have something sensational, equal to the movies. Are we going to cater to this false appetite, and bring down the judgments of a just God?"

The Religio lessons are full of grave thoughts, both spiritual and inspirational for young and old. The leaders are to blame for part of this state of affairs. They are catering to the world. We have come out of the world; then we should be distinct from the world, and not be partakers of its follies.

The young are compared to flowers. Well, what sort of a flower garden will you have if you do not pull out the weeds? I notice weeds grow pretty fast and need lots of careful watching. I know a boy of eleven years who is a regular cigarette fiend and will steal his sisters' hard-earned wages to get them. What about no restraint in his case?

SARNIA, ONTARIO.

MRS. A. MCKENZIE.

Advertisement for Liberty Bonds Written by a Soldier

They say, who have come back from Over There, that at night the troubled earth between the lines is carpeted with pain. They say that Death rides whistling in every wind, and that the very mists are charged with awful torment. They say that of all things spent and squandered there, young life is held least dear.

It is not a pleasant prospect for those of us who yet can feel upon our lips the pressure of our mother's good-by kiss, but, please God, our love of life is not so prized as love of right. In this renaissance of our country's valor, we who will edge the wedge of her assault make calm acceptance of its hazards. For us the steel-swept trench, the stiffening cold, weariness, hardship, worse. For you for whom we go, you millions safe at home—what for you?

We shall need food, we shall need care. We shall need clothes for our bodies and weapons for our hands. We shall need terribly and without failure supplies and equipment in a stream that is constant and never ending. From you who are our resources and reliance, who are the heart and hope of that humanity for which we smite and strive, must come these things. Buy your country's bonds! Buy them to-day!

The United States Government Bonds of the Third Liberty Loan are an investment made safe for the people. They are in the highest possible sense a security of the people, by the people, and for the people. They can be had in denomi-

nations so low and on such terms that virtually every citizen of this Nation may share in the benefits they bring and the purposes that they serve. They are to-day the safest possible investment in the world.

Buy your country's bonds! Buy them, as the mainspring of our holy endeavor. As your duty to the cradle and your fealty to the tomb! Buy them! Buy them to-day!

CITIZEN SOLDIER NUMBER 258.

—TH DISTRICT, NATIONAL DRAFT ARMY.

Hot Drinks Cause Cancer

About two years ago I wrote concerning Doctor William Mayo, president of the American Medical Association, and a statement made by him, in a speech before that society here in Detroit, that in his opinion hot drinks were the cause of cancer of the stomach.

The Word of Wisdom was given to us by the Prophet over eighty-five years ago, and in it the word *hot* is used unqualifiedly; a definite statement is made that hot drinks are not good for man.

I have always insisted that we make a mistake when we try to attach other and obscure meaning to words used in instruction given us by the Spirit through his servants, the prophets. I refer to those who have sought to make it appear that the Lord meant "hot with whiskey or brandy as they are used in to-day," etc., also to recent attempts by editors of *Religio Quarterlies* and others to show that h-o-t spells caffeine, iced tea, chocolate, in fact anything except "opposite to cold," "high temperature," thus, in my opinion, indicating a lack of faith in the prophecies as given and a seeking to find excuse for what seems to them to appear to be blunders made by the prophet in his use of even so simple a word in English as a vehicle of expression in giving us instruction through the spirit of revelation.

I am sending a clipping taken from the *Detroit News*, March 25, 1918, showing how the use of the word by Joseph Smith so many years ago is now vindicated by this man of science.

Will we who defend modern revelation some day fall in line with Doctor Mayo and apply this instruction not only to overly hot water, barley, postum, soup, etc., as distinguished from drinks that are merely warm, or from cold drinks?

STOMACH CANCER BLAMED TO OVERHEATED FOODS

Doctor William J. Mayo, of Rochester, Minnesota, now major in the United States Army, says that thirty per cent of all cancers of civilized man are in the stomach, and this condition is uncommon among primitive men and animals. He believes that many such cancers are caused by chronic ulceration of the stomach.

Doctor Mayo told the national session of the clinical congress of surgeons of North America, according to the *Milwaukee Free Press*, that men had cancer of the stomach more frequently than women because man is in the habit of taking his food hotter than the average woman takes hers. Woman sits at the foot of the table and pours the tea and coffee, serving the men of the household first and drinking hers after it has cooled somewhat. Among the Chinese the same rule holds good of eating rice, for the women eat at the second table.

Doctor Mayo said food and drink should not be taken into the stomach hotter than can be borne comfortably in the mouth, for the mouth has sensitive nerves expressly to protect the doorway to the body, while the stomach has not.

DETROIT, MICHIGAN, 80 Brighton.

A. G. LARKEY.

Observations

In order to love your neighbor as yourself, it is necessary that both you and your neighbor live and study harmony and adjustment. If not we will feel as did "Uncle Eben." "I'se willin' to love my fellow men, but I can't get up no no' ambition to 'sociate wif' some of 'em than a rabbit has foh makin' up to a houn' dog." So be sure you are not actuated by the hound dog's appetite.

"The song of the righteous is a prayer unto me." But what shall we say of the singer who in *sweet* tones sings: "Kindly feel another's woe, and long to ease his pain," and then goes out, and produces woe and causes pain, by gossip's venom and poisonous gases?

We still remember a brother's sermon which always contained a "now, in conclusion." After the congregation became accustomed to him and his ways, it was comical to watch its effects on them, for when he announced that "now, in conclusion," some settled down for another nap, while others shifted their position to "sit it out." For, like a woman's postscript which is said to exceed the length of the letter, so the conclusion was more exhaustive than the sermon.

We knew a minister of a popular church some years ago, who knew the Bible so well, that he challenged us to name a passage or quote a verse. He would immediately give us the book, chapter, and verse. He was a splendid revivalist, and he could even make a Latter Day Saint feel creepy by the horrors of hell he portrayed. Before he left the community he became noted for cheating, lying, and petty thieving. We concluded that he neither believed in his Bible nor in the hell he portrayed, that he represented the hearer, but not the doer, of the word.

We have heard that in arguments at law, one may prove too much. The strongest sermon we ever heard on the "Word of Wisdom" was by a brother who, among other things, said of tobacco: "A dog won't touch it, no, a hog won't touch it," and of coffee he said: "Some of you drink coffee so strong it would float an iron wedge." Afterwards we heard comments by brethren who heard it as follows: "Well, Brother So-and-So hit us hard, but if he won't touch tobacco, he is more like the hog than I am." The other remarked, "Yes, and he told an untruth about coffee, because you can't make it strong enough to float iron and he knows it."

We knew a brother who seemed to judge the prayer of a brother by the shirt worn by the worshiper. We were holding a series of meetings in a little city and called on a brother to make the opening prayer one Sunday afternoon. After services, Brother Critic said, "Alma, why did you call Brother Doe to the stand this afternoon?" "Why," said I, "he is an elder and made a good prayer." "Yes," said Brother C., "but he wore a hickory shirt." ALMA.

A Tribute to a Mother

Almost a year had elapsed since a telegram came bearing the words, "Mother is dead." She had failed in health, and had gone to visit a daughter in New York, hoping that the change would renew vigor and strength. She left the family circle behind whose thoughts and prayers were continually for her, that the Lord would spare her to return to them in better health.

But when the telegram came, "Mother is dead," those anx-

ious hopes were crushed, like sand beneath our feet. God alone knew what that message meant to me.

My mother, Mary Matthews, became associated with the church in her early married life and spent her days faithful to the cause. Yet with all her service to the church, she never neglected her home. She was the mother of fifteen children, twelve of whom were reared to manhood and womanhood, and can testify to the blessedness of having such a mother.

Always ready to be of service to the church, her home was open to the missionaries when they were passing that way. Nor was this her only method of service.

Her faith was strong to the hour of her death. When she was stricken with her last illness, she desired an elder to administer to her, for she said, "I will not get well unless I am administered to." Her wishes were granted and Elder L. H. Lewis of Hammondsport, New York, was sent for. She received relief from time to time, through administration. One time she said, as she was passing through great suffering, "This is to test my faith."

The pure mother love was faithful to the last, for her desires were to see her children as the hours of her life were drawing to a close.

That calm, patient spirit she bore in her last hours as she did through the pathway of life. Her husband, two daughters, one son, and two sons-in-law watched over her in her dying hours.

The end came peacefully. It was the thirteenth of May—Mother's Day. While the day was spent in tributes to mothers, God was pleased to take her unto himself. Reverently her body was borne home to the loved ones who were waiting for mother.

I thank God for my mother and what her life has done for me. The value of a true mother is much, and while life lasts her memory, with her influences for good, will be an anchor of protection to me through the pathway of life, and eventually, I pray, will lead me to the throne of God where we shall meet to part no more.

Trusting I may live worthy of receiving the crown of eternal life,
Your sister in the faith,

MRS. IRA W. HULMES.

ELK MILLS, MARYLAND.

Formation of Character

All intelligent people have conceived some idea or notion or belief of a supreme being; of God, and upon that belief hinges two things, conscience and character.

The faculty, power, or principle, within us that decides as to the virtue or vice of every act is always formed by our comprehension of Deity.

Internal self-knowledge of right and wrong, good and evil, can occupy no higher ground than our conception of the Creator. We therefore automatically approve the rightfulness and condemn the wrongfulness of all things in harmony without imagination of the attributes of the Supreme Being.

The clearer, the more concise, our knowledge of God, the nearer exact and unswerving will be our characters, while a vague, hazy, indefinite image of Deity bespeaks an unscrupulous character.

Herein then is couched the subconscious or psychological mainspring of conscience and character.

Nothing can be more natural than for us to aspire to the object of our loving devotion, so the inner, hidden, and highest ambition is to become like the God we worship.

If we have unbounded admiration for the All-Father of

the Prince of peace, our motto will be the golden rule; our highest ambition, to return good for evil.

On the other hand, if our divine homage goes after the gods adored by the heroes of apostate Israel, our highest aim will be to smite our enemies under the fifth rib, to exterminate or enslave them.

Nations are composed of individual units, and the nature of their gods shape their attitude toward their neighbors. The god worshiped by one half of the Teutons plunges all but a few of his friends into endless conscious torment in hell, fire, brimstone, while the god worshiped by the other half throws both friends and foes, innocent mothers and helpless babes, into purgatory, to be tormented until their friends pay the priest to liberate them.

The God of modern Christendom, according to the creeds, outdoes wicked man and devils in inventing inconceivable and endless torture for all but a shamefully small minority. (See "Future Punishment," by Bishop R. C. Evans.)

The world-wide "abomination of desolation" is thus seen to be the direct and natural outcome of modern religion. The nations are simply assuming the attributes of gods they worship. Or as Pope said, "The God assumed has native form again."
D. R. BALDWIN.

Calling on the Name of the Lord

In this, as in all or most other maxims of the Bible, we are compelled to differ from the general construction placed upon it. I have so found it necessary, because one very dear and closely related to me, declared, by way of summing up his own conviction of the plan of salvation, that "Whosoever calleth on the name of the Lord shall be saved." It is quite obvious that this cannot be true, in the merely bald literal way in which the sentence stands, but is undoubtedly true in its proper application, and bearing in mind the contest, the circumstances under which the words were used, to whom spoken and for whom intended, etc.

In referring to Romans 10 wherein the words occur, we find that Paul was speaking to the brethren of the church, then in Rome, and he is assuring them; that with regard to the house of Israel, his desire and prayer to God is, that they all might be saved, at the same time lamenting the fact that they were going about seeking to establish their own righteousness of Christ, and whether they be Jew or Greek it made no difference, for if they or anyone else desired to be saved, they must conform to the righteousness of Christ, therefore, "Whosoever calleth," etc.

It appears, however, that the same old difficulty existed then, as now: they couldn't rightly call on his name, for the simple reason that they did not believe him as he really is, but only as they thought their law represented him to be.

For instance, they believed in a God who was so mercilessly cruel and revengeful, that according to their law, if a man was caught picking up a fig from a tree, perhaps to satisfy hunger; or a woman taken in sin, the one should be stoned to death, and the other one crucified, and that is not the God in the Bible.

Similarly, in these days, there are, or have been those who believe in a God so monstrous that a little unbaptized infant would, at death, be immediately consigned to a burning fiery furnace. Or that those who die without a knowledge of the gospel would also be totally annihilated. And we have no hesitation in saying, "That is not the God of the Bible, either."

This, in effect, is doing what the house of Israel were doing, "seeking to establish their own righteousness." So that it is no wonder as Paul says: "Satan is transformed

into an angel of light, what wonder therefore if his ministers be transformed into ministers of righteousness." Which knowledge prompted him to declare, or rather propound the question in this same chapter of Romans 10, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" As it is written, "How beautiful upon the mountains are the feet of them that bring good tidings of great joy."

From this, we gather the idea that it is impossible to call on the name of the Lord in the proper way until we have heard who he really is, and believed the things he has delivered to those recognized by him as his ministers, and have expressed a willingness, out of a glad heart, to observe the same.

Paul says we must first seek to establish the righteousness of Christ, so we want to find out what that is. And in the gospel narrative we notice that when John was baptizing in Jordan, Jesus came to him to be baptized, and John recognizing the Lamb of God, was so much astonished that he was led to exclaim, "I have need to be baptized of thee, and comest thou to me?" Hear the gracious and wonderful reply, "Suffer it to be so now: for thus [this way] it becometh us to fulfill all righteousness."

Jesus declared he came not to do his own will, "but the will of him who sent me," therefore if it was necessary for the Son of God to humble himself in this way in order to do the Father's will, then it is equally necessary for every man and woman to seek baptism in the prescribed method in order to conform to the righteousness of Christ.

Who is there among God's people that have not, while in the very act of being put under the water, felt an impulse almost irresistible to cry out, "Lord Jesus, help me." That is, at that solemn and heart searching moment, the potential Saint has realized more than ever before, the vital need of calling on him to save him. And it is in this connection that the promise holds good, "shall be saved."

Perchance, it has never occurred to a great many people, that there are ways of calling on his name which the Lord has condemned, and it may startle them to hear it so stated. Nevertheless it is a fact, for we read that Jesus declares: "Not everyone that saith unto me Lord! Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And we have already seen what the will of the Father is.

We take the position that to enter into the kingdom is to be saved, therefore we have the right and the wrong way of calling on his name for this desirable result. The wrong way is condemned, for just to call on his name, and rest content with the mere act, perhaps on one's deathbed, will merit the rebuke, "faith without works is dead," whereas, the right way is righteousness, and in its fulfillment it necessarily entails works whereby we show or prove our faith.

Our Lord says further: "In vain do they call me Lord, and do not the things that I say." And more strongly still: "Many will come to me in that day and will say unto me, Lord! Lord! have we not prophesied in thy name, and in thy name done many wondrous works?" Yes, there will be a great many in that day, who will so call on him, and expecting to be received and welcomed by him. Because, forsooth, they have organized churches, guilds, societies, formulated creeds, confessions and ceremonies, preached blood and fire, and total destruction on all who do not believe as they do.

But what a sad disappointment awaits them. Listen to his reply: "Depart from me, ye never knew me," so it amounts to this: that after all their professions of Christianity, (for it will hardly do to say the sentence will be

pronounced upon those who have never made any profession) they have never known him as he is in reality, never understood nor known his doctrine and the gospel that he brought to mankind.

We have at least one instance on record, indicating how they called on the name of the Lord. And by reading up Paul's defense before King Agrippa we find that first of all he called out: "Who art thou Lord?" And the Lord revealed to him who he was, and then he asked: "What wilt thou have me do? Go into the city and it shall there be told thee what thou must do." While he was praying during his three days blindness, along comes good old Ananias, and laid his hands upon him saying: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest [you see it was the same Lord] hath sent me, that thou mightest receive thy sight," "and now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Thus, we find that this great preacher to the Gentiles was brought to know who the Lord was and is, by revelation, then God sends one of his faithful servants to declare to him the Lord's will. Thus he saw, heard, believed, was baptized, had hands laid on him, and knowing the Lord now, as he is, was able at the same time to "call upon his name and be saved." So even if we had not our Lord's example, we still have that bright example of the great apostle. And while I have this in mind, with the permission of the editors of the HERALD, I want to introduce a personal note by way of emphasis.

For some time I had been greatly troubled over my own condition, which was not at all satisfactory to my own mind, and night and morning I had made it a special matter of prayer, especially that God would show me what he would have me to do. Also, that if he had chosen me to do some kind of work in the vineyard, that he would reveal the fact to his servants, and assure them that I was chosen as an approved instrument in his hands.

Just about this time (six months ago) I had a beautiful vision, I saw a great plain and a vast concourse of Saints grouped together in rows, each row rising a little higher than the next, and one stood out in the front, baton in hand, ready to give the signal to the gathered Saints to break forth into shouts of praise. The signal came, viz, the unrolling of the heavens as a scroll, and the face of the Lord revealed, ready to descend with all the heavenly host with him. And so the great choir of Saints welcomed the Savior with a glad and glorious hymn of praise. The one who stood in front was myself, and I could have wished the vision to continue, so grand and beautiful was it, but it ended here and it made a great impression upon my mind. Now the sequel.

Contrary to all expectations, I was privileged to pay an unexpected and surprise visit to some of the Saints in Manchester. And at a service of prayer and fasting on Sunday, April 1, Brother W. H. Greenwood announced to the church that he had been commanded by the Spirit to set me apart for the Melchisedec priesthood. And after being sustained by the vote of the church, I was ordained an elder by W. H. Greenwood, W. R. Armstrong, and Dewsnup, the former being mouth in supplication. I shall never forget my feelings, as I realized in a flash, this mighty and wonderful answer to my prayer, and it was others who told me that the vision I had, was to show me that I was chosen to assist in preparing men and women for the second coming of the Master. And this was to be done in traveling capacity, owing to the opportunities that might present themselves in my peculiar circumstances.

Already, the word has been spoken in the most unlikely quarters, and I seem to feel there are great possibilities in

the future. I am keeping a record of these events as they occur, but I most of all feel the need of the earnest prayers of God's faithful people, the whole world over. May I therefore trespass upon the accommodation of the HERALD in making this request known. I have a long and wonderful story to tell, from the time of the wreck of the *Argyll*, my last ship, by way of continuation of "the story of my life," if it should ever be desired, but let me now in conclusion plead for a closer cooperation in this grand work, for "the time is nigh at hand, aye, even at the very doors."

Yours for the Christ's sake,

WILLIAM MOORE.

HOT SPRINGS, ARKANSAS, March 21, 1918.

Editors Herald: We would like to have the Saints know how we are getting along in this region. We are a little band of isolated Saints, about twelve in number, residing about six miles from Hot Springs. Brother Thomas Donathan preaches for us every third Sunday, and while he is only a beginner, he does finely, every sermon getting better.

I have been blessed much in administration and had a beautiful vision in which angels were preparing a white garment for me. I realized they were ready to show me to a fine mansion. I want to so live that not only I, but my three little girls may be worthy to wear the beautiful garments of the righteous and live in a mansion prepared for us.

ALICE SANDERS.

LACHINE, MICHIGAN, April 8, 1918.

Editors Herald: Elder and Sister J. A. Carpenter, of Alma, visited us a few weeks and while here gave a lecture on Mormonism. The meetings were well attended and were a great help to the Saints young in the work. On April 3 they left for their home in Alma. We were grieved to see them go and miss them very much. But we will always remember the many lessons he taught us.

In gospel bonds,

BRANCH CORRESPONDENT.

HANDSWORTH, BIRMINGHAM, ENGLAND, April 8, 1918.

Editors Herald: We have just held the annual conference of the Birmingham District, and had a very nice time together and enjoyed a good degree of God's Spirit among us. The business session commenced Saturday, March 30, under the presidency of the associate missionary in charge, W. H. Greenwood, and the district president, J. Schofield.

The usual routine of business was gone through, statistical reports of branches in the district, namely, Summerfield, and Priestly Road of Birmingham, Lancaster, Stafford, were read. Also the reports of the ministers as well as the district officers were read.

Sunday morning we had a baptism. A Canadian soldier, who was on sick leave, and had been a Mormon priest, was baptized by Elder A. Kendrick. The morning preaching service followed under the lead of Brother W. H. Greenwood, Brother W. B. Arrowsmith addressed the Saints. The afternoon was set aside for sacrament under the lead of W. H. Greenwood, with four other brethren assisting him. During the meeting the brother who was baptized in the morning was confirmed by Elders W. H. Greenwood and A. Kendrick. Several called for the laying on of hands for the healing of the sick. There were also a number of testimonies, songs, and prayers. A good spirit prevailed.

The evening meeting was in charge of Brother J. Schofield, and Brother W. H. Greenwood gave the Saints a good spiritual feast from text in Psalm 119: 73, 74, 89. Sister Ar-

rowsmith rendered a solo entitled "Moment by moment." Altogether a good Sabbath was spent.

Monday morning commenced again for the remainder of the business. Important items were discussed and two brethren were recommended for ordination, Brother Bailey to office of teacher, and Brother F. C. Schofield to the office of deacon. Brother Schofield was ordained during the session.

After the business was over, the Saints were desirous of having a prayer and testimony meeting which was in charge of Elders F. H. Edwards and E. A. Webbe. Some fifteen testimonies were given, also songs and prayers, and a very good conference closed about 7.15 p. m. Monday evening.

All who were present said that they had been built up spiritually, and everything pointed to the fact that we had had a very successful conference.

Trusting that when we meet again for another conference we may improve still more, I remain,

Your brother in the gospel,

W. B. ARROWSMITH, *Secretary.*

GLEN EASTON, WEST VIRGINIA, April 17, 1918.

Editors Herald: This is my first attempt to write to the HERALD but I have thought many times that I would, as it is hard sometimes to keep silent, especially when we have feasted on the good things and been partakers of that which God has promised to those that love him. And he says if we love him we will keep his commandments.

As far back as I can remember, the HERALD has been a weekly visitor in our home, and I have learned to love its pages, as it brings us news from our brethren and sisters, and from those in foreign lands, with whom we have been permitted to mingle.

Brother C. Edward Miller's Hawaiian number was a success and it made us feel we were really visiting among the Hawaiian missions. Brother Paul M. Hanson is also remembered and we would enjoy receiving one of their scorched post cards.

It seems to me when I read so many inspiring letters that I have not accomplished much, for my only desire is to live that my life may be a light set on a hill, that others might see by my good works that I am striving to please my God.

We are few in number in our branch, as so many of the Saints have moved away, yet there is one thing that is encouraging, and that is that God has promised to meet with two or three.

Knowing that we are only a small branch, we want to awake to a sense of our duty and so live that we can be able to receive strength from the vine which is Christ.

We have had an abundant out-pouring of God's Spirit upon us. Last Sabbath the spiritual gifts were made manifest among us. My soul was made glad, and I felt to say as did the Psalmist of old:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth."

May we all as God's people, so live that we may be able to gain a celestial glory.

In gospel bonds,

MRS. S. M. LYDICK.

PEORIA, ILLINOIS, April 24, 1918.

Editors Herald: The last few months have been a very trying time to the Saints here in this city. Peculiarly so in that sickness of one form or another has been in almost every household of the Saints. But through it all we have had the best and most spiritual meetings that have ever been

since I have known the branch over twenty years ago. And there seems to be a kind and warm feeling of brotherhood existing among the people.

Our membership is comparatively small and about one third absent from branch, with only two elders to care for the work, and the president, William R. Norris, almost incapacitated by illness. And, too, almost every family is among the "poor" of earth and there are long distances to travel on the street cars. Such are a few of the difficulties that we encounter.

In the past years we have struggled against great odds, but have had missionary work done here by some of the most able men in the church, and with seemingly little result. So that, at times, we have felt that the city was well-nigh like Sodom and Gomorrah, ripe for destruction.

But at different times we have felt by the Spirit that there were some to be gathered out from here. And lately there have been those who have attended and have asked for baptism, which would give some encouragement. But that is not what I started to write about.

I want to tell you of the spiritual growth of our own people, and what we are trying to do to further that growth.

Our prayer meetings are very good, as also the preaching service. And our Sunday school is most excellent, we feel. The older Saints attend and are very much interested in the lessons, and we are all greatly blessed in the study together.

We have a study class (used to be called Religio) on Sunday evenings and will study the subjects that are of special and vital importance to our present progress in the development of Zion conditions. We want to know what the revelations have been relative to these conditions and what interpretation has and is being placed upon those revelations by those whose duty it is to teach. And so with the Compendium, the Instructor, the three books, the SAINTS' HERALD and *The Unity*, we are going to canvass the ground and if God will give his Spirit to aid in the work, we feel that the effect of our efforts will be felt for good.

We most earnestly desire to be faithful to the end and to be prepared to accept all truth in every move that is for the uplift of his people. And just as earnestly do we wish to be fortified against the insidious advances of that which has no place in his divine plan. And so we desire a prayer from those who know us and our difficulties and say, to the great family of God: "Let's get ready."

115 Clarke Avenue.

MARY E. GILLIN.

VANCOUVER, BRITISH COLUMBIA.

Editors Herald: Just a few lines from the lone missionary in the northwest corner of the land of liberty. I am the only one laboring in this State and the large province of British Columbia excepting Brother J. M. Terry, of Seattle.

I am plodding along doing what I can until I am either released or have an elder to labor with me after General Conference, of which I shall learn very soon now. Since last writing I have visited Bellingham, Lynden, Alger, and Vancouver, also New Westminster. I spent the greater part of the time in Lynden, helping them to get settled down in their new quarters.

Several of the brethren bought a nice little bungalow and we took out the partitions, put in a new floor, and converted it into a convenient chapel, a credit to so small a band of Saints. They belong to the Bellingham Branch, sixteen miles away. We all worked, from the least unto the greatest, until we had it all ready for our first service Easter Sunday. The Lord is certainly blessing the Lynden and Bellingham Saints because they love the work, not forgetting the missionary's wants. May the Lord continue to bless them in all things.

From there to Alger, a logging camp, secured the Odd Fellows' hall, the only place I could get, having been denied the only church on a former visit, when we even had the minister to come. He had to leave his church because of the nonattendance of his congregation. This is very much like the dog in the manger. So I hustled around, visited homes, posted bills, and waited for eight o'clock.

Thirty-four greeted me, and gave me an attentive ear for one hour and a half. I spoke on church organization. But I was disappointed when I learned that I could not have the hall again until the next week, as dances and lodge meetings were of more importance, at least to the owners, as they only got one dollar and a half a night from me, and five from the others. But the caretaker assured me that if I would let them know the next time a little beforehand, I could have it as long as I wanted it. He and his wife have attended all my meetings. Sister Roden and her husband took care of me while there, supplying all my wants.

I am at home for a few days, awaiting a conference appointment. This is a hard field, and the one working it should have an auto, and I may ask the Saints for one if I am returned here.

ISAAC MCMULLEN.

CAMP DECATUR, GREAT LAKES, ILLINOIS.

Editors Herald: I have been in training only a few days and am prepared to write a few lines which should bring forth encouragement to every person who has accepted our gospel.

When one enters the gates of a Government institution to be a "Jackie," or a boy in "olive drab," he becomes one of them and his individuality is lost. But it is not a bad change since he can continue to do right.

Before telling you of the pleasant experience I enjoyed last night, I believe it is well to briefly sketch my new life. Company 75 is located in Camp Decatur (a detention camp). There are one hundred and forty-four men in each company. Each barrack holds twenty-four men, so you can readily figure six barracks per company.

The day we arrived and were located it was my good fortune to be appointed company clerk. My duties are numerous, but not too difficult. My new position causes me to enter each barrack in our company several times each day.

After seeing many men and how they live, I am glad that I was assigned where I am. We have a good "bunch" of boys. Two of them are comedians but their wit hinges too much on the vulgar. That may sound contradictory but I believe not. We are fortunate that there are not more. Even these have good in them.

But let me tell you of my pleasant experience. Last night I took out my Saints' Hymnal and asked the boys to gather around and sing. Soon we were six deep. Some were on benches, some on the table, and others were hanging to the man ahead of them.

One man, he must weigh one hundred and seventy, let his whole weight fall on me so that he could look on the song book.

Had you been walking by and heard us singing, you would have found good material for an editorial.

I am glad I am one of the Saints. I can feel that I am being watched over and cared for. In closing let me say that I find this experience to be only one of the many I will have to go through in order to fully prepare myself for a life of service.

Respectfully,

E. R. KUHMANN.

Regiment 8, Company 75, Barrack 850 West.

COLUMBUS, NEW MEXICO, April 21, 1918.

Editors Herald: Just a few lines to let you know I am still on the map and expect to be until Christ comes, even if I have to do a kitchen police duty every seven days.

The other day while on kitchen police I became acquainted with a young fellow from the hospital corps who was also on. He turned out to be a former Baptist preacher, a really nice young man. He was aware that there was a difference between our church and the Mormons. He wanted to know why we believed differently from the Mormons. He thought both of the churches believed nearly the same. I told him several reasons why I didn't believe their way.

I gave him my Book of Mormon and several church publications. He is quite interested, and wrote the Herald Publishing House for some books. I pray that God will enlighten his mind. He also has my Young People's History of the Church. I'm going to let him have the Doctrine and Covenants also.

His and my work are so different that we see each other only at mealtimes, when, between mouthfuls, we talk things over. Of course the fellows call me a Mormon. One fellow asked me how many wives I had. I answered that I had less than the law allows. He said that the law only allowed one, and I told him I hadn't even that many. "But," I continued, "that's not saying that I never will have, just wait until the Kaiser decides to call it quits."

My folks paid me a visit and are now in Saint Joseph to stay. We had a little sandstorm for a change yesterday.

I ask an interest in your prayers that I may hold out faithful until the end. Will Brother Benjamin Bean, of Sacramento, California, please give me his house and street number again? Your brother in Christ,

ROY F. URSENBACH.

Band, Twelfth United States Cavalry.

From Australia

Things socially are in a most disturbed condition consequent upon the clashing of loyalists, who support conscription and the war, and the pacifists who oppose both and passively resist recruiting.

It cannot be but that, with the empire struggling against the greatest of military despotisms for her very existence, such conditions are fraught with deepest danger to the social fabric.

Home Rulers and their antitheses have brought Irish troubles from over the sea to perpetuate and spread enmity and strife.

Last week a climax was reached when in their annual "Saint Pat's" procession Sein Finn and other disloyal emblems were daringly carried and cheered through the streets of Melbourne.

This furnished cause for an immense loyalist deputation to the mayor and requests that Mannix, the Catholic Archbishop, be deported were freely voiced.

Australia is seemingly hopelessly divided, socially, politically, religiously, and in all that makes for peace, progress, and happiness.

In spite of these disturbing elements we move steadily forward, all departments of our church activity assume greater proportions and also importance in the minds of the Saints.

In Melbourne there is continuous growth, numerically, educationally, and I trust, spiritually.

The Saints in Australia have their eyes upon Zion and are carefully watching for signs of the gathering to develop, and have been gratified to note in HERALD and official communications that the Spirit of God is moving upon the church towards that much desired and glorious consummation.

Apparently "the Gentile fullness now comes in." The "distress of nations" now so universal seems like the death throes of this order of social and national life and a preparation for the little stone Kingdom which is to fill the whole earth.

I was struck with the statement in *The Unity* of January, 1917, referring to the cataclysm imminent in America as also throughout the whole world. There is one bright feature to the child of God and that is the promise couched in the Savior's words: "Lift up your heads and rejoice, for your redemption draweth nigh."

My life labor and prayers are for Zion's redemption and I hope to be faithful to that great ideal.

Fraternally yours,

J. H. N. JONES.

MISCELLANEOUS DEPARTMENT

Conference Notices

Spring River, at Scammon, Kansas, May 25 and 26, 1918. John C. Virgin, secretary.

Western Montana, at Bozeman, June 1 and 2, 1918. E. E. Eliason, secretary, Deer Lodge, Montana.

Information Wanted

Anyone knowing the whereabouts of Charles Plunkett please notify E. L. Bowerman, Box 7, Andes, Montana.

Important Information for Registered Men

The Federal Board for Vocational Education recently published a booklet which they sent out to all the institutions under their supervision giving radio training for registered men. The purpose of the booklet is to assist these schools in advertising the great need of radio trained men in the signal corps. It is written in the form of questions and answers, a few of which follow:

"What assurance can be given the student that he will be assigned to radio and buzzer work in the service?" "The Army needs 15,000 radio and buzzer operators. It is looking to the conscripted men trained in these schools as the main source of supply for these operators. Their names will be filed with the Army authorities at Washington, who will see to it that when they reach cantonments they will be assigned to radio and buzzer work. When the occupational census is taken at the cantonments, the fact that they have been trained as radio and buzzer operators, which they should state on their blanks, also insures their being assigned or detailed to the work for which they have made special preparation. Arrangements will be made by the Army authorities to furnish information to the proper officers of the cantonment concerning these men. These men will also have the evidence of the certificate or record of attendance upon classes, which they should be urged to carry with them to camp and present to the division signal officer."

"Of what benefit will attendance upon the class be to the student?" "First of all he will be trained for some definite work in the Army. He can serve with the confidence that he is being used by his country to the greatest possible advantage. Unlike the ordinary recruit, he will enter the Army as a trained instead of an untrained man. While he will go to the cantonment as a private, he may, when assigned as a radio or buzzer operator, advance to the rank of corporal or sergeant and a wage of from \$36 to \$51 monthly. In proportion as he shows his ability and interest rapid promotion will lie ahead of him into the position of master signal electrician, with a wage of \$81 per month."

"What service will these classes render to the Nation?" "These classes will serve at least five ends: (a) They would attract many conscripted men to the idea of fitting themselves for the radio or buzzer service in the Army in which they are to serve in some capacity. (b) They would give these men a chance to prepare themselves in part at least before call to service is made. (c) They would sort out these men in a very effective way by dropping those unable to make a satisfactory progress in the work. (d) They will give

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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a good groundwork course, bringing the students to a point where under school (not, of course, under field) conditions they should be able to send and receive 20 words per minute in the International Morse Code. (e) It would then be easily possible to secure these men for the signal corps as soon as they reach the cantonments, and either to complete their training there or to send them to specially equipped institutions near cantonments to complete their training."

Registered men, also young men who are subject to future registration, should write the Graceland Radio Institute, Lamoni, Iowa, at once for information. The fifteen weeks summer term in radio-telegraphy and signal corps training begins May 6.

FROM HERE AND THERE

SUCCESSFUL RENDITION OF "ELIJAH" IN LAMONI

The Lamoni choir sang the oratorio "Elijah" in Lamoni on the evening of April 25, to a large and very appreciative audience. There were many favorable comments, indicating that they were at their best. It was given as the last number of the lyceum course, which has been run on a community basis, which allows practically all who desire to attend any number to do so, practically filling the house each time. The previous number was a concert by a 45-piece orchestra, be-

The Higher Powers of Man

We feel it an unusual privilege to present for sale to the church a new book of the character of The Higher Powers of Man, by President Frederick M. Smith, Ph. D.

While it was not written to be a popular seller, being the dissertation submitted to the Clark University at the completion of his work to secure a doctor's degree, it will find a popular response with trained minds all over the church and among able thinkers who are not members with us.

It proceeds in a masterful manner to elucidate the wonderful yet not commonly understood phenomenon of "second breath."

A most convincing bibliography has been consulted and is presented for the benefit of those who wish to follow incidental references to their sources.

To own and assimilate such a book instills an inward dignity and inspirational impulses which in a measure satisfy our innate longings for greater comprehension.

The scope of the book is rather extensive, an explanation of the ecstatic feelings occupying the most prominent place.

The binding is in beautiful green cloth, lettered in white. The type is large and clear. There are 232 pages. The price is \$1.25, postpaid.

Herald Publishing House

Lamoni - - - Iowa

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Independence - - - Missouri

ing a combination of all the orchestras in the community, and it was a most popular number.

BUY THRIFT STAMPS

The campaign to sell War Saving Stamps and Thrift Stamps is at its height. It has been discovered in some States that they are far behind the quota and that as many as a million dollars a week must be sold to reach the requisite amount. Stamp solicitors are to be backed with the same authority as the Liberty Loan workers, which means that all who refuse to purchase will be investigated. Those who are unable to do so will be excused, while those who can but do not will be listed on yellow cards as slackers. We are pleased to see the great interest manifested in Lamoni, especially among the school children, who have bought very generally and liberally.

Brother George Elson, of Wayne, Nebraska, has had two operations of late and desires the prayers of the Saints that he may be spared the serious pain and possible complications that may ensue. It is not convenient to call an elder for administration.

WELL-KNOWN COUPLE MARRY

At the home of the bride's sister in Lamoni, a pretty little family wedding occurred recently in which the contracting parties were Miss Mabel Knipschild and Henry C. Smith. Heman C. Smith performed the ceremony. For several years Brother Smith has been located at Boston being engaged in architectural work. He attended Graceland College several years and is the son of the late Mrs. B. C. Smith. The bride has been a much respected teacher at Graceland College for some years, being thoroughly imbued with the spirit of gospel service and having the ability to weave it into all her work. They left the evening of the wedding, April 19, for Boston, where they will reside.

W. W. SMITH DELIVERS COLLEGE BACCALAUREATE

The baccalaureate sermon for the Graceland College graduating class was delivered this year by Elder Walter W. Smith, of Independence, at the morning hour, Sunday, April 28. It was a highly satisfactory occasion from every standpoint. Sister Smith accompanied him on the trip. In the evening Bishop J. F. Keir addressed a large audience on temporal subjects eliciting many favorable comments.

Some most successful theater services were held by the Saints in Owen Sound, Ontario, the past winter, Brother Benson Belrose being the speaker. The bad weather prevented them from being as well attended as could have been desired, but they were commended as "very attractive" by one of the local newspapers. Finally, in response to the many questions sent in, he advertised a sermon on the differences between the church and that in Utah. He had a large and interested audience who seemed to appreciate very much his lucid explanation. At another time he spoke on "Does the forty and two months mentioned in Revelation 13: 5 refer to the duration of the present war?" He contended it had no such interpretation. The various clippings sent us concerning the meetings indicate the services are creating much favorable attention.

A request comes in from Sister Etta Miller, of Clyde, Colorado, that the Saints in Denver look up Mrs. B. L. Wren, of 2053 Glenarm Street, and let her know where meetings are held. She is not a member but interested.

Sister C. G. Tong, of Remus, Michigan, says they have been especially tried this winter with so much cold and snow, but are going to start their Sunday school again as soon as

possible. They try to keep in touch with the progress of the church and yearn for the time when all God's people can be gathered and enjoy associating together.

Prayers are desired for Sister Inez Fry, of Missouri Valley, Iowa. She desires to avoid the operation which has been pronounced necessary. She has a large family and is a widow. Her faith is in the Lord and his power to save.

The discussion of politics was strictly forbidden at a recent meeting of the Buckeye Republican Club, in Columbus, Ohio, while they and invited guests from clergymen and church members of all denominations as well as members of the other political parties, and women, listened with interest to an address on "The Holy Bible and the war—how it will end," by L. C. Lewis, one of the officers in our branch at Columbus. Many friends were made. The Saints at that place are getting into the temperance arena again, seeking State ratification of the constitutional amendment.

CHURCH RECORDER MOVING

The office of the church recorder will likely be established in Independence before June 1. In the meantime Brother Carpenter desires that his correspondents hold all minor inquiries till about that time or till further notice is given, as in the process of getting everything moved it will be impossible to attend to anything except very urgent matters. All ordinary mail for the office should from now on be directed to C. I. Carpenter, Box 255, Independence, Missouri.

Elder Solomon Tripp is now located in Anderson County, Kansas, one mile south of Mount Ida, and wishes to get acquainted with the president of the district. If there are any Saints there, living near Carnett, Welda, or Mount Ida, he desires them to either call on him or drop him a card so he can look them up.

BOARD OF PUBLICATION IN SESSION

The Board of Publication of the church has been in session on the 27th and 29th, at Lamoni. A number of problems of considerable magnitude are before them. Under the newly adopted coordination plan, all the publishing interests of the church would come under the department of publication, including the issuance of the Sunday school and *Religious Quarterlies*, which have hitherto been under the charge of the officers of those organizations. The change of supervision may be made gradually, since provisions for it allow a year's time for adjustment.

COLLEGE ANNUAL SOON READY

The students at Graceland have prepared and turned in for printing the Acacia, their college annual, which will be on sale in a very short time. They tell us it is better than ever, and from the information they furnish, we are inclined to believe they are right. They have 16 extra pages this time, making a total of 128. The foreword is by President F. M. Smith; there is a late picture of Peter Choso and wife (Peter is the Japanese student who attended Graceland for some time and who named the annual the Acacia—he is now in Japan) the book is profusely illustrated with Paul N. Craig's famous cartoons and the art work all through is excellent, as we have ascertained from an examination of the cuts. The frontispiece is a picture of Graceland in three colors. The winning oration of last year is reproduced, on the subject of patriotism. There is a new department on wireless, and there are some most interesting pictures and accompanying text on the military department. The book is bound in strong paper and sells for \$1.35, being well worth the money to anyone.

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

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

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

Volume 65

Lamoni, Iowa, May 8, 1918

Number 19

EDITORIAL

BLUE PENCIL NOTES

I take great pride in my own firmness. But, oh, how I deplore the stubbornness of my brother!

When a man is pursuing a wrong course, adverse criticism often merely serves to steel his purpose. That is the brute in man dominating reason. Like a pig that resents guidance, he is the more determined to take his own course.

Two brethren, both of whom are very positive, were engaged in an argument. Finally one of them said heatedly, "The trouble with you is that you are stubborn." The other replied with equal vehemence, "I am *not* stubborn. I am *firm*." It is a wise man who can draw the line for himself. Anyone can draw it for another.

Keen repartee is by no means confined to polite society or celebrated wits. Some time ago, as the story runs, a Lamoni school-teacher was quarreling with a Lamoni schoolgirl. It was by no means the first quarrel, and at last the vexed teacher said, "What would happen if you should agree with me once?" The answer came back serenely, "Why then we would both be wrong."

A local politician delivered a speech that to him seemed to merit preservation. He went to the local print shop and arranged to have it set and several copies struck off. At the day set for delivery he called at the office but was told that the speech was not yet all in type. Much annoyed he inquired the reason. The printer replied, "We used up every capital *I* in the shop before we got it half set and had to quit."

A preacher had held some very successful meetings to which the people flocked. When asked the

attraction he struck an attitude and replied, "The attraction? I am the attraction!" The politician might be forgiven, but how about the preacher? Jesus said, "I will draw all men unto me." When a preacher concludes that *he* is the attraction, he has confessed that he is not in partnership with Jesus Christ. For even egotism gone to seed would not claim to be the superior attractive force in such a partnership.

The pastime of compelling some one to kiss the flag is becoming much too popular in America. The latest demonstration of such "patriotism" occurred "somewhere in Iowa." In this instance the mob compelled a man ninety years old to kiss the flag. As he had been bedridden two years there was little risk attending the enterprise, and it gave a very correct gauge of the courage and intelligence of the men who carried it out.

The flag is the most revered national emblem. To submit the starry banner to the lips of an alien enemy who hates it is an insult to the flag. Imagine a man whose wife has been insulted by a black-guard adjusting the difficulty by compelling the wife to submit to the kiss of her traducer.

Men who are hunting down alien enemies by way of mob investigation and jury are mostly of military age. They may not be of conscript age but probably most of them are of an age that would permit them to enter the Army as volunteers. They are so very patriotic that they certainly should flock to the colors and be sent at once to the front trenches. There perchance they might stop some German bullets that otherwise might destroy something or somebody of value to the country.

ELBERT A. SMITH.

THE COORDINATING COMMITTEE

One of the most important features of the recent conference was the provision for the coordination committee. A careful reading of their report will show that this committee will have much to do with the various institutions and organizations of the church. In fact, it will act as a sort of managing board to divide and arrange the work of the several different departments.

When the work is once outlined it is quite possible that this committee will not have very much to do. Still, it may prove of value as a permanent board for the exchange of ideas. But during the next few years it may have much to do in bringing about a more complete coordination and rearrangement of work.

It seems apparent that many departments of our work could with profit be more closely affiliated and consolidated.

We have already referred to the new arrangement of the annual General Conventions, which will now be held as a department meeting. In this, we confess we see a great gain without any corresponding loss. Most of the auxiliary business could be handled to advantage in this way.

As to the matter of nominating heads of departments, this has caused a good deal of discussion in the conventions. It seems quite evident that the First Presidency are at the head of the whole church and preside over the whole church. President F. M. Smith has made this his special prayer that he might know men, and be able to choose experts, or men of ability, for the several departments of church activity. He with his counselors will nominate the heads of departments, and he, with the heads of departments, will nominate the divisional heads, or the other officers found necessary.

It is quite evident to anyone who has studied our auxiliary societies carefully, that the constitutions, both of the Sunday school and the Religio, will require a careful and broad revision in accordance with this new plan. It should be taken up by the general officers before the meeting of the next General Convention.

It is regrettable that in the past the auxiliaries have been forced to go out to make their own way, to succeed. We are very glad to note their return, and a day of closer unity before us.

A number of matters have been referred to this committee to determine and adjust. The boy movement, arrangements for the lecture course, and it is quite possible that the library may also be considered by this committee; since these are some aspects of it at least, which greatly concern the several different departments, as at present we have libraries

at the college, the church at the Herald Publishing House, editorial library, the Sanitarium, and general church offices in Independence; while the Sunday school and Religio are very greatly interested in all of the local libraries throughout the church, and are especially concerned about this part of the movement. In fact, it is noted that nearly all departments of the coordinating committee are concerned with some phase of the library work.

We have long been of the opinion that the Library Commission represented a transition. Its primary purpose was to bring about a closer relation between the church and the auxiliaries. It seems quite evident that the work can be better handled in most districts and stakes by a single, competent person, who assumes the responsibility. Whether it is best to have a committee or a single individual in the branches, is open to some question, though it is quite probable that one active member would accomplish more than several lukewarm ones.

As to the general Library Commission, in addition to supervising the work of the various local and stake libraries, we have to consider the interest and needs of the general church library, which should primarily concern itself with books for and against the church, and books concerning religion and its various phases.

The Historian's library, the editorial library, the church Presidency's library, Presiding Bishop's, Sanitarium, and college libraries also need attention. The latter is probably the largest library the church now holds, and when a library building is erected it is quite probable that part, at least, of the church libraries will be housed in that building. But it is also evident that church books of references will be needed by the general officers in Independence, and also, a department library for the Historian and for the editorial rooms.

We very heartily favor this new move and urged several years ago that such a building should be erected and that it should house the college library and general church library.

We note in the case of library work, and also in the case of other departments of work, a tendency to hesitate and wonder what will now happen. We would rather strongly urge that your work be carried on energetically and put in as good shape as possible, then when the change is made, or whatever changes are made, our particular part of the work will be in the best possible shape to be taken over. We should not have a period of comparative idleness. That which is worth while should be and will be preserved.

This coordinating committee at present consists of President F. M. Smith, Gomer R. Wells, G. S. Trowbridge, George N. Briggs, Mrs. D. J. Krahl,

Bishops B. R. McGuire and A. Carmichael. We are advised that they will meet the first part of May.

AN OLD SONGBOOK

E. C. Bell, of Saint Louis, assistant general church chorister, brought with him to the conference the front cover of an old songbook, "The new lute of Zion," which was once owned by Elder Mark H. Forscutt, and was used by him during the General Conference of 1871. On the front cover is listed every song that was used during that conference, together with the day on which it was used, for each of the services for April 5 to April 9. We note "Coronation," "Walk in the light," "A calm and gentle quiet," "Rest for the weary," and "Over there." It will scarcely be necessary to add that this last song has no reference to the popular song by that name used to-day. It was very much used some forty-five years ago in the church.

Brother Bell has the whole of this book, including the songs, in a collection of some twenty-odd volumes of old songbooks.

THE HIGH PRIESTS

The Quorum of High Priests held, during the recent conference, a series of successful and progressive sessions. On April 6 they held a brief service of prayer. The morning of the 8th was taken with the joint meeting of the Twelve, seventies, patriarchs, bishops, and high priests, on the agreement with the Church of Christ.

Seven sessions were held of which four consumed from two to two and one half hours apiece, taking up such questions as the historical evidences showing baptism for the dead, as a part of the doctrine of Christ, by T. W. Williams, who gave a careful review of the early Christian church and its practice, quoting many authorities on early church history. He continued with Biblical criticism and quoted what appears in church history and the Doctrine and Covenants to further the view.

Albert Carmichael discussed the storehouse in theory and practice, and answered a number of questions. He told what is being done in a practical way in Lamoni, the grocery, meat market, coal elevator, and the mill, all of which are directly controlled as a storehouse, and other industries in view.

Orman Salisbury discussed whether the business of the storehouse should extend outside of a stake, to which he gave an affirmative answer.

Richard Salyards discussed the organization of Zion, as compared with the present stake organization. The principal difference pointed out was, that

in Zion the First Presidency and Presiding Bishopric, assisted by the general High Council, presides, though the Presidency and Bishopric may be assisted by ward bishops or a local stake presidency, who will be in charge, especially during the absence of the presiding officer.

Walter W. Smith discussed the law concerning presiding priests, teachers, and deacons, prior to the time that this matter was taken up by the General Conference. He urged that there is no provision in the law for such officers.

John F. Garver presented the stake as a number of units in the ward and a number of divisions and branches, yet a unit under the stake presidency.

Nearly all of these papers led to critical discussions and developed a clear understanding of the new movement in the church. They were held in the building on the Temple Lot. We hope to have some of them later for publication. S. A. B.

BOARD OF PUBLICATION MEETS

A number of important meetings were held in Lamoni on April 26 and 28, the business transacted including the following:

The board was organized with Bishop B. R. McGuire as president, and Bishop M. H. Siegfried secretary.

Bishop A. Carmichael was reelected manager of the Board of Publication, which includes a general business supervision of the Herald Publishing House, Ensign Publishing House, and of the Standard Publishing House, Sydney, Australia.

O. W. Parker, who has been acting as assistant business manager of the Herald Office for the past two years, was chosen as business manager for the coming year.

R. J. Lambert, now a member of the Lamoni Stake Bishopric, and who has had about twenty years of experience in the various branches of the printing trade and in other business, was chosen to take charge of the Ensign Publishing House at Independence as business manager. He will also be associate editor, with Walter W. Smith as editor. In addition to these duties, Brother Lambert will assume the duties of advertising manager of the Board of Publication the coming year. He will move his family to Independence in a few weeks.

Frederick M. Smith and Elbert A. Smith were chosen editors of the HERALD, with S. A. Burgess associate and E. D. Moore assistant editors, the same arrangement that has prevailed the past year.

Sister Estella Wight still guides the destiny of *Stepping Stones* as its editor. The editors of *Zion's Hope* will continue to be Estella Wight and Ethel I. Skank.

After careful deliberation, the board decided to adopt the cash basis for transaction of all business for the publishing interests. Further announcements will no doubt be made by them, but we are informed that it will go into effect on June 1, 1918. This will affect agents especially, and will mean that no more book contracts will be issued from that time.

The board retained Heman C. Smith as editor of the *Journal of History* till notified of the action of the joint council on the appointment of a church historian.

E. D. M.

AN UNJUST RESTRICTION ON THE PRESS

It seems we must join in the general protest against the excess postage bill to go into effect July 1, which will greatly increase the postage rates on newspapers and magazines by the arrangement of a zone system. It will increase the postage bill of publishers from 50 to 900 per cent.

Perhaps you have read the extensive arguments as to why it should be repealed, but we have seen no good reason why it should not. It seems to us to be discriminatory, for without the privileges of the press untrammelled, we are bound to take a backward step—a move toward the condition which brought Russia into submission to a dominance about which she knew but little. We need our publications; they have a distinctively educational place in our lives. We are not all able to secure skilled training in schools, but for a small investment we can keep in touch with the progress of one of the most critical periods of the world's history. To raise the price of postage in this manner will react upon the ultimate buyer and levy a tax which it seems to us should not be required.

Write to your Congressman, explaining that you are opposed to the excess postage bill and want it repealed. It can be done, and should be. Send your letter right away.

HERALD EDITORS.

GENERAL MANAGER FOR CHURCH FARMS

At joint meetings of the boards and committees involved, recently held in Lamoni, arrangements were completed whereby the services of Brother Floyd T. Lesh, of Oil City, Pennsylvania, are secured as general manager of the farm interests of the church institutions in Lamoni. These include the 40-acre improved farm at the college and a considerable portion of the 60-acre college campus, the 200 acres connected with the Saints' and Liberty Homes, and 38 acres of the Children's Home property.

He will attempt to so coordinate the work of these institutions in an agricultural way as to make them more profitable and at the same time a demonstration of cooperative efficiency.

Brother Lesh has a degree of bachelor of science in agronomy from the Pennsylvania State College, with considerable farming experience previous and since.

If practicable, it is hoped to install a course in agriculture at Graceland College for the coming year, with Brother Lesh in charge. No doubt adequate announcements will be made as soon as possible concerning this feature. Incidentally, but of interest to our young men, he has figured prominently in college athletics. He is now as enthusiastic over wrestling with his new assignment, and we wish him all success.

E. D. M.

CONFERENCE NOTES

This is not the time to teach "hurry to Zion," but to prepare. Do not gather in haste; use wisdom; consult the Bishop, then wait until arrangements can be made. Zion must be built up lawfully.

Buy liberty bonds. If you do not know what to do with them, send to the Bishop. Mail is delivered to him three times a day.

Zion must be a place which socially reflects the glory of God.

Socialism does not mean the Socialist party any more than democracy means the Democratic Party. Socialism is much broader than the Socialist Party and certainly much broader than the doctrine of Marx. Socialism is no more a matter of Marxism than democracy is a matter of the revolution.

This misuse of words has been amply illustrated by the story of a man who refused to subscribe for a Liberty Bond on the grounds that Woodrow Wilson was fighting this war to make the world safe for democracy, and he was a Republican.

Is he in fact made of the same psychic material as were the prophecies and expectations of him, turning the souls that follow him, not like neurotics and psychasthenics, away from reality, but with a supreme and unique energy to it, modulating over from *will be* to *is* in the birthhour of our era and lapsing since to *has been* in the many conjugations of our complex grammar of assent, which has every conceivable mood and voice as well as tense, for the verb "to believe," like the verb "to love," has not only every form of inflection but may have a vast number of both subjects and objects. Or will such studies, if confirmed, do for Jesus what Kant sought to do for God, soul, and immortality, by exalting them above the categories and making them postulates for conduct? and may we thus establish faith in Jesus by the practical rather than by the theoretical reason?—G. Stanley Hall.

ORIGINAL ARTICLES

FOLLOWING DAME FASHION

In traversing the streets of Kansas City the other day, and passing one of the large, fashionable stores whose display windows were offering an exhibition of models of the latest styles of womens' apparel of a more or less attenuated, depleted, or perhaps suggestive form, and before which, critical, admiring, and possible or prospective customers in great numbers thronged the sidewalks—customers whose street apparel suggested but little lack of money, elegance or display, to say nothing of clothing outworn or of such long service that made it uncomfortable for bodily service, shabby, or threadbare—but rather that there was an ambition and desire for some new display or attraction for their physical charms, lately ordered by an all too willing disposition to manifest their loyalty to one of the worst tyrants that has ever cursed humanity; whose almost universal sway makes any attempt towards normal, sensible, healthful, or real economic habit, an unpopular and thankless task.

Had the day referred to been of a temperature that generally is experienced in the months of July or August, instead of a bitter cold winter's day, the "spectacle" that presented itself to a "heathen," or an unsophisticated observer of bare throats and neck, and—and—shoulders covered (mostly) by heavy furs and also by prominence and contrast, the clothing (or lack), at the extremities, might not have been so striking.

We were led into wonderment why, in the name of all that is really beautiful, sensible, or—shall we say it?—modest, the modern goddess of fashion could not or would not, have ordered those furs or comfortable clothing, placed where they would do the most good, or by the laws of health and modesty, where they belong—upon the extremities—the feet and limbs, instead of a dress that was "Hooverized" top and bottom, three or four inch heel, kid boots, and silk hosiery, conspicuous oftentimes for what they failed to conceal.

We wondered how long before the present generation would resist these senseless drains upon the normal vigor of the women of our country, and furnish the Nation with the "sinews of war" and with a strong and virile manhood and womanhood in time of peace.

We wish to call attention in this connection, to some of the prophetic utterances of the prophet of

the Lord, that we believe have a bearing upon the subject under consideration.

"Zion shall be redeemed with judgment, and her converts with righteousness."—Isaiah 1: 27.

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it."—Isaiah 14: 32.

The writer has in his time listened with pleasure, and we believe with profit, to the eloquent pleas of Father McGlynn, ex-priest of the church of Rome, who was president of the Anti-Poverty Society of New York, an organization that included many in its ranks—unselfish and patriotic workers for the success of a plan for a more just and equitable arrangement and distribution of earth's natural gifts and bounty among the people who toil and produce. But its survival was of short duration.

I have never thought but that socialism, as a whole, has had among its supporters and followers many great and good meaning men and women, who had honestly thought that they had discovered a remedy for unequal conditions in the social affairs of the world. These all may have had the elements of a preparation of the minds of many people for the serious consideration of God's plan for a realization of the great mission of "the desire of all nations," and the hope of the world.

It is the purpose of the writer to call attention to a thing or two that may have been overlooked because of environment, lack of study of the books in which God has sought to convey fundamental information, and education concerning the final, actual, or complete "redemption of Zion, the pure in heart."

For those who desire to understand the real meaning of the writer, we would like to call attention to the reading of the third chapter of Isaiah, 12th to 28th verses; we will, however, quote from 12th and 16th verses.

As for my people, children are their oppressors, and women rule over them. . . . Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, [deceiving with their eyes—margin], walking and mincing, [tripping nicely—margin] as they go, and making a tinkling with their feet.

Bells upon the feet have already been introduced in parts of the earth, and may easily become associated with other follies whenever the mistress of the devotees of fashion so orders.

Evidently, the fulfillment of these predictions could not have had their complete fulfillment either

antecedent or subsequent to the time of the siege of Jerusalem by Titus. But as is seen in the fourth chapter, they must refer, in point of time, to the Zion of latter days.

I have thought that the trend of events might justify us in calling attention to fashionable follies in our day and warrant us in making the application to growing tendencies in the direction here referred to, and to other plain restrictions offered in the Book of Mormon, New Testament, and latter-day revelation, which certainly synchronize or harmonize into a warning voice as from the Lord, whom we profess to be willing to heed when he counsels, or to believe and try to practice, as though we were willing to try to "live by every word that proceedeth out of the mouth of God," or seriously regard it as a necessity in the establishment of the Zion of the latter days.

"Out of Zion, the perfection of beauty, God hath shined." "Gather my Saints together unto me; those that have made a covenant with me by sacrifice," (Psalm 50: 2 and 5.) "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102: 16.)

We are told also, through the seer of latter days, that "the glory of God is intelligence." And, if, as Paul says, "we are to be glorified together with him," I have thought of some things that we, as Saints, may have overlooked, that form a natural bar to his presence and society, or suggest something of the character of the cleavage between the wise and the foolish virgins.

"And again, thou shalt not be proud in thine heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands."—Doctrine and Covenants 42: 12.

The cultivation of a taste and true artistic habit will betray the soul's alignment with the mind of God, the Creator, who evidently never designed or contemplated the turning over of the creature that he had made and had pronounced as "very good," to the deforming, mutilating, and corrupting processes of men and women that have become almost, if not altogether, alienated from God in thought and deed.

Is not the body more than the raiment? said Jesus. "Wherewithal shall we be clothed?" was the inquiry. "For after all these things do the Gentiles seek! . . . but seek ye first the kingdom of God, and his righteousness." And the additional necessities which would naturally follow in an alignment with his will were to be among the things promised and to be provided for.

These things spoken to the disciples then, may legitimately be applied to all of his professing followers, in our opinion. And the difference between our real needs for every physical, moral, and spirit-

ual service and enjoyment, and the multiplied wants which modern fashion pacemakers order, is the thing which we are trying to call attention to.

Concerning John the Baptist, said Jesus, "But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses," and from this we infer, and from the description of John's raiment, that God, at least, considered the message of Christ and his great forerunner was of more importance and paramount to any superficial ornamentation or display.

"Let all thy garments be plain, and their beauty the beauty of your own hands." Not all men or women have a natural adaptation for the vocation of tailoring or dressmaking, or the arranging of suitable, as well as natural and comely befitting head or foot covering, but these will be found among the inhabitants of Zion redeemed—everyone to his natural gift or calling for service in these matters—but the term *beauty* in this connection is to be determined in its character by the relation that it bears toward the economic, moral, mental, and spiritual growth and needs of the soul.

"They that wear soft clothing live in kings' houses," and foolish men and envious women strain all of their faculties of mind and body toward the imitation or accomplishment of the superficial life, while their soul lives in the cellar or garret.

The thinking or observant visitor or guest, amid the throng at a popular function, no matter where he may be, will soon discern by acquaintance the vast inequality of mental or spiritual estate attained by the two classes or general divisions of society.

Matters of common gossip—small nothings—of the conventional style—conversation *a la mode*, or as an art—if Talleyrand may be quoted, who said, that "the art of language was to conceal ideas," are to be found among the miseducational accomplishments of modern society.

Another, and probably smaller coterie or group, may be found of kindred affiliation, whose attention and time has been largely engaged in the contemplation and study of the lives of truly great and good men and women—for none can be truly great without being good. Chief among them is the center figure of all history, who has said, "What is a man profited, if he gain the whole world, and lose his own soul?" In our day, in Doctrine and Covenants 98: 5, we have this last word.

Behold, it is my will, that those who call on my name, and worship me according to my everlasting gospel, should gather together and stand in holy places, . . . Wherefore fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul, and seek the face of the Lord always.

Profligacy among young men, and a disinclina-

tion to assume the financial burdens of a matrimonial alliance with a fashionable—but uneducated in the fundamental affairs of life—young girl of a, perhaps, foolish mother, a girl who is likely to feel indisposed to assume a habit of life or dress which her husband's income can afford, and who might, by extravagance, invite poverty and a homeless condition and want in old age—as well as be the cause of many crimes of a social, or even of a financial character.

The pride or passion, desire or compelling force, that leads women, in or out of the church of God, to follow the suggestive manner or apparel worn by so many women and girls, can be interpreted in no other way than an attempt by the pacemakers of fashion to attract, principally, the attention of the male portion of society to their physical charms, and, as a rule, is in exact inverse ratio to their intellectual, spiritual, if not moral attainments or character.

The writer would not favor the extreme of a universal or unattractive costume for women, which is in its nature opposed to the manifestation of a true and permanent beauty, but that which is of a character that is mentally, morally, and spiritually well balanced and regulated in its attitude toward, and in its affiliation with, the mind of Jesus Christ. But a change is needed to a manner of clothing or covering that will protect and preserve the idea of economy, freedom of movement, and healthy exercise of bodily function and normal activity, as well as to be a complete defensive habit, free from the danger of immodesty, and which will make an improper exposure in active, physical, or outdoor exercise an impossibility.

As matters now stand, a woman who would attempt to cover her extremities with protective clothing such as men wear, for instance, and a pair of warm, foot-fitting, serviceable, comfortable, healthful, sensible shoes that betrayed the presence of courage and brains in the mind of the manufacturer and of the wearer—a shoe that was fitted to the plan of God in her creation—the howl of “immodesty” would arise from the throats of a thousand fashion-clad women, subjects of the modern mogul of fashion, whose aim is toward more poverty for the poor through the compelling forcing of fashion to either an imitation of the rich, or ostracism from their society.

We are told in a revelation given to the Church of God in 1832, that the Lord designed that the “church might stand independently above all other creatures beneath the celestial world,” a condition we are, as yet, far from having attained to, either commercially, financially, morally, or spiritually. We are still subject to many of the unprofitable, expensive, wasteful habits and examples set for us

into which we are often too easily led by our environment.

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil,” was the word of the Master.

“He that overcometh shall inherit all things.” The beginning of the service by and through which only, we can “inherit” all “good things” is by learning by experiment of the “sweets of self-denial.”

We are advised or admonished by real or assumed authorities, solicitous for our spiritual welfare regarding our attendance at, or our prohibition of theater visits, moving or screen pictures (good, bad, or indifferent), from those holding variously graded opinions. Conscientious people differ as to complete prohibition, and what others might consider, not only harmless, but even of an entertaining and educational character.

But whatever may be the final verdict concerning those who indulge in, or who abstain from these things, I think that timely attention of professed Saints should be called to the body and soul destroying fashions of the day, and that something looking toward reform in dress, and independence from bondage to fashion in apparel be sought, so that reason, reflection, and hygienic control of the wonderful plan and creation of God, made after his own image, shall permit unhindered service for self, for humanity, and for Christ in the glorifying of him “in our body and spirit which are his.”

Since commencing this article some time ago, the matter has been emphasized by observation and acquaintance with the effects produced by imitation of the fashionable habit of women especially, and the spirit that is being fostered and encouraged in the direction of worldly pride in, not only expensive, but an immodest tendency upon the part of the young, or the middle aged, married, or unmarried.

Saint Peter tells us that in his day, saints were called to be “a chosen generation, . . . an holy nation, a peculiar people; . . . which in time past were not a people, but are now the people of God.” “Dearly beloved,” he says, “I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” And of women, “Whose adorning; let it not be that of outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart.”

The prophet, Moroni, in foretelling by the Spirit of prophecy concerning the destruction among the Gentiles in our day—and which we are now witnessing—says: “And I know that ye do walk in the pride of your hearts; and there are none, save a few only, who do not lift themselves up in the pride of their hearts unto the wearing of very fine apparel, unto

envyings and strifes," etc. "Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry and needy, and the sick and afflicted to pass by you and notice them not? Why do ye not think that greater is the value of an endless happiness than that misery which never dies, because of the praise of the world?"—Book of Mormon.

Any habit or custom whose influence has a tendency to stimulate toward a wrong direction of the sex forces, is a distinct tendency in favor of one of the greatest corrupting forces of our age.

Any woman, young or middle aged, married or unmarried, who offers to the public gaze that which belongs only to a Godly marriage estate, is, consciously or unconsciously, lending her influence to one of the most dangerous evils of our time.

Shakespeare has said: "There's naught so much as modesty, becomes a woman; the charest maid is prodigal enough if she unveil her beauty to the Moon. Virtue itself 'scapes not calumnious strokes; contagious blastments are most imminent. Be wary then; best safety lies in fear."

"Come out of her, O my people, and be not partaker of her sins, lest ye receive of her plagues," is the warning message in the Apocalyptic vision had by Saint John on Patmos Isle. M. H. B.

TIME OF HOLY SPIRIT BAPTISM

Does one receive the baptism of the Holy Spirit immediately following confirmation? Possibly there is not another question relating to gospel obedience more frequently asked and no other fact on which there is a greater diversity of opinion. The HERALD editors having asked me to offer some suggestions, I undertake the task, not with the hope of settling the question, but rather to stimulate thought, with the possibility of an abler mind being moved to elucidate more clearly, for it is certain that many an honest heart has desire to learn to the degree of being able to reach a settled and soul-satisfying conclusion.

What is the baptism of the Holy Spirit and how may I know when I have received it? are no doubt the two correlated questions that should be answered if anything like a settlement of the issue is to be reached. The receiving of the Spirit to at least the degree of the impartation of a gift and the amount of fire necessary to produce the burning process to the extent of the "remission of sins," would seem to be the paramount answer. The time of such reception would likely be the very first moment of one's worthiness to receive. Most people seem to feel that the moment confirmation has culminated, or even while the hands are yet imposed is the "time."

It would certainly seem that if any had become fitted by both experience and office to become immediate recipients of such "baptism" that the eleven apostles were such ones. Luke 24:45-49 seems to clearly point out that the time is near for these men to receive the Holy Spirit in baptismal or enduing power. The fiftieth verse seems to clearly portray that Christ confirmed these men, and yet it was not until ten days later that they received. But some one says, "If I could receive such a demonstration as did they, I would not care if it were a year later, I would be satisfied!" My dear brother, the facts are that it may be because you are not satisfied is the very reason why you have not as yet received it, if so be you have not so received.

After elucidating by name the nine different "gifts" which the Holy Spirit imparts (1 Corinthians 12:9, 10), the writer of the Corinthian letter says:

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body [the church], whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Suppose, then, immediately after I have been confirmed there is imparted unto me the "gift" of faith; am I to say that I have not yet received the Spirit baptism? If not having so received, whence that "gift of faith"? It may so happen that one has gone for months or possibly years with the thought in mind that as yet no baptism of the Spirit has been received, and such an one has in all that time been in the exercise of "knowledge" or "wisdom" or such gift at least as the Holy Spirit has willed to divide unto him! Just because we have not been able to prophesy or speak in tongues, or have not worked miracles or interpreted tongues, it does not follow that we have not been baptized with the Holy Spirit.

We should ever feel that so soon as God determines that we are in a "worthy" condition to so receive that he will instruct the Spirit to do its work with and in us, and that whatever that Spirit wills to impart to us as a "gift" he will do so. The thing for us then to do will be to use rather than to abuse the gift. Though privileged to exercise a certain gift I have never felt that the right to so exercise was mine without the like evidence, at least, of Cleopas and his companion while on their way to Emmaus: "Did not our heart burn within us?" As the presence of Christ imparted unto them this warmth of feeling so will the presence of the Comforter that came into the world to take his place as our companion impart unto us, and more especially so when such Spirit wishes us to exercise the gift

he has imparted unto us to the edification of all. This would seem to be the safe rule at least remembering the while that "The spirits of the prophets are subject to the prophets." (1 Corinthians 14: 32.)

"The conclusion of the whole matter" then, would be that because one does not receive the baptism of the Holy Spirit immediately at confirmation it does not follow that he has "made a mistake," or yet that it is quite possible that such an one has actually received of such baptism and made the mistake of not knowing it by not understanding the actual situation. Different ones have said that they have gone for months before so receiving and have known definitely when it did come, while others have said that it has gone on for years.

With a wish that the day may hasten when there shall be a greater unity along all lines and a deeper devotion to God and his truth, with more and more of a true overcoming of the vices of the world and a putting on of the whole armor of God.

J. W. WIGHT.

OF GENERAL INTEREST

THE NEW JERUSALEM

Four months of British occupation have worked a transformation in Jerusalem. From a city of squalor and poverty under Turkish rule it has changed to a city of cleanliness, industrial activity and content. Impartial and sympathetic justice maintains order and protects property; intelligent direction finds useful labor at good wages for all the unemployed; the sick are cared for; schools are organized; sanitation is provided. Roads are being built in the city and from it to neighboring points; the whole occupied region of southern Palestine is being improved—not by half-starved and slave-driven labor, but by workers well fed and well paid. The shepherds who watch their flocks upon the Judean plains rejoice in the fact that they can pursue their pastoral occupation in a hitherto unknown security. Predatory tribesmen find it unwholesome to venture where the flag of Britain waves. And not least among the blessings is the relief from extortion by the Turkish officials, who collected taxes and fines and tribute whenever they needed the money.

This is the kind of thing that Great Britain has done wherever she has gone in her wanderings on the highways and byways of the world. Imperialistic she has been, but imperialistic in the spirit of freedom and democracy.—*Denver News*.

CHURCHES AND CHURCH MEMBERSHIP

[The following information is furnished by the Department of Commerce, Bureau of the Census, Washington, and contains some most pertinent statistics.—EDITORS.]

During the ten-year period ending December 31, 1916, the total church membership in the United States increased from 35,068,058 to 42,044,374, or by 19.9 per cent; the number of churches, from 212,230 to 228,007, or by 7.4 per cent; the number of ministers, from 164,830 to 191,722, or by 16.3 per cent; the number of Sunday school scholars, from 15,337,811 to 20,569,831, or by 34.1 per cent; the number of Sunday school officers and teachers, from 1,746,074 to 2,049,293, or by 17.4 per cent. These data, which constitute a few of the significant facts developed by the Census Bureau's recent inquiry relating to religious bodies, are contained in a statement issued by Director Sam L. Rogers and compiled under the supervision of Mr. William C. Hunt, chief statistician for population. The statistics presented are preliminary and subject to later revision, but are substantially correct.

The total number of denominations covered by the statistics was 201, an increase of 13 over the number reported for 1906. This increase is the net result of the consolidation or dropping out of 16 small denominations and the addition of 29 small denominations, the latter comprising some which were actually in existence in 1906 but not then brought to light, and others resulting from consolidation of formerly independent churches, reorganization within existing denominations, etc.

CHURCH MEMBERSHIP

Of the 42,044,374 church members reported, 15,742,262, or 37.4 per cent, were Roman Catholics; 250,340, or six tenths of 1 per cent, were adherents of the Eastern Orthodox churches (mainly Greek Church and Russian Church); 359,998, or nine-tenths of 1 per cent, were members of Jewish congregations; and the remainder, 25,691,774, or 61.1 per cent, comprised the membership of the various Protestant churches; together with that of a few bodies, such as the Latter Day Saints, the Spiritualists, and others, not usually considered as belonging to any of the groups named.

In comparing the figures just given, it should be borne in mind that the Roman Catholic and the Eastern Orthodox churches include in their membership all infants and the children who have been baptized, whereas the Protestant churches do not, as a rule, receive young children as members; and that in the case of some of the more Orthodox Jewish organizations only the male incorporators of the institutions or those who have bought shares or memberships in them are treated as members.

The foregoing percentages, therefore, overstate the relative strength of the Roman Catholic and Eastern Orthodox churches and understate that of the Jews.

The canvass showed 9 denominations which had a total membership of more than 1,000,000 each and an aggregate of 32,468,732, or 77.2 per cent of the entire membership reported for all religious bodies. These organizations, with their membership, were as follows: Baptist, Northern, 1,227,448; Baptist, Southern, 1,711,591; Baptist, National (colored), 3,018,341; Disciples of Christ, 1,231,404; Methodist Episcopal, 3,718,396; Methodist Episcopal, South, 2,108,061; Presbyterian in U. S. A., 1,613,056; Protestant Episcopal, 1,098,173; Roman Catholic, 15,742,262.

The aggregate membership of the several Baptist denominations (North, South, Colored, and 14 others) was 7,236,650; of the various Methodist denominations (Methodist Episcopal, Methodist Episcopal-South, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, and 11 other Methodist denominations, 5 of which are white and 6 are colored), 7,165,986; of the Presbyterian denominations (Presbyterian in U. S. A., Presbyterian in U. S., United Presbyterian, and 7 others), 2,257,439; and of the 21 Lutheran denominations, 2,463,265.

MINISTERS

The total number of ministers reported, 191,792, comprised 20,287 Catholic priests, 356 priests of the Eastern Orthodox churches, 719 Jewish rabbis, and 170,359 ministers of other churches, mainly of Protestant denominations. The percentage of increase in number of ministers during the ten-year period, 16.3, was somewhat less than that in membership, 19.9. The average number of church members to each minister for all denominations in 1916 was 219. For the Roman Catholics, however, the corresponding average, 776, was much larger.

SUNDAY SCHOOLS

The canvass showed 207,789 Sunday schools, with 2,049,293 officers and teachers and 20,569,831 scholars. These totals comprise 195,276 Sunday schools, with 1,959,918 officers and teachers and 19,951,675 scholars, conducted by church organizations, and 12,513 undenominational and union Sunday schools, with 89,375 officers and teachers and 618,156 scholars. The average number of officers and teachers to each denominational Sunday school was thus almost exactly 10 and the average number of scholars was a small fraction more than 100; whereas in the case of the undenominational and union Sunday schools the average number of officers and teachers was a little more than 7 and the average number

of scholars not quite 50. The number of scholars in the Roman Catholic Sunday schools, 1,853,245, was equal to 9.3 per cent of the total for all denominational Sunday schools. This proportion was very much smaller than the corresponding one, 37.4 per cent, which Roman Catholic church membership represented of the total. This difference is due in large part to the fact that the attendants at Protestant Sunday schools include many adults, whereas practically all scholars in Roman Catholic Sunday schools are very young children, and in many cases the parochial school takes the place of the Sunday school. Moreover, as already pointed out, the total membership of the Roman Catholic churches includes all infants and children who have been baptized, whereas that of Protestant churches consists almost entirely of youths and adults.

CHURCH ORGANIZATIONS AND MEMBERSHIP IN 1916

Table 1	Denomination	Organization	Members	Ministers
	All denominations	228,007	42,044,374	191,722
	Adventists (5 bodies)	2,694	118,225	1,463
	Baptists:			
	North	8,178	1,227,448	8,631
	South	23,692	2,711,591	15,946
	Colored	21,754	3,018,341	19,423
	Other (14 bodies)	5,156	279,270	4,992
	Brethren (Dunkers):			
	Church of the Brethren (Conservative)	1,004	105,649	3,054
	Other (4 bodies)	287	28,724	582
	Christian Church	1,274	117,853	1,213
	Congregationalists	5,844	790,163	6,040
	Disciples of Christ	8,255	1,231,404	5,938
	Eastern Orthodox:			
	Greek Church	88	120,371	125
	Russian Church	169	99,681	164
	Other (5 bodies)	45	30,288	67
	Evangelical Association	1,637	120,756	1,051
	Friends:			
	Orthodox	790	94,111	1,232
	Other (3 bodies)	218	20,603	50
	German Evangelical Synod	1,349	342,788	1,078
	Jewish Congregations	1,897	359,998	719
	Latter Day Saints:			
	Church of Jesus Christ	966	403,391	4,790
	Reorganized Church	565	58,941	1,200
	Lutherans:			
	General Synod	1,845	370,616	1,514
	General Council	2,389	535,108	1,664
	Synodical Conference	3,617	777,438	2,918
	Synod for Norwegian	981	112,773	447
	United Norwegian	1,399	177,463	598
	Synod of Ohio	827	165,116	567
	Synod of Iowa	965	130,793	586
	Other (14 bodies)	1,893	193,958	938
	Mennonites (16 bodies)	840	79,591	1,398
	Methodists:			
	Methodist Episcopal	29,377	3,718,396	18,642
	Methodist Episcopal, South	19,122	2,108,061	7,498
	Methodist Protestant	2,464	186,873	1,340
	Other white (5 bodies)	2,505	79,334	2,184
	African Methodist Episcopal	6,454	552,265	8,175
	African Methodist Episcopal Zion	2,738	258,433	3,962
	Colored Methodist Episcopal	2,621	245,749	3,402
	Other colored (6 bodies)	256	16,875	598
	Presbyterians:			
	Presbyterian in U. S. A.	9,648	1,613,056	9,299
	Presbyterian in U. S.	3,368	357,566	1,820
	United Presbyterian	991	160,726	995
	Other (7 bodies)	1,805	126,091	1,488

Protestant Episcopal Reformed:	7,425	1,098,173	5,544
Reformed in America	708	144,166	756
Reformed in U. S.	1,731	340,671	1,242
Other (2 bodies)	272	48,519	214
Roman Catholic	17,621	15,742,262	20,287
United Brethren:			
United Brethren (Old Constitution)	403	19,130	407
United Brethren in Christ	3,478	348,490	1,912
United Evangelical	954	90,007	610
All other (81 bodies)	7,850	647,868	10,452

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

Our Late Convention

A week has passed, and we have scarcely yet gotten our breath after the whirl of the conference time. Such crowds of happy people, and such meetings, and greetings, smiles and nods! Truly it is a "home-coming" we would all miss were the fates to place our conferences farther apart!

The first public word of our woman's convention plans was given when Sister Frederick M. Smith, one evening at the close of a Sunday School convention program, was privileged to make announcement of the coming meetings for women. She read the outlined program and assured all the women, visiting as well as local, that real, definite, and special interest for them was to be found in the women's work of the next week.

Monday morning found the lower auditorium of the church well filled with women at the appointed hour, and before the details of assembling were over every available seat was taken, and scores of women stood throughout the splendid addresses which followed. A brief summary of President Frederick M. Smith's address will be given later in this column; that of Sister Smith was published very recently. Through an oversight, Brother Smith's talk was not regularly reported, and the sketch referred to is only made possible through fragmentary, penciled notes.

Sister Nelle Atkinson Kelley, of Omaha, Nebraska, sang two lovely spring songs, which made a happy interlude for the morning. Sister Lula Sandy presided with grace and tact, and held an informal reception at the close of the program, meeting many acquaintances made during her year of active work as Auxiliary president, as well as friends, old and new.

Tuesday morning, the 10th, saw the business well under way, violin solo by little Miss Lillian Green making a bright bit in the morning. Sister Walter Smith and Sister Viola Short were appointed a committee to wait upon the First Presidency asking for nomination for Auxiliary president. Reports of officers and supervisors were read, and since most of these have already been published in various forms in the *Ensign* or *HERALD*, we will likely not use them entire in this column as heretofore.

Resolutions of respect in memory of our late Sister B. C. Smith were adopted by the convention.

Sister Sandy presided at the annual open meeting on Tuesday evening in the upper auditorium. Sister George H. Hulmes led the great conference choir in a beautiful anthem, and Brother Robert Miller played an inspiring organ solo between the two addresses of the evening. These latter were by Elder Thomas W. Williams of Los Angeles, and Sister Audentia Anderson of Omaha. Synopses will appear in due time.

The election of officers for the coming year was completed Wednesday morning, the musical offering being a piano solo by Sister Laura Kelley Green. A full roster of officers, with addresses, as well as those of the supervisors chosen later, will be found elsewhere in this department.

Thursday forenoon was full of good things for the women in attendance at the convention meetings. Sister Charlotte Dryden, former teacher in the home economics and public speaking departments of the Iowa State Agricultural College, at Ames, talked of the practical value to the average home maker, of an education along domestic lines. Brother John W. Rushton talked of the relation between religion and

Table 2	Sunday Schools	Officers Teachers	Scholars
All denominations	195,276	1,959,918	19,951,675
Adventists (5 bodies)	2,396	18,986	99,225
Baptists:			
North	8,291	112,250	1,024,125
South	18,438	159,733	1,656,324
Colored	20,333	125,474	1,204,328
Other (14 bodies)	1,196	8,656	70,445
Brethren (Dunkers):			
Church of the Brethren (Conservative)	1,288	12,726	112,287
Other (4 bodies)	209	2,555	89,853
Christian Church	1,075	11,021	89,853
Church of Christ	3,456	15,303	168,154
Congregationalists	5,680	81,690	654,102
Disciples of Christ	7,752	85,036	953,618
Eastern Orthodox:			
Greek Church	18	28	1,123
Russian Church	128	153	6,783
Other (5 bodies)	22	44	1,291
Evangelical Association	1,573	19,914	172,129
Friends:			
Orthodox	723	7,998	65,554
Other (3 bodies)	115	863	6,540
German Evangelical Synod	1,243	14,331	146,081
Jewish Congregations	700	3,582	67,035
Latter Day Saints:			
Church of Jesus Christ Reorganized Church	1,064	18,026	152,924
Lutherans:			
General Synod	1,806	30,656	311,291
General Council	2,383	30,622	306,785
Synodical Conference	1,583	10,214	110,098
Synod for Norwegian	465	2,817	24,313
United Norwegian	897	5,787	44,645
Synod of Ohio	717	5,650	66,867
Synod of Iowa	808	3,456	38,120
Other (14 bodies)	1,621	11,276	95,698
Mennonites (16 bodies)	665	8,029	79,621
Methodists:			
Methodist Episcopal	28,542	391,922	3,872,200
Methodist Episcopal, South	16,568	152,551	1,683,129
Methodist Protestant	2,104	20,695	177,674
Other white (5 bodies)	1,973	15,038	111,824
African Methodist Episcopal	6,373	45,490	312,922
African Methodist Episcopal Zion	2,565	19,058	135,930
Colored Methodist Episcopal	2,543	18,890	167,880
Other colored (6 bodies)	203	1,156	9,119
Presbyterians:			
Presbyterian in U. S. A.	9,713	145,196	1,387,938
Presbyterian in U. S.	3,258	32,254	312,952
United Presbyterian	1,019	15,089	156,072
Other (7 bodies)	1,463	11,801	96,683
Protestant Episcopal Reformed:			
Reformed in America	790	12,716	122,111
Reformed in U. S.	1,712	28,909	302,200
Other (2 bodies)	248	1,772	26,757
Roman Catholic	12,761	69,641	1,853,245
United Brethren:			
United Brethren in Christ	3,294	41,181	402,656
United Brethren (Old Constitution)	381	3,782	24,219
United Evangelical	943	13,922	129,717
All other (81 bodies)	5,812	47,587	390,997

Have you learned how to make friends and keep them?

economics, a dissertation which it is a pity every woman in the church did not hear, and which, we regret to say, was not reported so that it could be passed on in the complete form in which it was given. Miss Florence Carvin, demonstration agent for Jackson County, representing the Food Administration, gave a most forceful and vital talk upon woman's work in the present crisis and the need for every unit to stand squarely back of the Government in its efforts to rightly use the food supply of the Nation. The musical numbers were by Brother Arlo Hunt, violinist, and Sister Madge Nesbitt, soprano.

Friday morning, Sister Lula Sandy gave a most excellent address on good leadership. She has promised to arrange her notes in shape so that our readers may enjoy the splendid ideas she advanced. A round table conducted by Sister Madison, though somewhat crowded for time, resulted, we hope, in the clearing up of some problems for the visiting sisters.

Another year we expect our programs will be arranged so as to avoid some of the difficulties which handicapped us this year. The hour for our opening each morning conflicted with the closing hour of the prayer service above stairs with the result that from fifteen to twenty-five minutes were lost each day because of the confusion incident to the belated entrance of those who had attended the prayer service. We "live and learn," and we may safely conclude some mistakes will not be repeated, if possible to avoid them.

An extra business session was thrown in on Friday afternoon, and the week of activity for the woman's department closed on Saturday morning with a musical and reception held at the high school building, the interest and attendance having entirely outgrown the capacity of the woman's building, which had been originally selected. Almost every seat in the auditorium was occupied, and all intensely enjoyed the lovely musical and literary numbers which had been arranged by the committee, headed by Sister Walter Smith. Sister Blanche Allen Needham, of Toronto, Sister Madge Nesbitt, of Independence, Sister Nelle Kelley, of Omaha, and Sister W. N. Robinson, of Kansas City, sang solos, and Sisters Mildred Mather and Glenna Kennedy, both of Independence, sang a duet. Sister Israel A. Smith gave a reading from "Hiawatha," and Sister Marguerite Wickes, of Chicago, played two piano solos.

An appeal was made to the women for contributions to the worthy cause of succoring the women and children in starving Armenia, which resulted in a collection of \$133. During the noon intermission, the brethren of the conference, hearing what the women had done, took up a collection of \$122.85 to add to the amount, which totaled a nice little sum to forward to the Armenian relief cause.

Altogether, we feel that the events of the late convention show a real, earnest awakening upon the part of our church women, the world over, and a very great desire upon their part to take up more intelligently than ever the work which is clearly theirs to perform. While we recognize that in the great multiplicity of calls and meetings and interests in evidence at the conference time, we seem not to find time to accomplish all we had wished, yet we feel that the sisters who came to the conference from a distance cannot but go home with a greater sense of what it has meant, and is meaning, to be banded together in this woman's organization of the church. It has been most definitely recognized, and it is to become more and more clearly felt to be a great factor for good in the work before us as a religious body. The eldership is getting a better view of the possibilities in the branch and district work which may become realities through the proper directing of the woman forces of the church. Let us hope that each one of us will see the place

we are to occupy, the niche in the vineyard concerning which we will be asked some day to report, and, seeing this, will feel a keener delight in occupying there efficiently.

AUDENTIA ANDERSON.

Officers, Supervisors, and Board Members of the Woman's Auxiliary, for 1918

OFFICERS

Honorary President: Mrs. Frederick M. Smith, 630 South Crysler Avenue, Independence, Missouri.

President: Mrs. David J. Krahl, 609 South Pine Street, Holden, Missouri.

First Vice President: Mrs. Fred Koehler, 105 South Crysler Avenue, Independence, Missouri.

Second Vice President: Mrs. William Madison, 1051 West Maple Avenue, Independence, Missouri.

Secretary: Mrs. John A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

Treasurer: Mrs. Frank H. Esgar, 700 South Crysler Avenue, Independence, Missouri.

Historian: Mrs. Mark H. Siegfried, 1417 West Walnut Street, Independence, Missouri.

SUPERVISORS OF BUREAUS

Educational: Mrs. Dora L. Glines, 622 South Crysler Avenue, Independence, Missouri.

Home and Child Welfare: Mrs. Lydia Wight, Lamoni, Iowa.

Relief and Service: Mrs. Helen Silsbee Smith, 150 East Telpehacken, Philadelphia, Pennsylvania.

Young Women's: Mrs. Alice Mae Burgess, Lamoni, Iowa.

BOARD MEMBERS

Children's Home: Mrs. Lucy L. Resseguie, Lamoni, Iowa; Mrs. Callie B. Stebbins, Lamoni, Iowa; Mrs. Minnie B. Nicholson, Lamoni, Iowa.

Social Purity: Mrs. Jennie Studley, Roxbury, Massachusetts.

EDITOR IN CHIEF

Audentia Anderson, 2009 Locust Street, Omaha, Nebraska.

In Sympathy

It is with deep regret we learn that our outgoing president, Sister Lula M. Sandy, has been called upon to part with her beloved mother. The latter was taken ill during the conference, and the season of convention was clouded for Sister Sandy by the anxieties attendant upon her mother's illness. Culminating as they have, in this parting, we wish to offer to our sister, all the heartfelt sympathy it is possible for us to feel and sense in this, her great sorrow? We realize that words are poor comfort, but we do know that in God's good provision, the mere knowledge that others suffer with us, helps to make such affliction bearable, and sooner or later, will have its part in helping us to take up our broken lives and reconstruct them, patiently and efficiently. We feel that our sister realizes the strong hope we, as Saints, have, that for us there is a beyond, a time and place where sorrow will have no part. May God's peace speak the comfort we are powerless to bestow.

A. A.

To know how to grow old is the masterwork of wisdom, and one of the most difficult chapters in the great art of living.—Henri Frederic Amiel.

Some Resolutions of Interest Passed at Late Convention

"Because of the lax conditions existent in several of the European nations regarding polygamy and the sacredness of the marriage relationship, Be it resolved: That, as an international convention of women, we favor an amendment to the Constitution of the United States forbidding polygamy."

"In these days of tragic warfare involving many nations and inflicting unspeakable suffering upon all sections of society, we recognize that the women and children of many of the smaller nations have been especially called to endure bitter privations, sacrifices, and dreadful atrocities. As American women who enjoy the blessings of God in protection from undue hardships, from privations and hunger, with homes still inviolate from ruthless foes, we feel, with deep sympathy and concern, our true relationship with our suffering sisters in other lands.

"While we thank God very reverently for his precious blessings to us in this regard, we would not forget the needs or the sorrows of our allied sisters, who have been driven to despair in this horrible struggle marked by death, grief, and ruin. We have noted with admiration and anxiety, the sublime heroism of our Belgian, Italian, and French women, and the noble devotion of our British and colonial sisters. Their splendid loyalty, expressed in deeds of sacrifices and service, stands as a glorious spectacle of ennobled womanhood which all the dark and dreadful history of this war cannot eclipse.

"Sad as are the events of the past few years, we feel that the awful depths to which the unfortunate women of such countries as Armenia, Serbia, Palestine, and Asia Minor, have been plunged have not been fully sensed. No imagination can picture too fearfully the catalogue of sorrows and indignities to which they have been subjected.

"We rejoice that our great and powerful Nation has joined with allied democracy to do all possible to stop these organized attacks of conscienceless power, (which, in its ruthless march to a sanguinary victory, tramples under its iron heel, helpless infancy, maidenly chastity, and womanhood's honor!) and, in the united effort for a righteous cause, would make the world safe for peace, industry, and the homes of the future.

"Be it resolved, therefore, That we, the women of the Reorganized Church of Jesus Christ of Latter Day Saints, represented in the conventions of the Woman's Auxiliary, hereby express to the President and Executive of the United States, our unreserved support of the administration's policies in this crisis, and do pledge ourselves to earnestly do all within our power to secure the final triumph for which we hope and work and pray.

"And be it further resolved, That we, the Woman's Auxiliary, show our profound sympathy for the sufferers of the land of Armenia, and send them greeting and good cheer in this dark period of their history by forwarding for their relief the sum of \$255.85, collected from those in attendance at the convention."

Report of President of Woman's Auxiliary

To the Convention of the Woman's Auxiliary, Greeting: In the year that has just past into history, and the year of stress that is before us at this time, there is being sought everywhere the true relation of women to life around them. At no time in the history of the nation has woman been so valuable to her generation as she is at this crisis of the world's affairs. We have been told that 99 per cent of all

that people stand for in morals, education, charity, character, wealth, strength, and health is molded in the home; and since this is true the time of recognition has come for the home maker and she will receive her reward in the warm recognition that is coming to the women the world over as it has never been given to them before.

We have just passed through a critical year in the woman's work of this church. Many changes have been made; many are before us. We have not been able, at all times to carry out our plans as we wished because of the changes that are taking place in a national way in our country; but we have many things to our credit in the year's work. The personal touch with the women and men of the many branches in many States has been one stride forward this year. The educational class work on the cooperative plan that has really been begun this year is another step up, and the cooperating of all of our work under the minister who has charge of local and district work is another help in the right direction. I hope we have not moved too fast in the forward direction, so that the mass of women who are endeavoring to follow our plans have not been able to keep the vision of the work clearly before them; and I feel sure that we have not, from the many letters that have come to me, and I think the next year will bear fruit for the workers of this year.

YEAR BOOK COMMITTEE

The Year Book committee, consisting of your president, Sister Gardner and Sister Madison, has decided to submit to you a supplement to the Year Book at this time, giving all necessary changes and advanced ideas, but using the policies of the present book as a basis of our work for the next two years.

The decision was reached after long discussion, and after hearing the opinion of absent as well as present members of the executive committee, for many reasons, important among them being the reduction in the cost of the book, as both paper and printing are expensive at this time. The outline and general plan are ready to submit at this conference session.

EXECUTIVE MEETINGS

The meetings of the executive committee have been held regularly each month, three being held in April and two in most of the other months. No meeting has been missed except in the month of August, when most of us were away doing reunion work. Your president has presided over all but two of the meetings, and all policies have been discussed and many hours spent in executive session and special committee work. The meetings were well attended. Each member has taken a keen interest and has given conscientious service.

Sister Walter Smith, our first vice president, cared for the work at executive session in my absence.

CORRESPONDENCE

My correspondence has been very heavy this year, due to the fact that the constitution and other things were changed at the last convention, and the changes have brought many queries. I have endeavored to answer all letters promptly. Perhaps close to 1,000 letters have been the year's work to all parts of the United States, Canada, Australia, and the Islands. In addition to this, in order to get our organizers appointed, it has been necessary to write to the ministers who are in charge of the work all over these countries. Several times the mail has carried fifty letters from my desk at one time. All of our department supervisors and the secretary have attended to a heavy correspondence as well.

PERSONAL FIELD WORK

At the beginning of the year's work all members of our

general executive committee were by motion made general field workers with power to introduce and organize the work under the direction of the president. As a result we have organized the work in the ten following districts and stakes: Little Sioux, Far West Stake, Eastern Iowa, Northeastern Kansas, Central California, Northern California, Southern California, Central Michigan, London District, and Australia this year. The work in four districts was done by your president; in three districts by our educational supervisor, Sister Dora Glines; in one district by Sister Louise Evans, and in the others by the sisters themselves.

Our general executive committee represented the work personally, at nine reunions this year. Your president attended four of them. In all, much work has been done by the whole committee and more especially by the president, who has left her home and introduced the work at thirty-one different places during the year besides having charge of the work in the Kansas City Stake. Six branches in Michigan, 7 in Illinois, 3 in Kansas, 9 in Missouri, 3 in Iowa, and 1 in Indiana have been visited.

Much of the understanding of our departmental work that is had now throughout the church has come from this personal touch with the leaders, both men and women, all over the church.

EDITORIAL WORK

Sister Audentia Anderson reports that "our Auxiliary work has been represented in 49 issues of the HERALD this year. Seven contributions from the president, 12 from other general officers and supervisors, besides various announcements and notices of a business character. We also were favored with 18 contributions from the brethren, about half of these being in connection with the proposed boy organization of the church. We had 19 reports from various locals, districts or conventions, besides publishing all the reports of officers last year. Best of all, we had 53 original articles contributed by women, other than those mentioned above. Altogether the Auxiliary columns for the past year have represented contributed thought and effort of 64 different women of the church. We rejoice to see the steady development of this branch of service and expression, and trust that the sisters will perceive it to be what it really is, an opportunity and a privilege—one from which they get good and inspiration in proportion to the effort they put into it. Make the trial and prove the statement.

Sister Anderson also mentions the column in the *Autumn Leaves* under the care of Sister Alice Burgess, and hopes that she will be continued next year in the work.

Our editor reports seven contributions from the general president for the Woman's Auxiliary column of the HERALD; but they constitute a small part of the real editorial work from her pen. Besides these, two articles have been written for the *Autumn Leaves*, two for the *Glad Tidings* of Michigan, six messages for special occasions, such as conferences for Denver, Michigan, Minnesota, Kirtland, and Saint Louis districts; two papers for reunion work, and a special message for both the Australian and the Tahiti papers. I have tried to do the work with clear vision and a keen insight into things as they are, that good might result to the work.

OTHER ACTIVITIES

Among the many splendid things accomplished this year I want to speak of the work done by Sister Glines in California in the summer. Her intelligent presentation of the work there has brought about splendid results for our work and the organization of all California, as far as districts are concerned, is truly praiseworthy.

Also some very splendid work was done in the London, Canada, District by Sister Louise Evans for the Woman's Aux-

iliary, resulting in a new understanding of the work, and the organization of that district, the Lord speaking on the same day and commending the work of our sister and others.

The work in the Holden Stake, particularly the Oriole work in charge of Sister Krahl, is also to be commended. Many others might be mentioned whose work has been splendid and important, and it means much to us at this time to have splendid, true women coming to the front and taking up the work.

REUNION WORK

Our reunion work this year was in charge of our second vice president, Sister William Madison, who furnished material and corresponded with workers at fifteen reunions, and met four days personally with the sisters at the Calumet, Oklahoma, reunion, holding daily conferences and one public meeting.

Some plan should be devised in the year to come whereby each district holding a reunion could get in touch with our reunion committee and have their help in the Woman's Auxiliary work for their district. Sister Madison is preparing for the next year's work now.

FOREIGN MISSIONS

We may report the work in the foreign missions as advancing nicely. Several letters have come from across the water and have been promptly answered. The last one tells us of the organization of the Woman's Auxiliary for the mission of Australia.

SECRETARIAL

"The Woman's Auxiliary for the year has an enrollment estimated at 3,376. These figures are not accurate for the reason that only 19 of our 41 organizers reported. The reason for this failure to report is due to the fact that almost half of the organizers were appointed so late in the year. The appointment of the organizers has necessarily been slow, since, according to the by-laws of the Auxiliary, the president shall confer with district or stake officers before making her nominations for organizers.

"The total number of classes, circles or organizations enrolled in the Woman's Auxiliary are: Educational Bureau, 64; Home and Child Welfare, 34; Relief and Service, 132; Young Woman's, 5; Oriole, 71; total, 236, with an enrollment of 3,376 (estimated)."

FINANCIAL

Sister F. M. Sheehy reports as treasurer: Collected for the Children's Home, \$450.93; for the Old Folks' Home, \$10.00; collected for general fund, \$345.53; Oriole fund, \$42.00; Year Book fund, \$8.10. The funds for the Children's Home and the Old Folks' Home have been turned over to them as they came in.

Such things as stamps, telephone calls, printing, etc., have been met out of the general fund, for all of the officers, as the bills were presented.

My traveling expenses have been heavy this year; some \$120 in all, and they have all been cheerfully met by the branches or districts visited. This money has also been reported to Brother McGuire, our Bishop. This also includes the work done at reunions, each reunion paying a share of my expenses.

An allowance of ten dollars a month was made me by the General Executive Committee to be used if needed to meet the expenses of the office. Such an amount was drawn in May, June, July, September, October, November, and December, \$70.00 in all, \$12.05 being returned, not needed, making \$57.95 allowed. This money was spent in the following way: Stamps, \$4.25; telephone calls on toll lines, \$4.30; carfare, \$2.40, and help in my home while out of the city attending to Auxiliary work, \$47.00.

All of my typewriting and letter writing I have done myself, and all money not absolutely necessary, I have returned to treasurer. Some help has been given others of the officers who were struggling along trying to carry the Auxiliary work and their home duties as well. Sister Gardner's expenses ran about forty-five dollars for the year, and included car-fare, telephone calls, stamps, and such help as she needed in her home in order to carry on her work.

HISTORICAL

It will be necessary to omit the report of our historian this year, since right at the close of the year we lost her by death and were unable to secure her report. I might say that she was in attendance at all of our meetings until her illness and showed a keen interest in her work. She reported that she had the history almost complete up to the conference of 1917 and hoped to be able to finish it as the year closed. Her work was always well done, so we feel sure that the new historian will have no trouble in taking up the work where she left it off.

DEPARTMENTAL

Educational.

"The work of the Educational Department this year has been handled in the same way that our universities and colleges handle their extension work. Each supervisor has outlined a set of instruction sheets covering the year's work. These instruction sheets give title of subjects, texts used, references, and leading thoughts and questions on each particular lesson. The courses have been sent free to every organizer, educational supervisor or individual who has asked for them, which number, coming from various parts of the world, is by no means small.

"Letters urging the women to sense the necessity and value of study, listing the various subjects handled, together with the names and addresses of the supervisors of the various subjects, were sent to every organizer.

"Thirty copies of a paper setting forth the general plan of the educational work for the year were prepared and given to the reunion chairman, Mrs. William Madison, for use at the reunions and conventions held during the summer and fall of 1917.

"Articles for publication have been written by several of the educational workers and Sister Glines, the supervisor, has contributed several splendid articles for our column."

HOME AND CHILD WELFARE

"The work done by the Home and Child Welfare Department has not been great, but we have tried to do what we could and to prepare well the material before giving it out for others to use.

"Many personal letters have been written and outlines of work sent to twenty-five people in charge of local and district work.

"Papers for two reunions were prepared and one district conference was cared for by personal talk. Besides this many copies of our plans were sent to Sister Madison for field work.

"Much work was done in a local way, about Lamoni, testing out some of our ideas for general work. And some of our plans have been published in the Auxiliary columns."

RELIEF AND SERVICE BUREAU

Sister Helen Smith has developed some good ideas and given them to us along relief and service lines this year. And as this is a branch of the old work that we are trying to lead along new lines, they are very important to us. Many changes have been made in the work this year and we feel that we are on the right track, and we recommend her work to you.

YOUNG WOMAN'S BUREAU

Sister Burgess has been one of our women who has given a large part of her time to the school room this year, and has felt the press of work about her quite a handicap. But some definite things have been accomplished and the year has been an encouraging one. She reports:

"The first four months were spent in writing to many workers in touch with the young women in and out of the church; in reading and careful consideration of the problems. It was not until autumn that it was possible to outline the first tentative steps toward organization. Since then I have recognized more and more the necessity of working out these problems of the work inductively. We must have reports from a great number of local organizations before we can successfully outline an adequate general organization. All of our auxiliaries have begun that way."

Sister Burgess expects to present to the convention something definite and suggestive in the way of planning for general organization.

"Three chapters of the new movement have reported definite organization. Some six others have reported indefinite organization or proposed organization."

The Oriole work has been in the capable hands of Sister Gardner this year with Sister Burgess assisting and cooperating whenever possible.

Sister Burgess has done considerable personal work for the Auxiliary in the Des Moines District, the Lamoni Stake, the Kansas City Stake, and Independence Stake. At the Boone reunion she organized the girls and meetings were held every day especially for them.

The department conducted by Sister Burgess in the *Autumn Leaves* has been to her a subject of much thought. She has a "keen realization that its purpose should be three-fold: To bring before the young women the purposes of the Young Woman's Bureau, that is to keep every girl in touch with the girl movement of the church; second, to stimulate the young women to greater activity and service in the church, the home, and the state; and third, to furnish a channel for their own self-expression and communication. Five assistants, contributing editors, have helped in this work this year."

CHILDREN'S HOME

The Board of Trustees for the Children's Home report that the home has been well filled this year, and the different societies of Lamoni and other places have given continued interest and active help throughout the year in the mending and making over of clothing for these, our children.

They tell us, too, that it has been necessary to spend more for clothing this year than heretofore, owing to the fact that less partly worn clothing has been sent to the home, and that the supply is getting low. Further donations will be acceptable. All clothing should be clean and free from infection when sent to them. This is a worthy cause and we hope that all will remember to do their part.

IN CLOSING

I can report to you to-day that the work is moving onward for the Woman's Auxiliary work. As I traveled about this year and did personal field work in many states there came to me the conviction that we were winning friends wherever the work was presented: that there had come to many such understanding of the work as they had not had in the past, and that many were ready to enter our ranks now who did not care to do so in other years. Many of our missionaries have written me this year and asked if they might organize in their territory for the Woman's Auxiliary, and we have been indeed grateful for their help.

I want to speak for a minute about the women who have

borne the burden of the work with me in the heat of the day. My first vice president has been an able counselor, a true friend in every time of need, and ever ready to lend a hand when it has been necessary that help be given. The time will come, if it is not here, when her counsel will be sought on important matters in this church. Our honorary president has never failed me and I have been pleased to write her in advance on all phases of the work. She has been absent from us most of the year but her help has been all that it should have been and much credit is due her in our work. Our editor has been my chief joy and delight. To open my HERALD each week and read the work of her hands has given me courage many times to work out the details of many complex problems. I often sought the counsel and advice of Sister B. C. Smith in my work and always found it good. She will be sadly missed from the council of workers in the years to come. Our supervisors I have spoken of before; they have been loyal helpers, every one, and appreciated for their full value. None know better than I the help a good secretary and treasurer can be on an executive committee and I have found ours above the average. Long years of experience has given Sister Gardner a good hold on the work. Sister Sheehy, our treasurer, made good from the beginning.

Our reunion work was in good hands with our second vice president in charge and altogether we have worked in harmonious unison the whole year.

I find my hands tied at the close of the year's work with many duties pertaining to my home; but my earnest prayer is for the onward progress of the work before us, for I know that God's hand is in the work, and that all will be well.

Sincerely yours,

MRS. LULA M. SANDY.

April, 1918.

LETTER DEPARTMENT

Fraternal Insurance

[The following letter is sent us by the author, F. M. Freeman, of the Toronto Branch, being copied from the *Zion's Ensign*, believing it would be of interest to the Saints now that the subject of insurance is so often before us. He adds in a postscript that since writing the letter in 1899, in fact eleven years ago, he has severed connections with all secular societies.—EDITORS.]

Editor Ensign: In your issue of March 16, 1899, you gave your readers a report of the Manchester District Latter Day Saint Burial Society, which was established in 1880; you also commented very favorably upon its aims and objects, saying that something in this line would be a good thing for the Saints in this country, materially lightening the expenses which must be met in giving an affectionate sepulcher to loved ones. I fully and heartily agree with your sentiments, in more ways than one.

I am sure that we as a brotherhood should form a sick and funeral society of our own and thus save our young people from entering those secular societies, also giving us members an opportunity and the pleasure of leaving those societies and joining with our own. (I do not wish to ignore the usefulness of these secular societies when run on sound principles, but if the Church of Jesus Christ, so-called, had done its duties to the poor and needy, these societies would not have been wanted.) We Saints should live higher.

Some will say that there is no need for any Saints to be-

long to these secular benefit societies, others will say it is wrong to belong to any secret society. I know some think the church books condemn anything of this kind, that is, secrecy, and I suppose some look upon these societies as an evil, but a necessary evil.

Then the sooner we remove this evil, the better for us, as the Church of Jesus Christ, for the Lord has promised us that if we live right and are faithful, he, the Lord, will send or bring many of his people who are not members of our church into our fold, and these will bring their wealth and lay it at the feet of the Bishop for the use of the church in general so that there shall not be a poor nor needy member among us.

I believe that if we, as a people, lived as directed by the three standard books of the church, that is, be governed by the law of the celestial kingdom, or the kingdom of Christ, then all things would work together for our good. On the other hand, the Lord has said if we cannot abide under the celestial law while here, we shall not enter the celestial kingdom. I know that we as Saints of the Lord, can devote our time and talent in many ways for the spreading of the gospel truths, and the preparing for the coming of our Lord better than in attending our lodge duties; I am not condemning anyone, for I myself have been connected for the last thirty-five years with secular sick and funeral societies, but I am certain we could have one of our own, and instead of paying money or rent for large halls and officers' fees, delegates' expenses, presentations, and many other expenses incidental to running of these societies, the surplus could be used for the building of Zion.

I will do my utmost in starting and helping on a sick and funeral society of our own.

I advise that some of our officers who are men of business take hold of the matter either under the church control, or as the *Ensign* was started, although not the property of the church, yet conducted by officers of the church and for the benefit of the Saints at large. Then the time might come when this society would become the property of and under the management of the church. Let the headquarters be either at Independence or at Lamoni.

I would like to hear others upon this question either through the columns of our church papers or write directly to me.

I was glad to see a meeting called at Independence for the consideration of laying a manufacturing plant. Go ahead, my brothers, it is a move in the right direction. If I can be of any service to you, you can depend upon me.

TORONTO, ONTARIO.

F. M. FREEMAN.

A Letter of Explanation

To our many friends in the church and out, especially those with whom we have labored as missionary in the past eighteen years. Twelve months ago I was released from the missionary field.

During the past year I have received and am still receiving many calls to come to the various places for funerals, administrations, and special days. Now I appreciate the confidence of my many friends in this, but that all may have an opportunity to know why I have not always responded I write this letter for publication.

When I was released I was badly in debt, with nothing to pay with, and as no provisions were made, either temporarily or otherwise, I was and am now under the necessity of doing something not only to meet my obligations, but to make a living for self and wife. So I have been and am

now gathering some stock around us and doing such work as comes to my hands. This ties me close to home, as my wife's health will not permit her to do the necessary everyday work, so when I am called to places that prevent my returning the same day, I am under the painful necessity of not responding. I am sure it makes me feel badly as the ones who are disappointed by my not responding, for there has not been a time to my memory that such calls as have come in the past twenty years have not been complied with as far as possible. Now to be so situated that I cannot do so from a financial standpoint makes me sorry indeed.

I do not want the above to be so interpreted as to imply that the Bishop has not given assistance, for after my release my wife took up the matter with him and very promptly he has been and is now giving her financial aid, for which we are both very grateful.

Still laboring (all I see my way clear to do) and praying for the redemption of Zion,

J. M. BAKER.

MISSOURI VALLEY, IOWA, Lock Box 195.

"Mormon Contradictions"

[The following letter was written as a review of "Mormon Contradictions," an attack on "Mormonism" in general, containing some misstatements concerning the fundamentals of our faith. It was written by Elder J. W. Wight, of Lamoni, over a year ago.—EDITORS.]

Your letter containing "Mormon contradictions," etc., was duly received and would have been answered before only that I wished to be careful in replying to the pamphlet, hence took the time to look up some matters relating thereto. Must say that it is one of the most inconsistent constructions that has ever come into my hands, so far as it relates to the belief of the Reorganization. It is clearly evident that this man, VanZandt, is ignorant of our teaching and belief only as he has been able to gather much of it from the ipse dixit of others.

He lays down the premise that, "If their so-called inspired books contradict themselves and each other, Mormon claims are false, and Mormonism should be banished from the earth." He should be willing to accept his own standard as to his faith and claims, if he have any, in the Authorized version of the Bible, or the Revised version if he depend upon that instead. It is certainly fair that a man's belief be measured by his own standard, and no honorable controversialist can find fault with this conclusion. If it shall be shown then that the version of the Bible accepted by him contradicts itself, then his "claims are false" and his faith "should be banished from the earth." Since he has laid the premise he has no right to find fault with the conclusion.

The Inspired Translation, Genesis 2:5, but agrees with the King James version, Genesis 2:4, 5, "the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, [emphasis mine] and every herb of the field before it grew." No, "Joe Smith" did not forget this when he came to 1 Corinthians 15:46, 47, but it was Mr. VanZandt who "forgot" or purposely failed to supply pretext and context which would have made it so plain that there could have been no chance for his quibble. Here it is entire (44-50):

"It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that which is natural first, and not that which is spiritual; but afterward, that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is

the heavenly, such are they also that are heavenly. And as they have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."

When examined in the completeness it but contrasts the Adam in Eden, in his flesh, with the Christ-Adam in his flesh, showing that the first was fleshly in his nature while the latter was spiritual in his nature, and to warp it into a preexistent meaning is to do violence to the argument of the apostle. Hence there is no contradiction whatever.

On page 5 we are told that Adam praised God because of his sins! but the text clearly shows that the thanks were due to the fact that, "my eyes are opened, and in this life I shall have joy, and again, in the flesh I shall see God." Every Bible student will no doubt agree that the "transgression" was that of cohabitation, hence Eve was right in the statement that without it "we never should have had seed." The argument with reference to the failure of Jehovah's plan can be made against the King James as readily as against the Inspired Translation, for in Genesis 1:28 are to be found the same words as in the Inspired Translation: "Be fruitful, and multiply," and in 2:16, 17, is the command not to partake. The better thought would be that when God gave the command to multiply, he foreknew that they would transgress and would therefore be able to "multiply, and replenish."

All that is said of the Inspired Translation on page 6 of the pamphlet, may be said of the King James, Genesis 1:24-31. In verse 26 God has "man" having "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Then in 2:5, notwithstanding man was to have "dominion over," "and there was not a man to till the ground." Yes, we have the King James committed to the thought that God tells man to have this dominion before there was a man "to till the ground!" Where was this man when God told him to exercise such dominion? In his preexistent state, doubtless. "This would have to be true for Smith's claims to be true," we are told. That is that all this creation of man and beast was "immaterial." In the King James we are told that the Lord God "created and made . . . every plant of the field before it was in the earth, and every herb of the field before it grew." Were these "immaterial" plants and herbs? and would they have to be such before the claims of the King James version can be true? Treading on dangerous ground, are you not, Mr. VanZandt? Cannot a spiritual creation be as material spiritually as a physical creation can be material physically? Think of it and be a little wiser before you make such an attack again!

On pages 6 and 7 we have a wonderful contradiction. The Inspired Translation, 5:9, tells us that Cain is to be the father of Satan's lies, while in John 8:44 Jesus says of Satan: "When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." Then we are asked, "Can both of the statements be inspired?" Most assuredly when not distorted. As Adam is the father of all men in the sense of being first of all flesh (not as Brigham put it, however), so Cain became the father of Satan's lies here on the earth in the sense that he was the first man to father them. But since this man is so efficient in proving the Inspired Translation not inspired, suppose he try these statements from the King James version, Genesis 6:6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Compare this with Numbers 23:19, "God is not a man, that he should lie; neither the son of man, that

he should repent." The Inspired Translation clears this up and leaves no contradiction.

On page 7 our critic turns his attention to Book of Mormon contradictions, as follows: 2 Nephi 13: 4: "For the gate by which ye should enter, is repentance and baptism by water." Then in 3 Nephi 3: 10, we have: "Now I would have you to remember also, that there were none who were brought unto repentance, who were not baptized with water; therefore there were ordained of Nephi, men unto this ministry, that all such as should come unto them, should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they have repented and received a remission of their sins."

In the first instance it says "and then cometh a remission of sins by fire, and by the Holy Ghost." The last words our critic left out of his quotation thus destroying the real meaning. In this instance the thought was doctrinal and referred to a completed remission, while in the latter quotation the writer was giving a historical fact, something that had happened beforetime, or before the recording of the fact, and simply referred to the degree of remission received up to and including their baptism—no contradiction at all. Take Acts 2: 38 and we have Peter saying that they were to be baptized in the name of Jesus Christ for the remission of sins, that is the degree of remission to be had up to this point of obedience. Then was to come the gift of the Holy Ghost which would produce a completed remission.

For instance, Matthew 3: 11, John says he baptized with water, but the Christ who was to follow him was to baptize with the Holy Ghost and fire. Our critic might have quoted 3 Nephi 3: 7, "And began to testify boldly, repentance and remission of sins through faith on the Lord Jesus Christ," and then have argued that it taught that remission was to come through faith and not by baptism! The fact of the matter is that his reasoning is faulty and pursued with reference to the Bible would make it contradictory also. The real fact is that Nephi but says that when these people had completed their repentance then they were baptized and that all told they thus witnessed their forgiveness. He could have played the part of the skeptic with reference to the Bible by quoting Luke 7: 50, "Thy faith hath saved thee," then turned to Romans 8: 24: "We are saved by hope," and then have said, "Does inspiration contradict itself thus?" Or he could have gone still further, Romans 10: 9, and found us saved by confession; Ephesians 2: 5, by grace; Acts 4: 11, 12, by the name of Christ; Acts 11: 13, 14, by words; Titus 3: 5, by mercy; 1 Peter 3: 21, by baptism, or 1 Corinthians 15: 1, 2, and there found that we are to be saved by the gospel! The real fact is, that it takes a combination of the whole to produce salvation just as it requires faith, repentance, baptisms, and the laying on of hands, to produce a completed remission of both the body and spirit, each playing its part and without obedience to which such "completion" can never result. And this is the teaching of both the Book of Mormon and the Bible. It is but the part of quibbling to undertake to destroy the teaching of either to deal with them in the manner our critic has done in this case.

Our critic, on page 8, now finds another seeming contradiction. He cites 2 Nephi 1: 4, and quotes: "That ye may not incur the displeasure of a just God upon you, unto the destruction, yea, the eternal destruction of both soul and body." Then to make the contradiction he quotes 6: 5, as follows: "The paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible, and immortal." The writer of both these quotations is discussing the condition

of two classes, the wicked and the righteous, and in the first instance harmonizes his teachings with Jesus and Paul—Matthew 10: 28, "Fear him which is able to destroy both soul and body in hell." 1 Thessalonians 1: 9, "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Nephi is in good company to say the least. In the second instance he is confining the argument to the righteous, hence the "all" could refer to no other class of people since the argument was thus confined. Read and analyze carefully: "God must deliver up the Spirits of the *righteous* [emphasis mine], and the grave deliver up the body of the *righteous*, and the spirit and the body [of the righteous] is restored to itself again, and all [righteous] men become incorruptible," etc. This is the only safe analysis for this was the only class he was discussing. In fact had our critic read the preceding paragraphs of this chapter he would not have had opportunity for criticism.

On page 9, he turns to the Doctrine and Covenants with this flourish: "Having shown that both their Bible and Book of Mormon contradict themselves, hence, are not inspired," etc. Doctrine and Covenants 1: 5: "And after having received the records of the Nephites, yea, even my servant Joseph Smith, jr., might have power to translate through the mercy of God, the Book of Mormon." Then in 23: 1, we have: "Behold, thou wast called and chosen to write the Book of Mormon." Our critic confines this to Smith when the title of the revelation says it was given to him and Oliver Cowdery. All acquainted with the facts know that Oliver Cowdery acted as one of the scribes. But our critic says: "Anybody with half sense knows that there is a vast difference between 'writing' and 'translating' a book." But anybody with whole sense ought to know that translated matter must be written before it can be put into book form! And such an one ought to know that a "writer" may never use a pen but depend entirely upon his stenographer. The quibble is really too insignificant to give it so much space.

On the next page our critic calls Smith a "blatant deceiver" because on the title-page of the original copy is to be found "Author and Proprietor." If this critic had not before been aware of the fact, let him now become aware of it that the law required this to protect the copyright. So falls his cob house!

Our critic next quotes from sections 45, 57, and 84, Doctrine and Covenants, and first scoffs at the thought of buying land for the "New Jerusalem!!" What would he have done to get possession of the land? He says that instead of a place of "safety" it became a place of "terror." For the time being, yes. And yet it is a fact that the Reorganized Church is now dwelling there in "safety," and that the title of the Temple Lot has inhaled from the day of purchase. That is, it has never gone into the hands of the "Gentiles." But says our critic, "they ran the Mormons out, and neither their New Jerusalem nor their temple has been built there." Well, what of it? The "generation" (one hundred years) has not yet expired. But how would it be possible to build a New Jerusalem in Missouri and yet have it come down from heaven? Well, any but our critic will be able to see that there can be a city of that name on earth as well as one in heaven? They are building a new Jerusalem in the land of Judea now. Ephesians 3: 15 shows that there is a "family" in both the earth and heaven. But our critic is disturbed because it happened that the Saints were driven from Independence by the "wicked." Let him turn to Isaiah 52: 1 and treat it in the same way and where would he be? Listen, "Put on thy beautiful garments, O Jerusalem, the holy city: For henceforth there shall no more come unto thee the uncircumcised and the unclean." And yet, using our

critic's language, "Those whom they call wicked actually ran them [Jews] out!" Will he say that Isaiah was a false prophet? The fact is that just as this prophet was speaking of futurity so was the Doctrine and Covenants. He might try his analysis on Genesis 17: 8, 48: 4, and tell us that the Lord made a mistake, for the seed of Abraham was driven out of that land. Have they lost that "everlasting possession?" The skeptic would say yes. What will Mr. VanZandt say? I would say that the possession is still intact, and when Israel shall come into "his own" it will be his as an "everlasting possession." And such will Independence be to the Saints of the most high God.

Now we come to one of the worst distortions as to grammar that it has so far been our privilege to meet with. On page 12 of his pamphlet and quoting from Doctrine and Covenants 89: 2, we read as follows: "And again, I say unto you, my servant Shederlaomach, You shall be a lively member of this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed forever." His analysis of this sentence places it in the perfect past tense! when in reality the tense is future! So much for his analysis. Could he perform facial contortions like unto his grammatical ones he would be a contortionist of the first place! As to the tense of this language I have consulted two high-school teachers and three college professors and they are united in placing the tense in the future, so that his criticism falls flat and entirely removes any semblance of a contradiction between the passages quoted by him—the so-called contradiction being found in section 90: 6.

He next quotes from Doctrine and Covenants 85: 4, 90: 5, 98: 5. Since "the spirit and the body is the soul of man. And the resurrection from the dead is the redemption of the soul," it but follows that until the body is resurrected there cannot be a redemption of the "soul," the entire man. Nothing difficult about that. "For man is spirit" in the same sense that Paul knew a "man" but whether in the body or out of the body he could not tell. (2 Corinthians 12: 2, 3.) "Care not for the body [alone] . . . but care for the soul" is the evident intent—that is, care for both body and spirit. The word "care" is doubtless used in the same sense as used by the Master, (Matthew 6: 24,) "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "Do you think such a mixup is inspired?"

The quotations from the Pearl of Great Price are from the Utah edition and are not to be found in the original publication, and as we are no more in favor of a plurality of gods than is our critic we pass that by as in no sense reflecting on our faith. Besides, as the Pearl of Great Price was not published until eight years after Smith's death, he can be held responsible only for such as are verified statements made by him.

The next criticism is but a quibble of the lowest order. Genesis 11: 6 says the Jehovah "confounded the language of all the earth" but Ether 1: 1 says: "And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends, and their families also, and they were not confounded." All this can be true without a discrepancy. There was but one language in all the earth and that was confounded. But that the Lord could order that the Jaredites might understand each other and there be not the semblance of a contradiction is also true, and more especially so when he was using them for a special purpose as a result of their faithfulness.

He next finds a contradiction between the Book of Mormon and the Bible, because Alma 21: 7 says they "took upon them the name of Christ, or Christians," before Christ, while the

Bible (Acts 11: 26) says: They "were called Christians first at Antioch." Yes, the disciples in Canaan were first called Christians in Antioch, but the disciples on the American Continent might have been called Christians many years before and yet not the slightest contradiction. As to when the disciples on the Eastern Continent were first called Christians has nothing to do with when the believers in Christ were so called on the Western Continent! To learn that Christ was known before his existence in the flesh, read carefully the following: Colossians 1: 15-17; Ephesians 3: 9; John 1: 1-4; Daniel 3: 24, 25; John 8: 56-58; 1 Corinthians 10: 4; John 17: 4, 5.

The next objection—"He shall be born of Mary at Jerusalem, which is the land of our forefathers." Our critic supplies the word *in*, instead of *at*, and bases his argument upon that word. We turn to the New Standard Dictionary for a definition of *at*, and find as one of the chief ones: In proximity to; in the vicinity or region of; close to; by, near. And that Bethlehem, three miles from Jerusalem, was in "proximity to; in the vicinity or region of," there can be no doubt, so that there is no contradiction. Our critic dare not call in question the New Standard, as that is the very acme of dictionary attainment.

All the statements made in Doctrine and Covenants 2: 1; 76: 1; Nephi 1: 21, are true. "The purposes of God cannot be frustrated." That they may be suspended is clear, but not "frustrated." Those who sought to build Zion and were hindered by their enemies, were themselves excused for their failure, but Zion will yet be built, in fact is already in the process thereof, and God's "purposes" "cannot be frustrated," neither can they "stay his hand." Jesus said, Matthew 16: 18, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." And yet the skeptic will tell you that the church was "prevailed against" and during the "Dark Ages" did not exist. The first two years of the Rebellion, the North was prevailed against but finally became victorious. So will it be with Christ's church; it will prevail.

Our critic next becomes troubled over "Elias" and "Gabriel," being one. Or that Doctrine and Covenants 26: 2 says Elias visited Zacharias, while the Inspired Translation, Luke 1: 19, says it was Gabriel! Was not Gabriel "a messenger from God?" and that is one meaning given by my Bible Dictionary of Elias, or Elijah. "No comment needed."

Because Doctrine and Covenants 42: 6 says, "Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come," our critic asks, "If this is true, didn't Jesus act silly in praying for those who killed him?" No. Luke 23: 35, Inspired Translation, "Father, forgive them; for they know not what they do." (Meaning the soldiers who crucified him.) These soldiers did not "kill" in the sense of murder as they were but executing the law in harmony with their sworn duty, while the Doctrine and Covenants clearly refers to murder. Quite a difference. A man may not be "forgiven," yet come out of prison when he has "paid all that is due."

Referring to 1 Nephi 1: 35; "Says that Nephi, who is said to have written some of the books in the Book of Mormon, 'took Laban by the hair of the head' and 'smote off his head.' Is it possible that one so vile that he cannot be pardoned is inspired to write for the instruction of saints?" It is said a half-told truth is but a falsehood in disguise. Shakespeare says, "Oh, while you live, tell *truth*, and shame the Devil." Why did our critic not tell *why* Nephi did it? After being commanded three different times by the Spirit to do it, and then told that "It is better that one man should perish, than that a nation should dwindle and perish in unbelief," Nephi says, "Therefore I did obey the voice of

the Spirit." How would he like a skeptic to quote 1 Samuel 15: 33: "And Samuel hewed Agag in pieces before the Lord in Gilgal," and then ask, Can "one so vile" be "inspired" as a prophet of God, without giving any of the condoning facts in the case? Does he call this fair dealing? It is the worst of quibbling. By the same method of dealing, infidelic in its nature, he could destroy the Bible. (Exodus 2: 12.) Let him try his hand at explaining that! Or is a Bible killing, though God does not command it to be done, better than a Book of Mormon killing?

His next criticism is that the Inspired Translation (1 Corinthians 12: 29-31) says: "Are all workers of miracles? . . . I say unto you, Nay"; read Doctrine and Covenants 45: 2: "I came unto my own, and my own received me not, but as many as received me gave I power to do many miracles." Then he says, "No comment needed." Had he but turned and read section 46: 6-9 there would have been no chance for a comment as it relieves all possibility of even an implied contradiction.

His next quotation is from a Utah production, concerning Smith living to be eighty-five, etc., and we leave it for that church to deal with. However, from the standpoint of a Christian he ought to apologize for the following: "Wasn't Joey smart?"

A man may be a true recorder of events as they happen, but yet not be certain as to his chronology, hence the criticism on this point falls flat as is the reasoning! But note the inconsistency of this critic. He first quotes from Nephi, who is talking of the record made on the plates in the which he claims no mistakes unless it may be possible in a chronological sense, then he calls up the writings of Moroni who has reference to the abridgement of his father, Mormon, as made from the former *plates* and in which he admits the possibility of mistakes because they did not write in Hebrew, and then our critic either in the confusion of his own mind or with a desire to mislead, seeks to make a contradiction where it does not exist. If he was ignorant of the fact that Mormon made an abridgement from the plates of Nephi, then it will be well to withhold his criticism until enlightened!

Under the caption, "More Mormon teaching" and from pages 22-30 he quotes from the books and teachings of the Utah church, repudiated by us, hence we follow him not. But on page 30 he says: "The Reorganized Mormons say they do not believe in baptizing for the dead." Whatever the "Reorganized Mormons" may say the Reorganized Latter Day Saints say no such thing! He may have found individuals who have said what he says but the church has *never* said such a thing. Were they to make such statement they would be out of harmony with 1 Corinthians 15: 29, "Else what shall they do that are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Then our critic emits the following choice literature! "Now, let the Reorganized crew speedily do one of two things: namely, either quit printing and circulating such rot, or else quit telling the lie that they do not believe it." For shame! Mr. VanZandt! You know what the Master said about calling your brother a liar.

On page 37 he again pays his respects to the "Reorganized Mormons," and extracts from a purely monogamic statement what hitherto it has been left to known polygamists to evolve in order to bolster up their tottering structure! It would really be amusing only that our smile, if seen by this critic might so completely upset his equilibrium as to start him to yelling once more, "Let the Reorganized crew spew, howl and lie." And we would not like to see him make a second descent of that nature for fear of such injury to his otherwise high moral ideas of fair dealing and brotherly love that his ideals might be lessened beyond

hope of repair! The fact was that the Lord commanded his people to have "save it be one wife; and concubines he shall have none." It was "whoredom" and "abominable" before God for David and Solomon to have "wives and concubines" and his command was to have *save it be one wife, concubines none*. Is that plain enough? And the "otherwise" simply meant this: that without such "command" they were to hearken unto these "things." First, that it was abominable before God to have wives and concubines; secondly, to "have save it be one wife . . . and concubines none." Why? For herein was to be found "the chastity of women." Is it not strange that to defeat the "Reorganized folks" our critic has to consort to fellowship with Utah interpretation and thus become the companion of polygamists! To be fair with Jacob, the author of the above, why did he not quote from paragraph 9 of this same chapter, as follows:

"Behold, the Lamanites, your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandments of the Lord, which was given unto our fathers, that they should have, save it were one wife and concubines they should have none; and there should not be whoredoms committed among them." Or why did he not quote a preceding portion of verse 6 where the writer speaks of "grosser crimes" the which he clearly shows to have been whoredoms and polygamy? To seek to distort the meaning of this "otherwise" plain statement I had before thought that none but polygamists would stoop to! Or had he been anxious to determine the teaching of the Book of Mormon on this point he might have turned to Mosiah 8:1, and read of Noah: "For behold, he did not keep the commandments of God, but he did walk after the desires of his own heart. And he had many wives and concubines." Again; Ether 4: 5, "And it came to pass that Riplakish did not do that which was right in the sight of the Lord, for he had many wives and concubines." And then in Doctrine and Covenants 42: 7 he could have found, "Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else." In 49: 3, he could have found: "And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made." And to have settled the matter still more completely he could have quoted our marriage covenant as used by us both as to church and nonmembers, as follows: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." (Doctrine and Covenants 111: 2.) These were the teachings of Joseph Smith and, so far as we have been able to find to the contrary, were in accord with his practices. The fact was that the polygamous revelation, so-called, was never heard tell of till August 29, 1852, more than eight years subsequent to the death of Smith! And it is so out of harmony with every teaching of his that we do not believe he ever claimed to get such a thing. But even granted that he did practice polygamy, beginning as early as October, 1841, according to the testimony (!) of the Utah people, is it not very strange that none of all the women they claim he married ever gave birth to a child? He was in the very strength of his physical manhood and his wife was bearing children during that time, even giving birth to the youngest shortly subsequent to his death. Many of these same women gave

birth to children in Utah, but during the three years, nearly, not one of them gave birth. The real facts in the case are that it was not until in June, 1845, within a few days lacking a year after his death, that the first polygamous child was born and that to Brigham Young. *But say, do you notice that our critic in speaking of Mr. Young calls him Brigham, while in speaking of Mr. Smith he calls him Jo or Joey. Why? Was it because he preferred to be respectful to a *known* polygamist?

But he presents Lucy Walker Smith Kimball's affidavit as an everlasting quietus. Wonder why the Utah people did not put her onto the witness stand during the Temple Lot Suit? They knew that her testimony would not bear the light! Our critic might enlighten us as to how Andrew Jensen, their church historian at the time, could say that Joseph began the practice of plural marriage in October 1841, while President Woodruff on the witness stand in the above suit and under cross-examination could say that "up to the first day of October, 1842, there was no such system (polygamy) taught or practiced openly or secretly to my knowledge." (Abstract of Evidence p. 304.) But Judge Phillips, the man who presided over the court in the Temple Lot Suit, and after having the evidence of the president of the church and such other notables as the Utah church was willing to put on the witness stand, some of them the women claimed to have been Smith's wives, decided as follows: "It is charged by the Respondents, as an echo of the Utah church, that Joseph Smith, 'the Martyr,' secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and two of the women to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in 'nest hiding!' And speaking of polygamy he says: "Certainly it was never promulgated, taught, nor recognized, as a doctrine of the church prior to the assumption of Brigham Young." After a court thus speaks why the need of multiplying evidence? The fact is that while in Utah for three years trying to convert that people, I sought to find if there was any positive evidence that Smith ever practiced polygamy but found it not. But one may ask how was it that these women could actually testify that they were the wives of Joseph Smith? Here is the secret of it all; On page 364, Abstract of Evidence, Emily D. P. Young testifies as follows: "At the time I married Brigham Young, in November, 1844, I was at the same time sealed to Joseph Smith, sealed to him for eternity; I was sealed to Brigham Young for time, and to Joseph Smith for eternity." After Smith was dead, and when he could have no say in the matter they sealed these women to him for eternity and in that way they became his wives! For shame! As to Cowles' statement it is also contradicted by Woodruff in his sworn testimony and at the time when he was president of the church in Utah. But our critic says that "Mr. Cowles who was Smith's first counselor at the time he decided to leave them on account of polygamy." The real fact is that Cowles was never a counselor to Smith.

Having thus disposed of everything in this pamphlet that in any way relates to our teaching, unless there is some point overlooked, we now turn attention to his challenge and ask him this. Suppose that we were to issue a challenge of like import that we are willing to prove that his particular religious convictions are wrong, or permit him to affirm them and then say: "If they stand the test," his particular convictions are right "and there is no use of discussing any other subject. If they do not stand the test," his particular

convictions of religion are "wrong and there is no use of discussing any other subject." He knows full well that "I call on you to meet me in public discussion," is mere gush, and that no honorable controversialist would take the slightest notice of it! Let him frame a proposition governing the belief of both parties and mutually agreed to, so that each side must both affirm and deny, and send to J. W. Rushton, 591 West 34th Street, Los Angeles, California, and it is likely that he will find himself in discussion on the issues involved, as soon as arrangements can be made. Is he ready to meet the issue fairly? It is always esteemed the part of the coward to wish to involve an opponent without being willing for self to be involved. Let him play the part of an honorable debater or forever hold his peace! The elders of the Reorganized Church have ever stood ready to enter into a friendly discussion, in the way of public debate, upon the issues involved between the disputants. This can be said to be the only fair way to honorably settle the question of differences. Whatever his religious convictions he should be as willing to affirm them as he is ready to demand the same of us.

I trust you will have the patience to go over this carefully, and shall there be anything that is not satisfactory be frank in letting me know.

Very sincerely,

J. W. WIGHT.

A Religious Advertiser

One of the strangest characters we ever knew, was a man who claimed to be sanctified, "walking twenty feet above sin every day." He always occupied a prominent place at the camp meetings. He was an enthusiastic, though not a "sweet singer." His favorite hymn was "Glory to the bleeding Lamb." He invariably came in a word behind on each line, and when all others had finished he would come in with "Lamb," his eyes raised heavenward—a rapt expression on his face. When jollied about being a little slow, he smiled and said, "If I quit with the rest, the rest would not hear me."

He was an advertiser of self. He was fond of asserting that strictly honest men were very scarce, and, said he, "When you find one, you will find hair growing in the palms of his hands."

One day we heard him talking to a crowd, asserting his sanctification, holiness, freedom from sin, etc. We walked up to him and asked if sanctification and holiness made a man honest.

"Most assuredly," said he.

"He won't lie?"

"No sir, he can't lie."

"Very well, my friend, give me your hand," said I. He did. I turned it over searchingly, examined the palm, and remarked: "No hair! By your own statement you are proven a false witness."

How the crowd roared, and his "testimony meeting" was broken up.

He was fond of "scorching" those who wear jewelry, but was always calling attention to the "whang leather" chain he wore. He came up to us in a crowd, one day, and taking hold of the watch chain we wore, he said: "Now you see, here is a Latter Day Saint preacher, and he is a commandment breaker, wearing a gold chain."

I asked him if the harm were in the chains we wore, or in the pride of our hearts in wearing adornment. He quickly replied: "Why it's in the pride, of course."

I then said, "My friend, you stand convicted before this jury for two reasons. One is, for calling my chain gold when

it is ninety-eight per cent brass, or cheap metal—and the brass is sticking out in spots so if you would, you could easily see it. The other—you are continuously calling people's attention to your 'whang leather chain.' I never yet called a person's attention to my chain, and I am quite sure that the *pride* is all yours."

He, in his later years, became a great "camp meeting" enthusiast, and one year, after he and his sons planted a large field of corn, perhaps eighty acres or more, he decided to spend the summer attending camp meetings, and said that he would turn the fields over to the Lord, who would take care of them, and so testified in all the camps. The result was high and abundant weeds, poor corn.

For years afterwards the scoffers would, on seeing a weedy field, remark, "He must be attending camp meeting," or, "That fellow must have turned his field over to the Lord to tend."

And so we can learn something, even from extremists.

ALMA.

MISCELLANEOUS DEPARTMENT

Convention Minutes

Western Montana Sunday school, at Bozeman, May 31. Prayer meeting 10.30 a. m. Business meeting and round table in afternoon, program in the evening. Mrs. G. W. Thorburn, superintendent; Miss Catherine Murray, secretary.

The Presidency

Elder H. E. Winegar having presented his resignation to the Presidency as president of the Western Montana District, the Presidency has appointed Elder A. J. Moore to act as president pro tem until the convening of the next district conference. We trust that those concerned will take notice and give Brother Moore the support that it will be necessary for him to have.

FREDERICK M. SMITH.

President.

Conference Notices

Northeastern Illinois, with the Mission Branch, near Seneca, Illinois, June 8 and 9. Branch presidents and secretaries have statistical reports in on time, also reporting average attendance at all regular meetings of the branch, stating the number of members and nonmembers. We desire that all the priesthood report their labors, including those not elected to branch offices. Use the regular blank now in general use among us. Those coming please write O. T. Hayer, Marseilles, Illinois, R. F. D., and you will be met at Seneca or Sheridan accordingly. Address all mail to F. E. Bone, 4339 Jackson Street, Chicago, or to J. O. Dutton, Marseilles, Illinois, care O. T. Hayer. May there be a good attendance and the Spirit of the Master attend our gathering. J. O. Dutton, president, F. E. Bone, secretary.

Reunion Notices

North Dakota, at M. D. Graham's place, 8 miles above Burlington, North Dakota, on the Mouse River, July 5 to 14. If you come by rail, notify M. D. Graham, who is one of the committee and he will meet trains at Burlington and Minot, and convey you by auto to the grounds. We expect two of the Twelve and a patriarch. Plan to attend now. Warren McElwain, for committee.

Information Wanted

The officers of the Central Texas District would like to obtain information of the whereabouts of the following members of the Cookes Point Branch, now disorganized: H. C. Percy, O. A. Percy, Anna Percy, F. M. Mayberry, Julia A. Taylor, W. W. Brown. When last heard of they were in Arkansas. We would also like to know the addresses of the following: J. F. Webb, Cora B. Webb, Leonard Webb, J. W. Cox, Daniel Stanley. Address Sheldon Armstrong, secretary, 56 Vida Avenue, Houston, Texas.

Post Conference Appointments

The following list of appointees is supplementary to the one presented to the General Conference and represents the work of the joint council in post-conference session.

Corbin, C. J., listed among the elders, should be changed to read A. J. Corbett.

Higdon, A. T., was listed among the seventies by mistake. Should be classified among the elders.

Evangelical minister. Barkus, J. W., Queensland District, Australia.

HIGH PRIESTS

1. Goodrich, V. M., Southern California District. M.
2. Moore, A. J., Western Montana District. L.
3. Turpen, M. M., Lamoni Stake. L.

SEVENTIES

1. Davis, J. Arthur, Southeastern Kansas (unorganized territory). M.
2. Knisley, Alvin, Western Nebraska and Eastern Wyoming. M.
3. Mannering, W. H., Arizona. M.
4. Muceus, Peter, Wisconsin. M.
5. Page, J. C., Saskatchewan District. M.
6. Pycock, James, Massachusetts District. M.
7. Russell, Frank A., Southwestern Kansas (unorganized territory). M.
8. Scott, Columbus, Superannuated.
9. Scott, S. W. L., Kirtland District, temple objective. M.
10. Sparling, Henry, Southeastern Illinois District. M.
11. Tucker, D. E., Southern Ohio District. L.
12. Walters, R. T., Southern Missouri District. M.
13. Willey, C. E., Nauvoo District. M.
14. Christy, Wardell, Northeastern Illinois District, Chicago objective. M.

ELDERS

1. Chrestensen, W. W., Clinton District. M.
2. Clark, Thomas L., Eastern Michigan District. M.
3. McKim, B. L., Utah District. M.
4. Martin, J. F., Eastern Colorado District, Colorado Springs objective. M.
5. Orton, Ernest M., Northern Michigan District. M.
6. Spicer, B. F., Central District, Texas. L.

PRIESTS

1. Finken, E. D., Wheeling District. M.
- INDEPENDENCE, MISSOURI, April 27, 1918.

Our Departed Ones

BINGER.—At Independence, Missouri, April 20, 1918, Charles Binger died, aged 53 years and 15 days. He was born at Williamsport, Pennsylvania, baptized at Independence, Missouri, March 28, 1860, by F. C. Warnky. He leaves to mourn, a wife, son, 3 daughters, and one brother, also a host of friends, and other relatives. Funeral sermon at the Stone church by J. C. Foss. Interment in Mound Grove Cemetery.

GARROD.—Ernest Garrod departed this life April 8, 1918, at Walkerville, Ontario, after an illness of nearly four years from Bright's disease. Married Mary Mildred Crouchman April 21, 1909, who, with four small children is left to mourn the loss of a loving husband and father. Baptized by J. Leslie Brown, January 22, 1916. Funeral service conducted by Elder Brown; sermon by R. D. Weaver, in the Saints' church at Windsor, with interment in Windsor Grove Cemetery.

REAMS.—James C. Reams was born in Clearfield County, Pennsylvania, in 1839, and came to Poweshiek County, Iowa, in 1864, after serving two years in the Army. Married Lucy J. Graham. He, with his wife, was baptized into the church in 1880, and in the fall of that year the Sheridan Branch was organized at his home. He died at the family home in Tama, Iowa, April 18, 1918. His companion and 6 children survive him.

SHIVES.—Mary E. Simmon was born March 18, 1844, in North Carolina, and married in 1862 to John H. Daniel, who died. She was married again to Charles A. Shives who preceded her to the beyond about 13 years. She died at Omaha, Nebraska, April 17, 1918, and was buried April 19, from Duffy and Johnson's undertaking parlors. Funeral sermon by James Huff. She was a member of the church with membership at Deloit, Iowa.

FROM HERE AND THERE

SECOND RED CROSS WAR FUND

A national campaign will be opened on May 20 and continue till the 27th, in an effort to raise a fund of \$100,000,000 for the American Red Cross. This is not a membership campaign but a straight-out move to raise the money essential for the many-sided activities of this great agency for good. Of the total collected 25 per cent may be retained by local chapters for war relief needs, the balance being used by the general organization in its general war fund. It is pleasing to note that our members in common with all patriotic citizens, are liberally supporting this as well as other legitimate activities for the successful prosecution of the war.

AUGUSTINE DWYER IN HOLDEN

The Holden Progress speaks very commendatorially of the recently delivered lectures at Holden by Brother Dwyer. He has been using some of his hand colored slides, a number of them taken under his direction. He delivered one of his lectures at the Saints' Home at that place.

APRIL 6 MAY BE NATIONAL LEGAL HOLIDAY

Senator Smoot of Utah has introduced a bill in the Senate which would make April 6 a national holiday known as Liberty Day. War was declared on Germany on this date. The text of the bill follows, as it was read twice and referred to the judiciary committee.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled. That the sixth day of April in each and every year after the passage of this act, being the day of the declaration of war against Germany, be, and the same is, made a legal national holiday, to be called Liberty Day: Provided, That this act shall not be construed to affect judicial proceedings or the issuance or service of process on that day in any manner."

POOR JOB WITH BLUE PENCIL

Brother J. O. Hower, secretary of the Spokane reunion committee, says we mixed his notice when we edited it for printing. In boiling it down we made the mistake of calling it the Idaho reunion, when it is the Spokane District reunion held in Idaho, at Coeur d'Alene, June 21 to 30. The district conference will be held during this time and everything is favorable for an excellent gathering. It will be well for those interested to look up the HERALD for April 24 and read the notice for the detailed information.

BOY POWER

Suppose there are ten millions of boys in America. If every one of them bought one quarter Thrift Stamp a week it would mean two million and a half dollars. There are fifty-two weeks in a year, and that would mean \$130,000,000 a year. Think of it. You ought to save half of that anyhow. Or say \$50,000,000. That's what boys could do. It's up to you to do your part of it. Why, just the boys who read *The American Boy* ought to put a couple of millions into war stamps. You could do it as easy as pie. And when it was all over with you would still have your money. It wouldn't have been wasted. How many boys would \$2,000,000 send through college after the war? Start now, and by the time you are ready for college you will have pretty close to enough to send you a year anyhow.—From *The American Boy*.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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TOTAL ABSTINENCE WHEAT CLUBS

Members of six hundred homes in Montgomery, Alabama, have pledged themselves to abstain from the use of wheat till after the next harvest. The Traveling Salesmen's Bureau of the Ottumwa Commercial Club have gone on record in favor of the plan and urge that hotels, restaurants, and public eating places cut off all wheat foods. The wheat situation is critical and we urge that every effort be made to cut down its use till harvest, and where possible the organization of Total Abstinence Wheat Clubs. By this time most of us have found we do well on war bread, and few of us would care to go back to the prewar kind.

RED CROSS COMMISSION TO PALESTINE

The American Red Cross has made comprehensive plans for the relief of the people of the Holy Land and a commission of fifty-seven men is on its way to that devastated land, to be joined later by Doctor John H. Finley, who will head the commission. The war council has appropriated \$390,000 as a beginning. The commission will work in conjunction with the British Syria and Palestine relief fund and the American Armenian and Syrian Relief committee, both of which have been doing all they could. The chief object just now is said to be the relieving of physical distress of the civilian population.

In a postscript to one of his business letters Brother Andrew Walters, of Barryton, Michigan, says the Fork Branch of that place is not altogether dead but in a scattered condition, like sheep that have been chased by wolves. However,

they hope to gather soon, according to the plan of God in his own time and manner. Brother Walters assures us he finds the Master willing to bless in one's efforts to do his duty, and hopes to gain knowledge and wisdom under the inspiration of the Holy Spirit.

RALLY DAY AT GUILFORD

Last Sunday was observed by the Latter Day Saint people as a rally day. A fair-sized crowd was present. Twenty-six persons came in five Ford cars from near Bedison, a splendid time was had, lunch was served in the basement of the church to the visiting members. Alec Jensen gave a splendid talk on "Practical efforts." In the afternoon the choir was organized after which a prayer service was enjoyed by all. The boys at the front as well as the men at the head of our Government were interceded for.—*Guilford (Missouri) Times*, April 18, 1918.

ONE OF THE BEST BOOKS ON GRAMMAR

At the general priesthood meetings at Independence, President Frederick M. Smith said the best book he had found, for anyone who desires a single book on the use of good English, is *English Grammar Simplified*. The clarity of style and brevity of scope commend it to anyone needing such a text. Order of the Herald Publishing House, if desired, at 85 cents, postpaid.

GRACELAND COMMENCEMENT PROGRAM

Under the most auspicious circumstances the commencement program was rendered at the Saints' church in Lamoni on the evening of May 2. It was the largest graduating class in the history of Graceland. The musical features were well-selected and appropriate. The address was by President Frederick M. Smith, on a subject furnished by the Government, "War and education," a strong presentation which we hope to publish. It was a most satisfactory evening. One of the new features this year was the graduation of a class in wireless telegraphy, they being given certificates of ability as operators. Three of the wireless list have already enlisted in the signal services of the Army or Navy. The new class in the work opens Monday, May 6. The graduates and those securing special honors were as follows:

JUNIOR COLLEGE

Eleanor Bruch, Genoa, Colorado; D. Ronald Carmichael, Lamoni, Iowa; Ruth Derry, Lamoni, Iowa; F. John Feldhahn, Lamoni, Iowa; Gustav A. Platz, Scottsbluff, Nebraska; C. Darrel Scott, Lamoni, Iowa; Ruby Strand, Moorhead, Iowa; Richard Clark Smith, Independence, Missouri; Elizabeth Trachsel, Goodland, Kansas.

ACADEMY

Lyda Elefson, Lamoni, Iowa; Warren H. Eliason, Race Track, Montana; Belle Hatcher, Cooper, Iowa; Lonzo Jones, Lamoni, Iowa; Clifford Kelley, Independence, Missouri.

PREPARATORY

Jeanette Daniels, Malad City, Idaho; Laura Joan Emde, Bald Knob, Arkansas; Onya A. Toor, Tulsa, Oklahoma; Margaret Waylett, Pauline, Idaho; Homer Whitehead, Woodbine, Iowa.

ORATORY

Ruth Allen, Lamoni, Iowa; Cleora Pitkin, Lamoni, Iowa.

SHORTHAND-TYPEWRITING

Hazel Brenizer, Lamoni, Iowa; Lorena Brown, Lamoni, Iowa; Dorothy Case, Lamoni, Iowa; Ada Derry, Lamoni,

Iowa; Lloyd Gamet, Mondamin, Iowa; Ola Gunsolley, Lamoni, Iowa; Jeanette Leetun, Lamoni, Iowa; Agnes Luff, Independence, Missouri; Ruth McMullen, Independence, Missouri; Aileen Scott, Lamoni, Iowa; Gladys Teale, Lamoni, Iowa; Claire Van Eaton, Saskatoon, Saskatchewan; Gladys Werner, Independence, Missouri.

WIRELESS

Paul E. Anway, Lamoni, Iowa; J. A. Ballantyne, Lamoni, Iowa; J. E. Dorsett, Guernsey, Saskatchewan; Gerald Gunsolley, Mondamin, Iowa; Oren Hartschen, Lamoni, Iowa; C. C. Lehman, Zearing, Iowa; H. D. Scott, Tuskeega, Iowa; Grover Spaulding, Minot, North Dakota; Elvin Stevenson, Lamoni, Iowa; Allen Trachsel, Goodland, Kansas.

PIANO

Mildred Redfield, Lamoni, Iowa; Gladys Silsby, Little Sioux, Iowa.

VOICE

Gladys Silsby, Little Sioux, Iowa.

HONORS

College Scholarship, Gustav A. Platz, Scottsbluff, Nebraska.
Academy Scholarship, Belle Hatcher, Cooper, Iowa.
Annual Oratorical Contest, David Hopkins, Saint Joseph, Missouri.
Annual Declamatory Contest, Belle Hatcher, Cooper, Iowa.
College Debate: Ronald Carmichael, Lamoni, Iowa; David Hopkins, Saint Joseph, Missouri; Lonzo Jones, Lamoni, Iowa.
Academy Debate: Belle Hatcher, Cooper, Iowa; Robert Bushman, Botts, Florida; Frank Hershey, Hamilton, Missouri.
State Teacher's Certificate: Nina Barrows, Lamoni, Iowa; Eleanor Bruch, Genoa, Colorado; D. Ronald Carmichael, Lamoni, Iowa; Ruth Derry, Lamoni, Iowa; Gustav A. Platz, Scottsbluff, Nebraska; Darrel Scott, Lamoni, Iowa; Elizabeth Trachsel, Goodland, Kansas.

KIRTLAND MISSION BELLS

We have a copy of the first edition of *Kirtland Mission Bells*, which made its debut into literary circles on April 6, "proclaiming the message of the restored gospel of the latter days," as its title-page tells us. The illustrated heading shows the names of the bells to be the branches of the Kirtland District: Akron, Cleveland, Barberton, Canton, Kirtland, New Philadelphia, New Philadelphia Central, and Alliance. The publication will be sent out free, supported by offerings for mailing expenses. The first issue is a four-page sheet, about the size of *Autumn Leaves*, but the editors and managers hope to increase it in size and make it better. We are informed they intend to make it a district help and are printing it on their own press and with their own equipment. The name of the editor does not appear, but we accuse E. A. Webbe with being responsible. Brother John Collin has a cartoon in this number.

DOUBLE NUMBER OF THE UNITY

The priesthood journal, edited by the First Presidency and Presiding Bishopric, comes out in a double number for March and April. Among the subjects discussed, we note the following: "On the work of the deacon," "the weekly letter," "Efficient executives," "To revive branches," "On manifestations given locally," "Is hell a good place?" "Has jealousy a place among us?" "Constructive loyalty demanded," "Salesmanship," "A fallen soldier's prayer." We were pleased to note the interest in this monthly as manifested at the recent meetings at the General Conference. A large number of renewals were handed in. Have you forgotten yours? The price is 25 cents a year and may be sent to either publishing house.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, May 15, 1918

Number 20

EDITORIAL

HOW JOSEPH SMITH DID NOT ATTEMPT TO WALK ON THE WATER

There is an old, old story that reappears from time to time to the effect that on a certain occasion Joseph Smith, the Martyr, professed to walk upon the water as a demonstration of his power, using as a means of support planks or slabs concealed beneath the surface of the water.

This old story having again reappeared we propose to assist in giving it publicity, and to that end herewith reproduce the so-called testimony of professed eyewitnesses. An Iowa man has the honor of appearing as first witness:

AS IT IS SAID TO HAVE HAPPENED AT NAUVOO, ILLINOIS

John Carrell, of Madrid, has lived as long upon Iowa soil as any citizen of Boone County. He moved with his parents from Clay County, Indiana, to Jefferson County, Iowa, in March, 1843. This was before there was any settlement beyond the borders of the Black Hawk purchase, and two months before Captain Allen located at Fort Des Moines at the Raccoon Forks, and three and a half years before Iowa was admitted into the Union. . . .

It was during the summer of 1843, and while the Carrell family still lived in Jefferson County, that Joseph Smith made his rather famous attempt to walk upon the waters of the Mississippi River. The Mormons were then located at Nauvoo, Illinois, only about thirty miles from where the Carrell family lived. . . .

When the word went out that the Mormon Prophet would walk upon the waters of the Mississippi, and the day named on which he would perform this supernatural act, thousands of people gathered upon the banks of the Great Father of Waters to witness the performance. We say supernatural act, because he expected to imitate the act of our Lord, when he walked upon the waters of the Sea of Galilee.

Mr. Carrell says that hundreds of people went from the counties of Jefferson, Van Buren, Lee, and Des Moines to be present and see what would happen. These took a position on the Iowa side of the river, while on the Illinois side crowds could be seen for a long distance up and down the river.

Around Joseph Smith stood, first, the elders and chief men of the Mormon church, second, the Nauvoo Legion in all their military toggery, third, the rank and file of the faithful, and fourth, the doubting Gentiles who stood at a respect-

able distance to look at what they termed a miserable farce. In the arrangement of things it will be seen that no unbeliever in the supernatural power of Joseph Smith, was allowed to be near him. A careful scrutiny of what was to be done was the thing to be avoided.

When everything was in readiness the Prophet moved off upon the surface of the waters and advanced out toward the main channel about twenty-five feet and as he thus advanced the elders lifted their eyes heavenward and cried, Behold the divine power of our Prophet! This was taken up by the lesser lights and repeated until the hills reverberated with their shouts.

At the end of twenty-five feet he came to a halt and turning around, lifted his hand in a commanding way and then all were silent. "Listen," said he, "to what I am about to say. You have seen me walk thus far upon the water. If there is one among you who doubts my power to walk upon these waters anywhere and everywhere, let him speak now and say so." All were silent. "I take for granted then," said he, "that you all believe I possess the power to do so." There was a general response in the affirmative. "If you have full faith in me," he continued, "that is all the Lord requires of you and it is therefore needless that I should do more than I have done to convince you." Saying this he returned to the shore amid the shouts and congratulations of his followers.

While this thinly disguised manifestation of divine power seemed to be accepted as a veritable truth by the faithful followers of Joseph Smith, the doubting Gentiles, who stood afar off, refused to be convinced without further investigation. So, as soon as the Mormons had withdrawn a short distance, half a dozen skiff loads of those doubting Gentiles pulled to the spot where Joseph had done his miraculous walking. They found the water to be quite deep there and they further found that some timbers had been placed on supports just below the surface of the water, and on these, and not on the water, Joseph had done his miraculous walking. This bursted the supernatural bubble, causing the Gentiles to go away more disgusted with Mormonism than ever. Never in the history of our greatest river was a more sacrilegious act performed upon its waters.—Boone County (Iowa) Democrat, September 19, 1902.

THE LONG DISTANCE SYSTEM

In this instance the episode was made a regular old time holiday. "All Judea" went out to see.

But notice: The hundreds who went from the counties of Jefferson, Van Buren, Lee, and Des

Moines in Iowa (the witness was from Jefferson County) took their stand on the Iowa side of the river, opposite Nauvoo; while on the Illinois side multitudes gathered around the immediate scene of the miracle.

The river at this place is approximately a mile and a half wide. Yet this multitude of witnesses on the Iowa side (including Mr. Carrell) saw clearly and heard distinctly all that was done and said during this "rather famous attempt to walk upon the water." The day of miracles was not then past.

AS IT HAPPENED ON MUD CREEK, MUSKINGUM COUNTY, OHIO

The next witness is an Ohio man, a Mr. Cartwell, and the harmony existing between him and Mr. Carrell is manifested in the fact that he locates the event in Muskingum County, Ohio, on a stream bearing the euphonious title of Mud Creek, among the very "elect" of a tried and true Presbyterian community. We quote:

Charles R. Cartwell, writing in the *Chicago Tribune*, repeats this joke played on the so-called "Prophet" Joseph Smith, sr., of the Mormon Church:

"Sometime in the thirties Smith and a party of his followers were proselyting in Muskingum County, Ohio. He appointed a certain day when he would show the people his wonderful powers, and that he was a second Christ, by walking on the waters of Mud Creek. The water was always muddy. A day or two before the time set grandmother's brother Robert and a couple of neighbor boys were accidentally attracted to the Mormons working at the creek, and, concealing themselves, watched the Mormons put down stakes and put planks on them from bank to bank, the plank resting about six inches under the water. After the Mormons left the boys went down and took out the center plank, where the water was about ten feet deep. The next day 'Balaam' Smith came down to the creek, and after a long exhortation, started across the creek. He was all right and on top till he came to the center, where his 'powers' seemed to leave him, and he, like McGinty, went to the bottom. This was the end of Mormonism in that old tried and true Presbyterian county."—*Literary Digest*, April 9, 1904.

AS IT HAPPENED IN KIRTLAND, LAKE COUNTY, OHIO

Next appears a set of witnesses who locate the event at Kirtland, Lake County, Ohio, on the Chagrin River. It is said that variety is the spice of life, if so this must have been one of the most highly seasoned events in American history. R. B. Neal prefers the Lake County men for some reason and gives their testimony in "Sword of Laban Leaflet No. 17."

I was born in Tioga County, New York, January 16, 1820, and came to Chester, in Ohio, 1829. I well remember going to Kirtland one evening with a two-horse wagon load of men and boys to see the Mormon Prophet, Jo Smith, walk on the water.

There was a large crowd on both banks of the river below the bridge east of the Flats. Jo addressed the crowd on faith for some time. He said all that was needed to perform miracles was faith. He put on a white robe and began

his walk and talked of FAITH bearing him up. He suddenly went down and the Gentiles shouted and said "plank" had failed. The Mormons said his faith had failed. He was helped out of the water. I was seventy-five to a hundred feet from him.

(Signed) J. M. GRANGER.

Witness by

C. L. POWELL.

Willoughby, Ohio, March 30, 1885.

Sworn and subscribed before me, this 10th day of April, 1885, at Willoughby, Lake County, Ohio.

A. P. BARBER,
Justice of the Peace.

John A. Eddy learned the carpenter trade with my father and married my sister. He told me that Jo Smith announced in a Mormon meeting at such a time he would walk on water.

That Grandison Newell and my father paid him one dollar a night to watch and see what the Mormons did.

The night before the walking was to be, Jo Smith, Brigham Young, Sidney Rigdon, and William Aldrich worked half the night and drove stakes in the river in the shape of a horse-shoe, the ends being on one bank and in deep water. They placed green sycamore slabs, which would sink in the water, on the crotched stakes, which were eight or more inches under the water, altogether between two and three hundred feet long. After they left I removed one of the slabs near the center.

According to appointment Prophet Joseph Smith came with several hundred Mormons and Jo addressed them. He said they could walk on the water if they only had faith.

Jo, arrayed in a long white robe, walked some distance, turned, and walked backward, and where the slab had been removed, went in all over. He got to shore by the aid of a limb of a tree.

Jo said at once to the audience: "Oh, ye of little faith, if you had faith as large as a grain of mustard seed, I could remove mountains."

F. J. GOLDSMITH.

Witnessed by

Carrie A. Goldsmith (daughter).

Abegal J. Goldsmith (daughter).

Sworn to and subscribed before me, the undersigned, Justice of Peace, by F. J. Goldsmith, this 8th day of May, A. D. 1885.

D. CLINTON HILL.

Justice of the Peace for Painsville, Lake County, Ohio.

AN ECHO FROM BRADEN

These affidavits are put forth with all the airs of a new discoverer; but as they are dated 1885, about the time Braden held his debate in that vicinity with Bishop Kelley and are of a piece with the "evidence" that he gathered we doubt not that Braden arranged and secured them. What they cost him we do not know.

A PLANK MISSING

These testimonies have several fatal defects that would bar them from any court as reliable evidence.

In no place do they give the date of the alleged occurrence. No attempt is even made to approximate a date. Even the year is not named. This looks suspicious. It is suspicious. Some one instructed these men to omit dates. Dates are dangerous. They open up an opportunity for evidence in rebuttal.

If a date were given history would show at once the whereabouts of Joseph Smith, Sidney Rigdon, William Aldrich, and others mentioned as parties to the plot. One or all of them might have a clear and positive alibi. Hence no dates, lest truth should silence these "witnesses." Longfellow says:

When by night the frogs are croaking, kindle but a torch's fire,

Ha! how soon they all are silent! Thus Truth silences the liar.

Again note that most of this is *hearsay* testimony, quite valueless as evidence in any court. F. J. Goldsmith tells us what John A. Eddy told him. And another of the witnesses not here quoted, William Rockafellow, tells us what Leonard Rich told him. Also it is perhaps worth while to note that in the testimony Joseph Smith and others are represented as driving stakes in the bottom of the river to support the planks. The river at Kirtland at the place indicated is very shallow and swift and has a solid rock bottom.

BOAT LOADS OF THEM CAME

Another testimony is put forth which we cannot forbear to present. R. B. Neal quoted it in *Word of Truth*, June 4, 1913.

I've had the following written by Brother J. Adin Morrison, Greeley, Colorado (1029 10th Avenue), on hand ever since 1908. While I thought it true I could not prove it, hence I did not publish it. Now I can prove every item by sworn proof.

But hear him: "As a Prophet of the Lord Joe Smith must work a miracle. So he gave out that he would 'walk on the water.' This in imitation of the Savior. Boat loads of people came from Saint Louis and other points to witness the marvelous feat.

"Promptly at the appointed time Smith appeared in a white robe and walked out into the water some distance without sinking. But suddenly, either from accident or mischief of a skeptical person, one of the submerged boards which had enabled him to perform his astonishing stunt slipped from under him and he unexpectedly went down into the water. So both the faith and works of the Prophet failed. The large crowd "tumbled" but not in the way Joe had expected as the jeers and yells testified. There are living witnesses, today, to the truth of the above statements.—*Word of Truth*, June 4, 1913.

THE MORRISON EXCURSION

Wise Mr. Morrison gives neither *time* nor *place*, neither date, month, year, nor locality. His attention is concentrated on great fleets of vessels with crowded decks hurrying from Saint Louis and "other points" to Nauvoo, Kirtland, or Muskingum County, to behold Joseph Smith walk on the waters of the Mississippi, Chagrin River, or Mud Creek.

Mr. Morrison has all the others beaten. It is hard to excel a real oldtime western man at such a contest. It is in the air out there. That was where Mark Twain got his start.

But the thing that gives this story class and dis-

tingtion, the real nub of the joke, the thing that outdoes Mark, is to get up such a real Wild-West story and then get it published in a "religious" periodical called the *Word of Truth*.

NOT THEIR BUSINESS

Probably the men who are so busy circulating these stories are something like the old pioneer in the following anecdote. This old man was very fond of "drawing the long bow," and one day was recounting his adventures in the big redwood forests of California. He declared that the forests were full of great trees five hundred feet tall and one hundred feet in diameter standing so close together that he could hardly get his knife blade between them, and through those forests roamed the great black-tailed deer with a spread of antlers of over fifteen feet.

At this point some one asked him to explain how these deer roamed through a forest where the trees stood so close together that he could hardly insert his knife blade between them.

Without a blush of shame the old man turned on his questioner with contempt and replied, "That, sir, was not my business; I left those details to the deer."

ALSO IN PENNSYLVANIA AND CANADA

Since we wrote the foregoing portions of this editorial a correspondent sends in an extract from *The Mormons and their Bible*, published in 1901, by M. T. Lamb. We have not verified the extract, not having access to the book.

From this writer's testimony it seems that the affair is no longer merely interstate—it broadens and becomes international. Pennsylvania is added to the list, and Canada. We quote:

Twice he (Smith) essayed to walk upon the water, in imitation of our Lord upon the Sea of Galilee, and each time the announcement brought a crowd. The paraphernalia in each case was the same. A platform of planks was secretly constructed just under the surface of the turbid water, but Providence intervened in each instance to confound the plans of the head of the church.

The first instance was in Western Pennsylvania and the spot selected for the miracle was the still water just below the breast of the dam. Some mischievous boys surreptitiously removed the plank where the pool was deepest, and Joseph, walking forth on the water with the greatest assurance, suddenly disappeared with a loud splash, as if some gigantic crustacean had pulled him under.

The second attempt was in Canada, and a member of a Baptist Church at Evanston, Wyoming, who witnessed it as a girl, is my authority. In this instance the rapidly running water had destroyed the integrity of the invisible platform, and the Prophet had a narrow escape from drowning.

The element of absurdity enters into this affair early in our review of the testimony. But that is not our fault. That is the fault of the witnesses and their fondness for geographic diversity. We hear the sound as of one walking upon many waters.

Probably the old and oft-exploded story is not worth the attention that we have given it. Still the various testimonies as collated may be of passing interest or diversion to some.

ELBERT A. SMITH.

THE WAR AND OUR IDEALS

[Address by President F. M. Smith at General Conference, April 14. It is planned to include this address in the official minutes of the 1918 conference.]

Contemplation of the great world war has always been accompanied by a depression of spirit. The awful uncertainty of it all, the rapidly changing picture which the conflict presents, nations dissolving over night, new nations being added to the list, the battle front changing almost continuously, keeps one in a constant state of agitation as to what is to happen next. Through all there has been upon me a burden of depression which seems to say, "The worst has not yet been reached." And, while I have been called "pessimistic" and chided for speaking particularly to our soldiers about the probable long duration of the war, I cannot but feel that it is far better for our boys to go to the front appreciating the enormity of the task we are undertaking rather than to think they are going for a play spell.

On the train from El Paso a few days ago I fell into conversation with a sergeant from Camp Cody, at Deming, and he seemed to think that it was very doubtful if the boys then at Deming would see France, and if they did they probably would be taken on a warship, or on a transport; they would see beautiful France behind the lines and perhaps get a glimpse of the coat-tails of the fleeing Germans as they hustled back to Berlin, and that was all.

"Why," said he, "I don't imagine that a German is an eight-story man; I believe every man that is clad in khaki is good for six of them."

I replied: "I don't want to underestimate the ability or the splendid fighting qualities of the American soldier, but I also do not want these boys to underestimate the magnificent military machine that the Germans have been forty years in building, or the splendid qualities of the soldiers of life-long training." And I ventured the prediction that not until we have three men in the allied forces for every man wearing the uniform of the central powers will we ever whip them. They have all the advantage of position; they have every advantage of the long years of training. I believe this war will not end until all our resources in man power, woman power, and wealth are thrown into the conflict. To do this the Nation must be awakened to the fact that we are in war and in one of the most devastating and destructive wars the world has ever seen.

Our boys are going to the front. Why? It may be safe to say that nine out of ten go to the front because this country is calling, and they go in response to the call of their country. But not yet, in my opinion, in the hearts of our great American Army has been awakened the ideal for which we are fighting. The men at Washington see it, and no man in the wide world has a clearer vision of the ideals for which this country stands than the magnificent man who is in the chair as our chief executive, President Wilson. I pay tribute to-night not only to him as President of the United States, but as one of the greatest statesmen the world has produced! We do not fully realize that America is at war, or just what it means to be at war, because we have not yet been hard hit; and hard hit we will be, if I mistake not the signs of the times. It may be that we need the new birth

that will come from being hard against the sore realities of war. As a country at large there has not yet been developed the patriotism we should have in fighting for the ideals that are before the country. But it will come! Latent in the heart of every American is a patriotism unexceeded in any other country, but it is latent in too many instances. It must be aroused and that patriotism must burn not only beneath the khaki coat, but in the heart of every woman and every man in civilian pursuits.

As a Nation we have gone to war several times for selfish and altruistic reasons, but never before have we gone to war for so high an ideal as is that which is directing and guiding our statesmen to-day. Even the statesmen of Great Britain, who are perhaps as world statesmen and politicians unexcelled in intelligence and acumen, have been startlingly pleased and exalted by the fact that this Nation, one of the richest and one of the most powerful nations of the world, has entered the war purely for an ideal. And it has become a bond of friendship between the English-speaking nations that will forever wipe out the bitterness that may have existed as a hang over from the Revolutionary period. Never again will the great English-speaking nations of the world call each other enemies, let us hope.

We have not time to-night to go into details of this great conflict that we might like, but we wish to speak briefly of some of the leading characteristics or ideals of a few of the nations who are fighting together for the same cause. We cannot neglect Belgium, for as one of the most active industrial nations of the world, it has for years occupied a position unique among nations because of its helplessness and its small size; but for all that, it has developed a people whose industries are unexcelled in the world. The magnificent spectacle of that little nation throwing all of its man power before the great war machine rolling ruthlessly over western Europe, and holding it in check, though it meant the sacrifice of its citizens by the thousands, until the allies could make preparation to stop the onward march of that machine, will never in its splendor be surpassed as a military spectacle, and will always challenge the admiration of those who read of it.

Great Britain has been the mother of nations; her jurisprudence has gone around the world, and everywhere the flag of Britain waves it is recognized that in the administration of her laws there is a quickness of justice meted out which challenges the admiration of all law students and those who love justice. One of the great characteristics of the British Nation is the excellence and quickness of its jurisprudence. Our own Nation, so far as its laws are concerned, has much for which to thank Great Britain. With perhaps one or two exceptions our State laws are based on the British jurisprudence. She has taught us our law and even yet we are behind her in the excellence of her great law when seeking for justice.

Italy we might call the mother of religions or the mother of churches. Whatever we might have to say of the great Catholic religion, which has its home in Rome, we must recognize that because of the universality of that church and its religion, and the large number of churches which have sprung from her either as a protest against her in a religious way, or having been fostered by her, we do look back when reading history to Italy as the mother of churches, though in this thought we do not lose sight of Judea and the Christian religion which sprang therefrom, nor yet lose sight of the fact that in the Roman Empire Christianity found shelter in its early days. Besides this for Italy as a nation it must be said that everywhere Italy's flag is seen flying, people recognize that beneath its protecting folds, the world has had a development in art and literature that in excellence is surpassed

nowhere in the world. In the history of art, in all its ramifications, in painting, architecture, sculpture, we are inevitably led back to Rome and to Italy.

France, it may be said, stands as one of the most persistent proponents of liberty and her national motto to-day is shouted as the battle cry of thousands and thousands of soldiers, stimulating them in their struggles, fighting to the last drop of blood, even though against overwhelming numbers. There is no finer national motto than that of France, "Liberty, equality, and fraternity."

Of America it can be said that in the expansion and development of international law she has been always the earnest advocate of wider freedom and national liberty. While America has not been recognized in the past as being an European power or having influence in the affairs of Europe, or perhaps in the world; yet, if anyone will examine the history of international law, he will see that on practically every point which has to do with the freedom of the sea, the free exchange of commerce, the widest expanse of liberty, America has always stood as a factor which could not be denied in her demands for higher international liberty, always a keen advocate of the great underlying principles of international law which have so ruthlessly been swept aside by the Teutonic Nations, but which will be eventually reestablished in greater power than ever before. America, then, stands forth with an ideal freer from selfishness than any other nation. And that is as it should be. One of the youngest and most powerful of nations, we cannot but expect that in erecting her ideals she shall pass on beyond the ideals of the nations from which she sprang.

Thus there are allied in the mighty struggles against the great devastating ruthless hordes of Huns the nations holding aloft the highest ideals of civilization.

What a bond of fraternity, what a cause for which to fight and upon which to ask the blessings of God!

I may be permitted to speak somewhat about our own interest as a church in this great conflict. We cannot go into it deeply, but we can to some extent.

Our work in England as a church, so far as proselyting is concerned, is practically at an end. We can do nothing, we can hope to do nothing more than to care for the little remnants of branches or local congregations which may be left there. The "Man Power" bill which recently passed Parliament, is calling to the colors all the British subjects under fifty-one years of age, without any class exemption. That means that everyone holding the priesthood will be called to the colors, no matter what his priesthood or how important his work in the church may be. It will, therefore, leave the care of the branches to older men, and we may be compelled, in order to care for them, to send some of our own men who have volunteered to go or who may be called upon to do the work. Our English brethren have gone to the front; many of them have bled; many have left their bodies in France or Flanders; some have come back disabled for life, unable to resume its activities, yet have come back with an enhanced opinion of religion, with closer devotion to God, with a deeper sense of what his work means on this earth.

In Canada we have a repetition thereof. While it is true that Canada has not been as hard hit as Great Britain, yet it is true that responding to a large degree to the same ideal that is held up before our people to-day, the splendid manhood of Canada has flocked to the colors until practically all of their perfect manhood have gone to the colors, under certain ages. Conscription is in effect there; they will, doubtless, have to raise the age limit as they have done in Great Britain. There are hundreds of our people from Canada at the front; and let it be said that these Canadian soldiers are

fighting with a zeal and idealism that makes them among the finest soldiers on that front.

The same is true of Australia; from all over Australia come reports to my table, of branches that are being hard hit because of young men going to the front; and while they have been fighting local conscription, there has been in effect a social conscription which practically compels every young man of military age to go to the colors and volunteer. That same thing is in effect to a certain extent in America and there are many young men volunteering to go to the colors because they are feeling the effects of the social conscription which is at work, and which will increase as far as its pressure is concerned, until every man able to be at the front who cannot give a good reason for not being there, is going to be kept busy the rest of his life explaining why he was not with the colors.

So far as the church in America is concerned our boys are going to the front, we see no reason why they should not, but see many reasons why they should.

Let me repeat what I have said before in your hearing; as a religious denomination there is no church organization in the wide world which has better, sounder, and deeper-lying reasons for protecting this Nation and giving our Nation our deep and full-hearted support than this church, because to no other church is assigned that peculiar belief that the divine, overruling, great Intelligence, has directed the national affairs from the time independence from Great Britain was declared; and believing as we do in the divine instigation of her institutions, that God is directing her statesmen in international affairs, then we can do no other thing than say, "When my country needs me, needs my service, here am I. Here it is." And, hence, I can grasp the hand of every one of our young men going to the front, either by drafting or enlistment, and feel that in bidding him "Godspeed," I am but pronouncing a blessing on one who has gone to the front to fight for me, my home, and yours; for whether we realize it or not, the institutions of this country are jeopardized by the success of the central powers to-day. Take a look at the war map of Europe to-day and then learn what has been figured out in advance by the Teutonic forces as to what they should accomplish along certain lines and what should be their ultimate objectives; and you will be startled to know that they have gained at least three fourths of the objectives they started out to accomplish; and if they are defeated, or do not accomplish the conquering of the other fourth, it will only be because this Nation has come to the rescue and thrown all her resources into the balance.

Now, while I approach it with a little hesitancy, I cannot but say something about how our work has been affected in Germany itself. We have had no reports from the branches in Germany for some time; naturally we could not get them! But very early in the war we had reports from the small congregation at Hamburg, in effect that out of six men who hold the priesthood four of them had been either killed or permanently disabled and the other two were at the front; and so it goes with nearly every branch from which we have had word. And when I think about our people fighting under the German colors, there comes to me a sanctification of our cause that does not come when I think of our own boys alone; and I cannot help but believe that because of the idealism of this Nation, because of the inevitable success of the flag which has never yet been pulled down, because of the high standard of the international liberty that we are fighting for, the day will come when the Germans themselves will salute our flag in all earnestness, in all seriousness, and with reverence, as being the emblem of one of the most highly actuated and purest-spirited nations in the world. And when that time comes, the Stars and Stripes will be recognized as

a world flag in influence and in the principles for which it stands.

Do we owe allegiance, then, to our country? Answer it! For the time is coming, if it is not here, when every man and woman and child in this country will have to answer to what degree he owes allegiance to this country and give an active response to the answer. We must not be found short even one per cent in our sympathy with the allied governments as they are organized to-day, but with the principles for which they are fighting we must be one hundred per cent pure for liberty and the ideal which has been erected by this Nation and which is being fought for by her and her splendid allies. God grant that when the time comes for our church people to give that answer, it will be that which we will be proud of, and it will be that we are under His protection and direction fighting for the ultimate glory of His cause.

FREDERICK M. SMITH

CONSCIENTIOUS OBJECTORS

Many have raised the question of the constitutionality of the conscription law of May 18, 1917. They have stated that it was sustained by a divided court, by a bare majority in fact, and that Justice Brandeis was opposed to the decision. Yet, all of the reports we have received here state that the Supreme Court unanimously upheld the constitutionality of the act. This is the case with *The Public* for January 11,—*The Outlook* for January 16, as well as the daily newspapers.

Others state that its constitutionality depended on Section 4, quoted below. This would also appear to be incorrect or unfounded. Considerable arguments have been made concerning this point, and John Spargo, so recently a socialist, asserts that the Government has the right to draft without making exemptions. This argument appears to be sound.

Section 4: And nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant.

We concede that this church holds strongly for peace and against war, as is shown in the Conference Resolutions for 1911, previously quoted. It is also shown in sections 95 and 102 of Doctrine and Covenants. On the other hand, we have never made it a test of fellowship. Members of the church have taken part in the Civil War and the war with Spain, without being called in question, let alone being expelled from the church. In fact the church members have and still hold a very strong loyal attitude for service.

We note now that President Wilson has acted un-

der the last clause and has declared what is noncombatant service. It may be noted with much interest that he has included within this order of March 20, 1918, not only those who have been certified by their local boards to be members of a religious sect or organization as defined in section 4 of said act, but also those who object to participating in war because of conscientious scruples, but have failed to receive certificate as members of a religious sect or organization. These will be assigned to noncombatant military service. It may be noted that this action has been taken in time to prevent any conscientious objector being required to give real combatant service; also, that a serious effort is being made to deal gently and fairly with them, and not to permit this excuse to be used as a loophole for entire escape of all service. No man is entitled to complete exemption, but so far as is possible his conscientious scruples will be observed and he treated accordingly.

The executive order is as follows:

I hereby declare that the following military service is noncombatant service:

a. Service in the medical corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communication, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the medical department.

b. Any service in the quartermaster corps, in the United States, may be treated as noncombatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovation service, the shoe-repair service, the transportation repair service, and motortruck companies.

c. Any engineer service in the United States may be treated as noncombatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation, and repair; road building and repair; construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouses, and of such cantonments as may be built by the corps of engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; and forestry service.

ASSIGNMENT OF OBJECTORS

2. Persons ordered to report for military service under the above act who have (a) been certified by their local boards to be members of a religious sect or organization, as defined in section 4 of said act; or (b) who object to participating in war because of conscientious scruples, but have failed to receive certificates as members of a religious sect or organization from their local board, will be assigned to noncombatant military service, as defined in paragraph 1, to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each division, camp, or post commander, through a tactful and considerate officer, to present to all such persons the provisions hereof, with adequate explanation of the character of noncombatant

service herein defined, and upon such explanations to secure acceptances of assignment to the several kinds of noncombatant service above enumerated; and whenever any person is assigned to noncombatant service by reason of his religious or other conscientious scruples he shall be given a certificate, stating the assignment and reason therefor, and such certificate shall thereafter be respected as preventing the transfer of such persons from such noncombatant to combatant service by any division, camp, post, or other commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of noncombatant service with his own consent. So far as may be found feasible by each division, camp, or post commander, future assignments of such persons to noncombatant military service will be restricted to the several detachments and units of the medical department in the absence of a request for assignment to some other branch of noncombatant service, as defined in paragraph 1 hereof.

REPORTS BY COMMANDERS

3. On the first day of April, and thereafter monthly, each division, camp, or post commander shall report to the Adjutant General of the Army, for the information of the chief of staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described, and who have been unwilling to accept, by reason of such scruples, assignment to noncombatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such noncombatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to noncombatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

MAINTENANCE OF DISCIPLINE

4. With a view to maintaining discipline, it is pointed out that the discretion of courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under articles of war 64 and 65, for the willful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States disciplinary barracks or elsewhere, as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either before reporting for duty to the military authorities or subsequently thereto.

5. The Secretary of War will revise the sentences and findings of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof.

WOODROW WILSON.

THE WHITE HOUSE, March 20, 1918.

HYMNS AND POEMS

Selected and Original

Our Land

(Tune: "America.")

O, Lord, this nation bless,
Keep it in holiness
Ever divine.
Send angels on the breeze
When soldiers cross the seas,
O, shield them from disease
For they are thine.

From thankful hearts will raise
Anthems to thee in praise;
In every clime.
We need thee every hour,
Lead us by thy great power;
Protect, in this dark hour,
This land of thine.

We know our cause is just,
And in thy love we trust
This land to thee.
Tho' men face shot and shell,
They'll do their duty well,
And nations soon will tell
They made men free.

ISABEL S. WILDER.

LOGAN, IOWA.

My Message

Could I but go to the children of men
With only *one* message to speak,
Then this is the "truth" I would bear to them:
"Of the seed you sow, you must reap."

For if in the morn of our happy life,
We scatter the seeds of sin,
Be sure that later, when deep in the strife,
We must gather them in again.

But, if in the glow of the day's bright morn,
We cherish the good and the true,
We will harvest our crop without the thorn
All the way as we journey through.

Let us sow to-day with a lavish hand
Seeds of truth and of honor's kind,
And reap on the morrow a harvest grand,
And the man like his Maker find.

So let me go to the children of earth,
Tell this story again and again,
"Whatsoever you sow, whether ill or of worth,
'Tis of that you will garner in."

MARY E. GILLIN.

Nothing that is excellent can be wrought suddenly.—Jeremy Taylor.

Laziness travels so slowly that poverty soon overtakes him.—Franklin.

Do you know what it is to be a friend yourself?

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES--Part 16

BY J. F. MINTUN

THE BAPTISTS

Like the Quakers, the Baptists believe there was no need of continuous succession of apostolic authority or organization, yet differ in believing that the evidence of the existence of the church of Christ exists in the fact that some one or more people have continued to believe in baptism by immersion, oppose infant baptism, and that the same ones felt willing to represent the principle of religious liberty. The Quakers predicate the proof of divine authority solely upon the fact that some one or ones claim to be moved by the Spirit to represent morality and Christian deportment without any of the outward ordinances.

There are two general classes among the Baptists, one claiming that the church has continued from the days of John the Baptist till now in continuous succession, while the other class, and this class is much the largest, claim there is no proof of this, but that the church was sunken in spiritual darkness for several centuries, yet wherever there is one who believes in baptism by immersion and certain other not very well defined principles, that *there* is a Baptist and one who has authority to represent Baptist principles, though there may be no church organization. While this class does not advocate the church in succession, they do advocate that there have always been Baptists here and there, believing that there has never been a time when there were none who did not *believe* in Baptist principles, even though there may have been a time when none practiced them.

The Reverend T. G. Jones, D. D., in his *History of the Origin and Continuity of the Baptist Church*, while advocating succession virtually admits the opposite in the following language found on page 451:

Under the figure of the woman (Revelation 12) the church existed for ages in obscurity, and an obscurity so deep as that its very existence was then by the great world unknown and is now with difficulty traced.

And on page 46 of the same work says:

As a visible and located organization, where is the church founded at Jerusalem? For long years it has ceased to exist in *member digesta*.

Relative to the same subject—succession—Reverend Heman Lincoln, D. D., Professor of church history in New Theological Seminary, says:

We can attempt nothing more, with our present data, than to prove the existence of Baptist principles from the apostolic age to the present time. To trace a line of churches holding

these, unmixed with radical errors, no wise and cautious student will undertake.

Doctor D. B. Ray has given this question of succession great prominence in his works. In his book entitled, *Baptist Succession*, pages 142-145, he makes the claim, and tries to sustain it from some historical data which is very unsatisfactory even to many of his associate Baptist ministers, that "the Waldenses descended from the Novatians," and "that the Waldenses were in existence under various names up to the times of the apostles." And on page 99, he claims that the German Baptists descended from the Waldenses, and says on pages 102 and 103 that they were also called Mennonites, but that "the modern Mennonites are wholly different from the ancient Mennonite Anabaptists, for the so-called Mennonites of the present time admit of pouring for baptism, while Mennō and those old Mennonites were uncompromising dippers." He follows this statement on page 104 with the conclusion, "that the Baptists may be considered as the only Christian community which has stood since the days of the apostles"; yet on page 453 says, "The existence of the church of Christ does not depend in any sense upon his people to prove, from uninspired historical records, her continued existence in the past," and really admits doubt as to the possibility of proving that which he has asserted as proven from these same uninspired historical records on page 455 in the following not-to-be-misunderstood language: "The absence of a connected history of the church is what a reasonable being, under all circumstances, would naturally expect." He really admits that all the effort he had made in his book covering nearly four hundred pages to prove from uninspired historical records, or by quoting other's conclusions who had tried to prove from the same class of records, a connected history of the church, had been a failure, and we should naturally expect nothing else.

Doctor William Williams, who stands equally prominent in the Baptist Church as authority, and has ably filled the chair of church history in Greenville Theological Seminary, says,

There is no doubt in the world that in our so-called histories of the Baptists, many sects are claimed as Baptists which, if now reduced, would not be acknowledged as such by any church or association, e. g., the Novations, Donatists, and Paulicans. . . . As history now stands (what future research will develop we cannot tell) it is impossible to trace any chain of Baptist churches from the days of the apostles till now.

Those Baptists who are urging our claim on the ground of historical succession, are only doing harm to us with all in-

telligent and well-read people.—*The Christian Record*, August, 1873, p. 348.

Reverend George D. Taylor, D. D., in his book entitled, *The Baptists, Who They Are, and What They Have Done*, says on page 8:

I propose to show that Baptists not called by that name, but called by first one name and then another, and yet holding substantially Baptist principles and Baptist practices, have existed in all ages from the Reformation back to apostolic times. We do not speak of the Baptist Church being continuous as we do of the Roman Catholic Church, or the Church of England. All we mean is that there have been in all the ages men and churches maintaining doctrines and practices such as Baptists and Baptist Churches now maintain.

By the above quotation it will be readily seen that leading representatives of the Baptist Church are not agreed as to how the authority of the apostles has passed down to them, unless it be through men and churches, who, while holding some features of faith in common with some of the features of present-day Baptists, yet these same men and churches held just as many views dissimilar to them, and held equally as many views in common with others of the popular churches of the present day.

The peculiar ideas of the Baptists, in a more general way, will be better understood by quoting what they have said, by comparing these statements with what other churches have and do believe, and with what the record in the Bible presents as the "faith once delivered to the saints."

ORIGIN OF BAPTISTS

The oldest Baptist Church in America originated with the baptism of Roger Williams and his congregation in 1639.—*Baptists of the United States*, by J. M. Peck, p. 628.

Governor Winthrop writes under date of March 16, 1639, "A sister of Mrs. Hutchinson, the wife of one Scott, being infected with Anabaptistry, and going last year to live at Providence, Mr. Williams was taken (or rather emboldened) by her to make open profession thereof, and accordingly was baptized by one Holyman, a poor man, late of Salem. Then Mr. Williams rebaptized him and ten more."—*Two Hundred and Fiftieth Anniversary of the Formation of the First Baptist Church in Providence, Rhode Island*, April 28, 1889, p. 35.

J. M. Cramp, D. D., in *Baptist History*, says, on pages 460, 461:

Roger Williams, preaching at Salem, prior to his banishment, of which an account will be hereafter given, was distasteful to some of his hearers. . . . It is certain that he had not then professed Baptist sentiments. But shortly after his settlement at Providence the whole subject of baptism came under consideration and discussion. . . . The result was, however, that twelve men declared themselves Baptists in principle. Then the question arose, How were they to be baptized, since they had no minister? . . . In this dilemma they adopted the only expedient that seemed to meet the case. One of their number, Thomas Holliman was chosen to baptize Mr. Williams, who then baptized the other. This was in March, 1639. A church was immediately formed, of which Mr. Williams was pastor.

Says Doctor Ray:

Baptists have with one voice denied any connection with

the Romish apostasy, and claimed their origin as a church from Jesus Christ and the apostles.—*Baptist Succession*, p. 3.

Baptists, whether they regard his spotless character, his talents, his learning, the service he rendered, the urbanity and the modesty that distinguished him, will mention John Clark as the real founder of our denomination in America.—*Origin of the Baptists*, by S. H. Ford, LL. D., p. 26.

The last of the prophets, and the first of the heralds of the gospel, like the star of morning, shining clear and radiant from the bright sky, and then fading away in cloudless splendor of the orb of day—in the beginning of the gospel of Jesus Christ came John, baptizing in the wilderness. That was *the beginning*.—*Ibid*, p. 174.

AUTHORITY

God has assigned us an honorable position. . . . In religion the stand taken by the old reformers is fully recognized: nothing to be admitted which cannot be sustained by Scripture and reason. . . . They desire to clear away all rubbish and to find "the old paths."

We profess to be walking in them and to carry out the Reformation to its legitimate issues.—*Cramp*, in *Baptist History*, pp. 584, 585.

The commission was not given to the disciples in their apostolic character. If this was the case, the authority of the commission ceased with the apostolic office. . . . The commission was given to them in their church capacity, and, consequently, it remains with the churches to this day. While the Savior was with his disciples, in person, he retained in his own hands all authority in his kingdom. But before his ascension to the Father, he clothed his church with executive authority in his kingdom.—*Baptist Succession*, p. 34.

How dare anyone to adopt, as authority in religion, any rule except the word of God? As the New Testament is the last will of our Lord Jesus Christ, it contains all the duties enjoined upon the children of God in the Christian Dispensation.—*Ibid*, p. 184.

CHURCH

Matthew 16:18. The Savior did not confine this prediction to the local assembly at Jerusalem. He referred to the *church institution* which should exist in the shape of local churches throughout all the coming ages.—*Ray*, in *Papal Controversy*, p. 22.

Speaking of the officers of the church, Paul says, 1 Corinthians 12:28. . . . The first officers of the church were apostles, the second class were prophets, and the third class were doctors, rather teachers.—*Ibid*, p. 203.

But it is evident that this authority of binding and loosing, retaining and remitting sins, has reference to the authority given to the church to receive or expel members, and do whatever a church of Christ is authorized by the New Testament to do.—*Ibid*, pp. 260, 261.

We reject hereditary membership, holding that men are not born Christians, but that they become Christians when they are born again, and that until then, they have no right to Christian ordinances, because they cannot enjoy Christian blessings. . . . We gather from the teachings of the apostles that a man should *be* a Christian before he avows himself to be one; we admit none to our fellowship without a profession of repentance toward God and faith in our Lord Jesus Christ. Their baptism is at the same time a declaration of their sole reliance on the Savior, and their symbol of their union with him in his death and his resurrection—a spiritual, vital union. Our churches so constituted, profess to be societies of believers, congregations of saints.—*Cramp's Baptist History*, p. 586.

We now affirm that the Baptist denomination is the only one

on earth which claims Jesus Christ in person, as its founder and head.—Baptist Succession, p. 178.

It must not be forgotten that the Baptists differ from all others in the fact that they hold that persons must be *saved*, or prepared for heaven, before they are qualified to enter a church of Christ.—Ibid., p. 393.

In the General Association, in 1774, the question was mooted whether the office of apostle mentioned in Ephesians 4: 11-13, still existed. By a majority it was decided that it did. It was also resolved to fill the office, provided suitable persons could be found. [They selected three; Samuel Harris, Elijah Craig, and John Waller by private poll.—Author.] . . . But the arrangement lasted only a year, and was never revived. As for the apostolic office, it is clear that it, like the prophetic office, was extraordinary and depending on special inspiration, and that one important function of the apostles was personal testimony concerning Christ's life and work; so that altogether there are and can be, in strictness, no successors to the apostles.—The Virginia Baptists, by Reverend George B. Taylor, D. D., p. 22.

The officers which usually belong to a church consist of a pastor, and from two to seven or nine deacons, according to the magnitude of the church and its exigencies. Their ministers and pastors are ordained with the imposition of hands by a presbytery, consisting of any number more than two. Every candidate for ordination, however, must be presented, previously approved, by the church of which he is a member.—Buck's Theological Dictionary, pp. 326, 327.

HOLY SCRIPTURES

Baptists of every sect hold to the entire sufficiency and supremacy of the Holy Scriptures over all formulas or standards of human composition as their guide in matters of religion the sole rule of faith and practice.—Buck's Theological Dictionary, p. 625.

In fact it is but the united voice of all Baptists throughout the world, that, "We profess to take for our guide, in all matters of religious belief and practice, the New Testament, and nothing but the New Testament."—Baptist Succession, p. 185.

Those who wrote the Scriptures were moved to this work by the Holy Spirit.—Ibid., p. 173.

CONFESSION OF FAITH OR CREED

Our fathers founded, and the centuries have handed down to us a church without a written creed. This is not to say that the church has no beliefs, deep and strong convictions. Some of these beliefs have perished.—Two Hundred and Fiftieth Anniversary, p. 11.

In the midst of such a multitude of opposing parties and doctrines, it becomes absolutely necessary for those who would dwell together, to express their views of Bible doctrine; and as a summary of faith must be expressed in order to Christian union, it can certainly be no more harm to write than to express it orally. This summary of doctrine, whether written or unwritten, is the creed of the individual who holds it; it is a Bible creed only so far as it comports with inspiration.—Baptist Succession, pp. 186, 187.

Jesus Christ has but one kingdom on earth, and that is a visible organization, especially to them who have been born again. It has visible subjects; those who have exercised repentance and faith, and have been buried with Christ in baptism, and are walking in the ordinances of the Lord's house. It has visible laws, which are contained in the word of God. And it has visible ordinances: baptism and the Lord's supper. . . .

Some characteristic features which have distinguished Baptists from all others. . . .

1. The Baptists, as a church or kingdom, recognize Jesus Christ alone as their founder and head.

2. The Baptists regard the Bible alone as their rule of faith and practice.

3. The Baptists perpetuate the Bible order of the commandments. They teach repentance, faith, baptism, and the Lord's supper.

4. Baptists immerse, or bury with Christ in baptism, only those who profess to be dead to, or freed from sin.

5. Baptists recognize equal rights or privileges in the execution of the laws of the kingdom of Jesus Christ.

6. Baptists observe the Lord's supper at his table in his kingdom.

7. Baptists have never persecuted others, but have themselves always been peculiarly persecuted and everywhere spoken against.—Baptist Succession, pp. 14, 19, 20.

There are certain fundamental principles which they (the Baptists) hold, and have ever held, and which have largely characterized them as a people:

Christ Jesus, the sole lawgiver in spiritual things;

The word of God, the only authoritative guide in religious faith and practice;

The responsibility of each individual to God, and to him alone, in all matters of conscience and religious worship;

The restriction of church membership to persons making personal and credible faith in Christ; and

The independence of the churches in Christ.—The Baptists, Who They Are, by Taylor, p. 7.

BAPTISM

We have the Baptist view, that while baptism is a solemn duty enjoined upon every child of God as a prerequisite to church fellowship and communion, they do not regard it as essential to salvation.—Baptist Succession, p. 207.

APOSTASY

The church of Rome, as an organization, has never been, is not now, and never will be a church of Christ. She did not originate with the Church of Christ. She is of her father, the Devil.—Baptist Succession, p. 331.

History gives abundant proofs that unscriptural traditions began to prevail immediately after the apostolic age. In fact Paul says (2 Thessalonians 2: 7): "The mystery of iniquity was not. What was Christ commanded? But rather, centuries, had begun its deadly work before the death of Paul."—Ray, in Papal Controversy, pp. 187, 188.

When Constantine the Great declared for Christianity, he expected to stand in the same position toward that religion as he had before occupied with regard to Paganism. . . . The profession of Christianity in those times was a very different thing from what it had been in the first and purest ages. Scripture was smothered by tradition. . . . The inquiry was not, What was Christ commanded? But rather, How may influence, and power, and patronage, and wealth be obtained? How may the gospel become popular? Such being the views of the leaders, it is not surprising that the people groveled in worldliness, or that rulers determined to use Christianity as a State machine, as they had used Paganism. Constantine led the way, and his successors naturally trod in his steps. . . . The bishops were too ready to invoke the exercise of his authority, and there was not religious intelligence enough among the people to discern and resist the usurpation.—Cramp's Baptist History, pp. 51, 52.

Pursuing his inquiries, Wickliffe went farther than he originally intended, and propounded opinions which were extremely unpalatable to the staunch supporters of popery. . . . The injustice of the popes in regard to the mendicant controversy, and their steadfast resolve to uphold all abuses

and resist all reforms, filled him with disgust. What was the character of the system which cherished such enormities? In answering that question, he was led to compare the professed Christianity of the fourteenth century with the New Testament. The contrast shocked him. He saw that the religion of Christ and his apostles had long been practically abjured.—Ibid., p. 119.

Such a time of general liberty was that glorious epoch known as Protestant Reformation. Night had long wrapped in darkness and tyranny a sleeping world. Suddenly, as at the trump of God, men everywhere awoke and struggled to roll off the weight that was crushing them.—Origin of Baptists, p. 51.

The Baptists, like many other religious organizations, are divided into several sects, some contending for close communion, others opposed, some contending that those who are once in grace are always in grace, and cannot fall from it, others opposed to this idea; some are Calvinistic in regard to election, others Arminian; some believing in the six "principles of the doctrine of Christ," as referred to in Hebrews 6: 1, 2, while others reject the ordinance of the laying on of hands for confirmation, blessing children, or in the healing ordinance. Then, again, some contend for "the baptism of the Holy Ghost," while others argue that "real baptism of the Holy Spirit always endowed the possessor with the gift of tongues or inspiration."

These differing views among those who claim to be Baptists give rise to different organizations all having a distinctive name, so that it is impossible to determine who the true Baptists are, but can the more easily determine who is in agreement with the New Testament doctrines, and who are not, and whether any of them are followers of the one after whom they claim to be named, John the Baptist, for he taught, and baptized with the "baptism of repentance for the remission of sins," and the teachings of those who now claim to be Baptists is a baptism that is not essential to salvation, but is to be applied to those only whose sins have been remitted.

While these churches claim to be independent local organizations, supreme in their sphere, and not subject to any general organization, yet they have a missionary union, to which all the local organizations are to a greater or lesser extent subject in the great work of evangelization, which work is the primary work of the church of Christ.

(To be continued.)

"Fortunate is the man who succeeds in penetrating the disguise of his blessings."

"Don't kill time. Time can stand the racket longer than you can."

While men are looking for trouble they overlook opportunities for success.

"It isn't absolutely necessary to grow sadder as we grow wiser."

THE SABBATH DAY,

WHAT CAUSED THE SABBATH DAY TO CHANGE FROM THE SEVENTH DAY TO THE FIRST

This seems to be a very difficult problem for many people to understand. We are asked this question quite frequently. I will try to answer it as nearly right as I possibly can.

You will notice in reading your Bible, that Jesus was crucified on Friday and rose from the dead on the first day of the week—the day we now call Sunday, or the Sabbath Day.

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher.—John 20: 1.

But Mary stood without at the sepulcher weeping: and as she wept, she stooped down, and looked into the sepulcher, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. . . . Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to, my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.—Verses 11-14, 17-19.

You will notice that each time he met with them, it was on the first day of the week. He showed them his hands and his side; breathed on them and gave them the Holy Ghost, at least told them to receive it; and taught them of the remission of sins. (Verses 22 and 23.)

The next first day, or "eight days" from the previous meeting, the disciples "were within" met together again. (Verse 26.) Jesus met with them and further taught them, especially Thomas, who was not at the meeting the previous first day or Sunday, and also did many things of which John does not tell us, as referred to in verse 30.

It was upon the first day of the week that Jesus walked with the two disciples, and in the evening was made known to them at the supper table.

And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and those who were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known to them, in breaking bread. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you.—Luke 24: 33-35.

We wonder how it happened that Jesus Christ, the apostles, and those that were with them, were gathered together on the first day of the week? But it

had been the custom of Christ to go into the synagogue and teach the people. Well, there was a good reason for it. He could reach the people better because it was the custom of the Jews to meet together on the Sabbath Day. "Jesus answered . . . I ever taught in the synagogue, and in the temple, whither the Jews always resort." (John 18: 20.) The Jews were seventh-day keepers, and Jesus went within the temple court and synagogue because he could reach the people better on that day.

But then the resurrection day had not yet come. When it did arrive, on that very day, he commenced meeting with his disciples on the first day of the week as we have seen. Why should he meet with the Jews on the seventh and with his disciples on the first day of the week? This custom seems to have been followed by the disciples right along.

We sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.—Acts 20: 6, 7.

You will notice that this company of disciples stayed a whole week, seven days, at Troas. No meeting is mentioned until Sunday or the first day of the week came round, then they met "to break bread," that is, take sacrament, and on the same day, the Apostle Paul preached to them. I wonder why those disciples let the seventh day pass, and then met and worshiped on "the first day" following! Strange, isn't it?

The Corinthian saints were instructed by the same apostle thus:

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Corinthians 16: 2.

This was done to raise collection for the poor saints at Jerusalem.

What? Did not Paul know this was not the seventh day of the week? If he did not, it was strong presumptive proof that it was not so regarded by the church in his day. According to his instruction, the saints must have been in the habit of meeting on the first day, and from week to week they gave into the treasury the offering for the poor saints, that there be no "gathering" of money when he came. In other words, that the collections for the poor saints might be ready when he came. If they did not meet on the first day of the week how could the contributions be assembled and in readiness when Paul arrived? If it be said they could lay by in store, each at his or her own home, and take it to church the following Saturday, the object sought by Paul would fail, that there be no gathering when he came. Whereas, if they met on the first day and deposited their gifts in the church treasury there would then be money on

hand when he came, and no further collection necessary.

If they laid by in store, at home on the first day of the week, to be collected the next seventh day, then there would be difficulty in telling just how much one might be able to give. In that time one might earn one dollar or twenty dollars; might sell a house and lot; or lose the house by fire or cyclone; or lose a horse by death or by his being stolen; or obtain a hundred dollars by the sale of the same horse. In a thousand and one ways his financial condition might change.

But if they meet on the first day of the week, as we have seen they did at Troas and Jerusalem, and deposited their gifts in the church treasury, none of these difficulties would be in the way.

We see then, that Christ and his apostles, when they wished to reach the Jews, went unto their temple and the synagogues on the Sabbath Day, and after the resurrection of Christ, when they met alone it was on the first day of the week more often than any other. Why they did this is very strange if Jesus had not taught them to meet on the first day, as Jesus had taught them to "observe all things whatsoever I have commanded you."

Why did Jesus rise on the first day of the week? Was it an accident? Surely not. Why should he select that day of all others on which to rise from the grave? It did not just happen so, for Jesus says "all power is given unto me, both in heaven and in earth." (Matthew 28: 18; John 10: 17, 18.) You see he had his choice of the day on which he was to be crucified.

There came to him certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the third day; for it cannot be that a prophet perish out of Jerusalem.—Luke 13: 31-34.

Strange, isn't it, that he must walk three days before his crucifixion, and in three days he had finished his work? At the time the Pharisees told him this, at that very hour he began to weep over Jerusalem, saying:

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not! Behold, your house is left unto you desolate.—Luke 13: 34, 35.

It would seem strange if all these things would happen just so. It was not an accident. Hear this statement that Jesus himself makes:

I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10: 17, 18.

Having that power, he surely had his choice of

days on which he would take up his life again, or rise from the dead. Is it possible that Jesus deliberately chose the first day of the week, or was it an accident? We think not an accident, because he was perfected. It would be impossible for him to make such a mistake, after breaking the bands of death, and thus making possible man's deliverance from sin and the grave.

Did he meet with his apostles and those who were with him on this and the next succeeding Sunday, and teach them to worship, not knowing at the time it was the first day of the week? Who can believe that he made such a mistake?

That eloquent Apostle Paul says:

Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body [the church] is of Christ.—Colossians 2: 16, 17.

He also says, "blotting out the handwriting of ordinances, [the Mosaic law] that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," then follows the injunction to let no man judge you in respect of the Sabbath Day, as well as other things. Yet Adventists often judge us harshly because we do not keep the seventh day.

"For I have given you an example, that ye should do as I have done to you."—John 13: 15. Should we obey the Adventists and Jews and keep the Mosaic law after it had been nailed to the cross, or should we obey Jesus? I prefer to follow Jesus. Since he laid down his life for us we should follow him in preference to anyone else.

Paul regarded the Sabbath as he did other things in the law, as a "shadow of things to come," as we have seen. He further says, "the law having a shadow of good things to come."—Hebrews 10: 1. And when the "good things to come" (the gospel) had arrived, the shadow was no longer observed, but was taken out of the way. Should we follow others and not Jesus and his apostles?

Some say it was Paul's custom also, to go into the synagogue on the Sabbath Day and teach the people. Paul says: "Follow me, even as I have followed Christ." Christ kept the Sabbath Day, and Paul follows right after him and did the same thing.

How Christ and Paul kept the Sabbath Day, you have already seen. They went to teach the Jews.

It appears that failure to keep the Sabbath Day was one of the most frequent charges the Jews brought against Christ. As the law then stood, he laid himself liable to a severe punishment for failing to keep the Sabbath Day. According to some people's idea, he twice laid himself liable to a charge of keeping the first day within eight days after resurrection.

Paul, following right along after him, laid himself

liable to the same charge for meeting with his disciples at Troas on the first day of the week "to break bread," to take the sacrament, to preach and worship otherwise. Of course, all who worshiped with him were subject to the same condemnation.

Can they accept all of this or will they accept Paul's statement that the "holy days," "new moons," "the Sabbath," under the law were "taken out of the way" when the "good things to come" had come, and had been finally established, taking the place of the law which was a shadow and could not "make the comers thereunto perfect." (Hebrews 10: 1.)

If Paul followed Christ in teaching the Jews in their synagogue on the Sabbath, did he not also follow him in meeting with, and preaching to the Saints in their place of worship "on the first day of the week"? If not, whom did he follow? The Adventists and Jews, or the teaching of Jesus?

Did Paul and the disciples at Troas keep the first day wilfully or ignorantly? Which? If either wilfully or ignorantly is he a safe leader? If neither wilfully nor ignorantly, then why insist that those who now are in the habit of meeting and worshipping on that day, wilfully or ignorantly keep "the first day"?

What a pity some of our Adventist friends were not there to inform these misguided people that such a great mistake as this was being made, and not allow the whole world to be deceived, and cause a confusion of this kind. "God is not the author of confusion, but of peace, as in all churches of the Saints." (1 Corinthians 14: 33.)

What a pity our Adventist friends were not there to help the Jews to instruct the Savior and his company, and tell them of their wonderful mistake. If the Jews did inform them of their mistake, neither the Savior nor his disciples heeded it then. Why should we heed it now?

Let us rather follow Jesus and his apostles in preference to anyone else, as Jesus says: "All power is given unto me in heaven and in earth" (Matthew 28: 18) and he is the Son of God.

H. M. TAYLOR.

Thus man is at once a citizen of two countries of very different constitutions. The religious consciousness has generally worked apart from the secular by different categories and with other rubrics. There are everywhere dual characters in which religion is separated by a water-tight compartment from daily life. Their pathetic souls are torn by the conflict between faith and reason, or feel with Jacobi that there is a light in the heart that goes out when we carry it into the head. Among the English it was Hobbes who chiefly set the fashion, so conspicuously followed in England, of keeping religion and rational activities entirely apart, and Newton and scores of more modern English and American thinkers have thus partitioned their souls.—G. Stanley Hall.

OF GENERAL INTEREST

TITHING PAYS

[The following interesting account appeared in *The Outlook* for May 1, 1918, under the title, "The conviction of a skeptic." The author is May Dewhurst. While we might print a large number of incidents in which the exceptional favor of the Lord has been manifested toward those among us who have faithfully observed the law of the church regarding tithes, offerings, and consecration, we are pleased to note that the Lord seems to recognize the principle by whomsoever practiced.—EDITORS.]

A stranger in Geneva, New York, notices first the massive gray-stone Methodist church, which dominates the main street and throws its English Gothic tower skyward with a valiant air. It was built by working people, and so recklessly built that the congregation found itself saddled with a building debt of \$82,000, a weekly budget of \$230, and an income of less than one hundred dollars. In two years the debt has been cut to \$49,000, and the weekly income is nearly \$300. The church has more than a thousand members, of whom 350 are "tithers." A tither is a person who sets aside one-tenth of his income for Christian activities. These Geneva Methodist tithers are doing more than pay for their church; they are pioneers in a financial policy which bids fair to spread through Methodism.

When the Centenary Commission of the Methodist Church, the organization which is preparing for the centenary of its Home and Foreign Missions, asked me to go to Geneva to write the history of its tithing and stewardship movement, I was scarcely enthusiastic. I doubted if I would find much of a "story," and, with war-giving and war-saving in mind, I doubted if I would be sympathetic toward what I found.

Nevertheless, I was curious to talk to these people who found it possible to give so much in the face of rising prices, war charities, and added taxes. How did they do it?

My directions led me first to the town's principal shoe store, where I asked for Mr. Cassatt.

"We tithers," he said, proudly, turning to me after waiting on a customer, "don't feel that we begin to give until after we have returned our tenth to the storehouse. I've already paid in \$700 on the church debt, and have pledged a thousand more in ten years. By that time I hope to wipe off the \$2,500 mortgage on my own home."

I tried him with a mean attack.

"Doesn't your wife ever tell you that you could own your own house sooner if you didn't pay so much on the church?"

"No, she doesn't. She's not that kind," he an-

swered promptly. Humiliated, I went elsewhere to seek understanding.

Mrs. Silver, a young and pretty widow, lives with her four children in a shabby little house, overlooking the big frozen lake. She was introduced to me as one who had just joined the Tithers' Association and wanted to give one tenth of the dollar a day she earned by sowing bags for the near-by flour-mill.

"I guess I can give one bag and trust Him to stretch the other nine," she explained. When I spoke of fuel and clothes, she agreed, smilingly, but said:

"There's always money spent foolishly which could be better spent by the Lord, and it ain't right to rob him of what's his."

I went on down the frosty lake to the home of Mrs. Silver's neighbor, Mrs. Hardy.

"What do I think of tithing?" she repeated, as she brought me into the neat, warm kitchen. "Why, if I didn't tithe I'd be picked as clean as a bird. I've got to tithe to keep goin'."

"But what does your husband say about it?"

"My husband is a drinkin' man, as I guess you've heard. He says I shan't touch a cent of his money, so I take a tenth of what is left after I've paid for food and rent; sometimes it's only five cents, sometimes it's ten, but whatever it is it doesn't belong to me."

When I returned to the church, I found a meeting of a group of ministers from near-by parishes, gathered to learn the technique of putting tithing before their congregations. There were sixteen, most of them young fellows with bluff ways and honest faces. They came from farming communities and had the hard task of persuading the New York farmer that a tenth of his produce did not belong to him. I was amused at the naive way they ran business and religion together, and at first I was genuinely shocked at the familiar way in which they addressed the Deity. Their homely speech seemed blasphemous until I grasped the fact that no disrespect was intended and that they but put into practical expression the philosophy of pantheism.

"A man looks up into Jesus' face and says, 'Lord, I surrender; all to thee I owe.' And the Lord says, 'If you mean business, what are you going to give?'"

"The Lord's no fool. We get our business sense from him, along with every other good thing."

"Why wouldn't the Lord take care of the tither? He knows he gets his money that way to carry on his work. If he owns a tenth of a business, he'll see that it don't suffer."

When they knelt for prayer, I found I liked their "Amen's" and "Yes, Lords," and "Hallelujahs" chiming across the speaker's invocation. It all had a lively sense of intercession and emotional validity.

Later, some of them told of their experiences, es-

pecially of the rewards reserved for those who clung to their stewardship.

"You'll never find a tither in the poorhouse," one said, and another, "I'm a parson on six hundred a year; and I found I had to tithe to get out of debt."

One told of a man in Syracuse who tithed regularly when the tenth was only ten dollars a month; he prospered until it grew to a hundred dollars. This looked too big to relinquish, so he gave up the practice. Disaster followed, until he was brought to poverty and humility. He began tithing again, and now he is on his feet financially and spiritually.

"I want you to hear the story of Mrs. Gordan," said one young minister. "She has a masterful, loud-spoken way about her, which made some of us in the church think she ruled the house. I guess this story shows who is master. She told it to me last night after prayer-meeting.

" "Gordan," I says to my husband, "this week you'll have to take your tithe money or go hungry. There's nothing in the house to eat, and there's no money to buy anything."

" "Wife," he says, "I guess we'll go hungry."

" "But, husband, the Lord means you to work, and you can't work if you don't eat."

" "Have we enough to buy bread?" he asks.

" "Yes, there's enough for bread and maybe butter, and there are some potatoes left from that bushel last week, but that's all there is."

" "All right; this week we'll eat bread and butter and potatoes, but we ain't a-goin' to touch the Lord's money."

" 'And just the next day the postman brought us a letter, and in it was five dollars that we had lent two years before and given up for a bad debt.' "

But the best story came from Syracuse, where a manufacturing concern has put the tithe into its articles of incorporation. It is a business for making dish-cloths, and has five directors, four of them brothers; they employ about seventy-five people. There is a clause in their constitution that ten per cent of the profits must go for "Kingdom work" before any dividends are paid. The business prospered, and the directors wanted to expand with new machinery and additional capital. They went to the bank and asked to borrow \$25,000. The president of the bank knew the concern, thought it a good proposition, and offered to float their bonds. The bank's lawyer went over the company's books and papers, found the tithing clause in the articles of incorporation, and called a halt. He pointed out that interest on bonds is always a first lien on a company's income; that here there was some other claim ahead of interest, and he advised that the articles of incorporation be amended to strike out this absurd clause before money could be safely loaned.

When the directors learned of this, they held a prayer meeting to decide what they should do. After prayer and hymns a secret vote was taken as to whether the offending clause should be cast forth. "Yes" meant that they would yield to the bank; "No," that they would retain the provision. On counting the votes there were five "Noes" in the ballot box, and the company has gone on with its old machinery and its old capitalization, but doing the biggest business of its experience.

As I took the train for New York I found myself believing the unbelievable. I had not met anyone who wanted to give up tithing. I could not make anyone admit that it was irksome or a hardship. In the past four years, all over the world, sacrifices for patriotism have become commonplaces. But we had grown a long way from the pains and privations of the early Christians. We had forgotten the blood of the martyrs. It might be that their seed was quickening and a new spirit about to appear. Perhaps the indictment of Christianity that many had felt this war to be might yet be quashed and the church return to its old-time leadership through the hard road of sacrifice and self-denial.

BETRAYING OUR CAUSE

Opposing universal military service, *The Public* of New York, says:

Thousands of our finest young men are renouncing all that life holds dear in order that the next generation and those that follow may live in a world freed from the oppression and brutality of organized and aggressive force. Thousands of mothers all over the land are finding comfort in the faith that defeat of Germany will bring with it defeat for all time of the theories and the institutions that have impelled Germany to plunge the world into this red horror, just as they would have impelled any nation where the minds of men lived under their baneful sway. President Wilson has set the Nation's seal on this faith—a faith holy with the tears of women and the blood of men. It has become a promise and a determination. It involves the defeat of Germany only because the German Government has become the supreme exponent of the statesmanship that relies on force and aggression. British labor would not go on for a single day without this faith, if the war were a struggle between parochial nationalism and nothing more. Pacifist America—pacifist in the sense that the President is pacifist—would not face the stupendous sacrifices that lie ahead of us if we were not sustained by this faith. We are united for the defeat of Germany as the first necessary step in its realization. And looking ahead, the statesmen and the democratic forces of America and Eng-

land are united for the second step. Given the defeat of Germany and her compulsory acquiescence in a world program, they are determined that this program shall begin with the casting out of the diplomacy that relies on great military establishments which burden the people, stifle democratic aspirations, and in themselves incite to aggression and bellicosity. Premier Lloyd George has said within recent weeks that one of the country's most important war aims would not be achieved if after this war there were need of universal military service. To admit such a need is to admit that the allies are to fail, and the coming peace to be but a truce. Condition universal military service on failure or only partial victory in the present war and all England and America would answer "Aye" to those who urge it with this condition. But condition it on allied victory, and the answer of the allied democracies is that he who proposes it proposes the betrayal of our cause and mocks our dead.

THINGS THAT MONEY CANNOT BUY

[An extract from a discourse by Rabbi Leon Harrison and issued in booklet form by the Temple Israel, Saint Louis, Missouri.—EDITORS.]

It is possible for these very things, unbought and unpurchasable, that must precede large possessions to make their use wise and beneficent. They are open to the poorest. In the divine order of the world, the dearest things are the cheapest. What all men need, all men may have. What material fortune can buy is only material things. The enrichment of the mind, the sovereignty of conscience, the divinest impulses and felicity of the soul are not exposed in the marketplace. We may mention them in the order of the faculties that make up our inner life. Culture is such an acquisition to which there is no royal road, for which there is no payment possible. To acquaint ourselves, as we are told, with the best that has been known and thought in the world, is culture. Its price is humility, industry, persistence, open-mindedness, judgment. Its pleasures outweigh all coarser joys. Its sense of power enlarges the man. Its free play of thought grasps the immediate needs of the times and qualifies the patient student for splendid usefulness.

And in the moral sphere—the higher plane, character—the hardening of impulse into integrity, the mastery of the will, is the ripened fruit of sustained and patient struggle, the reward of many a victory, the final triumph that makes at last the better choice the easier and habitual one. The shadow of character is reputation. And to gain this supreme equipoise of self, is an achievement that is the crown and consummation of a serious and noble life.

No resources can by any forcing process reach these ends or work these mines within the breast of man that must be made our own by patient labor. And may I be permitted to place even above these, the culture of the soul that we call religion. The fountainhead of enthusiasm, the spring of consolation, the secret of strength has ever been religion. And curiously, with perhaps the single exception of Buddha, not one of the great masters of religion has been among the great and wealthy ones of the earth. Even Buddha left his high place and embraced poverty and asceticism ere he felt qualified for his great work. And above all other inspirations and powers that have swept the world with a tidal wave of salutary and cleansing influence, is this august dominion of the soul.

THE STAFF

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Congregational Singing

Within the past few months there have come to the writer a number of queries and comments, the general burden of which evidences that all over the church attention is being turned to congregational singing as an important feature of our worship. Saints everywhere are asking each other and us, Why is our congregational singing not better? Should we not have more congregational singing than we do?

We may flatter ourselves by believing that this is an animus that is being felt only by ourselves, and that we are sensing an impetus that may place us as a church in the van of musical progress; but not so. The impulse that is urging us forward in this line is also tugging at the heartstrings of humanity all over the Nation. It is the force that is filling men with the desire to sing, and to sing with other men; to impell them to express the song spirit in the mass rather than in the small group. It is the spirit that is permeating the Nation to-day and that is not only the cause, but is rendering possible the growth, of community singing all over the land. It is the hidden spring of comradeship, quickened into action, bringing men into closer relationship. Man is by nature a gregarious animal, and it is a most hopeful sign to see men quitting the solitude that has had so much of sordidness and seek companionship in the universal language of song, their hearts thereby more closely drawn together.

All over the land communities are recognizing the great value of the singing of the masses, and many a community is enjoying its regular weekly "sing" under a public song leader. The Government is awake to its importance and is fast supplying all the cantonments, training camps, billets, and even the divisions in the field and at the front, with song-leaders, whose work is to cultivate the song spirit among the troops and provide for its proper expression.

But if community and nation are both mindful of the need of song in the congregated mass, and are supplying such need, why should not *the church* be equally alert to answer the call? Particularly, why should not *this church* be foremost in providing for the proper expression of this song spirit in our congregations? Should not *our* warfare be as much cheered by song as the warfare that is waged in daily life, or upon the fields of carnage?

Congregational singing is of far more importance than we

have hitherto believed. We have thought that it was merely a routine of our service, to be entered into with no special concern and to be conducted with no particular effort. We have not thought that it had any important bearing upon the spiritual welfare of our service and have allowed it to go poorly, or well, or indifferently, as chance or "luck" might order.

Good congregational singing is more necessary to the spiritual welfare of a service than we can fully understand. We have seen services where the congregation was actually brought into spiritual union with God and wherein he who delivered the spoken message was given his measure of divine unction by the songs that welled up from the hearts of the congregation. Again, we have seen services where the spiritual grace of both speaker and hearers was banished by the depressing character of the congregational singing. It is exceedingly hard for a sensitive man, whose soul is responsive to concord or discord (and God's servants should all be so) to surmount the chilling influence of indifferent congregational singing.

The branches of this church should see to it that the part the congregation plays in the song services of the church should be well done. No branch should rest content until its congregational singing is so excellent that the true spirit of worship is reflected and induced through the spirit of song; until the comradeship of gospel ties is increased and cemented more firmly thereby; until both speaker and hearer receive the inspiration that the song spirit may give; and until our congregational singing, like the candle set in a candlestick, shall shed its light upon all "in the house" and thus glorify the name of God. A chorister should be selected who will not be merely a perfunctory leader of a few overworked hymns, but who will develop the branch by practicing with the members until their work is up to a proper standard. Old hymns that have been droned through for years should be brought up to correct time and expression. New hymns, and hymns that have been seldom used, should be practiced until the stock of hymns available is both varied and large. How pitiful it is to see a congregation whose resources of hymns are limited to a dozen or so old time-honored numbers that have been overworked so badly that they no longer carry their charm and interest. This chorister should be one who will push his work: not let it drag him along lines of least resistance. He should rally the musical interests of the branch, make them understand the burden and responsibility upon them; enlist them in a consistent, continuous effort to develop along lines of progress that will result in a permanent improvement in the work of the congregation.

The burden of developing the congregational singing of any branch must primarily rest upon the chorister and, if such development is needed, he must bestir himself to secure it. He should seek the cooperation of the branch officers and arrange that necessary opportunities for practice are found. The claim will probably be made in some branches that because of the multiplicity of meetings, such opportunities cannot be found. But they can be found if sought. Some branches have, with gratifying results, instituted a song service of fifteen to thirty minutes preceding the evening preaching service. Others have found that a like time after a prayer service was both convenient and practical. But these opportunities may be found for the seeking; and practice had in them, if persisted in for a year or so, will bring results really worth while.

The chorister who is intent upon the advancement of the singing powers of his branch (and no branch should permit its chorister to be indifferent in this regard) should insist that the supply of hymn books is adequate to the needs of the congregation; that they are properly distributed through-

out the congregation and that they are really used. He should see to it that the hymns are practiced in the proper tempos and with the proper spirit. And, most important of all, his efforts should be to thoroughly awaken in the Saints the true spirit of song and to encourage its interpretation; for therein may they be truly said to "sing with the spirit."

Too often choristers and branch officers fail to realize that the singing of the congregation is of first importance. In many places it has erroneously been assumed that the business of the chorister is to train the choir to sing the anthems. This is but part of his work. Anthems are good and desirable. But better a branch with hearty congregational singing than one where the music work is centered around the weekly anthem, the congregation singing with indifference.

Our church work is peculiar in that it deals not only with the individual as a unit, but with the group of individuals constituting the congregation. We must not neglect the things that concern the spiritual welfare and happiness of our people in their assemblies.

ARTHUR H. MILLS.

Inappropriate Music in Church Services

[Brother James A. Morrison, of Kincardine, Owen Sound, sends us the following, clipped from the *Christian Guardian*. It contains some pertinent thoughts that some of our choristers might bear in mind.—A. H. M.]

For many years, writes Reverend S. D. Chown, general superintendent of the Methodist Church, to *The Guardian*, I have had a burden upon my soul for which I now seek relief in writing you this letter. I have waited long in vain for others better qualified than I to assume the task which I here and now essay.

So much money is spent upon choir music in our Methodist churches that, if it were producing its appropriate results, hundreds of souls should be converted to God each year, and the spiritual life of our people notably deepened and enriched. It is surely not irrational to suppose that the purpose of choir music is to spiritualize the public services of the sanctuary; but it is one of the curious commentaries on the situation that the churches which spend most money on music as a rule secure the least results in the quickening of the spiritual life of the congregation.

The failure to get appropriate returns for the money invested, however, though it is a bad business proposition, is the least evil in this connection.

How often a faithful minister spends the greater part of a week in brain sweat, putting his very lifeblood into the preparation of a message to win souls to Christ. In a profoundly prayerful spirit he carries his message to the pulpit, and, having delivered his soul with unction from above, sits down, still praying that arrows of conviction may reach the hearts of the people. But in a moment there bursts into the subdued atmosphere a solo, a duet, a quartet, or chorus so foreign to the nature of the purpose of the service hitherto that the effect of his week's work is in a moment fatally weakened, if it is not nullified, in respect to many of his hearers.

Will you therefore kindly permit me to make some good suggestions, born of my experience in the pastorate, which I hope, will be accepted and helpful? In successive pastorates it was my custom to have the choirmaster come to my house previously to the Friday evening practice, when we could go over together the services for the coming Sunday. I gave him my subjects, sometimes the manner of the treatment I proposed, and told him what I wanted the sermon to do. We discussed together what music would be appropriate, and

sought to produce a service which would be at once artistic and spiritual unity. I may say that I always found my choirmasters more than willing to cooperate with me in this way, and I feel sure that if our ministers would tactfully approach the leaders of their choirs, with very few exceptions they would heartily reciprocate the confidence, and put themselves to considerable inconvenience to work out the best results. In my judgment a service so arranged has the maximum both of attraction and usefulness for the majority of the people.

I may say that while I have always highly valued the artistic music, yet as a Christian minister I have never felt at liberty to permit it to dominate or destroy the spiritual worth and purpose of a service. Singing for the sake of tone production simply might as well be in Choctaw as in English. Clear articulation is essential to intelligent worship. Without this there cannot be spiritual edification. No amount of aesthetic pleasure can satisfy the hunger of our higher nature.

I would further suggest that the contributions of the choir should precede the sermon unless a peculiarly fitting selection, mutually agreed upon by the pastor and choir-leader, and having a culminating effect in respect to the great purpose of the whole service, be rendered after the preacher has spoken.

With a great desire in my heart that there should be no spiritual wastage in our services, these suggestions are humbly submitted.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

A Parting Word

Owing to circumstances over which I had no control, I answered the call of the business world the first of January, this year, and literally have had to drop all of my Woman's Auxiliary work, since then.

I found my year of service as president a profitable and enjoyable one, a year of education. I gave to it my best thought and effort. The vision of the work as it opened to me was wonderful indeed, and I wish to thank all of the helpers all over the church who contributed to its success. Most of all I am grateful for the directing hand of the Master, which I felt was with me all through the year, giving me inspiration and strength for its duties.

I had many plans for making the convention programs real success, but the serious illness of my mother during our sessions, and her death just as the conference closed, stunned me so that I could think of little else, and many things were forgotten or pushed aside that might have helped us. I have lost a great inspiration for good work, in the death of my mother, for she was always a source of strength to me.

I am hoping now at the beginning of the new year, that all our workers will lend their support and help to the new officers that have been chosen to carry on the work this year, in order that we may have a successful growth—a period in which great strides can be made—and satisfactory advances toward the goal be effected.

Ever praying for the onward progress of the work in all its departments, I am, a worker still among you,

MRS. LULA M. SANDY.

Are you good for anything to yourself? Can you be happy alone?

A Reunion Suggestion

Conference is over, and we pick up our work for the reunions of the church with an added zest, hoping to be helpful to the sisterhood of the church.

There are some of us who up to now have felt, and rightly so, that our church work was the first consideration, after that, other things. We are beginning to feel now, however, that for the time being, at least, work for humanity should be placed first, that we might follow the injunction of our Lord, "Go, and do thou likewise."

In Luke 10: 25-37 we are told that we must do two things in order to gain eternal life: "Love the Lord . . . and thy neighbor as thyself." To love and worship the Lord is not enough; we must do the other also.

Recount the deeds of the Samaritan which entitled him to be called truly a "neighbor." He went *near* to the stranger needing help; he bound up his wounds, pouring in healing oil; he conveyed him on his own beast to the inn; took care of him; nursed him through the night; the next morning he gave money to the innkeeper to pay for the stranger's comfort until such time as he could care for himself!

Our great work in the war just now is very similar; we must follow the Lord's injunction, "Go and *do* thou likewise;" we must be the good Samaritans. The Red Cross gives us the largest opportunity for such direct service, and each of us should diligently seek to learn the way of largest service. Hence, may not the sisters spend every afternoon of our reunion time in active Red Cross work? The use of a large tent could be secured for the purpose, and those in charge of Red Cross work would supply instructors and materials for work.

And then, how we could *work!* And while our hands are busy, we could be talking over the problems of the Auxiliary work, the relief and service, educational, the young woman's, or the home and child welfare departments! Any part upon which help is needed could be discussed under capable leaders, and found to be more profitable than a set program, besides the sisters will be serving in the largest sense.

There is not a sister in the entire church, no matter how poor or how unskilled, but can assist in Red Cross work in some way—either directly or indirectly. She may wash dishes for another sister who is skilled in knitting or sewing, so that the latter may have time to do the actual work; or she may care for the children of another, or some sick person, that the usual caretaker may be released for service. What matters it *what* we do, only so we serve to the best of our ability?

Cast about you and make an inventory of your abilities and your time, remembering that the Lord requires of us only what we are able to do; but let us be very, very sure we are really willing and ready to *do that much!*

Are we spending our time wisely, as it is? Is all our time and strength spent on our own housework? Have we set up idols there to which we unconsciously bow down? Think how our men are sacrificing the comforts of home and all its niceties of appointment, cheerfully and ungrudgingly! Can we not make similar sacrifices, looking upon our house-keeping labors in that same light of human necessity, and thus "boil it down," eliminating much that is superficial and unnecessary, and spend the time so saved in labor direct for our own boys, and the "stranger"—who is, after all, our "neighbor"?

Every individual can serve her country in this hour of need; the Red Cross worker who comes among you can tell how you may help, whether you live in town, or in out-of-the-way farm homes.

This is but a sketch of a part of our plans for reunion

work this fall. Details will be furnished soon. Meanwhile we shall appreciate receiving suggestions, ideas, and constructive criticisms. What difficulties do you anticipate? How may we help you?

MRS. WILLIAM MADISON.

INDEPENDENCE, MISSOURI, 1015 West Maple Street.

"You Lucky Little Woman!"

"Why, you lucky little woman!"

At the remark, the slight figure in the faded dress raised her head in apparent surprise, a question fitting across her grey eyes.

The expert worker from the Government who had just addressed the assembled women of a school neighborhood concerning their duty to the Nation in this hour of great peril and need, took the hand of the little woman before her, with gentle deference and sisterly comradeship, as she repeated:

"Yes, I mean it! You lucky little woman! Here you come to me and tell me you are grieving because you cannot do more for your country. You cannot go out and work in the Red Cross shops; you cannot plant wide areas of war garden; you cannot train as a nurse, and go to France; you cannot act as canteen worker, or even be at the trains to help serve hot coffee to the boys in khaki as they pass through your home town! And you are sad at heart, and discouraged, because all this is denied you, denied you, for the reason that *you have five small children at home, who need your whole time and service!* I say, 'lucky little woman!' What more patriotic duty can you perform for your country, than to bear, and rear, five stanch little American citizens? Nothing could be of greater service, nothing is more vital and necessary, nothing is recognized as of greater importance than just this work you are doing! Why, to nourish and feed, and to inspire with right purposes and clear vision, to instill ideals of justice and righteousness, to train in loyalty, devotion, and high principles of truth and courage—five splendid American units is a task worthy of the most noble patriot living! In fact, it is a task which can only be performed by our fine, intelligent, American motherhood!"

A. A.

Two Views

[We present two views of a subject which thoughtful mothers must have considered many times. Give both a careful reading, and let us hear your conclusions.—A. A.]

THE CHAPERON

According to Webster, the chaperon is one who attends a lady in public places as a guide and protector.

The services of a chaperon should also be employed in gatherings of young people. In many parts of America, the office of a chaperon is almost unknown, and in no part does she occupy the perfectly-defined position that she holds in Europe. In the older countries arduous indeed are her duties; even in some countries where many other things fill us with disgust the ideals in regard to the social privileges of the young people are superior, in many ways, to the lax standards of propriety in our own country. Respectable young ladies in these European countries do not entertain young men alone, nor do they go riding, walking, or to places of amusement, or even to church, unattended by a chaperon. Not so in our country, where even the most casual observer may see the almost criminal leniency of parents in regard to this mingling of the young.

No one can attain his or her highest efficiency in life if the social side of his nature is undeveloped or neglected.

Young people with the consent of their parents, and the supervision of a matured and congenial friend should occasionally meet and have their games and good times together. On occasions they should meet as friends in pleasant social intercourse. Not isolation, but a sane education in regard to social relations and moral obligations will be the safeguard of the virtue and the honor of our young people.

There should invariably be some one of responsible qualities and agreeable manners to superintend all gatherings of the young. Parents and teachers, attention! It is your duty to bring before our young folks the necessity of properly supervised association between the sexes.

The social activities which may be made attractive to your young folks are many and varied. Their association together should not be prohibited, but encouraged in the right way. It should be safe and wholesome at all times. Plain, simple gatherings should be planned, for either few or many, with impromptu or prepared programs. Fishing parties, picnics, rowing, golfing, are all interesting to active, normal, youth, and under proper chaperonage and guidance should be provided often enough to stimulate and develop the social life of the young people. The chaperon chosen for such work should not be of the frivolous, light-minded type, even though she may be a married woman, but rather a woman of sound judgment, with tact, and ingenuity, and a clear vision both of dangers and of preventives. She should be able to supervise the games, indicate the proprieties, and in every way keep the minds of the young people pure and wholesome and their actions clean and unselfish, instilling into their minds the maxim, "Good company and good conversation are the sinews of virtue."

Of course we must take it for granted that our young people wish to conduct themselves properly on *all* occasions, but they must be trained to see that the presence of the chaperon is an official sign that proprieties are being observed. The girls should desire this for the protection of their own good names, and the boys should demand it for the protection of the girls they admire and respect.

The chaperon should mix agreeably the different elements of the company, smooth out annoyances, solve difficulties, and avoid perplexing or embarrassing situations. She should be resourceful, and plan beforehand many pleasant diversions for the entertainment of her charges. She is the court of appeal should any debatable question arise, and her decision in the matter should be regarded as final. She should fix the time of arrival or departure, and should be careful that her requests are observed with respect.

It may be readily seen that the duties of a chaperon are many and often trying, but when those under her charge bear in mind the obligations they are under to her, it will make her position much easier.

There are many prejudices current concerning the idea of chaperonage in this freedom-loving Nation, and owing to this, the position of a chaperon is quite generally ignored. Often this prejudice is merely an opinion formed without due examination or contemplation, and experience later of a bitter nature, may prove its error. Prejudice possesses the power of apparently turning truth into wrong, and it is its nature to oppose the turning of light upon itself. It is the offspring of ignorance and, even though it invariably results in mischief and injury, it will not die until truth and light shall destroy darkness and error.

Prejudice against the chaperon in this country must be overcome, for the evil which has grown from our too great laxity is everywhere apparent. The many protests which are arising all over this country against the free way in which our girls are picking up acquaintances with the soldiers and being allowed to come and go without proper environ-

ment thrown about them, are evidences that it is time we should call a halt, and educate away the prevalent prejudices against the proper guarding of our girls and boys. "Truth crushed to earth will rise again," although it may be trampled under the foot for a time, and we hope to see the truth about our responsibility to the young arise again in such force that no such disaster shall befall them in the future as has blotted the past. A true gentleman will then be careful to see that a young lady he admires shall be protected in every way, and shall welcome the presence of a chaperon for that purpose. Our girls will not then look with favor upon any boy who is lax in this particular. Our standards will rise in every way accordingly.

It is natural and right that emotions of love should spring up in the hearts of young people in the mating time of their lives, but these should be guided in pure channels by the intelligent sympathy and understanding of one who is exercising this kingliest and queenliest of functions, that of chaperonage. Nice discrimination and exact courtesy will become a rule, and we will no longer find boys treating girls with rudeness and disrespect, nor girls permitting or inviting liberties the ultimate harm of which they do not understand. Parents and teachers should no longer ignore the proper education of the young along these lines, that no wall of modesty or safety shall be broken down unwittingly. Standards should be set up, of so high and idealistic a nature, that our young people shall admire and aspire to reach them. Conversation should be wholesome, intelligent, and sensible; habits of courtesy and self-respect should be instilled into the young people by example and precept. Girls should be taught that upon their own moral integrity and purity of thought and action depend, in large measure, that of their boy friends, and that even the future race will feel the imprint of their characters. Boys should learn that men who have contributed to the progress and uplift of the race are those who respected and protected womanhood in every phase, and who, through thrift and industry, have been able to render definite service to their fellows along lines of honor and clean living.

Let us do, not only our "bit," but our utmost to bring about a better social condition among the young. Let us uphold the banner of purity and righteousness, which will one day wave over the hosts of victory. The future is filled with hope and promise in the highest development of individual character.

MINNIE HARRING.

WISE CHAPERONAGE

I wonder how many mothers have ever been chaperons to a houseful of lovely, fun-loving girls? To those who have, no doubt, there has come the same impressions which often came to me in the days when I bore that responsibility.

In these days when we hear talk of the "honor system," and of "student control" in our educational institutions, we often wonder whether we have always adopted the best methods in our attempt to protect and help our girls.

In many years of contact with young people, I have come to the conclusion that many of them are hungry for human sympathy, a complete understanding of the problems and temptations of their lives. I fully realize that the same method may not be used with any two young people; that some who have been taught deceit by being continually suspected, others who lack self-confidence or self-control, and many kindred weaknesses must be studied, and the methods of dealing with them may have to be changed often.

In many homes the young people—and this is especially true of girls—are guarded and watched so closely, that a continual suspicion seems to exist in regard to every movement, when they are out of the parents' sight. In other cases,

there is the other extreme, a laxity of control and seeming indifference with the remark so prevalent, "I never fear but that my children will get along all right! They are able to take care of themselves!" If the child has been taught the facts of life as he should be, and is prepared to meet temptation when it comes, *without defeat*, this may be a sane conclusion; but, alas, too many have been turned adrift without proper chart or compass! In these days, when the military uniform seems to furnish an attraction, one often wonders at the pitiful sights seen on our city streets, and the thought comes, "*Where are the mothers of our American girls?*"

I have found, with almost no exception, that boys and girls respond to a sympathetic request for better things. Teach them what they should know; appeal to their love for strong physiques, for ability to make good homes in the future, to be fit fathers and mothers to the coming generations; then give them a reasonable freedom! God told men the results of sin—then made them free moral agents.

Do not chaperon too closely!

CHARLOTTE DRYDEN.

LETTER DEPARTMENT

From the New Zealand Mission

Brother Savage and I thought that news from this mission might be of interest to you, so we have decided to write an account of our labors in this part of the Lord's vineyard.

Since arriving in Auckland, New Zealand, we have been kept very busy, having decided to rent a little shop with dwelling attached where we could both make our home with our families, also exhibit church literature. This shop has been the biggest boon that I have come across in connection with the church. I'll tell you why. The Mormons have their church about two hundred yards from it and have a sign over the door. "Come and hear the Mormon point of view." Since we have come here and they have learned of our existence they have painted the sign out. We have a notice in our window: "We are not Mormons, and denounce the doctrines of polygamy, Adam-god, blood atonement, etc." Hundreds of people stop to read our books in the window. We have Brother Elbert A. Smith's "Open letter to the Clergy," opened right out so that it can be read from beginning to end, and many stop and read it right through. We have also arranged against the window, the 1835 edition of the Doctrine and Covenants, 1844 *Times and Seasons*, page 423, opened at the place where Hyrum Brown was cut off from the church three months before the death of Joseph Smith, for preaching polygamy, Joseph, and Hyrum Smith signing this statement. We also have the 1852 edition of the Doctrine and Covenants. Then we have our modern Doctrine and Covenants, also the Utah Doctrine and Covenants, 1908, all opened at the marriage covenant. Also a footnote showing Hyrum Smith's denunciation of polygamy. These show that polygamy was not preached till 1852.

Of course we have other church literature and books, such as True Succession in Church Presidency, Doctrines and Dogmas of Utah Mormonism Exposed, and others.

It would surprise you the number of people that read those books. The Mormons pay a daily visit to our window to see if there are any fresh books or notices. So much for the work of the shop.

Now for our personal labors, we have been tracting from house to house keeping a record of each house that accepts or rejects our tracts, so that we can call on them at regular

intervals. We have also been holding street services, and if crowds denote success, then we have been truly blessed, and when delivering tracts at these meetings it is surprising. I have been nearly crushed on a couple of occasions, would have been if it had not been for Brother Savage's stalwart form at my side. Their hands were outstretched everywhere.

Sunday, March 23, we attended the Mormon street service. At the close, Brother Savage stepped forward at the invitation to ask questions, and when he began to apply questions regarding polygamy, they stated that it was a dead issue with them since 1890. Then a few moments after, when Brother Savage had questioned them further, they stood up boldly defending it. But when the books were brought out to show up its fallacy, they left. We then made alternative speeches regarding the above.

On Wednesday evening we spoke from the same spot where they held their street service, having previously announced this meeting, "Exposing Mormonism" but they did not turn out to defend themselves. We had a good meeting. Again on Sunday, the 31st, we attended their open-air meeting, their mission president being present. At the close of this meeting Brother Savage was again in prominence, and when the president was asked a question he evaded it so I stepped into the ring, and asked him did he believe in polygamy as a principle. He answered that they did not preach it. I stated that he had not answered my question, and again asked him, did he believe in polygamy, but he would not answer me. So I then challenged him to prove the abominable doctrines that his church had heaped upon the head of an innocent man (Joseph Smith). He answered, "I absolutely refuse to debate." So I set forth to denounce their teachings, Brother Savage following on in turn. They withdrew while Brother Savage showed why they would not answer our questions.

When I referred to their secret oaths, two of their elders who had been on the outskirts of the crowd came boldly forth and they said they defied me to give proof, so I simply said, Do you not believe in them? He would not answer, so I read them out for him, and then I said, now will you just open your shirt bosom and let these people see whether you believe in these things or not, and let them see if you have not the garments on in connection with the oaths? I said I was open for examination. He then said, "I refuse to make public the sacred things of the church." After he had admitted this, Brother Savage explained why he had asked the president of the mission if they would receive as high a glory without obeying the so-called celestial law of plural marriage, as they would if they obeyed it. When asked why they did not accept the Doctrine and Covenants published in the lifetime of Joseph, the Martyr, they answered, "It is too old." This brought a roar of laughter. Finally the evidence being too solid they left, being counted out by the crowd.

We at least have been able to defend an innocent man, and have cleared his name in the sight of many people who had been led to believe that polygamy, Adam-god, blood atonement, etc., were taught by Joseph Smith.

Many people who have been caught in the meshes of Mormonism have come to us to find out the truth, and our little shop has many a visit of this kind. There are a good many Mormons in this place and we have no members, only having been here but a few weeks, but we look forward to good results, and pray that God will give us the increase.

May God bless his work that the honest in heart may be gathered into the fold, and Zion redeemed, is the prayer of
Your brother in Christ,

A. V. ROBINSON.

AUCKLAND, NEW ZEALAND, 418 Queen Street, April, 1918.

Lamoni Items

College is out, the students have scattered to the four winds and will proceed to put into operation some of the many ideas they have developed in their past year's experience. A few remain, however, including some from the Hawaiian Islands. The summer term of the wireless school opened on the 6th with only a fair attendance. With so many opportunites for employment at attractive remuneration, it is only the far-seeing lads who have looked into the future and seen the possibilities for a much more useful future in withdrawing from this employment for a short season that they might be worth much more in the future. And the rest of us aren't much different, are we?

We were all much pleased with the baccalaureate sermon by Brother Walter W. Smith to the graduating class of Grace-land on May 28, and I noted one of the HERALD editors mourning because in the grind of post conference duties cleaning up their desks they hadn't arranged to have it reported. Well, perhaps Brother Walter can preach it again sometime and let us all have a chance to read it.

About this time the presiding Bishopric were here, meeting on the Board of Publication and looking after numerous other interests. Brother Keir preached on Sunday evening, the 28th. As he looked over the audience he said: "Since most of you folks here are farmers, you will understand—" Just how he could tell, we don't know, but as a matter of fact, there were perhaps less than a dozen men in the big audience at present engaged in the art of farming. Perhaps it was because most of the rest of us have been favored in the past with pastoral experiences and even to-day prefer the smell of newmown hay to the perfume afforded us by some cities. But it's all right, Brother Keir, we are strong on gardens and hens. One of our sisters who is a farmer's wife says: "We are boarding ourselves and feeding the world." It was a most practical sermon and unanimously approved by the big audience. You'll find Lamoni Stake to be deeply driven and worth tying to.

Then Brother Fred M. blew in and delivered his masterful commencement address to the graduating class. It was on war and education and we are informed it will appear in the HERALD in the near future. You should read it.

There is to be quite an exodus of our best workers in the near future.

Brother Elbert A. Smith will remove to Independence to enter more actively into the work of the First Presidency.

Brother C. I. Carpenter is wondering where he ever kept so much equipment in the church recorder's work, for he is now trying to pack it for shipment to Independence where they will reside.

Brother Richard J. Lambert is severing the ties which have bound him to so many activities in the community for years and will take his family to the central place, where he takes charge of the Ensign Office.

Brother Frederick B. Blair has arranged it so Harold C. Burgess will have charge of the electric light plant while he leaves to take charge of the bishopric work of the Kansas City Stake. For the present his family will remain in Lamoni.

It seems too bad to lose all these valuable workers, which includes their families, but if their experiences among us have qualified them for better service, work which is in demand elsewhere, we shall join in wishing them continued success in their new fields. As Brother Elbert tried to console us in a recent meeting, when one goes, several come in. He read a considerable list of names which included a goodly number of men prominent in church work, who had moved into Lamoni from other points in the past ten years. The spirit of "I'll go where you want me to go," is the one which

will redeem Zion, and we are glad to see it so prominent among our people everywhere.

The positions of branch clerk and recorder, a few of the many held by Brother and Sister C. I. Carpenter, were filled by the election of Miss Amy Vredenburg, secretary of the stake presidency's office. We consider this a good move and one worthy of consideration in other places. It gives extensive clerical work to one in a position to give the necessary time to it and where the benefits of consultation are most conveniently available. As the vote of thanks was rendered to them for past faithful services, a unanimous rising vote was taken, and while on our feet, Brother Hopkins, acting stake president, suggested we sing "Praise God from whom all blessings flow."

We do, but are not sure this is one for us. DELBERT.

MISCELLANEOUS DEPARTMENT

The Presidency

The First Presidency has received the resignation of Elder Samuel Twombly as president of the Northeastern Kansas District because of his appointment to another field of labor, and notice is hereby given of the appointment of Elder G. E. Harrington as president of said district until the convening of the next district conference. Those concerned please take notice. We trust that Brother Harrington will receive the full support of the membership and officers of the district.

FREDERICK M. SMITH,
President.

Pastoral

To the Saints and Friends of the Eastern Oklahoma District; Greeting: Having again been appointed to act as your servant another conference year, I will, all being well, and if God wills, be in the field of labor just as soon as Sister Christensen recovers sufficiently for me to leave home.

And I beg for a congenial cooperation with conference appointees and local officers in the district. Let me know as to what extent you can and will help us in the field of labor, new openings, etc., and I earnestly request all branch presidents to send me their quarterly reports regularly, and see that they are mailed not later than June 25, September 25, December 25, and March 25.

And as bishop's agent, I am always ready to give due credit and receipts for tithing, freewill offerings, and oblations, in large or small amounts, also assist you in taking inventories of your earthly possessions. All your money should be sent to me by bank draft or express money orders, as they can be collected at most any given point. All remittances and correspondence should be sent to my field address, Haileyville, Oklahoma. Yours in gospel bonds,

J. C. CHRESTENSEN.

INDEPENDENCE, MISSOURI, May 7.

Attention Saints of Central Oklahoma District: I heard a preacher make the statement that a kicking horse found it necessary to stop pulling so that he could kick, and so I will not do any kicking against the Saints of the Central Oklahoma District, but just ask their cooperation in the year's work that is ahead of us. Cooperation and coordination is what we heard at the General Conference and General Conventions at Independence, about every session and that is a good slogan to tie to and we should put it into practice, if we get any good from it, so I ask your help and will try and render a faithful service in return. My visits to the branches as president of the district the present year will be shorter but I will try to make them just as often. This will be done so that I can reach the isolated ones. I want to visit as many as possible and where I cannot come I will try and get some one else to come. I will come whether there is an opportunity to preach or not. It is a very important part of the Lord's work to take care of the membership.

It is necessary that all the priesthood be active, and if you have concluded that you are not a gifted public speaker that will not be an excuse for idleness. You can be a patient student of the Scriptures and of the history and doctrine of the church and as a result enlighten the minds of your neigh-

bors and take a message of good cheer to the homes of the Saints, wherever you have an opportunity to visit them. I will send a report blank to each member of the priesthood a short time before the district conference and expect a report of what has been done.

I want a letter from each isolated member, or family, in the district so that I will know where you are. Write to my mission address, Skiatook, Oklahoma.

Your brother in gospel work,

EDWARD RANNIE.

SKIATOOK, OKLAHOMA, May 18, 1918.

Conference Notices

Pottawattamie, at Underwood, Iowa, May 26 and 27. P. H. Huermann, secretary, Council Bluffs, Iowa.

Southeastern Illinois, at Parrish, June 1 and 2. Send reports and assessments to W. E. Presnell, Xenia, Illinois.

Southern Nebraska, at Nebraska City, June 15, 10 a. m. Send quarterly reports at once, to Blanche I. Andrews, secretary, 2521 R Street, Lincoln, Nebraska.

Mobile, at Escatawpa, Mississippi, May 25 and 26. Sunday school convention Friday, 9 a. m. A. E. Warr, president, 710 Maine Street, Mobile, Alabama.

Fremont, at Thurman, Iowa, June 1, at 11 a. m. Joint conventions at 2.30 p. m. preceding day, concluding their work Saturday morning. T. A. Hougas, president.

Nauvoo, at Fort Madison, Iowa, June 15 and 16. Election of officers. Reports to be in by June 1. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Eastern Iowa, at Clinton, Iowa, June 22 and 23. Branch secretaries will have reports in by June 15. Cora B. Hart, secretary; William Sparling, president, 1416 Harrison Street, Davenport, Iowa.

Kewanee, at Kewanee, Illinois, June 8 and 9. Reports to secretary not later than June 5; don't delay. Election of officers. One of the Twelve expected. Mary E. Gillin, secretary, 115 Clarke Avenue, Peoria, Illinois.

New York, at Buffalo, June 1 and 2. Church located at Midway and Hutchinson Streets; take number 13 car to Bailey Avenue. All reports to be in hands of secretary June 1. Anna M. Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Clinton, at Coal Hill, Missouri, June 22, continuing over Sunday. Officers to be elected. Sunday school and Religio conventions at same place June 21. Officers to be elected for Religio. Reports of all officers required at early date. Zora Lowe, secretary, Eldorado Springs, Missouri.

Convention Notices

Eastern Iowa, at Clinton, June 21, Anna Lowe, secretary, Baldwin, Iowa.

Nauvoo Sunday school and Religio, at Fort Madison, Iowa, June 14. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

Northeastern Illinois Sunday school with Mission Branch, near Marseilles, Illinois, at 3 p. m., June 7. Please have credentials in on time. LaJone Howard, secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Joint convention of Southern Nebraska Sunday school and Religio at Nebraska City, beginning 8 p. m. June 13, and continuing all day Friday. Report of coordinating committee will be a special subject of discussion and we urge that all who can attend, for this is a very important matter for our consideration. Blanche I. Andrews, superintendent Sunday school; Almer E. Dowker, president Religio, Lincoln, Nebraska.

Two-Day Meetings

Coleman, Michigan, June 8 and 9. Good speakers will be in attendance. George W. Burt, president, Beaverton, Michigan.

Reunion Notices

Lamoni Stake, Lamoni, Iowa, July 31 to August 11 inclusive.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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Notice of Appointment, District Choristers

To Whom Concerned: The following have been recommended by their several districts for appointment as district choristers, and the recommendations are hereby approved, and the appointments published, with the approval of the First Presidency.

Brother W. T. Spanswick, 1209 Fairmont Avenue, Council Bluffs, Iowa, as chorister of the Pottawattamie District, vice Sister Audentia Anderson, resigned.

Sisters Ollie Derry, Logan, Iowa, and Arthur Lane, Pisgah, Iowa, associate choristers of the Little Sioux District, vice Brother Fred Fry, resigned.

We urge for these now entering into office the hearty support of the musical forces of these districts, wherever they shall labor, and also express our thanks to the retiring officers for their labors in the past. Respectfully,

ALBERT N. HOXIE, General Chorister.
By ARTHUR H. MILLS, General Secretary.

Married

BATY-LENTON.—At the home of her brother-in-law, 12 Daisy Avenue, Plymouth Grove, Manchester, England, Sister Mary Lenton and Patriarch James Baty were united in marriage by Bishop R. May, assisted by High Priest W. R. Armstrong, on the afternoon of March 30, 1918. After the ceremony the company was entertained at tea by the bride's sister.

MATHER-BATY.—At 12 Daisy Avenue, Plymouth Grove, Manchester, England, Sister Elizabeth Ellen Baty and Brother Samuel Frederick Mather were united in marriage by High Priest W. R. Armstrong, assisted by Patriarch James Baty. After the ceremony the company was entertained at dinner by Sister W. R. Armstrong. The couple then left for Llandudno, North Wales.

Our Departed Ones

EPPELRY.—Eli Epperly died April 25, 1918, at his home in Duncan Township, Mercer County, Illinois. He was 77 years old and had been a member of the church since March 4, 1863. Funeral in charge of David Holmes, in the Buffalo Prairie church. Sermon by W. E. Peak.

STEVENS.—Ralph Ammon Stevens, son of Herbert and Cassie Stevens, born April 28, 1916, blessed September 9, 1917, by J. W. Metcalf, and died March 31, 1918, at his home near Green, Kansas. Little Ralph wandered into the hog lot and received wounds from being attacked by the hogs, which caused his death. Sermon by J. W. Metcalf.

KAHLER.—Joseph L. Kahler, born at Bloomsburg, Pennsylvania, August 26, 1834. Died at Holden Home for the aged, April 9, 1918. Baptized May 1, 1870, by E. C. Briggs. Married Louisa McMasters. To this union were born 7 children. Three sons, 2 daughters, and 2 sisters are left to mourn. Funeral from the Saints' church at Holden, Missouri; sermon by G. W. Beebe, assisted by C. F. Scarcliff. Interment in Fairview Cemetery.

RUSS.—Flora J. Russ, born at Cleveland, Ohio, July 13, 1845. Baptized at Cadillac, Michigan, in 1911. On March 18, 1916, she entered the Saints' Home at Kirtland, Ohio. Removed to the Holden Home for the aged April 2, 1918, where she died on April 29, 1918. Leaves 3 children to mourn. She was spoken of as an exemplary woman in acts of kindness toward her neighbors and friends. Funeral sermon by C. J. Hunt, D. J. Krahl assisting. Interment in Fairview Cemetery.

PARKER.—Jesse Parker was born in Edgar County, Illinois, October 15, 1885, died April 24, 1918. Baptized November 1, 1914, by J. H. Baker. Married Miss Ella Bishop October 15, 1907. To this union were born 4 children, 3 boys and one girl. One child preceded him in death. Leaves wife, 3 children, father, mother, four brothers and four sisters to mourn his loss. Died near his home near Beaver, Oklahoma. Death caused by heart failure. Was a good man, well respected by all. Sermon by Elder Niles of the Christian Church. Interment in Beaver Cemetery.

ANWAY.—Mary Angeline Scott was born March 29, 1842, in the State of New York. Married William H. Riddle in 1859. To this union were born 2 children. Married Erastus W. Anway in 1866, who died October 8, 1912, at Summit, Oklahoma. To this union were born 9 children. Died March 19, 1918, at the home of her daughter Julia Prock. She leaves to mourn her death, 3 daughters, and 4 sons: Mrs. Ella Gernhart, of Sioux City; Mrs. Julia Prock, of Des Moines; Mrs. Carrie McClain, of Lakin, Kansas; Frank, Rhodes, Iowa; Charles, of Lamoni; George, of Joes, Colorado; and Alma, adopted son, of Des Moines, Iowa.

SCOTT.—Lulu May Bass was born at Lawrence, Michigan, February 10, 1863. Removed with her parents to Lamoni, Iowa, April, 1884. Baptized at Lawrence, Michigan, July 1, 1883, by Columbus Scott. Married Carter Scott at Lamoni, Iowa, March 29, 1885. To this union were born 3 children, the oldest of them died in infancy. Veta, the wife of Julian Butterworth, of Laramie, Wyoming, and Erald, of Davis City, Iowa, remain. She died at Davis City, Iowa, April 8, 1918. Funeral sermon by Heman C. Smith. The large concourse of people in attendance testified of the universal love in which she was held by those within and without the church.

BUTCHER.—Eliza Butcher died at her home in Belvidere, Illinois, after a protracted illness, on the morning of April 12, 1918. Her maiden name was Marshall, and she was born in Orsett, Essex, England, September 26, 1851. Married Joseph Butcher in 1860 and they migrated to America in 1879. Leaves husband, one daughter, 2 granddaughters, one sister, and 5 brothers. Funeral address by F. M. Cooper, at the home. A faithful member of the church for many years; her life was replete with all of her Christian virtues, and was dominated with patience and loving kindness toward all of her friends and associates.

SPENCER.—Elijah Spencer was born in Pennsylvania, January 10, 1848, and died at Mount Ayr, Iowa, April 22, 1918. Came to Iowa in 1867 with his mother and stepfather, James McDiffit and wife, Davis City, Iowa. Married Henrietta DeVoss in 1870, and 9 children were born to them, who, with his wife, survive. Baptized by Charles Jones, at Lamoni, Iowa, in 1872. Buried at Davis City, Iowa, from Saints' church, R. J. Lambert speaking, singing being furnished by quartet and accompanist from Lamoni. His last sickness was of short duration, while at the home of his daughter, Mrs. Glaud R. Turpen, Mount Ayr, Iowa.

FROM HERE AND THERE

A 100 PER CENT CHURCH PAPER CAMPAIGN

"We are contemplating a 100 per cent church paper campaign (at least one church paper in every Latter Day Saint home) in the Fremont District. Do you still allow ten per cent to be applied on Christmas offering? Have you any suggestions for the campaign? Please answer at once as I expect to mail the letters to the schools in a few days."—Ethel I. Skank, Librarian, Henderson, Iowa. We print the sister's card request in full, for it is just the thing on which we have been working as much as we could for the past three months. It is the sort of a campaign that every branch and district should feature. We allow a ten per cent discount to be taken from all new subscriptions received for the church papers, if the sender says it will be used for Christmas offering. We have a number of suggestions to offer, chief of which are that the gospel literature organizations be used whenever possible, and if they have not been formulated, try to get the very best business and executive ability to be had in each community, for it is an important piece of work. We offer to send the lists of subscribers to the church papers to those who will really make use of the information and are authorized to handle such matters. It is information that we do not send out promiscuously. Sample copies will be sent to those who need them, to introduce to new members. We answered Sister Skank by return mail and will try to be prompt in replying to all such matters. Who'll be next for such a campaign? Address the advertising department here till Brother Lambert gets moved and in shape to handle it in Independence.

We ask that those of our readers interested please note that the new address of Brother H. W. Savage and family and A. V. Robinson and family is 418 Queen Street, Auckland, New Zealand.

EDITORS OF *AUTUMN LEAVES*

Some one calls our attention to the omission of the names of the editors of the *Autumn Leaves* for the year, in our report of the proceedings of the Board of Publication last week. It was an oversight, and we submit the information that the same arrangement as prevailed last year was continued: Elbert A. Smith and E. D. Moore as editors.

Brother George Elson, of Wayne, Nebraska, desires that the Saints pray that he may recover from the effects of several operations. His condition is such that he is beyond any human help, he believes, and we should remember this brother who has long been a sufferer.

COPIES OF THE COORDINATING COMMITTEE'S REPORT

The new edition of the Sunday school constitutions and by-laws will soon be ready for distribution, and in addition to the usual contents, there will be a copy of the epoch-marking report of the committee on coordination, which was adopted at the recent conventions and conference. It should be the aim of every adult member of the church to become fully conversant with this document, for its effects are far-reaching and will no doubt pave the way for many more changes in our methods of procedure. The work of the districts is not definitely affected as yet, but it will no doubt be brought up and suggestions made for changes in their methods. Be ready to help decide on a satisfactory arrangement. The only change in the Sunday school constitution this year

was a provision which allows any district or stake to provide for mass conventions as a standing rule. It is necessary to send a delegate representation to the first convention, at which time they may adopt such standing rule if desired.

MUCH TOURIST TRAVEL IN DECATUR COUNTY

A large number of tourists pass through Lamoni in a year, in fact, according to the official count made last year to determine the advisability of federal aid in road building, this county had the largest percentage of any, of tourist travel. The percentage was 38.8 per cent, according to reports published in the *Service Bulletin* of the Iowa State Highway Commission of recent date. It is interesting to also note that the average percentage of motor drawn traffic is 86 per cent. Truly we seem to be nearing the horseless age. In Calhoun County the count was made in very bad weather, yet only 32 per cent of the traffic was horse drawn.

Brother Richard Baldwin began a series of preaching services in Columbus, Ohio, on the 12th.

If there are any of our boys at Camp Gordon, Atlanta, Georgia, they are requested to write to Jesse V. Johnson, Thirty-first Company, Eighth Battalion, First Replacement Regiment, Camp Gordon, Atlanta, Georgia. He would like to know whether there are any Saints residing at or near that place, if so, please write to him.

SHANGHAI JEW OFFERS £10,000 FOR JERUSALEM HOSPITAL

"A gratifying feature of the meeting [of Jews in Shanghai, China, December 31, 1917] was the announcement that a local coreligionist of international fame, who desired to remain anonymous for the present, had authorized him to write to the leaders of the Zionist movement in London submitting them an offer to build a hospital in Jerusalem at a cost of £10,000, and to procure a suitable site in the best and healthiest quarters of the city and to accept the offer, subject to Palestine being thoroughly restored to the Jews. This announcement was received with intense satisfaction and loud bursts of cheers from the audience. As a result of the meeting, a committee was elected. . . . The Jewish Community of Shanghai has voted to erect 100 cottages at a cost of fifty pounds sterling each, to house 100 Jewish families in Palestine, as its contribution toward the Restoration Fund."—*The American Hebrew*.

Mrs. J. M. Faulkner, of Allentown, Washington, a sister 68 years of age, is desirous of letting her light shine brightly that others may see her good works. Yet she is afflicted, having suffered a stroke of paralysis over a year ago, and asks the prayers of the Saints that she may be restored to health.

LIKES CLARK'S ARCHÆOLOGICAL ARTICLES

The editor of *The Spokesman*, a trade journal devoted to vehicles, accessories, auto tops and bodies, etc., recently sent us a copy of the April number, published at Cincinnati, Ohio, in which he had taken special notice and given space for an extensive review of the article by Elder C. W. Clark, of Columbus, Ohio, on "The Mound Builder and the Indian." This appeared originally in the *Ohio State Archæological and Historical Quarterly* and was reproduced in the *HERALD* last year. In a personal letter Mr. Hutcheson says: "I very much enjoyed the article as Mr. Clark has certainly handled the subject in a masterly and scholarly manner." Brother Clark has written a series of short articles on the Book of Mormon and archæology especially for the *Autumn Leaves*, and they will likely start late this summer.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, May 22, 1918

Number 21

EDITORIAL

WAR AND EDUCATION

(The Graceland College commencement address, delivered at Lamoni, Iowa, May 2, 1918, by President Frederick M. Smith.)

To one alert to the European situation to-day and keenly interested in the part the United States is playing and is destined to play in the great world conflict, the war becomes a subject close to the heart. And the object of the Government in asking that this subject be coupled with that of education in the commencement addresses of this spring is obvious.

As a fit starting point for the address this evening we read the following extract from a schoolmate, now a colonel with the American Expeditionary Forces in France. He says:

It is indeed gratifying to see how seriously our people back home seem to be undertaking to do their part in winning the war. Do they yet realize there is no short cut—no "get-rich-quick" method—that the sacrifices and the elimination of selfishness must be real? It is touching, here in beautiful France to look out over the countryside with its simple, frugal people, and wonderfully cared for farms, to think how near they have been to devastation in a horrible manner, and it is a terrible sight to see, just a little way toward the front, the complete devastation and waste that would overtake this section, and our own country, if the German were able to carry out his will.

What is war? It is the individual fight writ large. Might was right, and to resist the single individual, two or more united. The aggressor calling others to his assistance through mercenary reasons or others, once more compelled the defenders to enlarge their group. Thus groups became involved, one group resisting the encroachments, ravages, plunderings, of another.

THE MOTIVE FOR MAKING WAR

It is but natural that the smaller group, smarting under the defeat by the more powerful one, should develop ideas of right, ethical rights, and from these nations of tribal freedom sprang the ideas of de-

mocracy. In the smaller nations subject to over-running by hordes of barbarians, has the idealism of democracy had its richest development, as witness Greece and her resistance of northern invasion.

The numerical enlargement of the contending groups has reached the maximum of proportions in the present war. One can hardly grasp the meaning of the statement that thirty-seven millions of men are under arms on the various battle fronts to-day. But the end seems not yet to the number of nations likely to become involved before peace returns.

What of the ideals of the contending nations? Of Germany it must be said that her ideal seems to be world domination by force of arms with all other nations placed under tribute. Wilhelm II is a bungling Cæsar; with Cæsar's ambition, but lacking his ability and statesmanship. Will Germany accomplish her purpose? The question is not idle, for to-day nearly three fourths of the objective had in view for this time has been accomplished. Will she win the other fourth? The answer is up to America.

Our boys are going to the front. Why? It may be safe to say that nine out of ten go to the front because this country is calling, and they go in response to the call of their country. But not yet, in my opinion, in the hearts of our great American Army has been awakened the ideal for which we are fighting. The men at Washington see it, and no man in the wide world has a clearer vision of the ideals for which this country stands than the magnificent man who is in the chair as our chief executive, President Wilson. I pay tribute to-night not only to him as President of the United States, but as one of the greatest statesmen the world has produced! We do not fully realize that America is at war, or just what it means to be at war, because we have not yet been hard hit; and hard hit we will be if I mistake not the signs of the times. It may be that we need the new birth that will come from being hard against the sore realities of war. As a country at large there

has not yet been developed the patriotism we should have in fighting for the ideals that are before the country. But it will come! Latent in the heart of every American is a patriotism unexceeded in any other country, but it is latent in too many instances. It must be aroused, and that patriotism must burn not only beneath the khaki coat, but in the hearts of every man and woman in civilian pursuits.

As a nation we have gone to war several times for selfish and altruistic reasons, but never before have we gone to war for so high an ideal as is that which is directing and guiding our statesmen to-day. Even the statesmen of Great Britain, who are perhaps as world statesmen and politicians unexcelled in intelligence and acumen, have been startlingly pleased and exalted by the fact that this Nation, one of the richest and one of the most powerful nations of the world, has entered the war purely for an ideal. And it has become a bond of friendship between the English-speaking nations that will forever wipe out the bitterness that may have existed as a hang-over from the Revolutionary period. Never again will the great English-speaking nations of the world call each other enemies, let us hope.

We cannot neglect Belgium, for as one of the most active industrial nations of the world, it has for years occupied a position unique among nations because of its helplessness and its small size; but for all that, it has developed a people whose industries are unexcelled in the world. The magnificent spectacle of that little nation throwing all of its man-power before the great war machine rolling ruthlessly over western Europe, and holding it in check, though it meant the sacrifice of its citizens by the thousands, until the allies could make preparation to stop the onward march of that machine, will never in its splendor be surpassed as a military spectacle, and will always challenge the admiration of those who read it.

WHAT WE OWE OUR ALLIES FOR

Great Britain has been the mother of nations; her jurisprudence has gone around the world, and everywhere the flag of Britain waves it is recognized that in the administration of her laws there is a quickness of justice meted out which challenges the admiration of all law students and those who love justice. One of the great characteristics of the British Nation is the excellence and quickness of its jurisprudence. Our own Nation, so far as its laws are concerned, has much for which to thank Great Britain. With perhaps one or two exceptions our State laws are based on the British jurisprudence. She has taught us our law, and even yet we are behind her in the excellence of her great law when seeking for justice.

Italy we might call the mother of religions or the

mother of the churches. Whatever we might have to say of the great Catholic religion, which has its home in Rome, we must recognize that because of the universality of that church and its religion, and the large number of churches which have sprung from her either as a protest against her in a religious way, or having been fostered by her, we do look back when reading history to Italy as the mother of churches, though in this thought we do not lose sight of Judea and the Christian religion which sprang therefrom, nor yet lose sight of the fact that in the Roman Empire Christianity found shelter in its early days. Besides this, for Italy as a nation it must be said that everywhere Italy's flag is seen flying, people recognize that beneath its protecting folds the world has had a development in art and literature that in excellence is surpassed nowhere in the world. In the history of art, in all its ramifications, in painting, architecture, sculpture, we are inevitably led back to Rome and to Italy.

France, it may be said, stands as one of the most persistent proponents of liberty; and her national motto to-day is shouted as the battle cry of thousands and thousands of soldiers, stimulating them in their struggles, fighting to the last drop of blood, even though against overwhelming numbers, while the Marseillaise is the battle song of liberty. There is no finer national motto than that of France, "Liberty, equality, and fraternity."

Of America it can be said that in the expansion and development of international law she has been always the earnest advocate of wider freedom and national liberty. While America has not been recognized in the past as being an European power or having influence in the affairs of Europe, or perhaps in the world, yet, if anyone will examine the history of international law, he will see that practically every point which has to do with the freedom of the sea, the free exchange of commerce, the widest expanse of liberty, America has always stood as a factor which could not be denied in her demands for higher international law which have so ruthlessly been swept aside by the Teutonic nations, but which will be eventually reestablished in greater power than ever before. America, then, stands forth with an ideal freer from selfishness than any other nation. And that is as it should be. One of the youngest and most powerful of nations we cannot but expect that in erecting her ideals, she shall pass on beyond the ideals of the nation from which she sprang.

Thus there are allied in the mighty struggles against the great, devastating, ruthless hordes of Huns the nations holding aloft the highest ideals of civilization.

What a bond of fraternity, what a cause for which to fight and upon which to ask the blessing of God!

THE GREAT NEED OF EDUCATION

What is education? It is, in brief, the rational response, reaction, to environment. It is more than mere existence or biological response to stimuli. It is a reaction which improves upon environment, may even rise above it, and mold it. Education, then, demands the following of some other line than the one of least resistance. It means ultimately the trained and rational reaction of body.

Never was there greater need for *speed* in acquiring education and training, my fellow students. America needs you! For upon America has fallen the burden of the world. America needs me! should be at once the cry and dynamogenesis of every student.

Are we fearful that it is useless to make great preparation because the war will soon be over, and our efforts will therefore be tardy? Listen! Germany is on what to her is foreign though conquered soil. She may be stopped; but that is not enough. She must needs be whipped. To do so means pushing her back to her own soil. Once on her own soil, how will she fight? Her fighting, however, will be multiplied, for the line will be shortened, the morale improved because defending homes.

The Teutons have eight or ten millions of men, Germany, five or six alone. It will take three to one to whip her because she has the advantage of position; ten to fifteen million allied soldiers will be needed.

After the war, what? Reconstruction! As it followed the Civil War in America, so then, will it follow this war, but with its problems multiplied and intensified. Then one country was involved, now a score or more. The world's industries diverted from peace to war channels must be reorganized and re-directed, and under great changes in social and political legislation, change of ideals and objects. The millions of soldiers must be returned to the arts of peace, rehabilitated, with minds broadened and sharpened by the terrible experiences of the war. Men and women of training, trained bodies and minds will be needed, needed as never before. What a goal to work for! Let us work, therefore, preparing for the war, with its great ideals in view, yet looking beyond to the great reconstruction period with its serious and awful demands. Speed up your activities, call on the higher powers of your being, of body, mind, and soul. Interest is the compass to guide your course, loosen those innate though latent powers.

THE CALL TO SERVICE

Never was there greater need for religion as an anchorage in the times of great stress and strain. It is the awakener of the soul, and determines our conscious attitude toward God and his creatures.

The message, then, I would leave with you graduates, in summing up, is:

Standing before a world conflict the passing of which floods the world with misery and into whose vortex of devastation and carnage millions of fighting men are rushing, with the nations of the world arming with feverish haste for even vaster battles, the vision of all the horror and suffering would be soul-wrecking did the picture close there. But round the edge of the black battle cloud is rimming the silvery hues of the ideals for which the allies struggle, and the sight of the hurrying patriots gives courage and hope. And above the din and carnage rises a clarion call to you, fellow students, and to me. It is the call to service. It demands speed in your preparation, restless and ceaseless activity of training to take your part in the struggle when needed, or to take up the task where the soldiers leave it, for over the battle fields, bathed with their blood, must be wrought the blessings of peace. Stout hearts are needed for the war conflict, but even stouter and braver are needed for the reconstruction, for then the battle becomes the somber one of industry from which the glamor of war is lacking. But trained minds and hands will still be needed.

Train, therefore, for the war and what lies beyond. God's purposes must be wrought. They demand men and women of determination and training. Religion, with its clear-eyed vision of God's ultimate purpose furnishes us our determination, the tremendous needs of the hour and the future supply the dynamogenesis. Therefore fix your interest and work while the day lasts.

FREDERICK M. SMITH.

MARRIAGE IN THE MILLENNIUM

Question.—Considering Matthew 25: 32 to 47 inclusive, Inspired Translation, the second coming of Christ and the judgment. The unrighteous are cast into endless punishment, the righteous into life eternal. Will the Saints and these other righteous be changed at this time? Will there be marriage after Christ comes? If all are changed, how can there be marriage?

Answer.—In the first place we must consider that this is only part of the theme which is taken up in the twenty-fourth chapter, concerning the signs of the times, the destruction of Jerusalem, the coming of the Master, and the destruction of the wicked—three distinctive ends. In the second place, this question evidently refers to the people in the beginning of the millennium. There is much reason for supposing that the Saints of the most high God, will be turned, neither to the right hand nor to the left, but that they will be with him on the throne.

As to conditions during the millennium, there are

many passages which may be quoted. We note two to the effect that the Saints will be caught up to meet him and be ever with the Lord. One of them indicates that our bodies will be changed, but just when it will be, is not so definitely stated.

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then they who are alive, shall be caught up together with them into the clouds with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord. Wherefore comfort one another with these words.—1 Thessalonians 4: 16-18.

For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.—Philippians 3: 20, 21.

We note also that there are passages referring to children and infants in the millennium, and the change which will take place at a hundred years of age, evidently indicating that there will be those, called the wicked, or the sinners, still on earth at that time. There will be those who do not receive the benefit of his ministrations because they are unwilling to do so.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.—Isaiah 11: 6, 8.

There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die, but shall live to be an hundred years old; but the sinner living to be an hundred years old shall be accursed. . . . They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.—Isaiah 65: 20, 23.

And their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their law-giver.—Doctrine and Covenants 45: 10.

Nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye.—Doctrine and Covenants 63: 13.

This would seem to indicate that there will be those on the earth who are not changed at once at his coming, but who live and rear children. A further quotation from Doctrine and Covenants 45: 10 will show that it refers to this period, "They shall multiply and wax strong, and their children shall grow up without sin unto salvation." Evidently there will be a separation of the righteous and the wicked, but evidently there will also be those living, who marry and are given in marriage, who multiply, that is, have children. Evidently these righteous are changed in the twinkling of an eye at a hundred years of age, so they do not sleep in the dust.

S. A. B.

THE RED CROSS WAR FUND

During this week there is a national campaign in progress to raise \$100,000,000 for the war fund of the American Red Cross. It is a large amount, but the demand is so great that it deserves all the support we can possibly give it.

The amount raised this time has nothing to do with memberships, nor is it to be determined by the amounts donated at former times. The entire amount raised in this drive, from May 20 to 27, will go to the war fund, to be used in a work of mercy among our allies as well as among our own soldiers. When there is a call for help from such situations as the Halifax and Guatemala disasters, or devastation at home, it is cared for from the fund derived from memberships.

We are much pleased to note the hearty response indicated at the beginning of the campaign and feel sure it will easily succeed. Lamoni expects to raise her allotment without personal solicitation, headquarters being established where each may call and pay his allotment of the local quota.

The raising of the War Savings Stamp quota is done in the same manner. Local committees allot the amount it is thought each family or individual should pay, and he tries to do that much or more.

E. D. M.

WHO OWNS THE LAND?

In connection with the Liberty Loan, there is one point that but few may know, that is, a land owner in America does not hold his land by absolute title. The absolute title is in the Government. What he holds, is at the best, a fee simple title. He holds it in fee or in other words, in fief.

We take our law from England. In England the allodial title was in the crown; even the great lords held their title in fief for certain service, a sort of higher kind of rental.

When we speak of the Liberty Bonds, it would amount practically to a mortgage on the absolute title. It is superior even, to the land itself. It is difficult to see how any other title could possibly be better. If the Government falls and is entirely wiped out, then our holdings of personal property, or even of land, will be worth but little.

Because worship is a renewal of our depleted spiritual energies, it is naturally intermittent. One need not jeer at the worshiper for spending so little time on that which he declares to be his salvation. For it is work, play, and love that he must earn the right to pray as he earns the promise of sleep.—Richard C. Cabot, in *What Men Live By*.

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES--Part 17

BY J. F. MINTUN

THE SEVENTH DAY ADVENTISTS

The religious movement which finally resulted in the organization of the Seventh Day Adventist Church began with the preaching of the second advent of Jesus Christ by one William Miller, who began preaching upon this topic as a minister of the Baptist Church in 1832, not being ordained till 1833. He continued to preach as an ordained minister of the Baptist Church, although not representing Baptist ideas, till he was severed from that church on January 29, 1845, and even then continued to preach without any further ordination till his death, which occurred in 1848. It is claimed by some of the Adventists that he represented the fulfillment of the angel messenger of Revelation 14: 6, and by others, the John the Baptist of the present dispensation.

He advocated a definite time when Christ would make his second advent, but in all this he was deceived, and deceived many others, yet it is inconsistently claimed that God directed him in his work and covered the mistake he was making so that he did not know of it till the time was past. With him was associated in the mistake he was advocating as to the definite time when Christ would come to earth again, Ellen G. Harmon, now White, and who still apologizes for the mistake that Miller made.

While a belief in the seventh day as the day of worship to be observed by all who profess to follow Christ, and a belief in the unconsciousness of the spirit in man between death and the resurrection, and the total annihilation of the wicked, are peculiarities fundamental in the faith of the Seventh-day Adventists, yet William Miller believed in neither of them. He always believed and taught that the first day of the week was the Lord's Day, that the spirit of man was conscious between death and the resurrection, and that the wicked would be punished in a conscious state forever. With all these differences in the teachings of William Miller and the Seventh-day Adventists, yet they claim that he was the man through whom God brought forth the work represented by that church. He also represented that Jesus Christ was coming to reign on the earth a thousand years with his saints, while Satan was bound, while the Adventists advocate that the saints will be caught up to remain with Christ somewhere away from the earth during the thousand years, and that during that time the earth is desolate without inhabitants, and Satan has supreme control.

This will give information sufficient to convince the reader that the religious movement had its origin with, or was founded by one ignorant of the main principles now advocated by the Adventists, by one deceived as to the most inspiring theme in the beginning of this movement—by one who knew not the will of God—a commandment breaker, and having the mark of the beast, if the ideas claimed to be revealed through Mrs. Ellen G. White, the present prophetess of the Seventh-day Adventist Church, be correct.

The time set for the end of the world passed, the people believing in the message of Miller were disappointed, and many of them lost all their earthly possessions by reason of the disappointment and the foolish disposition they made of their property thinking they would not need it any more. They found some consolation in learning that they were not only wrong in setting a day for the coming of Christ and the end of the world but also in worshipping on the wrong day of the week. Through a Seventh-day Baptist lady they became acquainted with what they deemed the correct day on which to worship, from which time they began to advocate the observance of the seventh day as the Sabbath for Christians.

At first, and for several years, those who were associated together in this movement were opposed to church organization, and it was not till 1860 and 1861 that an organization and the naming of the church was agreed to fully. Organization was brought about, so they claim, through necessity and as dictated by Mrs. E. G. White.

All persons who have been immersed, it matters not by whom, are accepted as members of this church; however, do such ones as have been baptized wish to be immersed by an Adventist minister it will be consented to. They accept baptism as the door into the kingdom of God, yet deny that it is "for the remission of sin."

They claim to be in the line of apostolic succession, giving as a reason for this claim that "they teach the pure gospel as taught by the apostles."

Their church officers are evangelists or ministers, local elders, and deacons, the minister holding the highest office.

They advocate the preexistence of Christ, but not the preexistence of the spirits of men. They believe that Satan was once a holy angel but fell from that honored position. They believe in the gifts of the Spirit as enjoyed in the New Testament times.

I give the following quotations from their own works in proof of what they claim to believe:

CHURCH ORGANIZATION

During the last six months of 1853, the number of believers in the third angel's message increased greatly. . . .

Up to this date, Seventh-day Adventists were without a formal organization of any kind, not even having a church organization.—*Rise and Progress of Seventh-day Adventism*, p. 194.

After the time had passed there was great confusion, and the majority were opposed to any organization, holding that it was inconsistent with the perfect liberty of the gospel. Mrs. White was always opposed to every form of fanaticism and early announced that some form of organization was necessary to prevent and correct confusion.—*Ibid.*, p. 195.

The Seventh-day Adventist Church began in 1845, but was not regularly organized; that is, no special church organization was started among them, until the year 1857, when what we call church order was established among us.—Uriah Smith, in Letter of April 17, 1895; See *Zion's Ensign*, June 17, 1903.

And in a general gathering of representatives of our people from Michigan and several other States, held in Battle Creek, from September 28 to October 1, there was a candid consideration of the subject, and a full and free discussion of legal organization for the purpose of holding office and other church property—meeting houses, etc. . . .

As the result of the deliberations at this gathering, it was voted unanimously to legally organize a publishing association.—*Rise and Progress of Seventh-day Adventism*, pp. 226, 227.

This conference also took into consideration the subject of a name by which our people should be called. . . . The "Church of God" being proposed, it was objected to on the ground that it gave none of the distinctive features of our faith, while the name "Seventh-day Adventists," would not only set forth our faith in the near coming of Christ, but would also show that we were observers of the seventh-day Sabbath. So unanimous was the assembly in favor of the latter name, that when put to vote only one man voted against it.—*Ibid.*, p. 227.

October 6, 1861, the Michigan conference was organized. . . . By vote of the conference it was recommended that the churches enter into organization, adopting the following as a church covenant:

"We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists, covenanting to keep the commandments of God and the faith of Jesus Christ."—*Ibid.*, p. 228, 229.

ORIGIN OF THE CHURCH

The reader may now understand the real position of the man whom God had led in the great movement which occurred in fulfillment of the first message of Revelation 14: 6.—*Life of William Miller*, by James White, pp. 368, 369.

In 1832 he [Miller] for the first time publicly gave the reasons of his faith.—*Great Conflict*, p. 331.

In 1833 Miller received license to preach from the Baptist Church of which he was a member.—*Ibid.*, p. 332.

As John the Baptist heralded the first advent of Jesus, and prepared the way for his coming, so William Miller and those who joined with him, proclaimed the second advent of the Son of God.—*Supplement to Experiences and Views of Her Early Writings*, by Mrs. E. G. White.

AUTHORITY

It would not be consistent for ministers of another denomination to ordain a man to eldership in a Seventh-day Adventist church. I think such a thing would be entirely out of place.—J. W. Watt, President of Vermont Conference of Adventists, in a letter dated December 30, 1904, *SAINTS' HERALD*.

Some of our earliest ministers were those who had been ordained to the gospel ministry in other denominations, and went forward under that ordination.—Elder J. N. Loughborough, Church Historian, in a letter, May 12, 1904, *SAINTS' HERALD*.

The great stir on the subject in America began to be developed under the labors of William Miller, of Low Hampton, Washington County, New York. . . . In the year 1816 he was converted to Christianity, united with the Baptist Church of Low Hampton, and remained a member of this church till his death, which occurred in the year 1848.—*Seventh-day Adventism*, p. 30.

Of the condition of Adventists after 1844, and their disappointment, J. N. Loughborough writes:

The existing prejudice against Advent doctrine was an almost impossible barrier to the people; and to try to teach them again without the clear and positive light as to the cause of the disappointment, would be useless. The Advent believers themselves needed to have their own souls inspired anew with a heavenly commission, before the people could be correctly taught.—*Seventh-day Adventism*, p. 89.

In a letter dated Oakland, California, May 12, 1904, Mr. Loughborough further says:

The first one ordained as a Seventh-day Adventist minister by Seventh-day Adventists was myself. This ordination was at Grand Rapids, Michigan, in the month of June, 1854.

And in a letter dated August, 1904, he says that the men who ordained him were Elder James White, formerly of the New England Christian Church, and Elder M. E. Cornell, formerly of the First-day Adventist Church.

DOCTRINE OR FAITH

1. That there is one God, a personal, spiritual being, etc. . . .

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; . . . that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only Mediator, in the sanctuary in heaven, where, with his own blood, he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as a priest. . . .

3. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ; . . . and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts. . . .

6. We believe that prophecy is a part of God's revelation to man; that it is included in that Scripture which is profitable for instruction.

7. . . . That the second coming of Christ is to precede, not follow, the millennium. . . .

8. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time. . . .

9. That God's moral requirements are the same upon all men in all dispensations: that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on tablets of stone, and deposited in the ark; . . . that this law is immutable and perpetual, being a transcript of the table deposited in the ark in the true sanctuary on high. . . .

10. That the fourth commandment of this law requires that we devote the seventh day of the week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the weekly Sabbath known to the Bible, being the day that was set apart before Paradise was lost. (Genesis 2: 2, 3.)

11. That, as the man of sin, the papacy, has thought to change times and laws (the law of God), . . . and has misled most all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. . . .

12. That as all have violated the law of God and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first, for our justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

13. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Corinthians 12 and Ephesians 4.

14. That God in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ. . . .

15. That the grave, whither to all tend, expressed by the Hebrew *sheol* and the Greek *hades* is a place of darkness in which there is no work, device, wisdom, nor knowledge. . . .

16. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. . . .

17. That out of this prison-house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked in the second resurrection, which takes place in a thousand years thereafter.

18. That at the last trump, the living righteous are to be changed, . . . and with the resurrected righteous are to be caught up to meet the Lord. . . .

19. That these immortalized ones are then taken to heaven, . . . where they reign with Christ a thousand years . . . that during this time the earth lies in a desolate and chaotic condition . . . and that here Satan is confined during the thousand years. . . .

20. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem (Revelation 21: 2), the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Malachi 4: 1, becoming as though they had not been. . . .

21. That new heavens and a new earth shall spring by the power of God from the ashes of the old, and this renewed earth, with the New Jerusalem for its metropolis and capital shall be the eternal inheritance of the saints, the place where the righteous shall evermore dwell.—Origin,

Progress, and Principles of Seventh-day Adventists, pp. 27-31, Edition of 1879.

OFFICERS

A clerk is chosen to keep the records of the church, and an elder, elected by vote of the church, is ordained to look after its spiritual interests. If the church is large, its temporal affairs are assigned to one or more deacons chosen by vote of the church for this purpose. They hold that the terms, elder, bishop, and pastor signify the same officer, confined to a particular church. These need not be ordained ministers. Evangelists are ordained ministers, who travel from place to place to preach the gospel, and are the only ones competent to ordain local elders or deacons.—Ibid., pp. 12, 13.

The next advance in organization from single churches is the State conference. . . . At each annual meeting an executive committee of three is elected by vote of the delegates, of whom the president of the conference is chairman. This committee have supervision of all the ministerial and religious work of the conference between the yearly meetings.

The next outward sweep from the State conferences is the general conference. . . . This conference also annually elects its executive committee of three, to have charge of the doings of the denomination in all parts of the field. The president of the general conference is the highest officer in the body.—Ibid., pp. 13, 14.

FINANCIAL SYSTEM

Means to sustain the work are raised by a plan denominated systematic benevolence, founded on the instruction of Paul in 1 Corinthians 16: 2. By this system it is designed that everyone shall, upon each first day of the week, lay by a sum equal, as near as may be, to one tenth of his income from whatever source.

Each church appoints its collector and treasurer, who, once a month, or in rural districts once a quarter, gathers up these contributions. . . . These funds are sent by the church treasurers to the State conference treasurers. . . . An auditing committee is appointed which examines the accounts of all the ministers in the employ of the conference and settle with each one according to the amount of labor performed. Of the funds remaining in the State treasury after such settlement, the conference sends such amount as it sees proper to the general conference, which is then put in the hands of the general conference treasurer to be expended under the direction of the general conference committee.—Ibid., pp. 15, 16.

An address was published in the *Advent Review*, volume 13, February 3, 1859, treating upon the tithing principle.

This address had been adopted by the church in Battle Creek, January 26, 1859. It was suggested that property was worth at least ten per cent per annum. And it was therefore recommended that each person give at least one per cent on all his property free from debt, and a weekly donation besides, as he might deem proper, thereby raising a fund to be used in the support of the gospel ministry.—Rise and Progress of Seventh-day Adventism, p. 223.

THE SECOND COMING OF CHRIST

The next day, which, as nearly as I can remember, was about the first Sabbath in August, 1831, I [William Miller] delivered my first public lecture on the second advent.—Life of William Miller, p. 80.

The Adventist ministers, when delivering their discourses, pointed to the fact that the world's history showed the nations of the earth to be in just that condition symbolized

by the image of Daniel 2, when the stone should smite the image on the feet, and the God of heaven set up his kingdom; and in chapter 7, when "the kingdom and dominion and greatness of the kingdom under the whole heaven was to be given to the saints of the most high." They called attention to the fact that the signs—physical, political, and moral—were just what the Scriptures said should be seen when the Lord was about to appear.

William Miller began his public speaking on this theme in 1832. One of the specific signs given by the Savior as a token by which we might know that he was "near, even at the doors" (Matthew 24: 29-33), was fulfilled the very next year after Mr. Miller began to preach.—*Rise and Progress of Seventh-day Adventists*, pp. 32, 33.

MEMBERSHIP AND BAPTISM

We have always so far as I know accepted members into church fellowship who have been immersed by other denominations; if the person is sincere and is satisfied with his former baptism, it is all right.—Letter of J. W. Watt, December 30, 1904. President of Vermont Conference.

A believer who has been baptized by immersion by an evangelical minister, is usually received in full fellowship into the Seventh-day Adventist Church without being rebaptized, unless he, himself, desires rebaptism. The usual method would be to receive him on profession of faith and previous baptism.—Editor W. W. Prescott, *Review and Herald*, in a letter of September 11, 1904.

BIBLE

Last night in my sleeping hours I seemed to be in a meeting with my brethren, listening to one who spoke as having authority. He said, "Many souls will attend this meeting who are honestly ignorant of the truths which will be presented before them. Conscience tells them that what they hear is true, for it has the Bible for its foundation.—Mrs. Allen G. White in General Conference Bulletin, February 23, 1895, p. 337.

But the word of God was the only testimony accepted by the preachers of the Adventist faith. . . . The Bible and the Bible alone was their watchword.—*Great Conflict*, p. 335.

LAW OF GOD

The law of God is the standard by which the characters and lives of men will be tested in the judgment.—*Great Conflict*, p. 482.

The law of God existed before man was created. The angels were governed by it . . . it was not then written, but was rehearsed to them by Jehovah. . . .

After Adam's sin and fall nothing was taken from the law of God. The principles of the ten commandments existed before the fall, and were of a character suited to the condition of a holy order of beings.—*Spiritual Gifts*, vol. 3, p. 295.

SABBATH

The Sabbath, therefore, lies at the very foundation of divine worship, for it teaches this great truth [that God is the Creator], in the most impressive manner, and no other institution does this.—*Great Conflict*, p. 437.

When God spake the law with an audible voice from Sinai, he introduced the Sabbath by saying, "Remember the Sabbath Day to keep it holy."

On the seventh day of the week, God rested from his work, and then blessed the day of his rest, and set it apart for the use of man.

I was then carried back to creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week.—*Spiritual Gifts*, p. 90.

Two causes have operated to introduce the observance of the seventh-day Sabbath among Adventists, and thus to develop that class known as Seventh-day Adventists.

First, a seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, moved to Washington, New Hampshire, where there was a church of Adventists. From them she received the doctrine of the soon-coming of Christ, and in return instructed them in reference to the claims of the fourth commandment of the decalogue. This was in 1844. Nearly that whole church immediately commenced the observance of the seventh day, and thus have the honor of being the first Seventh-day Adventist church in America.—*The Seventh-Day Adventists*, p. 5, ed. 1879.

SATAN

Before the fall of Satan, the Father consulted his Son in regard to the formation of man. . . . When Satan learned the purpose of God, he was envious of Christ, and jealous because the Father had not consulted him in regard to the creation of man. Satan was of the higher order of angels; but Christ was above all. He was the commander of all heaven. He imparted to the angelic family the high commands of the Father. The envy and jealousy of Satan increased. . . . Satan began to insinuate his dissatisfied feelings to other angels, and a number agreed to aid him in his rebellion. . . .

At length all the angels are summoned to appear before the Father to have each case decided. . . .

The Father decided the case of Satan, and declared that he must be turned out of heaven for his daring rebellion, and that all those who united with him in his rebellion, should be turned out with him.—*Spiritual Gifts*, pp. 36, 38.

REVELATIONS

Within two months after the passing of the time Miss Allen G. Harmon [now White] of Portland, Maine, then about seventeen years of age, began to receive revelations.—*Rise and Progress of Seventh-Day Adventists*, p. 91.

Of Mrs. E. G. White's inspiration, Uriah Smith says:

It comes to us as a divine message; it is a ray of light from the throne; it is instruction by the Holy Spirit.—*Replies to Elder Canright*, p. 77.

OTHER CHURCHES

Satan has taken full possession of the churches as a body. . . . Their profession, their prayers, and their exhortations are an abomination in the sight of God.—*Early Writings of Mrs. White*, p. 35.

MARK OF THE BEAST

The Sunday Sabbath is purely a child of Papacy. It is the mark of the beast.—*Advent Review*, vol. 1, No. 2, August, 1850.

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast and receive his mark, "the mark of the beast."—*Ibid.*, extra, pp. 10, 11.

LORD'S SUPPER

The salvation of men depends upon a continual application to their hearts of the cleansing blood of Christ. Therefore, the Lord's supper was not to be observed only occasionally or yearly, but more frequently than the annual passover. This solemn ordinance commemorates a far greater event than the children of Israel from Egypt.—*Spiritual Gifts*, No. 3, p. 228.

While the Seventh-day Adventists will acknowl-

edge that William Miller was wrong in the time he set for the coming of Christ to earth, in believing in the first day of the week as the day of worship for Christ's followers, in his belief that there is a conscious entity in man that at death departed from the body and still remained conscious, in Jesus Christ reigning on the earth during the thousand years, yet they still make the claim that God chose him to do the work he did, and that he proclaimed the first angel's message of Revelation 14: 6, 7.

Neither did William Miller believe in the miracle-working power of the Holy Spirit in this age of the world, yet the Seventh-day Adventists make that as one of their special pleas, based upon which belief are the spiritual testimonies of Mrs. E. G. White, whom they claim to be a prophetess. They also claim to believe in the gifts of healing and the casting out of evil spirits, both of which Miller denied.

Their only reason for believing, so far as investigation discloses, that they are in apostolic succession, is that they claim to advocate the same truths that the apostles did. They do not claim to have any officials in the church holding apostolic authority, and deny that such an office is necessary to be in the church to-day.

(To be continued.)

THE RESPONSIBILITY OF PRIESTHOOD

To present something new, or to give more detailed instruction on the duties and prerogatives of those holding the priesthood, than has already been placed before the readers of our church literature, would be a difficult undertaking. However, there is room for much to be said in regard to the sacred calling and responsibilities of those who, by virtue of their calling, constitute the official representation of the Lord's kingdom on earth.

One of the prerogatives of this sacred calling is that of authority, even being associated with the kingly office. "And hath made us kings and priests unto God and his Father." Revelation 1: 6.

Speaking of Joshua, son of Josedach, the high priest who should build the temple of the Lord: "Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zechariah 6: 13.)

It appears that this attribute will adhere to all who have part in the first resurrection, for "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Revelation 20: 6.) Since this text appears to apply equally to all

who come forth in the first resurrection, may we find food for thought in the question: "Will the priesthood be limited then, as now, to the male sex?"

Since no kingdom can be successfully perpetuated without rulers, God has wisely designated that his kingdom, in its present militant state, fighting sin in all its forms, and also in the peaceful reign with Christ as its triumphant head in the celestial state, shall be supplied with a requisite number of subordinate officers, or rulers. That these officials are to be selected by the Lord, perhaps no one will dispute. We have no promise, however, that all who may hold the priesthood in this life, will be found worthy to reign with Christ, though they may obtain an inheritance with the redeemed.

In worldly kingdoms or governments, advancement is seldom dependent on meritorious service. It often results from the unscrupulous intrigues of ambitious adventurers and office seekers, who make use of any available means to ingratiate themselves into the good graces of the powers that rule. It frequently comes through the caprice of the ruler who has power to advance subordinates, his selection falling upon those far down the line of merit, while others more capable and far more worthy are left unrecognized.

We are able here to discern one of the causes of failure and overthrow that invariably comes to human institutions and kingdoms, operated solely by human wisdom, void of divine guidance. A study of these things teach valuable lessons, not by way of similarity, but by way of contrast between institutions, human and divine. To begin at the bottom, God never calls to the priesthood, any man who seeks that office from motives of self-aggrandizement. If perchance the misdirected zeal of some one becomes responsible for the ordination of such aspirant, there remains one of two results to accrue: Either failure to properly function the office (the most probable result), or genuine repentance on the part of the individual, predicated on earnest desire to serve in humility of spirit.

Divine wisdom usually makes selection of those who feel unworthy, and frequently incapable, of filling the position to which they are called. Thus, a humble spirit is one of the most essential attributes. With this must be associated a willingness to work. Success in the work is further dependent on the elimination of self, and will power sufficient to subdue worldly ambition. Christ, ordained to be a high priest forever, the head in divine authority, gave up every selfish, worldly ambition, spurning the satanic offer of the kingdoms of the world, in order that he might do the will of his Father, and make it possible that humanity may obtain the "life more abundant."

By his humble service, and his great sacrifice for

sinful humanity, he has given us the only faultless example by which to measure our work. We may not be able to reach the exalted standard that he set, but to keep before our vision this perfect ideal will give inspiration to our efforts, and perseverance, regardless of obstacles, will bring a measure of success, the full scope of which it may require eternity to unfold. Jealousy has been responsible for the wrecks of many great enterprises; and if we entertain it in our service, that is destined to fit us for the place which Christ has gone to prepare, there is no power to prevent those efforts from bearing the indelible stamp of failure.

To be chosen as the representative of any great government is a glittering attraction that finds a hearty response in the ambitions of many professed patriots. Priesthood is delegated authority, and the recipient of it is a commissioned representative of the kingdom of God on earth. The honor attaching to such position is far greater than the honor attaching to a representative of worldly government. Divinity selects one, humanity the other. But unfortunately, in this as in many other things the world has departed from the true standard of honor. As a vast multitude of people are unable to discern the value, or appreciate the importance of the priesthood in the kingdom of God, it would be folly to ask an aspiring, ambitious statesman or politician, to govern his course by the sacred honor standard attaching to the ministry, to whom the call from God comes in his appointed way.

Thus it is apparent that the world in general, so long as sinful influences retain their hold upon the hearts of mankind, will never honor or appreciate the work of those whom God honors with a call to the priesthood. But, a study of the work to be done in this life; a limited vision of the continuance and enlargement of that work in the millennium, and throughout eternity, gives encouragement and strength to those whose life work is builded upon the immovable foundation of eternal truth and righteousness.

Deception and base intrigue may be used by representatives of human institutions, to further their selfish designs. They may be able to prevent a knowledge of their sin reaching the victims of their wrong-doing. Perhaps in no phase of human operations, more than this, is the contrast between the way of the Lord and man's ways more sharply drawn. There is not only no room for a representative of the divine institution to hope to advance by deception, but there is absolutely no escape from failure and degradation on the part of those who attempt it. He who knows the human heart, who knows the good and bad qualities attaching to the individual, as well as the possibilities of developing

the proper representative of his cause, knows the moment that an individual departs from the path of rectitude.

Brethren of the priesthood, one and all, regardless of the particular office occupied, there is positively but one road to success. That road is so circumscribed, that you cannot take with you any useless appendages, in the form of human schemes to bolster up selfish ideas or enterprises. Do you desire to reach the greatest success that will ever be granted to mortal man, by traversing this one road? As you start, you will need a strong devotion to the principle of right, and a fixed consecration of self to work to establish and build up righteousness. As you advance you will find it necessary to throw off all human attributes that impede your progress, such as selfish ambition in worldly things, ill will, hatred, jealousy, in fact, every human attribute that does not blend with the divine.

As you divest yourself of these hindrances, you will acquire a greater supply of charity; brotherly kindness, long suffering; deeper interest in the salvation of humanity, and a greater love for the work into which duty leads; and in a corresponding measure lose your love for those things of the world which are not needful. Your joys will increase as you study to show yourself approved of God. Your talents will develop, and you will be able to drink more copiously from the fountain of divine truth.

Your activities will increase in the Master's work. Pressing on in this road, you increase in wisdom and become a more able representative of the kingdom of God to those who desire the light and righteousness of God's revealed truth. You will obtain a more perfect conception of the beauty and grandeur of the divine plan given of God, through the mediation of Christ, for the redemption of humanity. Persevering, you will find self swallowed up in the one desire to serve God, by doing his will in the interest of humanity. There may come to you as the end is near, the blessed assurance that was given to Paul, when he could say: "I have fought the good fight, I have finished my course, I have kept the faith."

Finally, leaving behind the scenes of your earthly labors, what joy may thrill your souls at the sound of the words, from him in whose cause you have given your lives: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many." Success, then, is an assured reality. You will have traversed the road which gave to you the experiences, in the line of duty, to qualify you to take up the work anew of ministering unto the children of God, perhaps those in glories inferior to the celestial, until Christ shall be crowned Lord of all, and hailed by the entire human race (except the comparatively few lost in the

second death), as the Redeemer of the world. Here lies the acme of success that will crown the true and faithful representative of Christ, whose life work magnifies his calling. No more holy or lofty ambition can inspire your efforts. No greater success is within the reach of mortal man.

O. J. TARY.

OF GENERAL INTEREST

ATTITUDE OF QUAKERS ON THE WAR

[In their yearly meeting, held at Philadelphia, March 29, the Society of Friends, commonly called Quakers, unanimously adopted the following resolutions, which are a reaffirmation of the beliefs of the church for many years, and an expression of their loyalty to the Government.—EDITORS.]

This decisive hour of history summons our society to make its utmost contribution to humanity's deepest needs. Believing that this requires us to meet the moral and spiritual issues of the times simply and fearlessly, we feel called to make clear our Christian faith as applied to war.

Our society's opposition to all war as un-Christian has been maintained throughout its history. In 1660 our forefathers declared:

We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatever; this is our testimony to the whole world. The Spirit of Christ by which we are guided is not changeable, so as once to command us from a thing as evil and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the kingdom of Christ, nor for the kingdoms of this world.

These convictions have been reaffirmed by friends in all generations and during the present war our yearly meetings throughout the world have given clear evidence that they are steadfast to the same principles.

The basis of our opposition to war is much more than any single command of the Old or the New Testament. It is our faith that the way of love by which our Master, Jesus Christ, met and conquered evil, remains for his followers to-day the true method of combating wrong. For us, as for him, this involves refusal to use means which, like war, violate love and defeat its ends; but it does not mean a weak neutrality toward evil. For us, as for him, it means a life of action devoted to the heroic purpose of overcoming evil with good. The unspeakable sufferings of humanity are now calling us and all men to larger sacrifices and more earnest endeavors to put this faith into practice. To such endeavors we dedicate ourselves.

In accordance with this faith, we desire to maintain all our relationships to-day.

To our beloved country, we affirm the deep loyalty of grateful hearts. We long to help her realize her noblest capacities as a great Republic dedicated to liberty and democracy. But we believe that we best serve our country and all humanity when we maintain that religion and conscience are superior even to the State.

To President Wilson, we declare our appreciation of his steadfast and courageous efforts to keep the aims of the United States in this great conflict liberal, disinterested, and righteous.

To our fellow-countrymen, who are following the leadings of conscience into ways where we cannot be their comrades, we give assurance of respect and sympathy in all that they endure. Finally,

For all men, whether they be called our enemies or not, we pray that the sacrificial love of Christ, stirring us to repentance, may reconcile and unite all mankind in the brotherhood of his Spirit.

CHURCH BUILDING

A wise resolution:

Moved that it be the sense of this body that no church site shall be chosen or edifice erected by any branch without first conferring with the Presiding Bishopric and the church architect.

This was adopted by the General Conference. It will put a stop to a lot of unwise church building propositions. We have too many church edifices now in places where we have no use for them and where a little foresight would have shown there was no good reason for building them.

"I know where a lot can be bought cheap," or "I'll give the land to build a church upon," has too often been the thing that has determined the location when a few more dollars would have put the church in the proper place.

"I'll draw the plans just as good as an architect," is sometimes the very generously intended offer of some good brother who once planned a lean-to for his barn.

"Oh, we'll just build it ourselves," is the solution of the problem of how it is to be paid for, and then every man in the branch donates a day or a week. He saws a board in two where it may or may not need it, finds a nice place to nail it on, and when it is all done it is like a crazy quilt, and nobody is glad they have a church. They not only have a church but they have a church debt as well, and old Satan knows by experience that a church debt and a church quarrel are twin brothers, and he sticks a fresh cigar in his mouth and his thumbs in the armholes of his vest, and thoroughly enjoys what follows.

This will now become a thing of the past, and churches will be built where they ought to be and as they ought to be.

President Smith's suggestion that all church buildings be built in such a way that their very appearance will show that they are Latter Day Saint churches, is also a good one.—An Editorial in April *Glad Tidings*.

SCANDAL AND SCANDALMONGERS

[Some most pertinent comments on this subject are to be found in the following extracts from a recent sermon by Rabbi Leon Harrison, of Temple Israel, Saint Louis.—EDITORS.]

Moses, the tongue-tied, planned a Magna Charta for the race, while Aaron, the eloquent, built them a calf of gold. You will notice that deep rivers run silently and noiselessly. It is only shallow brooks that chatter and babble as they flow. It is shallow men and women that chatter and babble and talk, talk, talk, until one would think that Keely, seeking the secret of perpetual motion, would have found it in the tireless tongues of our gossips and scandal-mongers.

Now the original impulse to comment on persons is wholesome and sound. We are men, and nothing human is alien to us. We naturally prefer flesh-and-blood to abstractions. We are interested in the first-hand knowledge of our fellow creatures. There is an innocent curiosity and a delight in the humanity of men that is full of charm and interest. Thousands have read Boswell's gossipy "Life of Johnson," to tens that have read Johnson's ponderous works. Froude's chatty life of Carlyle will live as long as the master. How could we dispense with Eckerman's "Conversations with Goethe," or Cross' almost autobiographical "George Eliot?" They are delightful personal incidents, gossip raised to a fine art, gigantic photography of souls. Would that some adoring crony of Shakespeare had left us some such graphic diary of his sayings and doings. We see the man thus in negligee, without the pose and lime-light and the canonizing of legend. Dotage by no means begins with our anecdote. And it is sheer pedantry to deny the human interest to the masses that we allow to their master minds.

But the ethical difference is obvious between photography and caricature, between reporting and reviling. The distinction between innocent gossip and malicious scandal is similar to that between humor and sarcasm. In humor we laugh with the humorist; in sarcasm he laughs at us. There is bitterness in the latter, the arrow is poisoned, the wit is venomous. And it is impossible for one to talk much or habitually about others without becoming scandalous. Ru-

mor grows like a rolling snowball. It is a river that digs its own channel, deepens and broadens as it goes, and is fed by innumerable tributaries. It is a muddy river filled with refuse and rotteness and slime, and woe to him that drinks therefrom without repeated filtration. Only the hog delights in its muddy wallow. And I sometimes think that the animal origin of man is traceable in the human varieties. Among men, we recognize clearly the ox, the bear, the fox, the lion, the snake, the vulture. There are those in every community, snakelike in their writhing, sneaking, prying, and distribution of venom. They delight in guttering for the indiscretion of a woman or the first financial trembling of a man. Her indiscretion becomes vice, ruin, agony; his difficulty becomes danger, disaster, downfall. They are coarsely and correctly branded in our good Anglo-Saxon as backbiters. They are vermin. If they see a tidbit, if they spy an infirmity, if they can smell out a scandal, they roll the choice morsel under their tongue, they revel in the miserable secret, they gloat over it with their cronies, they hiss it, they hint it, they carry it as a delicacy to their fellow vermin, and they all enjoy a grand cannabalistic feast over the dead or dying reputation of their helpless victim. You can grapple with a foe, you can catch a thief, you can face an enemy and exchange blow for blow. But what can you do with a thief of character, with an assassin of reputation, that stabs you in the dark with a sharp tongue and poisons the weapon that inflicts the wound? What avails denial or defense, what possible reparation can be made? . . .

We are not cruel or criminal as a rule in intention, but careless. But in many instances, carelessness is virtually cruelty and crime. Carelessness in a surgeon may mean manslaughter; in a general, massacre; in a judge, the shipwreck of a human life. The great catastrophies of history were not deliberate villainies. The slaughter of the "Light Brigade" was not bloody murder. Nay, but "somebody blundered." The worst harm is done when meaning none. The sneer spoken in jest is repeated in earnest. The slur said good-naturedly is circulated maliciously. Your tone is kindly, you smile with good humor and feel it. You hedge your assertions around with doubts and hearsays and cautions, and they are repeated without any doubts or hearsays or reservation, without your smile or good nature, as absolute truths. And you are responsible for all the hideous consequences. . . .

Of course you know that it is not you that I am addressing. It is your neighbor. You hope she will lay it to heart. It is quite impressive—this innocence of the scandalmonger, and, let me add, the attitude of those that listen to such innuendoes. The receiver is worse than the thief.

THE REDEMPTION OF JUDEA

(From a correspondent with the British forces in Palestine to *The American Hebrew*, published in the issue of that magazine for April 5.)

The British forces drove the Turks out of Jerusalem on the first day of the Jewish feast of Chanuka, the anniversary of the entry of Judas Maccabeus into the city after the rout of the Hellenistic hordes. The coincidence is a happy one for the future of Palestine. As the Maccabean victory marked definitely the defeat of a debased Hellenism which threatened human liberty and morality, the present British victory marks definitely the defeat of the debased German will to domination which threatened the independence and well-being of all small nationalities.

The rapid advance of the British forces from Gaza has released the whole of Judea in little more than a month. Within twenty days of the taking of the stronghold of the Philistines, the army swept over the Plain of Philistia, the smiling park of the Plain of Sharon, and reached the River Audja, ten miles north of Jaffa. Within another twenty days it broke the Turkish defense line in the hills from Hebron to the ancient Bethel, and left no organized band of the enemy throughout what was the ancient kingdom of Judah. The area restored comprises all the Jewish colonies of Southern Palestine, Castinieh, Ekron, Katurah, Rehoboth, Rishon-le-Zion, Petakh, Tikvah, lying in the plain, and Hulda, Mozah, and Artuf in the hills. It comprises also, besides Jerusalem, with its 50,000 souls, Jaffa, which is the economic and cultural center of the infant Jewish resettlement, and Hebron, which is a holy city, and has a Jewish population of several thousands. It comprises also the large villages of Ramleh and Lydda and Mejdal and Bethlehem, which have a considerable Christian as well as Arab population. And the occupation means that the nucleus of the Jewish resettlement is saved, even if disaster should overtake the settlements of the north.

Within the country the English advance is taken almost as a matter of course. The Jewish people have been counting on it for a year, and they show no exuberant enthusiasm now that their expectation has been fulfilled. They are more excited about the formation of the Jewish regiment, of which tidings have reached them in a somewhat distorted form. They regard it as a striking manifestation of the national spirit which is their peculiar pride, and they inquire anxiously when it will arrive in the country to help drive the Turks from Galilee. Probably many of the young men will be eager to join the ranks when the regiment arrives in the land. The settlers agree that the redemption came just in time to save them and their colonies from ruin. Menaced

for three years by Turkish spite and jealousy, which occasionally broke into outrage, and by arrogant and methodical destructiveness, which sacrificed everything for military needs, they were likely to have suffered the fate which befell the Jews of Jaffa when the British Army had to fall back last April. But the swiftness of the advance paralyzed the power of destruction as well as the power of defense. Save for Petakh Tikvah, the largest of the colonies, which is situated in No-man's Land between the two armies for a period, the villages have escaped with a few shells and bombs and a few days of Turkish occupation. To-day they are the favorite resting places of the British troops, who find something of the joys of home among the gardens and villages and cottages. The orange groves, the vineyards, the plantations, which have somehow survived the drought of petrol and the wanton spoiling of the Turks, are a delight of fruitfulness, and the rich tilth is sharply contrasted with the stony, half-cultivated fells of the surrounding Arabs. The colonies, on their side, have a warm welcome for the British soldier, who comes not only as their deliverer, but in some cases as their kin. For there are young men born and bred in Palestine who, having emigrated in hard times to the Antipodes, have now returned to their homeland in the ranks of the Australian Imperial forces. The Arabs, too, are quick to realize the difference between the new and the old army sojourning in their midst. They are reaping a harvest with their eggs and their half-ripe oranges—most of the Arab population, adult and infant, is engaged in hawking oranges on the roads—and they are again plowing with their wooden plowshares, drawn by camel and ox, being convinced that they will have the benefit of this year's sowing, the first they will have enjoyed for three years.

The war, however, has already made a fair retribution for the harm and hardship it has caused to the country. Against the loss of markets and the destruction of much property and the felling of the scant timber, may be set the opening up of roads and railways and the linking up of Palestine with Egypt. Palestine is again fast coming into its natural heritage as one of the chief junctions between the Orient and the Occident. The danger is rather that it will lose its simplicity in isolation, which in former ages helped to preserve its position and influence. The Jews are already in the forefront of the work of expansion. During the Turkish Army's occupation of the South, a little settlement of them had found its way, or was transplanted forcibly, to Beersheba, to work as artisans on the railway or on the water supply. The Jewish agriculturists, too, now find themselves placed near the main lines of railways, so that their produce will be carried to all parts of the

land and to lands beyond. Jaffa is again becoming a port for the embarking of light ships, and some of the ancient harbors at the mouths of the Wadis which have been derelict for nearly 2,000 years have suddenly sprung into fresh life. The opportunities for Jewish enterprise and Jewish energy to regenerate the land of their fathers will be multiplied manifold after the war is over. Jaffa and Gaza have to be rebuilt; in Jerusalem cleanliness is to be added to godliness; the plains of Philistia and Judea are to be recovered to their old beauty and fertility, and the hills of Judah and Benjamin are again to be terraced and planted and dotted with villages. The green plains to the south and east of Beersheba, which were thickly populated in the Byzantine epoch, have been given fresh opportunities by the Turkish railway to the Egyptian frontier. They can easily be put into working order, and are to be settled and reclaimed. But even before the end of the war something can be done in these directions to prepare for the new age and to make the redeemed land at once more useful to the redeemer. Simple measures of irrigation would immediately render large areas, now waste, capable of full cultivation, and a population to work the land scientifically could be found in the Jewish villages and towns. Moreover, there are still in Egypt some thousands of Palestinian refugees waiting to return to their homes. The Germans during their occupation of Jerusalem and Beersheba have done something in the way of town planning and building and tree planting, which shows what a little skilled direction may accomplish. The spiritual renaissance, which the romantic return of the world's most steadfast nationality to its home, will bring, may in part wait till the days of peace; the material basis of that revival may be laid in the days of war.

In ancient Winchester lies the recumbent statue of a woman from whose mouth is growing a rose, because, so runs the beautiful story, from her lips came never a word of malice towards any human being. And so the rose of silence became the rose of beauty and honor; and the fragrance of her virtues lives in carven stone. The quality of mercy shines therein—the sacredness of silence, the divineness of human charity, living when the heart is dead, speaking when lips are dust, immortal as the God of Love, the Lord of life.—Rabbi Leon Harrison.

The spendthrift may be forgiven, but his wealth is squandered. The man who by a course of physical indulgence has undermined his health may receive God's forgiving favor, but his broken constitution remains.—Samuel F. Halfyard, in Cardinal Truths of the Gospel.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

From Our New President

To the Woman's Auxiliary; Greeting: To be associated again with the general work of the Woman's Auxiliary brings pleasant anticipations as well as a keen sense of responsibility. I thank you for your confidence as expressed by your vote. With the Spirit of the Master and your co-operation I trust the year shall be a successful one.

In the first executive meeting held immediately following the recent General Convention I felt the strangeness of the absence of some of the pioneers with whom I had been associated, and especially of one who has gone "over there"—not to war and strife but to paradise and peace—our dear Sister B. C. Smith.

I recall the occasion when the executive board met some seven or eight years ago and departmental work was suggested. How we stood on the threshold of the new era and drew aside the curtains of the future and peered into distant fields of usefulness. The vision was not altogether certain, but slowly the mists have cleared away and we have moved in and occupied. The women of earlier days, who made possible this great organization, are succeeded by others of no less high ideals—the present executive women with whom I am to be associated—are forward-looking, Zionward-looking women of marked intelligence and efficiency.

But of what practical use are ideals unless they appeal to our sisters. In 1916 a year book was published containing the aims and purposes of the organization; and loyal women that you were to the spirit of progress, you adopted it. Of the large number that were published only a very few remain. In 1917 you amended the constitution, and yet again in 1918 a few more changes were made. This year, by your action, we are issuing a supplement to the year book which will contain the constitution and by-laws as they now stand, and a new message from our honorary president, president, and each general supervisor. Notice will appear in this column when the supplement is ready. Believing you wish to be thoroughly up to date on the organization, we bespeak for it your enthusiastic patronage.

The work of a new year opens before us. First let loyalty to our Government be expressed in what our hands can do for war relief. Let us be found in the Red Cross work rooms as often as our circumstances will allow. Do not think you can only go when your work at home is all done. Let the home make a sacrifice for those who have gone to protect it. If there is no Red Cross unit in your town, take the initiative and gather as many women together as you can, send for a Red Cross instructor, and begin work. Too long we have been followers when at times we could with all propriety have been leaders. The conservation of food and the use of the new flour substitutes should be our constant study until we have a proper knowledge of the new combinations that will, in lieu of wheat, still enable us to maintain health. (See our home economics course.) Those who cannot go to the Red Cross rooms and have little to do with providing of foods may prepare the story envelopes for the soldiers convalescing in the hospitals. The knitting must go on, for many more thousand garments will be needed this winter than last. I have just read of an elderly woman who adopted a soldier boy, about to be sent to France, from the desire to send a motherless soldier to the front with the parting memory of a mother's smile.

REUNIONS

Already notices of reunions are appearing and preparations are being made. Are you going to attend? "Let all things be prepared before you" can well be applied to reunion work. Sister William Madison of the executive committee is in charge of plans and programs and is enthusiastically at work. Notice will be given when they are ready.

ORGANIZERS

I consider that organizers are the live wires that transmit information and lines of work from supervisor to class leader. They should radiate enthusiasm throughout their district. Much of the success of this work will depend upon the activity of these important officers. In responding to a call for organization the organizer, if she can go in person, should make a survey of the surrounding conditions herself that the studies or activities asked for are suitable and in keeping with the needs of the people. Sometimes work taken up has been discovered to be inappropriate and is consequently abandoned in a short time.

In these days of destruction our work of construction must go on with greater activity than ever before. We are building for Zion, and not what we shall *obtain* in Zion but what we shall *bring* to Zion should be our thought. "Inefficiency," said one of our generals recently, "is treason." Are we fully loyal to the church if we are not acquiring greater efficiency year by year? Therefore if we are home makers let us be the very best home makers possible and remember that many elements enter into that art. If we have little ones about us or those in the teen age think what possibilities are ours. When this dreadful war is over and society is reorganized we shall need the clean lives of young men fresh from the home influence to occupy in both public and private affairs—and who can be better equipped? Those who have not the care of children, and who thus have more time for study, could well take up the great, social problems and prepare for service along this line. Of the fine arts and æsthetic culture too much cannot be said in favor.

To our girls, the Orioles and Temple Builders who are putting sweetness into life and receiving tenfold therefrom, and who are discovering themselves and finding the line of work that will perfect their character and establish their personality, we say Godspeed.

Finally, to all, let us renew our efforts in our respective lines of work. Let us be heartened by the progress of the past and the prospects for the future, and may success crown every endeavor.

MRS. D. J. KRAHL,

President Woman's Auxiliary.

Pebbles Dropped

Recently we published the resolutions of sympathy and cheer which the women of the General Convention passed in regard to our allied sisters across seas, who are suffering so severely because of this war. The money which was collected at the time, to be forwarded to the treasurer of the American Committee for Armenian and Syrian Relief, was duly sent and has been acknowledged in the following courteous letter to our General Secretary:

ONE MADISON AVENUE, NEW YORK, April 30.

MRS. J. A. GARDNER,
711 South Fuller Avenue,
Independence, Missouri.

Dear Mrs. Gardner: We are inclosing our treasurer's official receipt for your generous contribution of \$255.85. We wish to extend to you the sincere thanks of this committee for the hearty support of the woman of your church, and for

the incentive it proved to the men to join with them. To this we would add the thanks of these stricken people whom we are endeavoring to save as a nation from extermination.

Sincerely yours,

H. C. JAQUITH, *Assistant Secretary.*

Our Secretary of State, Robert Lansing, sent to Mr. Vickery, secretary of the above-mentioned relief committee, a copy of a cablegram which had been received from the relief workers in the stricken eastern country, showing the gratitude of the people there who had received succor at the hands of our countrymen. The text of this message coming from Cairo is as follows:

"Fifty-five hundred refugees arrived from Jerusalem the week following Easter. The new relief hospital and orphanage creche are taxed to capacity. Army contracts will provide industrial employment. Trowbridge spent Easter in Jericho, welcoming many old friends among the Armenians deported from central Turkey via Salt. Following are some of the expressions heard from the exhausted exiles during the first ration distribution in Jericho:

"God bless America!"

"God sharpen King George's sword!"

"Your kindness is the first we have known in three years!"

"Can we find work in Jerusalem?"

"Where can we enlist?"

"It was a touching scene to see bereaved refugee families visiting Gethsemane and Calvary. All Christian sects have pledged the military governor to observe Easter, and to regard as holy places, Bethlehem and Jerusalem. There is concord and good cheer, and they are burying ancient bitter strifes. Four thousand Jews held an open air meeting on Mount Olive, April 11, and heard the British Zionist Commission; sane, earnest speeches, heartily cheered."

Sister Gardner also received the following from Representative William P. Borland, dated at Washington, May 1:

My Dear Madam: In response to your letter of April 25, I am sending you herewith a copy of House Joint Resolution No. 177 which proposes an amendment to the Constitution of the United States, in regard to polygamy, and which is pending before the house committee on the judiciary. When the measure comes up on the floor for consideration, I shall be glad to bear in mind the views of the Woman's Auxiliary as expressed at your recent convention.

"With kindest regards, I remain," etc.

The resolution referred to by Mr. Borland was introduced by Mr. Gillett, on December 7, 1917, and is as follows:

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two thirds of each house concurring therein), That the following article is proposed as an amendment to the Constitution of the United States, which, when ratified by the legislatures of three fourths of the several States, shall be valid to all intents and purposes as a part of the Constitution of the United States, namely:

"ARTICLE XVIII

"Section 1. Polygamy and polygamous cohabitation shall not exist within the United States or any place subject to their jurisdiction.

"Section 2. Congress shall have power to enforce this article by appropriate legislation."

We have inserted these letters in this column, to give our readers a realization that our responsibility as women does not end with discharging only the duties of our household, although we do feel that they come first. There is nothing about the duty of a mother which necessitates her being in

ignorance of the important forward movements of the day, nor to prevent her from having an intelligent opinion concerning the same. Neither should she hesitate to recognize the fact that her influence may extend beyond the confines of her own home, and that if she can rule in the one wisely and well, she may also express that wisdom and efficiency in terms which are of wider value to the community about her.

We should be interested in the making of laws which are to govern us, and our children after us; we should feel that it is a privilege to understand what the lawmakers of our country are about, and, so far as our influence lies, try to convey to them whatever of light, encouragement, or conviction has come to us. You remember Ruskin said, of womanhood:

"What the woman is to be within her gates, as the center of order, the balm of distress, and the mirror of beauty, that she is also to be without her gates, where order is more difficult, distress more imminent, and loveliness more rare."

Thus may we not feel that our sisters at the convention took a well-conceived step into a kingdom rightfully theirs, when they adopted two such thoughtful resolutions—the one dealing with their God-given powers of comfort and "balm for distress," and the other with their not so well-recognized powers of "order," and propriety? If all laws were just, if all humanity dealt fairly and in love with each other, we might feel content to sit comfortably aside, and let others manage affairs for us; but when we know that this condition of right-dealing is not yet attained, that human nature still has too much of self interwoven into its fabric, are we then to be forgiven if we fail to lift our voices in protest or warning? God grant that the voice of the suffering ones of earth may arouse into finer and nobler action the better and higher powers of man, that they may reflect more truly the divine which is in all humanity, to the end that error shall be removed from the blinded world! A. A.

Doing War Work at Home

(This is the first of a series of weekly articles on how mothers can help in Children's Year. This one is by Mrs. Max West.)

Women who are shut out of many of the more dramatic forms of war service because their domestic duties are exacting and make frequent or long-continued absence from home impossible have a special part to play in Children's Year, the Government campaign to save 100,000 babies and get a square deal for children.

The Federal Government, through the Children's Bureau, United States Department of Labor, is asking particularly of mothers a patriotic service which will demand the united efforts of a great many American women for the year. The work began on April 6, 1918, but it will go on far beyond the year's limits; for its purpose is to make the children grow up strong in mind and body, able to "carry on." The third of our population who are children to-day will soon be men and women who must take their part in the gigantic tasks of reconstruction after the war, tasks which civilization and democracy demand shall be well done.

About one third of the drafted men examined for the Army in this country are rejected for physical defects, many of which might have been prevented or cured in infancy and early childhood if the parents had understood how it could be done. And the defects which disqualify a man for service in the Army hamper him in civil life as well.

Is it not obvious that a nation, which learns that so great a proportion of its young manhood is in something less than

normal physical condition and that a large part of such weakness was easily to have been prevented, is blind and stupid if it permits such conditions to go on unchecked? So mothers especially are asked, as a patriotic service, to help make the citizenship of the future strong, efficient, unhandicapped by bodily imperfections. Mothers and fathers have not always been able to get for their children the advice of doctors and skilled nurses in guarding their children's health and in caring for the ailments that seem little and not worth bothering about. In this way many slight physical handicaps have been allowed to develop into serious defect. But the knowledge which we now have that such defects can often be prevented makes more than ever important and hopeful the work which mothers can do in safeguarding the conditions under which the present generation of children is growing up.

This is no small task which the women of America are being asked to undertake. More than 10,000,000 children under five years of age in the United States are just passing through the physically most hazardous years of the whole span of life. Mothers can do more for them now than can be done at any other period to correct curable defects and especially to start them along the road to normal and healthy development by proper food, careful attention to their hygiene, and by keeping close watch over them that war conditions shall not interfere with their welfare. And very often what their mothers can do for them now will determine their future usefulness as citizens.

In our work for America's babies we have England's splendid record before us; for by resolutely safeguarding her mothers, infants, and young children England brought her infant death rate for the second year of the war down to 91 deaths for every 1,000 births—a point lower than has ever been recorded before in that country, and, incidentally, one which is several points lower than the average even in time of peace for the part of the United States for which figures are available.

What are the dangers that threaten children—dangers made more than ever threatening by the strain of war conditions? What can mothers do to combat them? These are questions which will be discussed from time to time in this column.—Government Bulletin.

Women at Biennial Urged to Produce and Save Food

HOT SPRINGS, ARKANSAS, May 3.—"We stand with our backs to the wall. That call to the civilized world made by General Haig is being answered by the women of the civilized world," Charles Lathrop Pack, president of the National War Garden Commission of Washington, told members of the General Federation of Women's Clubs in session here to-day.

"Women have been leaders in thrift. The women of France astonished the world when they helped pay off the debt following the Franco-Prussian war. In this war food and thrift go hand in hand. We must all set our minds to winning this war. The victory will be brought about if we have the ability to grow food and to save it. To the glory of England the 'chow' for the men in the trenches goes into them whether it is quiet or a raining hell of shells is falling in a sector.

"Our boys must get the same service. They are giving their lives; must they be allowed to worry whether food is coming to them or not? How are you going to answer that question? The answer is food as close to the kitchen door as possible. Plant it, can it, dry it, for the Hun hungers, and if you do not help to feed yourself you will help feed the Hun when he gets a strangle hold upon the resources of the world.

"When you leave this annual meeting will you not carry

the message of food production and food saving wherever you go? The National War Garden Commission will send you free instruction in either or both. It will suggest how to organize for community work in canning and drying. You can help win this war right in your own home."—*Omaha Bee*.

Hooveritis

Each paper, book, and magazine
Sprouts upward like a geyser;
Recipes for saving things;
We're growing thin and wiser!
We salt down beans, dehydrate greens,
Store up foods like a miser;
We're going to preserve the world,
And also can the Kaiser.—Edith Gooding.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

Music at the General Conference

The music at the General Conference now passed into history marked a distinct step in the cultural progress of the church. It evidenced the fact that the church has attained some real growth during the past year, in musical appreciation and intelligence. The standard of music rendered was higher; the intelligence with which it was rendered was of a better order and the pleasure with which the people heard it was likewise more keen. All this is very gratifying, indeed, to those who have labored earnestly to accomplish this result.

Although the anthems of the 1918 conference series were well rendered and highly enjoyable, the *piece de resistance* of the entire conference was, of course, Mendelssohn's great sacred oratorio, *Elijah*. This difficult work, exceeding in that respect our previous oratorio, Handel's *Messiah*, was rendered with eminent credit to our musical forces. The intricacies and difficulties of this great tone tragedy had been mastered by the bloody sweat of hard labor and were rendered faithfully and conscientiously. The big choir, which at each of the two performances numbered over two hundred, was truly an item to warrant real pride. In its hands the majestic choruses rolled forth in grandeur and sublimity, losing not one whit of their tragic import or triumphant ring. This big choir formed a ready instrument in the hands of our general church chorister, Brother Albert N. Hoxie, for the proper spiritual interpretation of this great masterpiece.

The arduous solo parts were most excellently rendered by Mrs. Blanche Allen-Needham, soprano, of Independence; Mrs. Raymond Havens, contralto, of Kansas City; Mr. Richard C. Smith, tenor, and Mr. Paul N. Craig, bass, of Lamoni. As to accompanists, Miss Marguerite Wickes, of Chicago, and Mr. Robert Miller, of Independence, served as pianists, and Miss Amy Winning, of Kansas City, as organist. All but one of the foregoing, Mrs. Havens, were members of the church.

Altogether, the event was a most auspicious one in the annals of the church's musical progress.

The most unique musical event of the conference, as well as a most interesting one, was the patriotic song service held on the Sunday evening of the 14th of April. Brother Hoxie is under Government appointment and holding the rank of first lieutenant, one of a commission on training camp activities, and is the song director of the League Island Navy Yard, at Philadelphia. Printed copies of the songs used in the camps were supplied to the audience and under Brother Hoxie's direction were sung as the men in the ranks sing

them. The inspirational enthusiasm engendered by these songs swept the vast multitude assembled, and many a bosom swelled and many an eye was moist under the glow of patriotic fervor. We believe the fires of true patriotism burn the more brightly in the hearts of many who heard this service.

Altogether the conference was a memorable as well as an epochal one, musically.

A. H. M.

The Song and the Soldier

"We want bullets and mouth organs," writes Tommy Adkins to the folks at home. The same request in all the languages of warring Europe is expressed in thousands of letters from the trenches of France and Belgium, of Russia, the Balkans, and Asia. For the army of to-day needs music as much as it needs ammunition.

It is music that eases the tension of existence in riddled trenches and exposed positions and makes the long, hot march endurable. Officers, recognizing the sedative influence of music in this most nerve-racking of all wars, have encouraged the men to sing and have made urgent appeals for banjos, whistles, and all sorts of small instruments.

And the music itself is different from that used in other wars. No longer is it the thrilling bugle strain, the stirring trumpet call. That is now reserved for the recruiting station and the barracks at home. The man at the fronts gets most comfort from music of a gentler nature.

THE KIND OF SONGS THEY SING

If, as Kipling says, "The soul of a regiment is in its songs," it becomes a matter of considerable interest to study the musical preference of the various fighting armies.

With the English and Canadians the jolly, robust tunes are the order of the day, and "Marching through Georgia" and "John Brown's Body" vie in popularity with "Tipperary." American love songs as well as American marching songs are favorites with the "Tommys," for "the sweetest girl" is, of course, a conspicuous figure in his lyrics. Our boys when they get over to Europe will find the musical fare pretty much what they have long been accustomed to.

The Russian armies are unique in fighting to the accompaniment of majestic choral music. Journalists returning from the eastern front report that one of the most inspiring experiences they have known was to hear a Russian Army corps render one of these chorals. Almost all the men are gifted with fine voices. They also sing the lovely folk melodies for which their land is famous.

The German Armies reflect the musical development of their country in the vast number of beautiful songs they sing. Schubert, Schumann, and a host of modern composers supply the musical needs of the Kaiser's men. And, strange as it may seem, the theme of their songs is not "blood and iron," nor even the patriotic appeal, but reveries of home life, golden haired maidens, and blue-eyed children.

Love is the burden of the Frenchman's song, in war as in peace, and when he is not singing the "Marseillaise" he is chanting the praises of Fifi, or Nanon, or Lisette. If he be from Brittany and the northern provinces his song is of a sturdier character; if he is from Picardy and the south it is sadder and more passionate.

So the armies of all nations to-day turn in their music away from the thrill and in horror of the battlefield to the home scenes and the home ties, each in its own peculiar fashion. These are the things even the staunchest comrades are loath to discuss with one another, but where speech fails,

music speaks. And it is this bond of music, this socializing influence of song that, in victory or defeat, does more than anything else to confirm that feeling of brotherhood and unity that strengthens the poor, human spirit for the superhuman task before it.

So it is throughout the world. Music fulfills a need nothing else can supply.

American Church Music Originated on Leather

The organ as well as all other musical instruments were looked upon as devices of Satan in days of yore, and were not admitted into the church until the 1700's. To a New England tanner of prerevolutionary days we owe the element of music in church services to-day.

William Billings, father of American church music, worked away at tanning shoe leather, but his occupation did not dampen his creative ability. His head was full of a medley of tunes that wanted to get out, one by one, and live an individual existence. So he began writing his themes on strips of leather, and even chalking them on the rough boards of the tannery walls.

Billings himself was a queer mixture. Half blind, lame and paralytic, his poetic and musical talent remained intact and unhampered. Demosthenes, though a stammerer, became one of the world's greatest orators; and so with Billings, who, not over-kindly treated by Nature, won for himself the title of "Father of American church music" by sheer enthusiasm for music and characteristic yankee persistence and nerve.

PIONEER IN INTRODUCING MUSIC IN CHURCH SERVICE

His creative ability soon altered the regulation Sunday at church. He published a small volume of his songs, introduced cello playing into church choirs, taught congregations how to start singing to the note of his primitive "pitch pipe"—in short veritably educated the church-goers up to his rough, pioneer standard of musical appreciation.

Such a church program was a startling order of events in those days of the New England Puritan. Few churches at that time indulged in anything more than the stiff, old Puritan psalms and chants. It was only around the 18th century that ministers were beginning to appreciate the spiritual and social value of singing songs together.

Billings paved the way up to the point where musicians of finer culture and greater talent could carry out American church music to the heights it has since attained.

Musical Musings

The love for music, like charity, should begin at home.

Trying to raise musical children in unmusical homes is like attempting to grow sunflowers in the shade.

Considering the fact that most children are musical, what a sad commentary on parents and music teachers it is that most adults are not!

Children cannot very well choose their parents nor parents their children, but both can exercise considerable control over their musical environment.

It is certainly strange that some of the most sanguinary homes have indecent "rags" called music littered all over their parlors.

If there were as many chamber music circles in our homes as there are bridge parties what a generation of music lovers we should become!

LETTER DEPARTMENT

"A Higher Standard Urged"

If I were asked to preach, I would like to use as a text parts of a paragraph found in the *HERALD* of April 17, 1918. The whole paragraph reads thus:

"The priesthood meeting on Wednesday morning was as usual, well attended, and in charge of President F. M. Smith, who occupied the time. He discussed in detail some of the criticisms arising from the weekly letters, on the standard of living. He was forceful in the presentation of the thought that *we should have a higher social standing in many instances than we now maintain, as representatives of the church and men of God.* While sacrifice is essential and therefore commendable, there are times and places where penuriousness is the height of folly. He urged that our people do not swing the pendulum too far, yet *seek to think in larger terms than we have hitherto done.* The calling of men to the priesthood by inspiration and a sacred observance of the principle governing was brought out and a *higher standard urged.*"

Also a part of another paragraph taken from an account of another meeting: "President Smith addressed them on the great necessity of care in grammar and spelling."

Italics are mine, and would be my text. Note the first sentence in italics first. I have oftentimes wondered what representative men of the church, when visiting us, think of the personal appearance of some of us, especially the priesthood. I have watched, as it were with one eye, the well-groomed visitor and with the other the local man as they have been introduced to each other. The latter perhaps with a week's growth of beard, or a shiny rubber collar—or none at all—or perhaps no tie; shoes that never had been blackened; a suit of clothes that had never been brushed—much less cleaned and pressed—and looking as if it had hung on a bed post from Sunday to Sunday. Maybe presently such an one is asked to assist, preside, or even preach.

Last Sunday a Catholic couple ate supper with us. Did we bring them to church with us afterward? No, we certainly did not! Were we justified in not inviting them? I think so! Not very long ago, I succeeded in interesting a gentleman from Saint Louis in our work. His father was formerly a Methodist minister. He was stopping in the city over Sunday, but instead of inviting him out to our meetings, I asked him to look our people up when he got back to Saint Louis, trusting that conditions were better there. Our neighbors are Presbyterians and are dissatisfied with their religion. Do we ask them to our preaching services? No! I cannot.

This is what worries me: Am I justified, as one of the local men and an officer of the branch, in trying to rectify such conditions? I'm sure I would offend some if I spoke to them of their personal appearance: and yet they themselves wonder why we have such small congregations, half the Saints even, not coming to our meetings. Of course, it is chiefly those of the "higher standard" who stay away. And can one wonder at it, if, when attending last, they sat behind some one whose head was unkempt, or even scurfy, or whose neck and ears were anything but clean: and wishing to ignore such things they look away to the preacher just in time to observe him using a dirty red handkerchief. What are their thoughts if such men pass the sacrament? Or if they hear them preach of Zionic themes? And when they hear them testify to being blessed with the gifts of the gospel, what do they think?

Maybe some will think I am pessimistic, but even if I am, I cannot shut my eyes to facts! I always think of how we will affect strangers who come to our meetings occasionally. We want them to come again, therefore a good impression must accompany the gospel message. Such conditions must be eliminated before Zion can be redeemed, I take it. The poor have the gospel preached unto them, but poverty is no excuse for such conditions existing.

And let whoever cares to, comment on the faults of not speaking loud enough and of speaking too loud. One of the priesthood of this branch cannot be heard all over the church when he starts to preach, another drives and keeps people away because he speaks too loudly.

ONE WHO CARES.

Some Chimes of the Times

[The following is taken from the first issue of the new publication put out by the Kirtland District, *Kirtland Mission Bells*, dated April 6, 1918.—EDITORS.]

Once upon a time a kindly disposed secular church official called at this office to convert us from our unfortunate calling and belief. As he was an authority by reason of extended experience and mission work in Utah we conceded his claim to be qualified to give us good advice for our future activities:

We plead we were willing to discard any wrong if he would aid us in filling the void with righteousness. What denomination should we take up with, then, for the Latter Day Saints, if discarded? Oh, any of them—they were all good! The answer not being definite enough we begged the privilege of calling the roll in order of importance! Catholic? Oh, my! no—just the *Protestant* churches, he meant. Presbyterians? Methodists? Baptists? Congregationalists? All good, all very good! United Brethren? Lutheran? Unitarian? Christian Science? Millennial Dawn?—Hold on! He—well, he wasn't quite so sure about the status of the last few—and *some* others!

So we asked him if he would help us by listing in two columns the elect churches and the dubious ones, but the great authority was also dubious about his ability to do so! Then we gently suggested that other great authorities were at times just as unable to define the true standard which we contend can only be found in the original guide book, the New Testament.

If we are to take anything less than therein recorded—who shall say how much less? If we are to attach more than therein demanded, who shall set the extent? The doing of these very things has brought in the famous 57 varieties of creeds: Religion not preserved but in a pickle; no wonder many honest men turn sour on all religious thought.

It is a world of professing Christians that is torn with war—but which one of the powerful churches is strong enough to stretch forth its arm and save its own and all other communicants? If it were a Christianity united on the principles of the gospel as given to the church he set in order, it would give its peace to the war-stricken world in an hour!

The trouble is, in our humble opinion, that the great mass of Christians have only made a *partial* acceptance of his law—that which has not suited them they have ignored, that which they felt it lacked in ritual has been added, till there are enough various forms of church doctrine that any kind of man ought to be able to find one to his exact tastes, but they are losing out faster than ever, because the spiritual food is not supplied—"there is a famine for the word of God." If each of several churches shall deny one part of his doctrine (which, he said, was his Father's) together they have denied it all!

Now, then, let us find the old path; let us measure up with the New Testament pattern in detail; let us be satisfied with naught but the very best when we seek a spiritual home, a social circle for our children, or would exercise the nobler side of our character, let us "prove all things and hold fast to that which is good," the old battle cry of the Latter Day Saints.

Christ gave a perfect organization, to perfect a certain condition among his people; anything *short* of that perfect order will *not* bring the hoped for results. The poor are to have the gospel; it will work its perfect way until "no poor shall be found among them." We see the working out of this beautiful principle in our work. Unselfishness must take the place of the spirit of selfishness (Babylon)—where every man seeks but his own interest, ignoring the universal right.

The day is coming, and now is, when every true man presseth into the kingdom. Prejudice is being dispelled everywhere where the Saints live true to their calling.

Additions to Roll of Honor Christmas Offering

We are rather disappointed in not receiving a greater number of additional names to add to the Roll of Honor, for we are quite sure that many more of the Sunday schools have a pro rata that would entitle them to be listed on this Roll of Honor. However, we have no way of determining, and as the schools have failed to advise us we shall have to be content in reporting what we have.

We have received quite a number of very good letters telling us of the splendid starts made this year, in fact some of the Sunday schools report that they already have more than they sent in last year, while others are working hard and will reach last year's total long before July 1. What is your school doing? Remember the amount we are going to raise this year is \$100,000. Quite a sum, is it not? yet not so much when we distribute it around to all the schools. But, let us not consider the amount large, let us simply think of it as *our goal, our aim, our bit*, and let us do as our good Nation recently did—"Go over the top" with an oversubscribed total. Remember—those who say "We can't," without trying, acknowledge defeat without an effort to win; they are quitters—surely we have no such people in our good organization.

Now, all together, let us take the first line trenches by July 1—that means only \$50,000—and fortify ourselves for the final drive and complete victory—\$100,000 before January 1, 1919.

Location	Name of School	Enrollment	Offering	Pro Rata
COLORADO				
Denver	First Branch	69	\$264.65	\$3.84
CALIFORNIA				
Ukiah	(18 are Home Class members.)	24	70.37	2.93
ILLINOIS				
East Saint Louis	Lansdowne	75	281.13	3.75
IOWA				
Hiteman	Banner of Liberty	132	331.00	2.51
MICHIGAN				
Sandusky		60	281.50	4.69
MISSOURI				
Henrietta	Alma	62	129.36	2.09
Brentwood	Bethel	33	75.71	2.29

NEBRASKA			
Allen	Martinsburg	17	102.00 6.00
ONTARIO, CANADA			
Windsor	Windsor	96	217.00 2.26
Prince Albert		28	59.00 2.16
Longwood		22	55.60 2.53
Merlin		20	46.00 2.80
Sarnia	(Organized in August.)	27	54.09 2.00
Blenheim		18	133.05 7.39
SASKATCHEWAN			
Senlac	Blue Bell	63	219.00 3.48

Good work, Sarnia, we are glad to see so good a report from a newly organized school. We are proud of Blenheim, too.

We are indebted to Sister Lena Tedford, Blenheim, Ontario, for all of the Ontario items, and we thank her for the good interest she has taken.

Yours sincerely, for \$100,000,

A. W. SMITH, *Second Assistant Superintendent.*

Federal Reserve Bank Bldg., SAINT LOUIS, MISSOURI.

A Testimony of Healing

[Sister A. McKenzie, of Sarnia, Ontario, had occasion to desire the testimony of Sister Maggie Macgregor written out for her personal comfort. She sent us the same and we publish it for the faith it may inspire in many others who are suffering or may suffer from affliction or accident.—EDITORS.]

When I was in Stonington, Maine, about eight years ago, assisting my companion in the missionary work, the following incident occurred. A great interest had been awakened in the town and my companion and I were busy from morning till night each day visiting and talking gospel to both Saints and outsiders. This continued for several weeks, we leaving our boarding place and going about two miles to town and busying ourselves among the people. Then we would go home again after preaching service.

One dark night my companion was called to the telephone and requested to come to administer, and I came home with the landlady, Sister Marshall, and went out sometime later to see if my companion was coming. I went down the steps from the elevation on which the house stood. I could not see the steps but I knew there were six of them, as I had counted them, but I forgot that this last step was a big round rock and I stepped out expecting to reach solid footing, and missing the stone, came down full weight on the side of my foot.

I knew I had a terrible sprain, the pain was so intense. I did not mind the suffering I would have to endure nearly so much as the interruption in my work. I had honestly thought I was spending my time profitably for the work and had believed the Lord had blessed my efforts to do good. But I could not reconcile these pleasant thoughts with my accident. Why did the Lord permit me to fall if my work was acceptable to him? Why must I lie idle for a couple of weeks if my services were pleasing to him? As I lay there in too great pain to arise, my heart sank. Had I been deceived in my labors, and had the Lord taken this way to keep me at home? The thought was unbearable.

By and by I crawled into the house and Sister Haskell hastily ministered to my wants, getting me hot water and consecrated oil. I bathed my foot which was now swollen badly and then anointed it with oil. As I did so I said mentally, "Lord, if my work here has been acceptable to you, cause that foot to get better so I can walk to church tomorrow night."

I retired, determined to do nothing to my foot but anoint it with oil and bathe it. It pained me all night and in the morning I could not even rest it on the floor. They helped me downstairs and again good, kind Sister Haskell got me

warm water and oil. I anointed it and offered the same prayer. Instantly the Spirit of the Lord rested on me, and I said to Sister Haskell, "I shall not be surprised if I walk to church on that foot to-night." She laughed and said, "Oh, no, you will do well if you can go Sunday."

I said nothing, but my faith was increasing. My companion went off alone and I put in the morning writing. By noon I could let my foot rest on the floor when I was sitting. By evening the swelling had gone down so I could force my foot into my shoe by leaving the lacing wide apart.

I told Brother and Sister Haskell I was going to try to go to church with them. I was still very lame and they tried to persuade me to not attempt such a thing. But to me it was the test of God's acceptance of my work and I was bound to try.

I got ready and started and when about four rods from the house all pain left and I felt as light on foot as a deer. I almost skipped over that two miles of rocky road to church and was so happy I could scarcely contain myself. I felt that God had acknowledged my work among the people and that was worth enduring a dozen sprains to me. My foot and ankle became blue like a bruise for about two weeks and remained swollen, but I suffered no more pain, and never limped a particle again though I was on my feet as usual, going two miles to town and then from house to house all day every day. But it was exceedingly happy work, for my confidence had not only been restored but increased.

There is no work like the Lord's work to make joyous the heart.

Your sister,

MAGGIE MACGREGOR.

OXFORD, WEST VIRGINIA, April 28, 1918.

Editors Herald: While I sit here this Sunday afternoon, I am pondering over the warring nations, "nation against nation and kingdom against kingdom." While we have been looking forward to this for a long time, now it is here upon us, and the end is not yet.

And who shall be able to stand? Dear Saints, if ever there was a time to keep the camp fire blazing, to be ready at a word, it is now. Let us shake off the coals from our garments, and arise in the strength of the Lord. We feel now that other great things will be added to the many which have already come. Let us watch and pray, and stand in holy places.

When we think of the many boys at the front ready to fight for liberty and freedom how our prayers should be lifted to God in their behalf! May peace soon cover the whole earth.

We are located five miles from Cabin Run Branch, where we are keeping hotel and post office. We miss the Saints very much. "Mid scenes of confusion and creature complaints, how dear to our hearts are communion with Saints."

We took the Daily during conference. We saw that only two had been sent to labor with us. Pray for more workers to be sent into the vineyard, for the harvest is ripe in iniquity and sin.

I was at Clarksburg District conference last fall. We had a grand conference. Oh, may we be able to meet together often and enjoy His blessings He has in store for those who are worthy.

There are many of the old elders, such as Brethren Samuel Brown, McConaughy, Stubbart, from whom we would like to hear through the HERALD. They have labored here and we still remember them.

With love and best wishes for all in their new fields of labor, I remain,

Your sister,

FLORENCE WILLIAMS.

NIAGARA FALLS, ONTARIO, May 1, 1918.

Editors Herald: I have just returned from a missionary tour up north in Haliburton County. Visited Cameron, Gooderham, and Highland Grove. At the last named place I spent four weeks, baptized three, organized one Sunday school with a full set of officers, and settled existing trouble. Also established a weekly prayer meeting to be in charge of Brother Huff and Brother Simmons, blessed two children there and one at Gooderham.

We had good attendance all through our services and believe much good was done, both within the church and with those outside, and we look for further additions to the church later on. I felt well in presenting the message of love and pray God to give the increase.

Upon my return home, I found that our worthy Brother Laval Stoner had passed away. The cause of his death was heart trouble. He was a very honorable man, a true Christian, but had been misunderstood and hindered in his labor of love for the church and his Master, but through it all he remained true to his covenant and calling, and has passed on to his reward. He leaves a wife and several sons and daughters and near relatives and a host of friends to mourn his demise.

He was laid to rest to-day; Bishop Evans preached a masterly sermon. The church was pretty well filled and some have expressed themselves as well pleased with the sermon, and we hope much good will result therefrom. We extend to the wife and family our deepest sympathy in this their sad hour of bereavement, and pray God's blessing to rest and abide with them to comfort and to cheer them through life.

THE LONE NEPHITE.

FORT RILEY, KANSAS, May 3, 1918.

Editors Herald: "To be or not to be, that is the question" that has confronted me for the past three weeks. A Power higher than man's has, it seems, decided that I shall be for some time longer, at any rate. I have been trying to thank him for this blessing and I also thank those who have remembered me in their prayers.

For three weeks I have been a pneumonia patient in the base hospital at Fort Riley and have learned something of one of the unpleasant sides of the soldier's life. I am sure that just now I could write a volume on the subject: "Pneumonia and hospital life." I am going to try, however, to forget most of it, and only remember the cheery nurses, doctors, and patients; and the hardly concealed desire of the convalescent soldiers to return to their companies and serve their country.

I expect to return to my company in a few days and resume training. In the meantime I'll be trying to serve my heavenly Father with increased faithfulness.

Yours in the faith,

JAMES N. AUTES.

HIGHLAND GROVE, ONTARIO, May 5, 1918.

Editors Herald: This is my first letter to you, but I would like to write a few lines in favor of Elder Tomlinson who was in our midst for five weeks. But I am sorry to say he has left us, much to our disapproval and that of the people of this community.

Elder Tomlinson is a man surely endowed with the Spirit and very industrious. When in our midst he baptized three, and before going away organized a Sunday school, which when he left two weeks ago consisted of thirteen members and in two Sundays had increased to thirty-six members. We think it is progressing excellently for so small a beginning. But there is one drawback to our Sunday school work

which others may have noticed as well. The passages referred to in the *Quarterlies* are mostly taken from the Inspired Version of the Bible and the people here are not thoroughly acquainted with the latter-day work, therefore acquire mistaken views of the version as they say we have a Bible published to suit ourselves.

If we get the elder to come again, our Sunday school cannot fail, but if he doesn't I'm afraid we are undertaking a serious task to teach the people from the Inspired Version before they are made acquainted with the fact that it has a definite place in modern literature.

Now you will understand our difficulties and one of the reasons we desire that Brother Tomlinson come again in the near future and explain the gospel in its fullness.

Yours, very sincerely,

RAY HUFF.

MISCELLANEOUS DEPARTMENT

The Bishopric

To the Saints of the Owen Sound District; Greeting: During the past year we have done remarkably well in this district but there is still much to be accomplished.

I have not been able to meet with as many of the Saints in this district as I would have liked, owing to circumstances over which I have no control. We trust, however, that the Saints will not think that this is neglect on my part. I hope to be able to visit more branches in the future.

I would be pleased to have the names of all in this district on our books as having contributed toward God's work. Nearly all the branches have a solicitor who will be glad to issue receipts for tithes, offerings, etc. Those who have not access to a branch solicitor kindly send to me, and receipt will be promptly issued. Let us all assist in the upbuilding of Zion. Shall we have your cooperation?

Your servant for the Master's cause,

JAMES A. MORRISON, *Bishop's Agent.*

KINCARDINE, ONTARIO, Box 41.

Pastoral

To the Saints of Western Oklahoma District and the Panhandle of Texas; Greeting: It has pleased the appointing powers to assign us to your part of the country. You will notice by the letter "M" which follows our names that our work is to be that of missionaries. That means, of course, that we will deal largely with scattered Saints, and only incidentally with those who live within the limits of organized branches. For this reason we would be pleased to hear from the isolated Saints. We are desirous of starting and as far as practicable establishing the work in as many new localities as we can. To this end we desire and ask your assistance, and while this is especially true of Saints who live in localities remote from branch organizations, yet district and branch officers can be of assistance also in the suggestions they may be able to offer in regard to the needs of the work in places known to them. We, therefore, invite correspondence from all, local officers, members in branches, and members out of branches. Some of the Saints who live in the old established branches may have relatives or friends who live in localities where our work has never been introduced. There may also be Saints who do not take the church papers and who will not, therefore, see this notice. These we would like to hear from through others.

There must of necessity be some cooperation between the missionaries and the branches, for the former depend upon the Saints, both in and out of the branches, for means to carry on their work. Gospel work depends upon democratic action, that is, so far as possible, action by the whole. Another expression indicating this kind of labor is "team work." "Democracy" and "team work" are modern expressions, and their practical application is essential to present-day success. For this reason we desire your correspondence which means your suggestions and substantial cooperation.

Elder Vanderwood is somewhat familiar with the field,

having been with you before, but Elder Barmore is entirely unacquainted. To facilitate our relations and mutual labors our addresses are given below:

Elder J. E. Vanderwood, 1302 West Maple Street, Independence, Missouri, and Elder A. C. Barmore, Hugoton, Kansas, care J. D. Barmore.

Praying that God's blessings may attend this year's work, we are,

Your brethren in Christ,

J. E. VANDERWOOD.
A. C. BARMORE.

May 13, 1918.

Conference Notices

Des Moines, at Rhodes, Iowa, June 1 and 2. Send statistical reports to Bessy Laughlin, secretary, Rhodes, Iowa.

The Lamoni Stake and its auxiliaries will meet in conventions and conference at Chariton, Iowa, June 6 to 9, inclusive.

Florida, at Betts, Florida, with the Coldwater Branch, June 22, beginning at 10 a. m. Branch presidents have your statistical reports in on time. E. N. McCall, secretary, Route "A" Brewton, Alabama.

Gallands Grove, at Coalville, Iowa, June 8 and 9. Transportation from the street car line will be provided by Saints at Coalville. Branches should have reports in before the above date. Wave Cross, secretary, Glidden, Iowa.

Northeastern Nebraska, at Decatur, Saints' church, June 1 and 2. Reports from branches should be sent early to the secretary. All cordially invited to attend. Odessa Carter Jensen, secretary, Blair, Nebraska; Carl T. Self, president, Omaha, Nebraska.

Little Sioux, at Sioux City, Iowa, June 8 and 9. Annual election of district officers. Statistical reports should be in hands of secretary by June 5. The church is located at 610 Center Street. All incoming trains Friday and Saturday will be met by a committee. Ada S. Putnam, secretary, Magnolia, Iowa.

Holden Stake, at Warrensburg, Missouri, June 15 and 16. Business session of Woman's Auxiliary June 15. Sunday school and Religio conventions June 14. Mrs. A. M. Fender, secretary of stake; Mrs. I. M. Ross, secretary Woman's Auxiliary; G. A. Burroughs, secretary Sunday school and president Religio, Holden, Missouri.

Southern Michigan and Northern Indiana, at Coldwater, Michigan, June 15 and 16. We desire a large attendance. Branch secretaries be accurate in filling out reports. Return them with the collections for district and secretary's expenses as soon as possible after June 1. Trains will be met at Ray, Indiana. It will be well for those who expect to attend to write Elder William F. Shaub, R. F. D. 1, Ray, Indiana, who will see that you are met. W. P. Buckley, Jackson, Michigan.

Convention Notices

Gallands Grove, Sunday school and Religio, at Coalville, Iowa, June 6 and 7, beginning at 7.45 p. m. on the 6th. Floy Holcomb, secretary, Dunlap, Iowa.

Reunion Notices

Holden, at Pertle Springs, Warrensburg, Missouri, in the month of August. Watch for further announcement.

Minnesota, at Frazee, Minnesota, June 8 to 16. Those wishing board or rooms write to Ray Whiting, Frazee, Minnesota. D. A. Whiting, district president.

Married

ANGEROTH-VALLIER.—At the church in Council Bluffs, two of our best young people, Charles F. Angeroth and Bessie P. Vallier, were united in marriage by Elder B. S. Lambkin, April 30, 1918. After the ceremony the thirty-five guests went to the home of the bride for the wedding dinner. They are at home on their farm about ten miles from the city.

Addresses

Amos Berve, Logan, Iowa.

F. G. Pitt, 67 Havelock Street, Toronto, Ontario.

The Higher Powers of Man

We feel it an unusual privilege to present for sale to the church a new book of the character of *The Higher Powers of Man*, by President Frederick M. Smith, Ph. D.

While it was not written to be a popular seller, being the dissertation submitted to the Clark University at the completion of his work to secure a doctor's degree, it will find a popular response with trained minds all over the church and among able thinkers who are not members with us.

It proceeds in a masterful manner to elucidate the wonderful yet not commonly understood phenomenon of "second breath."

A most convincing bibliography has been consulted and is presented for the benefit of those who wish to follow incidental references to their sources.

To own and assimilate such a book instills an inward dignity and inspirational impulses which in a measure satisfy our innate longings for greater comprehension.

The scope of the book is rather extensive, an explanation of the ecstatic feelings occupying the most prominent place.

The binding is in beautiful green cloth, lettered in white. The type is large and clear. There are 232 pages. The price is \$1.25, postpaid. The proceeds from the sale of the book go to the church.

Herald Publishing House

Lamoni - - - Iowa

Ensign Publishing House

Independence - - - Missouri

New Sunday School Constitution

The new edition of the constitution of the Sunday School Association, together with the new plan of coordination, as adopted by the church and various auxiliaries at the late conventions and conference is now ready. Order No. S13, 10 for 15 cents, from Herald Publishing House, Lamoni, Iowa.

Our Departed Ones

WINGFIELD.—Minnie Elia Wingfield, born February 7, 1893, at Vera, Virginia, baptized July 14, 1912, at Vera, Virginia, by James McConnaughy. Died November 7, 1917. Lived a Christian life up to her death, always resigned to God's will and was ready to go.

JORDAN.—At Concord, California, April 27, 1918, Max I. Jordan, beloved husband of Alice Jordan, passed away. He was genteel, kind, and always helpful. "By this shall ye know my disciples." Services conducted at the home by Doctor Miller and at the grave by J. B. Carmichael.

WINGFIELD.—Florence T. Wingfield, born December 29, 1894, baptized July 14, 1912, at Vera, Virginia, by James McConnaughy. Married William Harris, December 25, 1912. To this union, 2 girls were born. Was always interested in people obeying the gospel. Called her husband and sisters to her bed just before she died and had them promise to obey. Died May 3, 1918. Sermon by J. M. Nunley.

JOHNSON.—Bessie Sheehy Johnson, after a brief illness, passed away at the city hospital, Fall River, Massachusetts, April 20, 1918. Born at Providence, Rhode Island, March 4, 1891, baptized at Fall River, Massachusetts, May 1, 1904. Funeral services at home of her father, Moses Sheehy, conducted by Horatio W. Howlett, interment at Oak Grove Cemetery. Two sons, husband, father, 3 sisters, and 3 brothers survive her.

SCREWS.—Lula Florence Screws, wife of Charles T. Screws, died at their home in Walnut Park, Independence, Missouri, May 10, 1918. Taken sick about 5 a. m. and passed away about 3 p. m. without a struggle, leaving 6 children at home motherless. Two daughters are married and live near. Baptized August 28, 1895, at Fort Scott, Kansas. Married at Fort Scott, February 28, 1895. Leaves husband, 8 children, father, mother, 2 brothers and many friends. Funeral at Walnut Park Church, sermon by A. H. Parsons, to large audience. Burial in Mound Grove Cemetery.

CADWELL.—William Carson Cadwell, born June 28, 1853, at Racine, Wisconsin, came to Iowa with his parents at an early age, and lived near Magnolia. Married Lenore Mott in 1873. Moved to Kansas in 1894 where he passed away at Fort Riley, April 14, 1918. Baptized April 18, 1875, by J. R. Lambert, ordained priest September 3, 1876, ordained elder August 17, 1878. His wife, 5 children, 2 brothers, and one sister survive him. Funeral service at home of his son, P. M. Cadwell, Malvern, Iowa. Sermon by J. F. McDowell, assisted by Baptist minister. Brother Cadwell died in the faith, the gospel he loved, and in its promises he trusted.

REYNOLDS.—Theda Fern Lyon was born April 11, 1884, at Taborville, Missouri. Baptized by I. N. White, at Rich Hill, Missouri, June 10, 1894. Married Doctor William B. Reynolds February 15, 1908, at Nevada, Missouri. Died at her home in Prairie City, Missouri, May 7, 1918, of heart failure. Her mother preceded her to the spirit world in 1896. She leaves to mourn, husband, father, 5 brothers, a number of other relatives and many sorrowing friends. Funeral at the home, May 9, 1918. Sermon by H. E. Moler, assisted by A. I. Roberts. Interment in Prairie City Cemetery.

SIMPSON.—Thomas J. Simpson, born October 8, 1841, in Tennessee, death caused by severe pneumonia, May 7, 1918, at his home in Montrose, Iowa. Came to Montrose with parents in May, 1843. One sister and nieces and nephews are the remaining survivors. Thomas Simpson's is a brave family. His maternal great-grandfather fought in the Revolutionary War; he fought in the Civil War. Fought at Chattanooga, Iuka, and siege of Corinth. Honorably discharged at Davenport, Iowa, July, 1865. Affiliated with Latter Day Saints; served well as deacon. Funeral from church, sermon by C. E. Harpe. Interment in Montrose Cemetery.

EDWARDS.—Jane Edwards, daughter of George and Martha Blackburn, born September 13, 1830, in Lincolnshire, England,

THE SAINTS' HERALD

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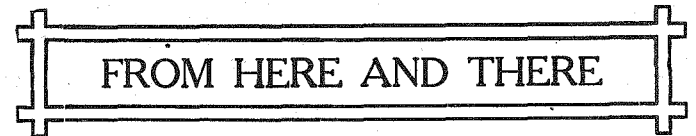
Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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died April 7, 1918, at Lancaster, Wisconsin. Came to America with her parents in 1844, living near Skullsburg, Wisconsin, until she married Joseph Edwards, January 10, 1849. To them were born 11 children, 3 of whom, with her husband, preceded her in death. Eight children, 2 brothers, 3 sisters, 38 grandchildren, 44 great-grandchildren, and 4 great-great-grandchildren mourn her loss. Baptized September 18, 1908, at Flora Fountain, by G. J. Brookover. Funeral sermon by W. L. Dennis of Madison, Wisconsin. Interment at Providence Cemetery.



ADDITIONAL ACCREDITING EXTENDED TO GRACELAND

Graceland authorities take great pleasure in announcing that the State has extended further recognition to Graceland in the way of accrediting the work done in her commercial department. The work of the college and academy have already been fully standardized and officially accredited.

Beginning with the school year 1918-19 a combined academic-commercial course will be offered, graduates from which will be entitled to full admission without examination to the State University of Iowa and all other colleges and universities belonging to the American Association of Colleges and Universities, and will at the same time prepare one for a business life as stenographer, steno-type operator, or book-keeper. This combination has not heretofore been possible,

but now, due to the excellence of the work offered at Graceland, students will be able to reduce the period of their preparation one year by enrolling in the combined course, taking in addition to the required work in the academy the following electives: Stenography or stenotypy, salesmanship, commercial arithmetic, commercial law, typewriting, bookkeeping, spelling, and penmanship.

On graduation from such a course one will be able either to continue in college or university, using his ability as a stenographer, stenotype operator, or bookkeeper to assist him through his college course, or if he finds it necessary to do so he can enter at once into active life in the commercial world.

The demand for well-educated and efficient stenographers is very great at present. They can enter the Government service at beginning salaries of from \$1,000 to \$1,200 per year.

The next college year at Graceland opens September 5, 1918.

Write to the President, Graceland College, Lamoni, Iowa, for a free catalogue, fully explaining the above course as well as all the other regular courses offered in the college, academy, bookkeeping, shorthand, stenotypy, oratory, vocal and instrumental music, including piano, violin, band and orchestral instruments, wireless and home economics courses.

A COORDINATED CONFERENCE

The Lamoni Stake is announcing in this issue that it will hold conventions and conference on June 6 to 9. Details involved in this announcement will be sent direct to the branches and communities involved throughout the stake, but we are sure our readers will all be interested in the fact that this will be a new-style arrangement, along the lines of the recently adopted coordination idea. When the people come together on Thursday evening it will be as a stake conference; when it closes it will be likewise. During the four days they are together, the three auxiliaries will likely have as much time as they have ordinarily had, at convenient and desirable times, but with the added advantage that they are recognized as strong departments of the church, worthy the attendance and definite interest of every member of the church. The heads of the departments will have every opportunity to look after their interests, but it will be in conjunction with the stake officials. There will be harmony and unity, we are sure, for every officer is willing and glad to try out the new arrangement, which, though not providing for districts and stakes, will no doubt soon come to that. There is to be a vacancy in the presidency of the stake Religo; the president of the stake is being asked to present a nomination. The new president will be asked to nominate a successor to take the place of the retiring secretary. Thus it will be seen that new ground is being broken, but the Saints are glad to make any changes that will improve our gatherings, which this no doubt will do.

If there is a member of the church in the Saint Louis Branch by the name of Stahl, he or she is requested to communicate with Eva Milligan, 297 Alfred Avenue, Winnipeg, Manitoba, Canada.

THE AUTUMN LEAVES

"Let me congratulate you on the excellence of the May *Autumn Leaves*," is the way one discriminating brother expressed himself recently to the *Leaves* editors. Another puts it: "For quite a while I have belonged to the church, taking the *HERALD* and *Ensign*," and supposing that was all that I needed, but I got hold of a sample copy of the *Autumn Leaves* last fall, and now I wouldn't think of being without it. It is bright and cheery, with excellent stories and com-

ments—simply great, I tell you." If there are others like that, get acquainted by asking for a free sample copy, or better still, send in a dollar for a year's subscription.

MOTHER'S DAY AT LAMONI

The services in honor of the mothers of our land held at this place on the 12th were pleasingly successful. The speaker of the morning was Elder Hubert Case, and the special music was appropriate and well-rendered.

HISTORICAL SMITH HOUSES TO BE PRESERVED

Bishop B. R. McGuire and wife, J. W. Layton and wife, M. H. Siegfried and Bert E. Peterson, of Independence, Missouri, arrived here last Friday, driving through in a car. Mr. Layton and wife will make their home here. They will occupy the old Mansion House, recently occupied by John Kendall and family. Mr. Layton will be caretaker of the Joseph Smith properties which are owned by the Latter Day Saints. The Latter Day Saints are contemplating extensive improvements to the Smith properties. The old Mansion will be newly weather-boarded, new floors will be put in and it will be fixed up generally. The old Smith homestead will be treated in a similar manner, and the Riverside Mansion will also be overhauled, the rooms tinted, etc. The stone foundation on the north side of the Riverside Mansion will also be pointed out with cement so it will be kept intact. The Latter Day Saints recently decided to improve these premises thoroughly, the idea being to preserve them. They expect to spend several thousand dollars in the work. This is an act that is to be commended and the people of Nauvoo should and no doubt will appreciate it. It was high time something should be done as the buildings were fast going to wreck. Elder Arthur Allen, of Independence, Missouri, who came here a week ago, will superintend the work. Mr. Allen has charge of the ministerial work in the Nauvoo District, comprising two counties in Illinois, three in Missouri, and eight in Iowa. He will make Nauvoo his headquarters.—*The Nauvoo Independent*, May 15, 1918.

THE BOOK OF MORMON

There is one book which should be on the reading table of every member, that he may become entirely conversant with its teachings: the Book of Mormon. It was printed and in circulation before the church was organized in 1830. It contains information which is not to be found in any other book, and is the only one of its kind in the world. There are a number of bindings to be had, but the most popular is the No. 11, cloth binding, at 90 cents each. The next one is No. 12, in full leather, a very durable binding, at \$1.40, both postpaid.

MOTHER'S DAY AT LOGAN, IOWA

Mr. C. L. Crow reports a successful Mother's Day program at Logan, with the chief address by Elder W. R. Adams. The church decorations were profuse, in lavender and white. An offering was taken, totalling \$48, which will be turned into the Christmas offering. The details of the program are interesting but too extensive to be listed in full here.

ORDINATION OF A BISHOP AT DES MOINES

President F. M. Smith visited Des Moines, Iowa, and held services on the 5th, at which time Elder E. O. Clark was ordained a bishop, the ordination having been provided for by the 1917 General Conference. A large attendance was had, people coming from a number of the outlying branches in the district to hear President Smith preach, morning and evening.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, May 29, 1918

Number 22

EDITORIAL

THE TESTING OF WOODROW WILSON

In July of 1915 the writer was called upon to deliver a Fourth of July oration at Lamoni, Iowa. At that time we made a certain statement regarding President Wilson. The oration was published in the *Lamoni Chronicle*. In the published version will be found this paragraph:

I say *our* President Wilson, because I believe he is the president of all the people. . . . At the last presidential election I was in the West and could not vote; but, nevertheless, I regard him as my president, and when he was nominated I felt a premonition so clear that it seemed to me prophetic that if he should enter the White House he would be tested in the midst of crises, as Abraham Lincoln was tested in the great crisis of the Civil War. . . . I believe and hope that he will stand the test.—*Lamoni Chronicle*, July 22, 1915.

At the time the premonition therein mentioned was given, we had no idea of the nature of the testing, as at the time the world was at peace. When the statement above quoted was made publicly it was made with some trepidation. But we are rather glad now that it was in print nearly two years before America entered the world war for democracy.

Probably the ordinary citizen can but dimly comprehend the terrible responsibilities and stupendous problems that have weighed upon the lonely "school-teacher" in the White House during the months preceding the declaration of war by the United States and in increasing measure since our entry in the conflict.

Every step taken of necessity involved the fate of millions of individuals; yes, of nations—even of the world at large. Yet the President has so governed his course that to-day he is clearly recognized as the chief of the Nation in fact as well as in office. He is regarded as the spokesman for the Nation, if not for all the entente allies. He and David Lloyd George are without doubt the most preeminent spokesmen for democracy in all the world.

A rather remarkable editorial appearing in the

Chicago Herald-Examiner for May 21 might well be quoted in this connection:

President Wilson on foot, marching in the Red Cross parade in New York last Saturday, won such an ovation from the citizens banked along the curbs as New York had never before witnessed.

The incident was unparalleled in our history and impossible in the life of any other nation.

For the chief magistrate of 110,000,000 people, clad in the ordinary garb of a citizen, unguarded by soldiery, exposed to hostile attack, to march for block after block along crowded city streets in a time of war and unrest would be a thing unthinkable in any other land.

Nothing but cheers, applause, riotous demonstrations of public devotion and approval was manifested during the President's progress.

Nothing like it as a tribute to a man and a leader has been witnessed in this country.

Partly, no doubt, the enthusiasm of the throng was due to the real democracy of the President's action in making himself a part of the marching thousands.

But the tribute was a deeper one, a more significant one, than that alone.

It was the expression of the deep conviction of the people that the slender, intellectual-faced man marching behind the flag had grappled with and conquered the problems of the war.

It was a more enthusiastic tribute because it represented a conviction attained only after a long period of doubt and questioning. . . .

The cheers that arose from the tens of thousands who lined the streets were a tribute direct from the hearts of the people to the man in whom they repose complete confidence. They would be duplicated in any American city where Mr. Wilson might show himself under like circumstances.

We believe, and indeed hold it to be almost obvious, that God brought forward Abraham Lincoln to guide the destiny of America during the Civil War. He stood for the Union and was the great antagonist of slavery. Casting back to the words of Jesus concerning a house divided against itself, for his confirmation, he announced that the Nation could not long endure half slave and half free.

To-day slavery has reappeared in a more terrible form. The people of Belgium, of Northern France,

and Northern Italy, of Servia, and Montenegro, and all parts of Russia overrun by the central powers are slaves. Men, women, and children are deported, separated, taken to fields, factories, trenches, and mines and set to work at the point of the bayonet. They are not bought or sold, they are taken without remuneration. The people of the South had a proprietary interest in their black slaves. They represented an investment. And with the possible exception of sugar plantation negroes, they were generally well fed and housed.

But Germany has no interest in her slaves excepting the temporary interest to get what she can out of them in a very short time. Indeed her interests, she assumes, are served by their death. Next to the violation of women, and the marshaling of hosts to tread down and slaughter free peoples, the most terrible crime of German imperialism is the restoration of human slavery in the twentieth century.

Against this President Wilson has raised his voice and declares that *the world* cannot continue half free and half slave. May we not believe that as God raised up Lincoln he has also raised up Woodrow Wilson in a time of even greater national and world peril. Future generations may hail him as another emancipator.

At least, one bright spot is found in the very real and very dark clouds that overshadow us as a Nation, and that is seen in the fact that we have a chief executive of high ideals and very extraordinary abilities in whom we can trust. True we may not trust far in the arm of flesh when not supported by divine direction. But in the past God has used good men for the accomplishment of his purposes in the political realm.

Let us pray then that he may support our President and continue to direct and uphold him until his work is done. And may he be spared the sad fate that befell Lincoln in the very hour when the clouds broke away and the sun shone forth. We shall need this man in the much greater work of "reconstruction" which will follow the war, and which was so apparently bungled in the South due to the loss of Lincoln's guiding hand.

ELBERT A. SMITH.

MEMORIAL DAY

Our readers have doubtless already had their attention called several times to the proclamation of President Wilson, asking that Memorial Day be made a day of humiliation, fasting, and prayer, throughout the country for peace and justice. No one can read it without being impressed with its deep reverence and devotion.

It would seem difficult to believe that any of our

readers are still in the dark as to the real situation or the underlying causes and occasions of the war.

Very recently the Department of State published a translation of a Spanish document warning neutral nations against German frightfulness. The importance of this summary, which is printed elsewhere in this issue, rests in the fact that they have first established its German origin.

If such a story as this stood alone it would cause us to doubt its authority, but when it is coupled with positive proof before the war of such teachings by military leaders widely spread and widely taught, and coupled also with other authenticated documents likewise printed before our country entered the war, and to this is added the proven facts in Belgium, this document becomes but a single incident.

We may well pray for peace, but recognize that in absence of activity, death is not peace, or at least not such peace as the world needs. It needs peace with righteousness and justice.

We read and hear many things concerning the war and its length, some that it will go on for countless years, others that it will be at least three years or longer, until the United States can put every available man in Europe. Others say that it is doubtful if it will last another year. This has been said before, sometime it will be true.

But that is not a difficulty, for our duty is clear, to save as much food and work as much as possible, to invest as liberally as we can in the Government bonds, the Red Cross, and Y. M. C. A.; to do our part now. This is simple and is quite clear, regardless of the length of the war.

It is evident from a mechanical viewpoint that the quicker the strength of this country is exercised the sooner we realize the necessity of sacrifice and full support, the earlier will a true peace be possible. By a true peace we do not mean the triumph of one nation over another. We mean that the rights of the people should be upheld and the world protected in part at least from this awful bloodshed.

While we talk of peace and pray for peace, we have to note the destructive consequences following in Russia and in Italy in dealing with those who keep not a truce. Peace becomes something to achieve with great care and patience. We want no peace with treachery. Peace with treachery would be no gain.

There are many who give diverse interpretation of the prophecies of the Old Testament and of the Book of Revelation; some seek to find therein an early peace and then a great final battle; others that this war will continue until the end of the world. Yet it is plainly written that no man knows the day or the hour of His coming. It therefore be-

comes our part to do what we can for right, and to seek and pray earnestly for justice, for divine protection and for peace. That much is clear.

While there is a diversity of opinion in the interpretation of certain passages, while some look for the millennium, it is clear that it is not given to us to know when the divine event will be ushered in. It is given to us to do all that lies in our power to make the world better and a safer place for our children to live in.

Some complain because some of our boys are going forth to take their share of the burden as citizens and claim truly the superior mission of the church. Yet these lose sight of the fact, that only a very small percentage have as yet been called to the colors. There are enough left to carry on the work for the establishment of Zion and for the declaration of the divine mission. It is our duty to pray for those who go, for the way to open, and that we may be given wisdom for our present duties as church members and as citizens.

This is a time of religious revival in the belligerent nations, especially in western Europe. Some men see it in the outpouring of wrath for the sins of the nations, which are indeed great. It is our duty to pray for greater light and wisdom that our house may be set in order and men's hearts turn to higher ideals and a seeking of that which is sure, and enduring, rather than the pursuits of fleeting pleasures which destroy. While we pray for peace we should pray to deserve peace and also seek to make our own prayers effectual.

We should not seek peace with fear, nor a peace which in a physical sense could only be temporary and which in a spiritual sense would be a compromise with wrong. As we see it, a real peace is such as the Master declares: "My peace I leave unto you." This is a peace in the soul which is one of the consequences of right living and right thinking.

Believing as we do that the Lord raised up men to found this Government and that a just democracy is the divine order, we especially should pray for a lasting and enduring peace with righteousness. Humbly we should seek divine guidance and help for all our work, and especially for these grave problems before us now. Our prayers should be, not for our own way, but for divine protection and for his way that right may be manifest and the will of God done on earth. For this, we as a people can pray with deepest faith.

S. A. B.

It is all right to view the mistakes we have made, but it is all wrong to become discouraged or despondent over the result of our mistakes, and cease our efforts; that would not be learning by what we have suffered.—H. E. Moler.

STEWARDSHIPS AND INHERITANCES

Definitely to establish a proper method of procedure in the application of all the features of the financial law of the church as given in the revelations for its guidance has for many years been the aim of the men chosen to occupy in the financial arm of the church.

Of late the time for the granting of inheritances and stewardships seemed to have drawn near, and a point reached where there might be unanimity of opinion on the definition of these terms and the application of just rules in their administration. The Order of Bishops have worked faithfully, in sessions at General Conference time and in the interim. Much progress was made, but there was still a lack of complete agreement.

Perhaps most of us hardly realize the complexity of the legal aspects of this subject, especially when it is recalled that the laws of the various States affecting the holding of property differ so widely. There must be contracts entered into; they must be valid in every respect and not affect deleteriously the title of any property or prove disadvantageous to either party in the affair. These features are considered for their full value by the bishopric of the church; and those having to do with the carrying out of the provisions of the law in future years will appreciate the care given the many details, some of which are yet to be decided.

But the big thing is that they have now arrived at a "working basis" from which we may expect the problem to rapidly near solution. Following the adjournment of the General Conference in Independence this spring, a number of meetings were held, participated in by the First Presidency, Quorum of Twelve, the three quorums of seventy, and the Order of Bishops. In such an aggregation one will find all phases of our church experience represented in the lives and experiences of those present. There were men who own and manage large industries and men who do not own their homes and have few financial interests. There were those with years of ripe experience to their credit and some young in years but eager to learn.

Naturally there would be those opposed to individualism and in favor of the group control. And of course men were there who considered the individual's rights too sacred to be hampered by group restrictions.

Last year a paper had been presented which defined the inheritance as one's home, to be held in fee simple, while the stewardship is one's business and may or may not be identical with the inheritance. It was proposed that the stewardship might or might not be held collectively or individually.

This year another proposition was presented, which provided that inheritances should be held in fee simple title, while the stewardship was to be held in group title or in trust, but none by individuals.

It will be seen by a comparison of the above ideas with those incorporated in the following, which was finally adopted, that a golden mean was arrived at. As one of those present put it, "The Doctrine and Covenants invariably speaks of an inheritance as including a stewardship." Such provision is made in the resolution adopted April 17:

In order to establish a working basis, be it resolved:

It is the opinion of the Order of Bishops that an individual should hold (in fee simple) his inheritance, which should include sufficient for the just wants and needs of himself and family, as may be decided by the individual and those whose duty it is so to decide.

All other property held by an individual or individuals should be held in trust for the benefit of themselves, their fellow church members, and the whole body of the church.

With such a basis from which to proceed, we are confident the church at large will move forward in great strides toward Zion's redemption.

E. D. MOORE.

WHAT SHALL THE EDITORS DO?

Ye editors note in many manuscripts received for publication misspelled words, wrong punctuation, grammatical errors and errors of facts. We hesitate to make alterations in an article without the author's consent, and yet it is our experience that when we write calling a brother's attention to such facts as these he takes it as a personal reflection and writes a very caustic, in fact, often almost an insulting letter in reply.

It is our experience that we find it difficult to go over our own manuscripts critically. We would appreciate having some one else do so before publication. Our interest is only that we should represent as correctly as possible the thought of the church. Frequently through some error the manuscript does not say what the writer really wishes to say.

Again, we are urged that it is best just to use the blue pencil and say nothing about it. We dislike very much to alter and then publish an article, so it would seem to the writer that the final recourse would be to accept or reject an article when we receive it, without explanation. That would be an easy way. But is it the best way?

The editor in chief has urged that we set a higher standard and require that articles be well written before they will be considered; that the time is here when we should expect and require better writing. This would be an easy way for the editor.

With manuscripts before us, we note not once but

many times by different writers long, involved sentences, sometimes ten to twenty lines long and so involved that they mean nothing when analyzed, as the verb is omitted; or what is said in the first line is unsaid in the last. What is the use of writing unless one has something to say, and says it?

An article should not be longer than the subject would justify, and should avoid repetition; it should have continuity and move toward a definite end.

Many object on the grounds that the HERALD prefers no personal controversy. They claim the right to reply to many articles or editorials which appear, urging they are personal attacks, which in most cases are not intended nor thought of. We are open as a rule to one well-considered reply, but we note that a controversy quickly degenerates practically to "you're another." After one or at the most two articles have appeared on each side, scarcely any new matter, if any, is brought out. But the reply will be filled with "to the law and the testimony: Now, brother, I've got you there. Own up." The insinuation is made that the other writer in representing the law and testimony is not honest, instead of discussing the real question.

The HERALD welcomes affirmative discussion, attempts to demonstrate a clear fundamental principle, but when we are simply trying to tear down some one else's position it is not as a rule very profitable. Yet if the editor, seeing this, has courage to cut off further negative repetition, he is criticized and a few will remember for a long time. We want the truth.

The editors do not claim nor desire the right to be the sole writers or that their views alone must appear, or even that what they think is correct. We have published many articles which we personally considered wrong, or which presented a line of argument which did not appeal to us, as it is quite right that different views should be presented, provided always that they do not threaten greater injury than good. But the interest of the church and of the whole body is primary. Again we state that we welcome affirmative discussion and will be glad to have affirmative articles presenting a different point of view. But we are compelled to limit the number of replies, especially when they are negative and merely try to disprove and ridicule some one else's position.

S. A. B.

I have seen the crowded, stuffy, gossipy congregation in their mourning uniforms, and have been forced to reflect with a sigh of relief that the world has indeed need of all this gloomy and incongruous formality, for the object it mourns has passed out of its hands at last, and it has but a poor shell to make mock form over.—Earnest A. Webbe.

ORIGINAL ARTICLES

WILL THE JEWS BELIEVE ON CHRIST BEFORE HE COMES?

The writer of this article believes that before Christ comes the gospel will be preached to the Jews and as a result of that belief they will gather to Palestine and Jerusalem, and it shall be our purpose to present the matter in an affirmative manner, and hope that some of the brethren will present the opposite view in the same manner, because I know some hold the opposite view to what I do.

For the Jews to gather to Jerusalem and to Palestine and the Latter Day Saints to Zion means more than just going there. The Lord has never done any great work without leaders. When he wanted to bring the children of Israel out of Egypt he sent Moses and inspired him for the great task. Moses organized them into a great government, a great army, and the Lord says that the restoration of Israel will be a greater event (Jeremiah 16: 14-17). The Lord will send hunters and fishers to seek them out from all parts of the world, that must mean his ministry. Paul said the deliverer would come out of Zion (Romans 11: 26) and what will deliver them from their long night of spiritual darkness? Surely it will be the gospel of Jesus Christ as preached by his servants sent forth from Zion, where the prophet and apostles of the church are found. The law says that the twelve apostles are to regulate the affairs of the church in all the world, to the Jews as well as to the Gentiles (Doctrine and Covenants 104: 12), and in Church History, vol. 1, p. 549, Joseph Smith said, "And they [the twelve] are to travel and preach among the Gentiles until the Lord shall command them to go to the Jews." When the gospel is taken to the Jews the arm of the Lord will be revealed in power. (Doctrine and Covenants 87: 3.)

In the preface to the Book of Mormon we are informed that one of the purposes of the book is to convince the Jews that Jesus is the Christ.

In Mormon 2: 39 we read about the plates being hidden away, and that in the Lord's own due time they would come forth. Commencing with verse 40 and including verse 42 we find the following:

And this is the commandment which I have received; and behold they shall come forth according to the commandment of the Lord, when he shall see fit, in his wisdom. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go; that they may be persuaded that Jesus is the Christ, the Son of the living God; that the Father may bring about, through his most beloved, his great and

eternal purpose, in restoring the Jews, or all the house of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant.

We notice two things are promised in this prophetic statement: First, that the book is to go forth to persuade the Jew that Jesus is the Christ. Second, that the Father may bring about his great purpose to gather the Jews and all Israel to the land of their inheritance, which is Palestine. (Jeremiah 16: 15; Ezekiel 34: 13; 37: 21.)

In 3 Nephi 9: 69-71 the following statement was made by Jesus while he was talking to the Nephites:

And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance.

Three things are prophetic in their nature as found in the above quotations, that they will believe the gospel, see eye to eye, and be gathered to Jerusalem.

The Prophet Nephi made the following prediction concerning the Jews, as found in 2 Nephi 7: 12:

But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

In that statement of the prophet a time is set forth when they shall be restored to the land which God had promised to them, and it is made on condition that they believe on Jesus Christ.

Again the same prophet speaks concerning what the Lord will do for the Jews as found in 2 Nephi 12: 85, 86:

And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ: and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ, shall also become a delightful people.

In the above quotation the gathering follows their belief in Jesus Christ.

In Doctrine and Covenants 45 Christ is represented as talking to the disciples when he was with them on the Mount of Olives, and he tells them of a series of events that are to happen down to the end of time. In the seventh verse he tells of the resurrection of the saints and in the ninth verse it represents the Jews as asking him about the wounds in

his hands and feet. We must not forget that this in its chronological order occurs after the resurrection of the saints. I will make no comment, but let the reader study out what it means.

The writer has observed that public speakers and writers are sometimes confused, or make confused statements, in regard to the generation in which important events will transpire preceding the coming of Christ. There are two generations mentioned by Christ when talking about the events connected with the restoration of Israel and his coming. In Doctrine and Covenants 45:4 the generation when the times of the "Gentiles come in," which was 1830, and the generation when the "times of the Gentiles be fulfilled" is another event. In the last clause of paragraph three we learn that the Jews are to be gathered in the generation in which the "times of the Gentiles be fulfilled" and in Luke 21:32 (Inspired Translation) Christ says that that generation will not pass until all be fulfilled, and he is talking about his coming. The "times of the Gentiles will be fulfilled" when Jerusalem is no longer "trodden down of the Gentiles" (Luke 21:24).

There are always two parts to any great work that the Lord has to do, the time of preparation and of the actual doing of the work. When Columbus discovered America and immigrants came over to settle up the country and our Government was finally set up, it was all preliminary to the restoration of the gospel and the gathering of his Saints to Zion. So the great work that is now going on in all the world is a step in the preparation for the restoration of Israel. The gathering of the Jews now going on in Palestine is only preliminary to what will come by and by when they accept the gospel and do the great work under the leadership of men called and inspired of God. It will then be a "marvelous work and a wonder." In 1 Nephi 3:237 we are informed when the work of the Father will commence in restoring Israel. It follows important events stated in the preceding verses.

EDWARD RANNIE.

Because that force is eternal and perpetual, one would hardly argue that the church of God was to continue. The same might be said of heat and cold; light and darkness; sound, air, etc. Man can use these forces to his great advantage, but he does not always do so. The forces that pertain to our spiritual natures are also immutable and unchangeable; but man does not always honor the conditions.—J. W. Peterson.

A symbolical deed of love is mystical, not because it is vague, but because of the richness of meaning packed into one narrow act.—Richard C. Cabot, in *What Men Live By*.

FAITH AND ORIGIN OF CHURCHES—Part 18

BY J. F. MINTUN

OTHER ORGANIZATIONS

Many of the existing and some of the extinct church organizations grew out of the dissatisfaction of members of other organizations, and it is thought they should have a place in this series. Hence I append a brief reference to them, believing that it will be helpful to some who may wish to make a more complete canvass than could be made by giving only the history of the most prominently mentioned churches, both favorable and unfavorable, as mention has been previously made.

ASSOCIATED PRESBYTERIAN CHURCH

This religious association is an offshoot of the Presbyterian Church, having had its beginning through the efforts of Mr. Erskine, in Scotland, in November 17, 1733.

They accept the Westminster Confession, the larger and smaller Catechism, modifying the twenty-third chapter of the Confession of Faith which denies to civil magistrates any authority in or control over the church, as respects either doctrine or discipline, by virtue of his office.

They adhere to the literal poetic version of the Psalms in expressing their praise to God, as the only means appointed of God through which to express their songs of praise.

The cause of their secession from the Presbyterian Church was the law of patronage and the presenting of kirks and settlement of ministers in congregations against the wishes of the people, and not giving the rights to the people of choosing their own pastors.

This organization began its existence in America, through the personal efforts of Reverend Alexander Gillotley and Andrew Arnot, who were sent from Scotland to represent this association.

ASSOCIATED REFORMED CHURCH

This religious effort began with the same dissatisfaction as the Associated Presbyterian Church, differing but slightly therefrom, but sufficient to cause a few people to think there was a necessity of a separate organization.

They accept the Westminster Confession of Faith, with the larger and shorter catechisms. They differ somewhat from the Associated Presbyterian Church in church polity, and in the settlement of some minor questions relative to the division of synods there were some personal differences which caused a permanent separation.

FREEWILL BAPTISTS

This religious effort began in 1780 through the instrumentality of Elder Benjamin Randall. He

was convinced when but twenty-one years of age that believers only were fit subjects of baptism, and that immersion was the only mode. He was immersed in 1775, and united with the Calvinistic Baptist Church. He was expelled from this church because of anti-Calvinistic sentiments. Other ministers with their churches withdrew from Calvinistic ideas, and by these he was ordained in 1780, and in June of that year he organized the first Free-Will Baptist Church, at New Durham, New Hampshire.

The gospel which Elder Randall preached was one of a free and full salvation; and he seemed to preach it with a holy unction, in demonstration of the Spirit and in power. He believed that men possessed minds free to will and to act, and that God's exercise of pardoning grace was always compatible with man's free volition; that the gospel invitations were to all men; that the Holy Spirit enlightens and strives with all, and in a general rather than in a partial atonement; that Christ invites all freely to come to him for life, and that God commands all men everywhere to repent. Such were the views of this man of God. Such are the Free-Will Baptist sentiments now.—History of the Religious Denominations of the United States, p. 75.

They claim their growth is from accessions from without all organizations through religious revivals rather than secessions in other denominations.

While they believe that the Holy Scriptures is the perfect rule of faith and practice, yet they have felt that it was necessary to publish a Treatise of their Faith, with tracts on various subjects, to which they refer those who are making inquiry in regard to their peculiar ideas upon religious subjects.

FREE COMMUNION BAPTISTS

This religious organization began in 1785. They claim that the churches were drifting away from the devotional spirit, and through the efforts to revive this spirit in the church by Whitefield, a revival of religious interest occurred, and those who were associated with this effort were called Separates, and were finally organized into a separate body at the date above mentioned and called the "Groton Union Conference."

The first church was organized at Werterly, Rhode Island, April 4, 1750, with Mr. Stephen Babcock as pastor. He was ordained by Elder David Sprague, a Baptist, and Mr. Solomon Pains, a Pedo-Baptist minister.

Their faith is very much like that of the Free-Will Baptists in doctrine and church polity.

OLD SCHOOL BAPTISTS

This society was organized by those who did not accept of missionary societies and such institutions as had an existence in the Baptist churches in 1832. They advocate that all such institutions except those specially commanded in the Scriptures are wrong.

SIX-PRINCIPLE BAPTISTS

They claim to have had their origin with Roger Williams, in Rhode Island, who was ordained an Episcopal Minister, but afterwards concluded that he had not yet been baptized, hence was immersed by one of his followers by the name of Ezekiel Holliman; who in turn was baptized by Williams. They advocated particular redemption, and the laying on of hands, and believe that Hebrews 6: 1-3 "contains the fundamental system of Christ's revealed plan and way of salvation to sinners."

Their church government is similar to the Baptists.

SEVENTH-DAY BAPTISTS

There seems to be no authentic records to establish the date of their origin. They claim their authority from the practice and preaching of the apostolic doctrine. They believe that there are traces of their faith through ecclesiastical history, although the people advocating that faith were known by different religious names. Their officers are pastors, deacons, and clerks. They teach that there are but two ordinances, baptism and the Lord's supper. Their pastors spend their whole time in the ministry. Their faith differs from other Baptists in respect to the Sabbath, they observing the seventh day.

GERMAN SEVENTH-DAY BAPTISTS

They claim to observe the original seventh day as their Sabbath. They practice trine-immersion to believers only as baptism, and confirm those baptized while yet on their knees in the water after their baptism. They consider celibacy a virtue, but do not take any vows with reference to it. They do not pay any salaries to their ministers, but they are supported by voluntary contributions.

THE BIBLE CHRISTIANS

This denomination began as a special organization about 1800, Reverend William Cowherd, minister of Christ Church being the principal human instrument in its existence. Mr. Cowherd was ordained as a minister of the Church of England, then went to preach in a New Jerusalem Church, but feeling the effects of sectarian jealousy determined to build a church of his own, and support himself while preaching by practicing medicine.

He required those who became members of his church to claim to be only Bible Christians. This church became incorporated in the United States in 1830.

Members were admitted into the church by either sprinkling or immersion, but the main thought was the baptism of the Holy Spirit, which they claimed to receive.

CHRISTIAN CONNECTION

This society of religionists had several beginnings, so it is claimed, each a spontaneous one, without any knowledge of the other. One party separated from the Episcopal Methodists, December 25, 1793, to be known as Christians only, asserting as their main doctrines:

1. There was no head but Christ;
2. No creed but the Bible;
3. That sectarian names and human creeds should be abandoned, and that true piety alone be the only test of fellowship.

Another party separated from the Baptists about the same time, among whom was Doctor Abner Jones, the most prominent one, asserting almost the same belief.

Another party from the Presbyterian Church, led by Barton W. Stone and four other ministers of that church advocating the same tenets. They did not contend for uniformity in belief, yet they agreed upon a few general principles, and upon those principles the church was founded.

THE CHURCH OF GOD

This church claims to have been founded by Jesus Christ, not having had a previous existence. They claim that the name "Church of God" is the only Bible name that should be applied to a church organization.

Through the instrumentality of John Winebrenner, a noted religious work was done near Harrisburg, Pennsylvania, about 1820, but in the manner in which he conducted this religious effort he was much opposed by the church of which he was a member. This church separated from the German Reformed Church, in 1825, but no special organization occurred among those who withdrew till 1830, at Harrisburg. At this organization John Winebrenner was elected speaker, and John Elliott, clerk.

They at that time adopted the following basic principles:

1. That there is but one true church, namely; the Church of God.
2. That it is the bounden duty of all God's people to belong to her, and none else.
3. That it is "lawful and right" to associate together for the purpose of cooperation in the cause of God.
4. That we agree to hold an eldership annually for this purpose, . . . and thus originated the Church of God, distinctively so-called, in the United States of America; and thus, also, originated the first eldership.

They do not accept of any creed, and are Arminians in doctrine. They practice immersion, reject infant baptism, and practice the washing of the saints' feet. They believe in the personal reign of Christ.

THE DUTCH REFORMED CHURCH

This church is a branch of the National Church

of Holland. The form of the church government is Presbyterian, as also the form of worship. They advocate a belief in: 1. Predestination. 2. Definite atonement. 3 and 4. Man's entire corruption and helplessness, and his conversion by God's grace alone. 5. Perseverance of the saints in grace.

They indorse the thirty-nine articles of the Episcopal Church.

They have three officers, ministers or bishops, elders, and deacons.

THE EVANGELICAL ASSOCIATION

This association of religious worshipers began in 1800. They were first called Albrights, from the fact that Mr. Jacob Albright was its human founder. In 1803 Mr. Albright was elected presiding elder, confirmed by the other preachers, and ordained by the laying on of the hands. They at first met with much opposition.

Twenty-one articles of faith were adopted, among which are the following:

1. Of the Holy Trinity.—There is but one only, true and living God, an eternal being, a Spirit without a body, indivisible, infinite, mighty, wise and good, the Creator and Preserver of all things, visible and invisible.

2. Concerning the Word, or Son of God, Who Became Man.—The Son who is the Word of the Father, the eternal and true God, of one substance with the Father, took man's nature in the womb of the blessed virgin, so that both natures, the divine and the human, are perfectly and inseparably joined together in him (as in one person;) Therefore, he is Christ (the Anointed), very God and very man, even he, who suffered, was crucified, dead and buried, in order to reconcile the justice of the eternal Father with us, and to present himself a sacrifice for both our original and actual sins. . . .

5. The Sufficiency of the Holy Scriptures for our Instruction to Salvation.—The Holy Scriptures contain the decree of God, so far as it is necessary for us to know for our salvation. . . .

7. Of Original Sin.—Original sin consisteth not in the falling of Adam (as some falsely pretend;) etc. . . .

14. Of Baptism and the Lord's Supper.—. . . Baptism and the Lord's supper were not ordained of Christ that we should abuse them; but that we should duly use them.

17. Of the only Oblation of Christ, Finished upon the Cross.—The offering which was once made by Christ on the cross, is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual, so that there is no other satisfaction required but that alone.

18. Of Church Rites and Ceremonies.—It is by no means necessary that ceremonies and rites should in all places be the same, or exactly alike. . . .

Every particular church has the privilege to introduce, change, and abolish rituals and ceremonies; yet so, that all things may be done to edification.

21. Of the Last Judgment and God's Righteous Sentence of Rewards and Punishments.—We believe that Jesus Christ will come in the last day, to judge all mankind by a righteous judgment: That God will give unto the faithful, elect and godly, eternal life and happiness, everlasting rest, peace, and joy without end. But God will bid the impenitent and ungodly, to depart to the Devil and his angels, to endure everlasting damnation, punishment and pain, torment and

misery. Therefore we are not to concede to the doctrine of those who maintain that devils and ungodly men will not have to suffer eternal punishment and torment.

GERMAN REFORMED CHURCH

This religious movement began with Ulric Zwingli, of Switzerland, formerly a Catholic priest.

The first and most important principle of this movement as advocated in 1516, is "The Bible above all human authority, and to it alone must every appeal be made."

This church differed from the Lutheran Church at first in nothing except the single point of the Lord's supper. Zwingli advocated that the saying of Christ, "This is my body," and "This is my blood," should be understood to mean that the bread was a sign or figure of the Lord's body, and the wine of his blood, but Luther and Melancthon contended that the material body and blood was present in the bread and wine. Zwingli differed from Calvin in regard to the Lord's supper, church government, and in religious liberty.

This church believed in confirmation like the Catholic Church.

THE JEWS

The origin of this rebellious and national body is traced to the call of Abraham, although there was no organized body of people to whom was given the specific title of Jews till many years later. The grandson of Abraham, Jacob, was named Israel by the Almighty, and to him was born a son who was named Judah. The tribe of Judah was the ruling tribe at the death of Solomon, who associated with the tribe of Benjamin, and scattered members of some of the other tribes remained at Jerusalem, and they were called from that time on the house of Judah, and the people were called Jews. At times and by certain persons all Israel is termed "the Jews," and under this general title many treat this subject.

The Jews, as well as the house of Israel before the division occurred, were subject to the ten commandment covenant that was revealed to them on Mount Sinai through Moses, and that with the statutory laws and sacrifices given afterwards through Moses was the form of religion governing this people.

They claim to be the first religious body to have the Bible, the first to bear witness of God, the first people to whom God promised love and protection. They further claim that God promised that the time would never come when they should not be a people, and to whom the land of Canaan was promised for an everlasting inheritance.

They do not accept Jesus Christ as the Messiah, but yet look for the Messiah, neither do they accept the New Testament as containing the word of God, but they accept the Old Testament as containing the

word of God, and it to be equally holy and infallible in all its parts.

There are three great principles as bases of the Jewish belief:

1. We believe in the existence of the Deity, the Creator of all things.

2. We believe in the existence of a revelation by the Creator of his will.

3. We believe in the existence of a just system of rewards and punishments, or a full accountability for all our acts.

The Reverend Isaac Lesser says:

But the Bible reveals to us ampler details of doctrines, in part especially applicable to us as Israelites to whom the law was first given, and partly of universal applicability. Of the latter we have generally assumed thirteen cardinal principles which are the key of our theological views. They are:

1. The belief in an Almighty Creator, who alone has called all things into being, and still continues to govern the world which he has made.

2. The belief in the absolute and perfect unity of the Creator, that he is therefore indivisible in every sense of the word, always the same, who was, is, and ever will be, unchanged as from the beginning.

3. The belief in the incorporeality of the Creator, that he is not a material being, and cannot be affected by accidents which affect material things.

4. The belief in the absolute and perfect eternity of the Creator.

5. The belief that the Creator is the sole being to whom we should pray, since there is no one who shares his powers that we should address our prayers to him.

6. The belief in the truth of all the words of the prophets.

7. The belief in the truth of the prophecy of Moses, and that he was the greatest of all the prophets and wise men who have lived before him or will come after him.

8. The belief in the identity of the law which we now have, and that it is unchanged, and the very one which was given to Moses.

9. The belief in the permanency of the law, and that there has not been, nor will there ever be, another law promulgated by the Creator.

10. The belief in the omniscience of the Creator.

11. The belief that the Creator will reward those who keep his commandments, and punish those who transgress them.

12. The belief in the coming of the King Messiah, who is to accomplish for the world and Israel all that the prophets have foretold concerning him.

13. The belief in the resurrection of the dead, when it may please the Almighty to send his Spirit to revive those who sleep in the dust.

Their authority is represented through the tribe of Levi, which tribe was set apart by the Lord for the work of the priesthood.

THE UNITED BRETHREN

This church sprang out of the Bohemian and Moravian Brethren Church. All individuals who were members of any of the Protestant churches who agreed upon the fundamental principles of Christianity and professed a desire to lead a Christian life were admitted formerly as members without renouncing their original church and creed.

They now profess a belief in the Confession of Augsburg. They make the life, merits, acts, and words, with the suffering and death of the Savior the principal theme of their doctrine. They claim the Holy Scriptures as the only source of divine revelation, yet admit that the Spirit of God continues to lead believers into other truths.

Important questions are decided by casting lots, seeking the Lord to guide them in decisions made in this way.

REFORMED METHODIST CHURCH

This people had their origin with those who withdrew from the Methodist Episcopal Church in Wethersfield and Readsborough, Vermont, January 16, 1814.

They became dissatisfied with the Episcopal mode of government, claiming that it restricted their rights. They presented to the Church of which they were members a manifesto, stating their grievances, and asking their removal, and declared separation if they were not removed. On the above date they held a convention and formed themselves into a church, and on February 5, 1814, adopted articles of faith and rules of church government, accepting the fundamental doctrines of the Methodist Episcopal Church. Their mode of church government is purely congregational.

They advocate that faith now will result in the same blessings from God as in New Testament times.

They make prominent the belief in entire sanctification of believers in this life.

All officers in the church derive their power from the people. A number of believers may ordain elders for themselves.

They hold annual and general conferences.

They are bound to the Wesley Methodist Church by ties of sympathy, in principle and mode of church government.

TRUE WESLEYAN METHODIST CHURCH

This denomination claims its origin with the Wesleys, and the societies originally founded, accepted and advocated that John Wesley had a right to control every minister and preacher and every member of his societies in all matters of a prudential character. John Wesley and most of the members forming the first societies were members of the Church of England, he being ordained a minister in that church.

This church had its conception in trying to secure freedom from the Episcopacy, and at a convention held May 31, 1843, for the purpose of forming a Wesleyan Methodist Church they adopted the "discipline of the Wesleyan Methodist Church in Amer-

ica," granting to all men their rights, and making them free and equal.

The doctrines of this denomination are: First, represented in nineteen "Articles of religion" much the same as the Evangelical Societies; and second, the following "Elementary principles":

1. A Christian Church is a society of believers in Jesus Christ, assembled in any one place for religious worship, and is of divine institution.

2. Christ is the only head of the church; and the word of God the only rule of faith and conduct.

3. No person who loves the Lord Jesus Christ, and obeys the gospel of God our Savior, ought to be deprived of church membership.

4. Every man has an inalienable right to private judgment, in matters of religion; and an equal right to express his opinion, in any way which will not violate the laws of God, or the rights of his fellow man.

5. Church trials should be conducted on gospel principles only; and no minister or member should be excommunicated except for immorality, the propagation of un-Christian doctrines, or for the neglect of duties enjoined by the word of God.

6. The pastoral or ministerial office and duties are of divine appointment, and all elders in the church of God are equal; but ministers are forbidden to lord it over God's heritage, or to have dominion over the faith of the saints.

7. The church has a right to form and enforce such rules and regulations only, as are in accordance with the Holy Scriptures, and may be necessary, or have a tendency, to carry into effect the great system of practical Christianity.

8. Whatever power may be necessary to the formation of rules and regulations is inherent in the ministers and members of the church; but so much of that power may be delegated from time to time, upon a plan of representation, as they may judge necessary and proper.

9. It is the duty of all ministers and members of the church to maintain godliness, and to oppose all moral evil.

10. It is obligatory on ministers of the gospel to be faithful in the discharge of their pastoral and ministerial duties; and it is also obligatory on the members to esteem ministers highly for their work's sake, and to render them a righteous compensation for their labors.

(To be continued.)

The great sin of the five hundred different religious communions is that each believes that it is a law unto itself, thereby shattering the spiritual universe into as many parts as there are communions and each building up itself at the expense of pulling down what Jesus came to establish. The time has come for new discoveries. The United Church is already overdue.—From the cover of *The Christian Union Quarterly*, for April, 1918.

I would consider music as one of the great ministers of religion. There must be some profound reason why the writers of the Bible speak so often of music as the language of heaven, why Saint John describes the song of praise which proceedeth from the throne of God and the Lamb.—Elwood Worcester, in *Religion and Life*.

OF GENERAL INTEREST

UNCOVERING BURIED CITIES

[The following interesting and important account appeared in the *San Antonio (Texas) Express* for April 14, 1918, copiously illustrated by photographs of objects found by Professor Niven, who is a mineralogist of considerable fame. He has been engaged in this work more or less since his first find in Mexico in 1891, at which time he discovered ruins of an immense city, hundreds of square miles in area in the state of Guerrero, Mexico.—EDITORS.]

(Archæologist's Discoveries in Excavations Now Being Made in Valley of Mexico Show How Three Great Cities, Populated by Millions Were Wiped Out in the Twinkling of an Eye, by Fire, by Water, by Seismic Disturbance—A Two-Thousand-Mile Tomb of Horror.)

The world's greatest tragedies are being unearthed at the edge of the City of Mexico. Time has flung back the curtains, the veil of centuries has been lifted—spread before us is the gruesome chronicle of horror so sudden, so vast the mind cannot grasp it. By fire, deadly gases, and, perhaps earthquake, evidently of volcanic origin, a great city was wiped out of existence in the twinkling of an eye—and this was tens of centuries before Vesuvius laid low Herculaneum and Pompeii, two infants in comparison to the hoary antiquity of this cataclysm that has been lost to history absolutely.

And then, after hundreds of years had elapsed, a new people came to the valley and saw it teeming with riches, but without a single sign of life. The forests stretched to the mountains, the jungle was the home of wild beasts far greater than those of to-day. They took possession and builded a great city in the valley, which is between two thousand and three thousand square miles in extent. And then came the deluge, a flood that buried deep, houses, temple, and market place, preserving even to the paint on the figures and walls, evidences of the life the scientists say existed thousands of years ago; two to five thousand years, say some; far longer than that, says the man to whom credit for the discoveries must go—William Niven. The truth is, science does not know; like the layman, it is appalled at the immensity of the "find."

The Valley of Mexico lies, a vast emerald oval surrounded by towering mountains. Popocatepetl, snow crowned, and its sister peak, two eternal watchtowers for the ancient gods, guard the wonderfully beautiful scene of softly-sloping, fertile country. Was it from the now presumably extinct volcanoes that the flood of death poured, or was it from some greater, more removed, cause? Did the destruction

of the great city by flood give rise to the story of Atlantis? Did the lost tribes of Israel help people the valley? Who knows?

Day by day, William Niven, man of science, archæologist of note, keeps on digging. He is filling the National Museum in the City of Mexico with wonderful relics of the past. The government is countenancing the work and the plan now is to obtain a steam shovel and dig deeper, under Mr. Niven's direction. He has been conducting the work single-handed for years. Inkings of important finds near the City of Mexico have leaked out, but below he tells, exclusively for *The Express*, the first detailed account of discoveries of a world-wide interest, excavations that promise to change history, and which startlingly corroborates legends, supposed to be pure myths, that have come down to us from the dim, dim past:

BY WILLIAM NIVEN

HIS OWN ACCOUNT OF THE UNEARTHING OF A MYSTERY THAT MAY EXPLAIN THE LOST ATLANTIS

Since 1910 the writer has been making archæological explorations in the Valley of Mexico, by permission of the Mexican Government. Most of the excavations have been made in the old pits from where the clay has been extracted in the manufacture of adobe and firebricks.

There are thousands of these pits all over the valley, many of them from 12 to 20 feet deep and from 100 to 300 feet square, affording excellent opportunities for research at small cost. The work, which has been continued without intermission during all these years, has known that three distinct civilizations have inhabited the valley at different periods, the first meeting the fate of Pelee, the second destroyed by floods, and the third by tempest or seismic disturbances.

The civilizations have been classed by me as Aztec, Pre-Aztec, and Primitive. The artifacts of the Aztec civilization are found from three to five feet from the surface; those of the Pre-Aztec—quite similar to the San Juan Teotihuacan civilization—from seven to ten feet, and those of the Primitive from twelve to thirty feet deep. Frequently at a depth of seven to ten feet—the second layer—Aztec, Pre-Aztec, and Primitive are all mixed together, but at a depth of twelve to thirty feet only Primitive objects are found. As the latter are nearly always in a layer of volcanic ash, it would seem that the race which inhabited the valley in these remote times, was totally destroyed by some volcanic eruption. The artifacts of the Pre-Aztec and Aztec are generally amongst gravel and sand, so floods, as before stated, may account for the partial destruction of the people.

Many of the faces of the figures in the second and top layers have a strong resemblance to Egyptian, but in the first or lower layer, all are distinctly Mongolian. Until some systematic exploration on an extended scale has been accomplished, it would be difficult to estimate with any degree of certainty, the age of the three civilizations.

The Aztecs existed for some hundreds of years before the arrival of Cortes, and as Tenochtitlan (City of Mexico) was founded in the early part of the fourteenth century the objects found on the Aztec layer must be surely 500 or 600 years old, while the second and first might have been thousands of years.

Unless some rosetta stone may be discovered, the existence and fate of these different races may ever be shrouded in the deepest mystery.

In all the localities where archæological ruins abound in this country, there is probably none of such vast importance for the student and explorer as in the Valley of Mexico. These notes of my explorations during the past seven years have reference only to a portion of the valley, some ten miles square, south of Atzacapotzalco, in the villages of Santa Lucia, San Miguel, Amantla, Santiago, San Bartola, and San Jennico, but from Texcoco to Tlalapantlo more than 2,000 square miles, the same layers at the same depths contain the same objects, bearing mute testimony to the immense population of these mighty races who passed away, leaving behind them only figures of stone and clay to guide us in our studies.

Several Indians in the various towns in the Valley of Mexico, especially those at Atzacapotzalco, for several months brought me different specimens of very ancient pottery and figures, including all kinds of heads in terra cotta, made of clay and fired. Then they showed me some of the localities where these finds had been made in pits, and I began digging, after obtaining permission from the government of Mexico.

The pits, numbered by the thousands, are all over the Valley of Mexico, and from them for hundreds of years the Indians have been procuring adobe, and recently the clay used in the manufacture of bricks. Their depth runs from six feet to twenty feet. The lowest layer, or stratum, is, of course, the most interesting, as it contains a greater number of subjects, and they are better preserved than those found near the surface. This lowest layer is covered with another layer of ashes, mud, and charcoal, ranging usually from three to six feet in thickness, and overlying that is a deposit of soil similar in character to the soil of the valley. This deposit is about three feet thick. Over this layer is a cement floor, or pavement, usually about eight inches thick, and in many places there is found three and four of these floors

in succession, showing that the ground must have sunk and the inhabitants were forced to place another and still another one in order to secure a foundation. On the upper pavement is a deposit of gravel from six to twelve inches thick, and then above this is found the soil of the valley ranging from three feet to fifteen feet in thickness. It would seem, from what has been found, that there were people of an unknown race living on the first floor, who were destroyed by some cataclysm, by volcanic effect, gas, or were asphyxiated by the eruption of near-by volcanoes, and buried in the mud and ashes that subsequently flowed over the valley, this acting as a preservative and accounting for the preservation of skeletons, pottery, and other objects. Then there must have elapsed a period of considerable duration for the depositing of the soil. In the lower layer of the soil are found deer horns of unusual size, elk horns, tiger teeth, javelin teeth, and skulls and bones of wild animals, showing a savage and evidently uninhabited country. These are found directly over the relics of the first race. The ashes and mud, rich in minerals, phosphates, and other chemicals, produced a luxuriant vegetation, no doubt forests and jungles, the haunts of wild beasts of great ferocity. Then a second race appeared and found a beautiful valley unpeopled. The soil, however, was very soft, and they were forced, whenever they built, to lay a pavement of cement, oftentimes with adobe bricks, under the cement layer. In this way were made the floors and the foundations for buildings.

The presence of gravel on top of all this shows distinctly that a vast flood occurred and destroyed, perhaps in the twinkling of an eye, this second people. Another period then elapsed in which the present deposit of surface soil was made, and according to that eminent authority in archæology, Professor Emil Boaz, who made excavations as low as thirty feet from the surface—I showing him where to dig—this civilization must have been as much as 2,000 years old.

MANY THOUSANDS OF YEARS

But I take issue with him in this respect. If his statement is true, we are to infer that a deposit of thirty feet in depth took 2,000 years to form. It is about 400 years since Cortes arrived in Mexico, and it is certain that no appreciable change has occurred in the topography of the country since then, as landmarks Cortes found and the historians mentioned are still here, apparently the same. Witness the famous Noche Triste, tree, under which Cortes spent such a miserable night, Montezuma's bath at Chapultepec, and others, all indicating that no deposit of more than an inch or two has formed since then. If 400 years gives but one to two inches deposit, it

surely must have taken more than 2,000 years to deposit thirty feet. Figuring on a basis of one inch to every 200 years, a deposit of thirty feet, or 360 inches, would take 72,000 years to form. From this, however, must be deducted the space occupied by the objects, the pavements, etc., in the various layers, and the heavy fall of ashes, the charcoal and gravel resulting from the flood. It may be that the ruins at San Juan Teotihuacan may be 2,000 years old, for they are above ground, though many of the objects found in the first or second layer from the surface of the ground, six to eight feet down, are similar to those in San Juan Teotihuacan. The objects found at a greater depth have no resemblance whatever to the San Juan objects, and this necessarily would indicate a far greater antiquity.

Since these excavations have been made all over the Valley of Mexico, from Texcoco to Tlalapantia, each producing practically the same objects, all showing identical conditions and at different depths the same ashes, gravel, etc., it is certain that the entire valley 2,000 to 3,000 square miles in extent, was populated in the shape of a great city with, in all probability, tens of millions of inhabitants. The work before the archæologists is to ascertain the different kinds of objects, for no systematic exploration has yet been made, and the important thing is to find the connection, if any, between the races.

In the lower layer I have frequently found in a space of twenty feet, more than a dozen varieties of different forms of human figures, showing types unmistakably Egyptian, Persian, Hindustani, Chinese, all quite distinct. Where you find one object of apparent Oriental form, you will find hundreds of another distinct form. There are hundreds of that type of the unknown race, where there is one of the Oriental. The deduction follows that there may have been in this long ago a means for the Mongols to pass over the Bering Straits, which possibly was much farther south than now, and perhaps Asia and America were then one country, and these traders from the Orient came here and lived in this great city of millions in the Valley of Mexico, wearing their native costumes or dresses just as the foreigner does to-day in New York and London.

PHOTOGRAPHS IN CLAY

These objects of terra cotta, many of them painted, are usually found around the skeletons, and were evidently placed with the body of the dead master or mistress and were images made in clay and then fired, of the servants or friends or possibly members of the family of the deceased. The ancient Egyptians believed that the *Ushebtiu*, or little figures of stone, wood, or copper, which they placed often in such numbers in the tombs of the dead, would pro-

vide the deceased with servants and attendants to work for him in the nether world, and to fight for him against the many enemies he would there have to combat. Why not the same here? These objects from ancient Egypt are quite similar to these found in the Valley of Mexico, and the probabilities are they are true pictures of the people and not little gods, as they are usually called. Nothing is known about this vanished race, no tradition lingers about them, not even in the picture writings of the Aztecs, but, according to Mexican mythology, there was supposed to be, first, a great fire visiting the world, this being represented by the god of fire in what little the Toltecs and Aztecs have left us. Then came another period, of water, or the deluge, represented by the god of water, standing for destruction by flood. Then there was a terrible disaster, by wind and tempest. It is to be found on the great calendar stone of the Aztecs now in the National Museum in the City of Mexico, and to-day, due to these discoveries it is all borne out by this tremendous object lesson, coming to light in the Valley of Mexico.

If the period is so remote, according to this lowest layer, one of these races existed at least 5,000 years ago, and if this is so, it might explain the lost tribes of Israel. And here may have existed the fabled Atlantis, that fell into the oblivion of the waters. Who knows? Some of the figures show distinctly the nose and features of the Hebrew. The figures we are looking at are fact; there is no supposition and the pictures they suggest stagger the imagination, for the mind cannot conceive the immensity of time and tragedy.

Mexico is so rich in priceless treasures of archæology to be found nearly everywhere that interest has always been centered in the great known localities of Mitla, which are above ground with their magnificent architecture. Of Palenque and the ruins in Yucatan, where considerable work from time to time has been done many volumes have been written whereas, here right in the metropolis of Mexico is probably a greater field for research and where more exact information or data can be obtained by excavation of something tangible concerning these vanished races.

At this lowest depth you cannot excavate more than ten feet horizontally without finding human remains, and these usually appear in every conceivable position, and as they are not laid in order—though there are some exceptions where we find a round pit like a well six feet in diameter, where most of the skeletons are discovered, indicating graveyards, everything is in inextricable confusion, skeletons, pottery, objects of household use, utensils, and everything showing that death came suddenly and horribly. This is another subject of study; we are

not sure they are all graves. If they were there would be from 2,000 to 3,000 miles of graveyard. But wherever we find a skeleton it is invariably surrounded by ashes. There is but one deduction—death overtook them suddenly. Though they are surrounded by ashes, the bones have not been cremated. Plainly a fire has been there but went out, leaving the bones perfect, the hot ashes having sufficient heat to consume the flesh and organs.

There is one peculiarity in the discoveries in the second layer. If I find a head I cannot find anything else in the immediate vicinity. I cannot find the body. If I find a piece of pottery broken, I cannot find the other pieces, and this shows the presence of a great body of water. At the death of the people a great flood came and moved it all, mud, ashes, charcoal, pottery, everything. Then with the rich phosphates, the water and mud, came a period of wonderful vegetation, tropical and beautiful; then came the great animals, as shown by their remains. The mud, found over and above the concrete floors, contains evidences of thatched roofs, the molding of the grass being perfect in the calcined earth. The floors or walls, in many instances, were painted red, and masses of large size are found intact with the colors still bright. All the great archæologists, like Doctor Brinton of Philadelphia, and others, have studied archæology in their own libraries, and have taken information in regard to Mexico from historians from the time of Cortes so, not being on the ground, the information they got is necessarily very incorrect. What is wanted now as I said before, is scientific investigation and excavation. I have the right from the government inspector of monuments to conduct these investigations, it being necessary for the government to confer permission, since it is prohibited by law to make investigations and send the objects found out of the country. Owners of land have also given me the privilege to make these investigations and explorations and it is granted me on the condition that the National Museum of Mexico has the right to purchase. I, of course, have the right to sell what the museum rejects, to private collectors. I have not the right, for it is distinctly against the law, to ship anything out of the country. The government is very strict in this respect.

Some of the bones show a race of people over the average of the ordinary size. Many of these prehistoric persons have been more than 6 feet in height and with a small head, the head being always smaller in proportion to the body. The heads are usually flat. They are small in circumference, compared to the height. They differ from the Carib, or flat-headed Indians, in that they are not artificially formed, flattened by compression. The majority are high compared with the circumference. The practi-

cal faculties, veneration, combativeness, self-esteem, cautiousness, are the chief characteristics of these skulls. The point of the junction of the parietal and the occipital lines are not bulged out, which would show infantile compression, but are natural, demonstrating that the skull is normal. A noted phrenologist, after studying the skulls, declared that on account of the narrowness at the base at the back, this people lacked aggressiveness, were not a fighting race, but on the contrary were peaceful. The dome-like height would show veneration. Therefore, the people were peaceful, religious, and cruel.

We don't know, of course, whether these people below really practiced the sacrificial rites of the races succeeding them. Even if the Aztecs afterwards required human sacrifices, we cannot say their predecessors in the valley did; we do know, however, that their decorative art was of a high class, and their knowledge of making pottery was better than we possess to-day—witness the fine examples in the museum.

Very, very few arrow heads are found, and they are mostly of obsidian. Occasionally deposits of spear heads are found, both of obsidian and flint, ranging in size from 3 to 30 inches in length. Bone tools, or tools, needles, knives, etc., made from bones, are plentiful, the majority evidently made for weaving, and probably used also in the manufacture of their pottery. The needles, with a hole near the point, show they knew the art of knitting. Spindle whirls, similar to those found in Troy, were found in vast numbers, and all of them have strange characters and designs, which are more highly artistic than those found in Egypt, and there are scarcely any two that are alike. Among the forms are frequently found the beetle, the monkey with human heads, flowers, stars, etc. Eagle heads are also plentiful, with curious Babylonian characters and Grecian decorations. Cylinders for the rolling of manuscripts with Babylonian designs are found, one decoration, for instance, showing a frog, another a cleverly conceived figure of a man fighting an animal. No doubt they knew the art of writing and printing, as is shown by seals which are found in quantities. They had a knowledge of printing and tattooing, or otherwise decorating their pottery. They smoked, using pipes of a very high glaze, usually fashioned in the bowl in the form of a duck with two eyes, and painted red and black. In the graves frequently are unearthed candelarias, or vessels for fire offerings for the dead, the little vents in each side showing for what purpose they were used. When a grave is opened many of these candelarias are discovered.

Beads of jade and diorite and even of clay I found with the skeletons, showing they wore them as jew-

elry around the neck. Occasionally small pots of red paint are found. In one case I discovered a number of miniature pots of red paint, right close to the skull, showing that their contents were used in life to paint the face. Several figures that I came across showed the tattooing. Frequently we will find a metate and pestle, usually of enormous size and surrounded by pots of different forms and sizes, and invariably we find skeletons, so that presumably where these kitchen utensils are found was a kitchen in the dwelling where the occupants met death.

The bone instruments were made from animals, the teeth being used with holes bored in them. They knew the art of making razors and knives, daggers and other utensils, and weapons from obsidian, but how they cut this glass-like material is a mystery. If we endeavor to slice it to-day, we fracture it; but whether they heated the tool, or vice versa, there is no means of determining. Anyway they produced surgical instruments, like a lancet, delicately shaped and beautifully keen.

The great difference between the two layers at the bottom is shown in the objects, one of the most distinguishing characteristics being the pottery above the concrete floors, which is much more artistic. That below is primitive in comparison, yet the people below had a glaze, though the characters are more rude in the form. The second race, that destroyed by the flood, had a more artistic conception.

PRESIDENT PROCLAIMS MAY 30 AS DAY OF FASTING AND PRAYER

BY THE PRESIDENT OF THE UNITED STATES

A PROCLAMATION

Whereas the Congress of the United States, on the second day of April last, passed the following resolution:

Resolved by the Senate (the House of Representatives concurring), That, it being a duty peculiarly incumbent in a time of war humbly and devoutly to acknowledge our dependence on Almighty God and to implore His aid and protection, the President of the United States be, and he is hereby, respectfully requested to recommend a day of public humiliation, prayer, and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause, His blessings on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth;

And whereas it has always been the reverent habit of the people of the United States to turn in humble appeal to Almighty God for his guidance in the affairs of their common life;

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth day of May, a day already

freighted with sacred and stimulating memories, a day of public humiliation, prayer, and fasting, and do exhort my fellow citizens of all faiths and creeds to assemble on that day in their several places of worship and there, as well as in their homes, to pray Almighty God that he may forgive our sins and shortcomings as a people and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and purpose only those righteous acts and judgments which are in conformity with his will, beseeching him that he will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice, and good will.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia this eleventh day of May, in the year of our Lord nineteen hundred and eighteen and of the independence of the United States the one hundred and forty-second.

WOODROW WILSON.

By the President:

ROBERT LANSING,

Secretary of State.

TEUTONIC FRIGHTFULNESS

WASHINGTON, May 8.—Teutonic frightfulness as practiced in France and Belgium has been made the subject of a German warning to neutral nations of the fate which they may expect if they take up arms against the central powers.

"If there are any still thinking of siding with the allies, let them take warning from the fate of others," says the warning. It is in the form of a circular, which recites the amount of booty seized in France and Belgium, the number of churches damaged and destroyed, the money wrung from the stricken inhabitants, and finally, the deliberate mistreatment of English prisoners of war.

German propagandists have flooded Spain with this document printed in Spanish, and copies have come into the hands of the State Department.

Having established its German origin, the department made public this translation:

BOOTY IS LISTED

"Besides an untold amount of war material captured on the battlefield, the Germans have taken possession of incalculable booty in France and Belgium, including:

"High-grade watches 417.

"Average watches, 5,015.

"Underwear, 18,073.

"Embroideries and women's handkerchiefs, 15,132.

"Umbrellas and parasols, 3,705.

"Silver spoons, 1,876.

"Bottles of champagne, 523,000.

"These figures show a large increase over those of the campaign against France in 1870-71.

"In Belgium, besides many art treasures, they have confiscated old paintings valued at 30,000,000 pesetas.

WRECKED CHURCHES CITED

"Due to the treachery of Cardinal Mercier and other priests, who did their utmost to stir the priests against the good-hearted German soldiers, they were forced to teach a severe lesson to the Belgian and French Catholics.

"Cathedrals destroyed, 4.

"Rendered unserviceable, 8.

"Churches destroyed, 27.

"Rendered unserviceable, 34.

"Total, 73."

In Poland also a large number of churches have been destroyed for military reasons. The figures concerning these have not yet been published.

"As a result of the stupid stubbornness of the Belgian people in continuing the struggle after their bloody and final defeat on the battle field, the German officers were forced, against their will, to impose punishments on many rich individuals and wealthy cities. This has contributed the following amounts to the German treasury.

"Punishments, 87,000,000 pesetas.

"Security, 13,000,500 pesetas.

"Reprisals, 15,750,000 pesetas.

"Forced contributions, 4,320,850 pesetas.

"Total, 120,071,350 pesetas.

WARNING TO NEUTRALS

"This amount includes a fine of 15,000 pesetas imposed on the Alsatian people who insist on speaking the French language and refuse to study the beautiful German language. These statistics are a most grave warning to the neutral countries.

"If there are any still thinking of siding with the allies, let them take warning from the fate of others."

In connection with the claims of the extent of territory occupied by German troops, the following footnote appears:

"When it is held that the Germans have occupied no English territory and, on the contrary, they have lost all their African colonies, amounting to some 3,000,000 square kilometers, it must be remembered that the English, according to the declaration of

their ministers, are not intending to secure any extension of the British Empire; that they have entered the struggle with only the aim of helping the Belgians. That is to say, the English have practically pledged themselves to return the German colonies after the war in exchange for the evacuation and indemnification of Belgium. The Germans, therefore, are to recover all that they have lost in Africa."

It is claimed in this document that more than 50,000 British have been prisoners, and in this connection the following statement is made:

"Although to these figures the English oppose 124,806 German prisoners taken by them on the western front, it must be remembered the English treat their prisoners with notable kindness (*blandura notoria*), while the regime imposed on the English prisoners by the Germans is one of extreme rigor; so that the Germans with a small number of prisoners have secured a much superior moral effect. Besides, to 2,264 officers and 51,325 soldiers, must be added the several thousand English prisoners that have died in consequence of disease, scanty food and other accidents in German concentration camps."

The figures regarding English prisoners, it is explained, refer to the total prior to the recent drive in Picardy and Flanders.—*Saint Louis Globe Democrat*, May 9, 1918.

WAR TO STRENGTHEN CHRISTIANITY

Out of the war has grown a new movement in California that is highly significant. The Pre-Millennists, thousands strong, are proclaiming up and down the land that Jesus is coming to save the world. They prove it to their own satisfaction by New Testament prophecies, and their propaganda is fastening itself on scores of new converts daily. The effects of this are bound to be felt in the Middle West, and perhaps in the East. Los Angeles is alive with this new doctrine and the enthusiasm stirred among these middle-class members is amazing.

Their claim that Jerusalem is to be set up again as the religious center of the world and that the millennium is at our doors is an interesting sidelight on the effect of the war. The war has served to strengthen the practice of Christianity among many peoples. I see growing over Europe a disposition to put into effect the spirit of the Man of Galilee when the war is ended. War horrors have served to quicken appreciation of true Christianity.—*Lincoln Steffens*, in *Chicago Herald*, April 28, 1918.

Where boasting ends, there dignity begins.—
Young.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

The Organizer as an Executive; Good Leadership

(Address by Mrs. Lula M. Sandy at the General Convention.)

The Woman's Auxiliary fills a unique place in the work of the church at this time. I think we might say that it has outgrown its first clothing and is ready now for better things.

The stronger any organization, the more leaders there will be needed to carry on its work, and the more need that these leaders should qualify themselves by giving the study of executive ability careful attention. Not only is this art necessary in our work but the practical need of the time is for more and better executives. The lack of leadership is to be seen everywhere.

The new constitution under which we have been working this last year, places one woman in each district in general charge over all phases of the Woman's Auxiliary work in that district. Her duties call for a great deal of leadership. As I have been out over many States this year I have found some of our organizers unable to carry on their work, through lack of training. There were some, however, who had many qualities necessary to leadership and few who knew the duties of an executive.

The need for executive ability is fundamental in all organized effort. Among the animals, even, we find that wolves have a head and are said to have a general and a staff, when they make their raids. Only this summer when I was away out in Kansas I looked from the hotel window one morning when we were having a dreadful snow storm, and saw a large drove of sheep passing the house, and in front, leading the way, was a large ram, the largest animal in the drove. It impressed me with the need of leadership, as nothing else has for a long time, for men are not so different in their needs from these animals, they all need leading. Every individual in the world must either lead or follow, and even while leading a leader must always be prepared to follow, too.

Leaders make effective group action possible. Everywhere one looks tremendous undertakings are rolled up and await the directing of a leader. The business world, the industrial world, and the economic world, all voice this cry for more and better leaders. There is always room for the man or woman of force, and he or she makes room for many others. Leaders or followers, which will we be? If we are not prepared to lead, we must be content to follow.

There are those who are destined to be leaders of the Nation, whose wisdom the multitude waits for, on whose strength they depend, and at whose call they rise above themselves and lift their part of God's big purpose for mankind a step nearer the summit. Some of these leaders are brilliant, some conspicuous, some obscure, but all valuable in their places. These are bearing the world's burdens, and steering the course of human affairs, and it is often found that the higher a leader climbs, the lonelier he is, for most of us bear our burdens alone.

The mass of people feel this need for a leader. They are waiting for him, waiting for him to come out in the open and lead them. So keen are men to be led, they are often headstrong, silly, or undiscerning, accepting any man who professes to have a message, or who moves toward some definite goal.

A leader has many things to consider as he moves along his chosen path, for the art of leading is, in itself, a great achievement. First of all, he must be a good executive, and the chief business of an executive is to organize, deputize,

and supervise the work of others. This is the exact work required of our organizers. They must know how to deal with people, promote industry, prop up finance, they should have a fund of originality, know how to focalize their work, and organization must be their hobby. They should be leaders, both mentally and physically.

We talk of leadership and executive ability sometimes without understanding the basic principles of either or both. Many writers say that the basis of executive ability is "energy"—physical and mental energy. Other definitions run like this, "To be able to withstand adverse pressure," "to do large amounts of work," "overflowing the unusual, for success is linked up with energy," one writer states, while others add, "always going somewhere," "always pushing something, their powers defying fatigue," "seem to have energy incarnate, or men who rest by doing things," "human dynamos who seemed to have tapped reservoirs of power."

As an example of the human dynamo, we have the man Roosevelt, who comes under what is commonly known as the "bulldog" type—tenacious in his strength. Whether we are Democrats or Republicans, we are forced to admire the qualities of leadership found in this man. Another leader we have in Joan of Arc, the French girl who led the armies of France to victory. The French people to-day are praying that another such leader be sent them, to lead them to safety. Napoleon was another great leader, though many people do not admire him, and in our own land we have had President Lincoln, and in our own time, President Woodrow Wilson, who is so wonderfully filling the part of both an intellectual and a personal leader. Another man who has displayed unusual qualities of leadership, whom we do not like so well, is the Kaiser, who has broken all the laws of man and God in an attempt to extend the leadership of the German nation to all the other powerful nations of the world. All these leaders referred to were men of iron resolution; they had faith in themselves and a strong desire to accomplish their purposes, and a firm belief in their ability to attain their desires. These people saw a goal high above them, and determinedly reached out for it.

As I said before, a leader must have originality, must be able to focalize his work; he must know the proper use of his time, and be able to systematize his work, his own personal effort, if he is to have success.

There is only time to touch of these things briefly. Under originality we would say that new ideas are scarce, so the leader should be open to impression. He must be willing to search through the chaff to find the wheat. He must be accessible to his workers. He must keep the door of his office open, and welcome new ideas and suggestions from his subordinates, even actively working to secure these. Wise reading helps also, for, as I said before, originality is rare, while the commonplace abides with us always. Reading and comparing will help us to consider wisely, to weigh and balance things.

Focalization unifies a leader's life. The point at which two rays meet is the focus, and when we bring our work to a focus we find the standard for measuring all passing things. It gives us a firmer grip on the task in hand and helps us in adjustment. The follower hesitates on the border line of the unknown, but the leader surveys the broken arc, and constructs a bridge over which he invites all men to follow him.

The good executive never wastes time; he decides quickly—and is *sometimes* right.

The next qualification, the right use of our time, is of value to all of us, whether we are organizers, district presidents, secretaries, or homemakers. Most of us wake up in

the morning with a calm realization of the extreme difficulty of so arranging our day as to get the most out of life possible for the twenty-four hours. It has been said by one, "Time is money." Well, usually, perhaps, if you know how; but even a great control of wealth cannot buy a minute of time. Time is different from other things we have. Its most effective use is the matter which most concerns us.

Its right use is very important. Which of us really lives twenty-four hours every day? Lives, not exists, or muddles through life? Lives in the things we do? Not many, I fear; more of us are haunted by the feeling that the years are slipping by, leaving us unable to get our lives in proper working order so as to really live. We have a sense of uneasy waiting for something to start, instead of starting something ourselves, and we excuse ourselves with the thought that we have not the time. We have a comfortable habit of letting the day take care of itself.

Let us take up, for a few minutes, the budget of one day's time. When we wake up in the morning our purse is filled with twenty-four hours of time. We receive it with glorious regularity. It is ours—a precious possession. No one can take it from us, for it is unstealable. We have, too, just as much as others have; no one receives more or less than we. Even the man of genius has no more time than we have. Edison, the wizard of the age, has no more than I. There is another thing about time—we cannot borrow of the future. We are cruelly restricted in this; we cannot waste the morrow; we can only waste the passing moment! Then, too, we must use our own, we cannot borrow from another.

Let us see how our time is employed. If we are employed in a regular business work probably eight hours a day, and we have left an eight-hour margin, out of the day allotted to us. This, of course, is a rough estimate only. Many mothers work twelve hours a day, but the average working day is eight hours at this time. Eight hours we must give to our employer, and the eight hours for sleep is necessary, we will not disturb that, but it is the eight-hour margin to which we must turn our attention in order to make a practical examination of the daily expenditure of time. It should be made profitable to us.

If this great spending department of our lives is properly managed we will have time to grow and develop into good leaders, or to pursue any other line of development God wishes.

Shall we get our spinning wheels, and see what we can spin out of the eight-hour margin that is really ours? First, we want health, then pleasure, (some would put money next) then content, respect from others, and we, who are Latter Day Saints, would add service—to others and to God. In fact we really want to spin the evolution of our own immortal souls! These things are easily said, but just how are we going to do it? If some one would devise a perfect arrangement of our day by which that haunting, unpleasant, daily disappointment over things left undone could be gotten rid of, how we would all rejoice! But, as it is, we must each make our own plans—work out our own salvation.

Briefly, some of the things that will help us are, first, to plan our day. Then, when we have it planned, the next (a little harder), follow our plan. One third of our time we must give to our work, one third to sleep, and the remainder of our opportunity, properly spent, will quicken our whole life! It will add zest to it, and increase the interest we feel in every human being and every achievement. It will give us time to study ourselves, time to train our minds, to concentrate on a given subject—to get our minds under control, for that is the first element of success. The control of the thinking machine is necessary, for without the ability

to dictate to the brain its task, and to insure obedience from it, the truest life is impossible.

Happiness does not spring from the procuring of physical or mental pleasure, but from the development of reason and the adjustment of conduct to principle. We must live in the things we do if we want to feel that we are succeeding.

If the balance of our day is wrong, we have not planned it rightly. Let us examine the day again. Let us account for each hour we are not working or sleeping. Let us begin by doing a little sorting and classifying. Let us clear out the unimportant and trivial in our lives and make room for the real. Let us not attempt too much at first for we must allow for human nature, especially our own.

But let us begin to do something definitely! Once Lincoln said to one of his generals, "If you are not going to use the Army, lend it to me; I want to put it in the hands of another man." If we are not going to use the powers we have, it might be well to loan them to some one that will use them. Will we never have more time than we have now? Have we not all there is?

The first step in our mental housecleaning is to tie up in bundles the material we have collected in our minds, the next is to throw away the useless ones, just as we sort over an accumulation of papers. This will make room in our lives for better growth and development. Now let us plan our lives, fix our goals, and keep them in sight all the time. Let us believe in ourselves, and follow our plans with unwavering faith, keeping before our minds our past successes, and remembering our failure only for profit and never for discouragement.

It is something to have begun working toward a goal. A man may desire to reach London. He starts from here; he may never reach London, he may be wrecked before he gets to Chicago, or he may be shot in New York, or drowned before he sees Liverpool: at that he will not be tormented in the same way as the man who desires to reach London, yet never leaves Kansas City! It is something to have left Kansas City. Most of us have not started. We have not even taken the trouble to inquire at the railroad station about the fare to London or ascertain the time the train will leave!

The plan, the goal, a good start, and the leader is off, and with wise, systematic, personal effort, the work should move forward.

First, the leader should decide what work is to be done, then the order in which it is to be done. He must decide who shall do it, and when. He should have in mind a plan by which it may be done, the time it takes to do it, and the exact quality of the finished product.

Now the day's work is planned. Waste no time getting under way. Plan the things for to-day only and beginning with the unfinished work of yesterday. New business or immediate things come next. An executive should never do or undertake to do what can be done by a subordinate; the leader should plan, the subordinate perform. Let others work out the detail, while you stimulate and control your workers. You must give them the snap, the punch, and the vim, for their work.

As I have said before, many writers say that the basis of leadership is physical energy, for leadership means expert service, grit, manhood, the ability to be always on the go, fine snap. One writer says, "A leader does things instead of talking about them."

A leader must expect hardships, criticisms, and temptations, but the teachings of the Savior must be his guide and his trust in God will give him comfort. Specialization is an important thing, for a man must specialize if he would be more than a common laborer. When the leader encounters

an obstacle he needs all of his confidence, all of his knowledge, and all his reasoning powers to help him in his climb over the obstacle.

It takes personality, poise, health, will, executive ability, and vision to be a leader, as well as a desire to have our work of the highest quality. We should be determined to surmount all obstacles in our path, as we travel the upward road toward the goal. Much will depend upon whether we live on a low, or high, level, what our standards are, and whether we place the will and the goal together, side by side, as we work for success.

The Woman's Auxiliary has its place among us. For its most efficient work we must have good leaders, qualified executives, who can reach out and get that personal touch throughout the church that is so much needed. The time has come when there is to be recognition for the women of this church, and their hands are to be freed from some of the minor tasks that have occupied them this long while.

Now how are we to tell whether or not the organizer, appointed by the executive committee, is accomplishing the work we have set her? How are we to know if she is succeeding or failing? Why, we measure a man by his work, likewise a woman. If there is a failure it is probably caused by lack of planning ahead, or overworked officers, or the leader has failed to have a standard, or set up a goal, sometimes she needs special help and it has not been given her; or it may be that she has not used her workers in the best places, perhaps they need more instruction. A general lack of knowledge is the chief cause of failure, and, above everything else, the leader must learn to master the unpleasant, instead of letting the unpleasant master her. Impossible, did you say? There should be no such word in a leader's vocabulary.

When a man is successful we know it by the result of his activity, we measure him by his methods, by his capacity to learn and by his wisdom in selecting helpers and assigning their work, and by his power to produce desired results.

The exact quality of the work accomplished, gives us the results of that year's work, and that's how we measure the organizer.

LETTER DEPARTMENT

Lamoni Items

"Yes, we trust the day is breaking, joyful times are near at hand," was the way an opening song began at a little formal reception and public farewell to the four departing families whom we recently mentioned in these columns. Some one accused Brother Elbert of making the selection, with the idea that it voiced the sentiments of the departing ones, but he denied it. Brother R. V. Hopkins, in charge, said he didn't do it, even if he did select "Praise God from whom all blessings flow" at the former meeting. The guilty party is still at large, unidentified.

It was a big general meeting, in which were represented the various organizations in which these people had served so faithfully. There were cute little speeches by the heads of these organizations, in which were mixed bright anecdotes and references to the past. Brother Oscar Anderson finally was asked to make the presentation speech and he assured the audience he felt just like he had often felt in presenting diplomas to the graduating class, as president of the school board. In fact, it was much on the order, these people having faithfully studied the various books which were being

presented in remembrance of our affection for them. It was a fine speech and a very appropriate situation, till some one suggested that one of the books was a Zion's Praises and that there were some nice silver spoons in the collection. There is always somebody to take the joy out of life.

We are swinging along in the Red Cross procession and incidentally absorbing the big quota of War Savings Stamps assigned us. The most of both funds was brought into headquarters by the individuals themselves, so it won't take long to get the rest.

The various religious services are moving along as usual here, the Sunday evening service being the biggest problem. It is not natural to go to evening services in the afternoon when it is still daylight, and so many do not go. Are any others having trouble with the attendance on Sunday evening? It will help when they are held outdoors if the hour is set later in the day.

The community garden is flourishing, there being about forty boys and girls enrolled in the club, under the supervision of the mayor and superintendent of schools, Max Carmichael. They have about three acres of good garden soil divided into convenient plats, and they are raising produce that will either keep or which can be canned. They purpose getting a canning outfit and putting up a lot of tomatoes. Beans figure largely in the plantings, too.

DELBERT.

What Shall We Eat?

Mythology tells us that Hygeia was the daughter of Æsculapius, the god of medicine. Being touched by the suffering of mankind, Æsculapius entered upon the great task of curing disease, which to this day seems to be an endless work and almost hopeless task due to that which Hygeia discovered, that most sickness was brought about by intemperate living, such as gorging with unwholesome food, drinking wines (alcoholics), breathing impure air, drinking impure water, and insufficient cleanliness. This is as true to-day as it was then, and is nothing more or less than carelessness and ignorance.

Hygeia was wise and a great help to her father as she "did her bit" by trying to prevent, rather than cure disease. Thus every conscientious physician tries to do, though hampered by impure food manufacture, patent medicine vendors, and charlatans.

Since ignorance and carelessness are the cause of so much distress throughout the world, it is the duty of every true American to educate his or herself in right living, so we may enjoy life more abundantly.

The past few years the biological chemists' reseaches have resulted in great and fruitful activities. When one studies the results, he may be inclined to believe that these scientific discoveries are more academic than practical. Because the human race has maintained a fair measure of health and power without scientific guidance is no reason why it is the part of wisdom to discount all that has come from the chemist's patient labor. No doubt human standards may be improved, even if mankind has survived. If this is generally true of mankind, it is certainly much more conspicuously true of ill-nourished individuals. We must consider modified habits of diet that modern life has brought about, which no one will deny in many instances have been for the worse.

The service of food is a matter of composition and quality. To study the question advantageously, we must study first, briefly, the purposes which food subserves. Some have divided these into three, viz., growth, repair, and operation. Until recently it was believed that repair was typical growth

that was offset by disintegration, but now we have every reason to believe that growth is quite different from processes of maintenance. A moderate amount of the child's diet is incorporated into the increasing mass of tissues. Later, when these are on the increase, a small amount is still devoted to wear and tear. Most of our food may be described as fuel, as it serves for the operation of the mechanism. Our bodies may be likened to an automobile with its various complicated parts built from certain materials and maintained by a certain supply, but which is operated from day to day at a cost of vast quantities of fuel. It is plainly evident that in the long run the fuel may outweigh the machine.

This comparison is faulty of course, especially so since the automobile is not operated until completed, while our body is active from early embryonic life, burning fuel, setting energy free, while its construction goes steadily on, otherwise our comparison is entirely justified. To construct an automobile, it is necessary to have exactly the right material. Among fuels there are greater possibilities for substitution, just as the manufacturer of a machine calls this, that, and the other kind of materials certain names, so does the development of the human machine require a large number of distinct and specific supplies more than we realized a short time ago.

The diet must furnish material to make and maintain all the tissues, and must bear certain likeness to the body it is to nourish. The food need not be rigidly similar, for the cells are capable of transforming certain substances that are quite remote from it in their chemical nature, thus the valuable red pigment of the blood, known as hæmoglobin, may be taken from vegetable substances. This is quite contrary to what physiologists thought one hundred years ago, for they believed that our body had to obtain its necessary constituents ready formed from the plants. Diets in the past have been appraised by their fuel and protein contents. The unit of fuel value is the calorie, which primarily is a standard quantity of heat. Since one form of energy can be changed into that of another, so the calorie stands not only for heat but for work, which is certainly a great item in the dynamic output of the body. For a person doing very little physical work, the heat value of an average diet may be set down as 2,500 calories per diem. For those who do heavy labor, such as farmers, require about 3,500 calories. Maine lumbermen have been known to require 7,000.

Proteins are compounds in our foods that closely resemble the constituents in the muscles, glands, and living tissues, generally. Undoubtedly they are of very great importance for the upkeep and growth of the organs, but it has been very difficult to find out just how much it requires for these services. Most people, guided only by appetite, take from two to three ounces daily. Often I have heard people say that since the lower animals are guided by instinct, why cannot man be trusted to choose his food. This rule does not hold good with man, for man is an inventor, which causes instinct to become an uncertain counselor when in the midst of artificial conditions that lead to over consumption of food. The objection to the consumption of too much protein food may be concisely stated.

We may divide these objections into two classes; first, the peculiarities of the proteins, as they are acted upon in the alimentary canal. All types of food undergo decomposition while in the intestines, as distinguished from digestion. Probably the changes are greatest in sugar and least in the fats. Protein decomposition is very harmful, which causes the symptom known as auto intoxication, and is characterized by drowsiness, headache, susceptibility to fatigue, serious

nervous disorders, anemia, and joint troubles, caused by the activities of numerous micro organisms of the intestines. Our natural defense must be the prompt absorption of the products of digestion. Therefore it is clearly important in all cases to keep down the protein of the rations to the minimum requirements of the body. There is some danger from too little protein which is marked by a general decline of vitality and resistance like those of poverty or certain ill-fed races.

Recently there has been a great deal said about cooking. There are those who advocate uncooked food and live on fruits, nuts, greens and perhaps milk. Here is another extreme teaching that has a measure of truth, for very valuable food substances may be destroyed by over heating; but do not hasten to join such a cult. However, we should eat a fair amount of raw food. Cooking, on the other hand, develops the flavor, breaks down the vegetable cell, permitting the digestion of the contents and, the best of all, destroys disease producing germs.

To recapitulate, the diet must be sufficient to satisfy the fuel requirement of the body, must furnish suitable proteins and these should be derived from numerous, rather than a few sources; not that a meal should be complex, but a variety from day to day. Fortunate are those who like a great many kinds of food. Mineral matter is a definite need. At present it seems impossible to know whether a food possesses sufficient virtue by reason of its mineral or organic composition.

Diet is of little importance unless we consider moral hygiene, which really is of greatest importance, for a healthy mind must lead to a healthy body, for man is rendered a failure without moral health. Clean thoughts and clean living are necessary, and to have these we must reject bad thoughts from our mind as we would exclude poison from our stomach. When we reject bad thoughts, we will antidote the evil, and the mind will concentrate good, beautiful, and true things. Then our actions will be those of a true human being. If we are to help others, there must be a constant desire to learn that which improves us in every sense of the word. The secret of success is doing good to others, not in order to achieve triumph over our fellows, but for the sake of doing good. This brings to my mind the patriarch of old who undoubtedly understood the situation when he wrote: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Observe the field, the great trees, the flowers, and the waving grain, for they live pure lives, are free from hate, envy, impatience, and moral unhealthfulness. Their pure lives only speak clean and kind words. This should teach us cheerfulness, which is a great accomplishment of every truly good person. A cheerful countenance aids the digestion, antagonizes evil thoughts and deeds. There is health and long life in clean thoughts and moral actions, for it is written: "Honor thy father and thy mother," which is followed by a promise of long life. Happiness can only come from doing good things, being temperate in thought and deed. Ignorance, idleness, slothfulness, impatience, unkindness, and untruthfulness bring on unhappiness, undermine the health no matter how regulated the diet, causing indigestion with all its accompanying ills.

A. W. TEEL.

The world is not so ready to part with Jesus Christ and to lose his companionship as it appears to be, for it has no one to take his place.—Elwood Worcester, in *Religion and Life*.

COLUMBUS, NEW MEXICO, May 12, 1918.

Editors Herald: Well, here we are again. I was just wishing I could go to church at Saint Joseph to-day and hear a good sermon; and there are other reasons why I would like to be there.

The chaplain of the Twelfth Cavalry gave the enlisted men a smoke last Tuesday evening; I was not there. I have smoked cigars some, but never cigarettes, and I have stopped cigars—never had the habit but would soon have acquired one. A certain young lady induced me to quit.

I feel sure that the prayers of the Saints are doing us all good, as I feel a divine power working with me to help me along the rough pathway. We certainly appreciate all the prayers in our behalf.

I ask a continued interest in your prayers.

In gospel bonds,

TWELFTH CAVALRY BAND.

ROY P. URSENBACH.

SIDNEY, IOWA, May 1, 1918.

Editors Herald: I feel it a privilege and a duty to write to the Saints. I have not been permitted to meet with them as often as I would like. I am striving to the best of my ability to live up to the gospel, yet there have been great struggles to overcome the evils of the world. There is nothing in this world which brings such joy and peace to the soul as the gospel brings, when we try to serve God and our Lord Jesus Christ. I had the pleasure of being with the Saints of Tabor a week ago to partake of the emblems of the broken body and the spilled blood of our Savior. I can say I am glad I obeyed the gospel when I did.

Your brother in gospel bonds,

M. B. OLIVER.

MOCCASIN, MONTANA, May 12, 1918.

Editors Herald: It is the first time I ever contributed to the pages of our valuable paper. I feel my efforts are weak in that line and trust I may not use space that would otherwise be more profitable to the Saints.

Being "Mother's Day," and like Sister Hulmes in our last issue, my thoughts are strongly of mother to-day—her prayers and teachings. At times, little did we think how those dear lessons would come back to us in after years, or in what shape.

No greater tribute could I offer to-day to the memory of a patient, kind, and prayerful mother than to say what her life has done for me. Never having heard the gospel in all its fullness, her chief desire was that her heavenly Father would fit her for the duties of motherhood, for she felt that she had to answer to him for the little lives placed in her care.

When I mention the earliest recollections, it brings to my mind those simple prayers of childhood taught by her at the early age of three or four. The first in my mind was:

"Jesus, tender shepherd, hear me,

Bless thy little lamb to-night.

Through this day thy hand hath led me,

Keep me safe till morning light."

Yes, dear Saints, that is my earliest recollection of life and mother, her simple prayers. And no greater legacy could she have left me than her blessed memory. And oh, how often in the days since then has he led me, led me from a spiritual darkness into the bright light of the gospel some few years ago, and I feel her prayers have been answered in this, that all her loved ones have had the opportunity of

hearing it. May her last words ever linger in the hearts of her children: That she was going to meet her Master, whom she loved and served, and hoped she had done her duties acceptable to him.

Let our prayer, to-day, dear Saints, be for the divine comfort of all mothers, whose hearts are rent with sorrow all over the land through this awful warfare whether they be our boys' mothers or those of some other nation.

Pray for my companion and me, that through the help of the Spirit we may break down all barriers that may stand between us and celestial glory, to endure to the end, that we may realize this is a day of sacrifice and service, and be faithful stewards. I need the prayers of the Saints for I have been negligent many times, and pray for forgiveness.

Yours in gospel bonds,

MRS. JOSEPH SLATER.

SARNIA, ONTARIO, May 13, 1918.

Editors Herald: I wish to say Sarnia is holding her own against the enemy. Brother C. M. Clifford and Brother R. D. Weaver have been holding services here since February 27. Seven have been baptized and one ordained. Brother Clifford is leaving Sarnia to-day for Bothwell, and the best wishes of the Saints of Sarnia follow him.

Brother Weaver remains a while longer. Another has given in his name for baptism. He is opposed by his wife, but is reading the Book of Mormon.

And so the great fight is going on. One by one they are leaving the ways of the world and accepting the truth.

To-night the Saints are having a reception for Brother Clifford. Brother "Carnie," as the Saints familiarly call him, has endeared himself to all both in and out of the faith, and his cheerful smile will be missed by the Saints of Sarnia. Brother Dent, president of the district, and Brother Lamont were present with us yesterday, from Chatham.

MRS. A. MCKENZIE.

DETROIT, MICHIGAN, May 23, 1918.

Editors Herald: Having tendered my resignation as general home department superintendent for the Religio because of having entered the service of our country in the Army branch, I thought it but fitting to say a parting word to the many friends who have helped us in the work.

It is with some regret that we lay down the reins of the home department work, yet we are consoled by the thought that we can enjoy the same great privilege granted to hundreds of others of the young men of the church, of performing our duty and attempting to do all we can to make this world again the place it was when our heavenly Father said it was "good to look upon."

It would indeed ill become any man who failed to grasp the opportunity offered now for real service for humanity. "Life must indeed be a tragedy for those who cannot see something better than what we now possess." And having seen that picture on futurity's screen, it behooves each to arouse and gird on the sword for God and humanity.

I earnestly trust I may continue to have the prayers of my many friends, and that you will give as great if not more cooperation and help to the new home department superintendent.

Sincerely,

WILLIAM F. SAGE.

656 Gladwin Avenue.

A man can feel secure in his own strength when public opinion assails him. Any attempt to uphold or justify him is evidence that he needs help. Opposition is recognition of power.—Common Sense Sayings.

MISCELLANEOUS DEPARTMENT

Conference Minutes

KANSAS CITY STAKE.—May 18 and 19 at Central Church, S. S. Sandy of the Stake presidency, F. M. Sheehy, and Peter Anderson presided; W. S. Brown and Roy Howry were secretaries. George Sherman recommended for ordination to office of elder; ordination provided for. Reports read from all auxiliaries and departments. Bishop's report read showing receipts of \$2,184.73, balance on hand, \$319.62. Nomination of T. J. Elliott as counselor, by President Tanner, was approved and ordination provided for. Appointment of F. B. Blair as bishop ratified, also appointment of William Lewis as evangelist and patriarch, and appointment of George Jenkins as missionary, as was also that of Joseph Curtis, in charge of the northeast mission. Motions to sustain the stake presidency, bishop, high council, historian, library board member, and auxiliary committee carried. Secretary and recorder referred to stake presidency and bishop; correspondent, member gospel literature board, and chorister, left in hands of stake presidency. T. J. Elliott ordained counselor. G. O. Sherman ordained to office of elder; Earnest Brace and Isaac Carver ordained to office of teacher. Preaching by T. J. Elliott and F. M. Sheehy. W. S. Brown, secretary.

The Bishopric

APPOINTMENT OF AGENT

Owing to the illness of Brother C. E. Jones, we have arranged with Brother L. B. Shippy to temporarily look after the work of bishop's agent for the Portland, Oregon, District.

Brother Shippy may not be able to get over the district as much as Brother Jones has, and I trust that the Saints will uphold his hands by forwarding their tithes and offerings by mail; or by paying them through the solicitors.

The needs of the work are increasing greatly this year owing to war conditions, and this will emphasize to the Saints the necessity of each one performing his part individually in order that the work of the Lord shall not suffer.

Yours very sincerely,

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Conference Notices

Minnesota, at Frazee, June 8, 1918. Lester Whiting, secretary.

North Dakota, at reunion grounds near Burlington, North Dakota, July 10, at 2 p. m. J. W. Darling, secretary, Thorne, North Dakota.

Southern Wisconsin, at Readstown, Vernon County, Wisconsin, June 29 and 30, 1918. Branch and ministerial reports in full solicited. B. C. Flint, president, 401 South Second Street, Evansville, Wisconsin.

Time of Clinton conference is changed from June 22 and 23 to June 15 and 16, at Coal Hill, Missouri. Those desiring conveyance out from Eldorado Springs should write Bert Bailey, Eldorado Springs, Missouri, Route 5. H. E. Moler, president.

A correction is made in notice sent us for conference of Southern Michigan and Northern Indiana District. The reference to Ray, Indiana and Elder Shaub, should be changed to read: Those desiring to be met at train please notify Elder Starr Corless, Coldwater, Michigan.

Spokane, June 22, at Cœur D'Alene, Idaho. Statistical branch reports are due. Send same to Oliver Turnbull, secretary, Sagle, Idaho. All members of the priesthood should send a report to this conference one week before. S. S. Smith, president, 231 South Smith Street, Spokane, Washington.

Gallands Grove, at Coalville, Iowa, June 6 to 9. Inter-urban train leaving Fort Dodge at 1.10 p. m. will be met at Coalville Road. Buy ticket to Gypsum. The Illinois Central arriving in Gypsum at 3.10 will also be met. Note this to be assured of transportation from the railway station to Coalville. Coalville is two miles from the station, so this is important. C. E. Anderson, Fort Dodge, Iowa.

ON A CASH BASIS AFTER JUNE 1

To all our customers, including agents and missionaries: We desire to call your attention to the recent action of the Board of Publication, mentioned in the HERALD of May 8 to the effect that on and after June 1, 1918, the business of the publishing houses would be put on a strictly cash basis.

As manager of the Herald Publishing House, we will adhere to these instructions and would kindly ask that our customers be governed accordingly, thereby saving unnecessary correspondence and postage.

We do not believe this will work a hardship on anyone but rather will be of mutual benefit to all concerned. We must pay cash for labor and supplies, prices on both continuing to advance. It will also effect a considerable saving to the office in time and clerical work, as well as in other ways. Our subscription list, when it was put on this basis, increased rather than diminished.

The sale of books on the installment plan will also be discontinued. This will not, however, affect any contracts now out, which may be settled for as agreed.

Printing and job work, the price of which necessarily varies, will be cash upon receipt of invoice from this office, or if desired, will be sent C. O. D.

We hope and pray for the hearty cooperation of all in this important department of the church work in these perilous times.

O. W. PARKER, *Manager.*

HERALD PUBLISHING HOUSE

Lamoni, Iowa

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Nova Scotia, at Williamsdale, June 29 and 30. Will the missionary in charge of Eastern Mission, including Nova Scotia, notify me at once what elder will be present, and will the elder appointed for Nova Scotia please write to Boyd Johnson, Amherst, Nova Scotia, as soon as possible, so we can notify the scattered Saints by letter in time to attend. I have not been able to find any notice of appointment in either HERALD or Ensign. Mrs. Leander Johnson, district secretary, Williamsdale, Nova Scotia.

Convention Notices

North Dakota, July 9, 1918, at Burlington, North Dakota. Gladys Darling, secretary.

Kewanee, at the church, Kewanee, Illinois, June 7, at 2 p. m. Elbert L. Holmes, secretary, Joy, Illinois.

Kewanee Religio, Kewanee, Illinois, June 7, at 10 a. m. Local secretaries send reports. Marjorie B. Holmes, Joy, Illinois.

Minnesota Religio and Sunday school, at Frazee, June 7. Alta Kimber, Battle Lake, Minnesota, secretary for both organizations.

Spokane Religio and Sunday school, June 21, at Cœur D'Alene, Idaho. Please have reports in on time. W. W. Wood, secretary of both Religio and Sunday school, 127 South Regal Street, Spokane, Washington. P. P. Reed president of the Religio, Mansfield, Washington, and S. S. Smith, Sunday school superintendent, 231 South Smith Street, Spokane, Washington.

Reunion Notices

It has been found that for the Spokane reunion there will be no cots available. The Army is using them. Tents 10 by 12 will cost \$4 each. Anyone wishing to rent one should write to W. W. Fordham, South 238 Haven Street, Spokane, Washington, being sure to inclose price of each tent wanted. Everyone bring straw ticks. Baled straw may be obtained on the grounds. All who can should bring their own tents. There will be several good speakers, including Benjamin McGuire if possible for him to come. J. O. Hower, secretary reunion committee.

Our Departed Ones

SHIPPY.—Ira Benjamin Shippy, second son of Annis and Benjamin Shippy, was born in Oran Township, Fayette County, Iowa, November 9, 1864, and baptized by J. B. Roush. He was a man of unusually kind disposition and had scores of friends. Died near Aurora, Iowa, May 12, 1918. Funeral from Methodist church, at Hazelton, sermon by E. R. Davis, assisted by Reverend Foot of the Methodist Church. Interment in Hazelton Cemetery.

FINCH.—Elizabeth L. Finch was born February 17, 1856, at Troopsburg, New York. Baptized September 10, 1905, at Hector, Pennsylvania, by A. B. Phillips. Died April 16, 1918, at the home of her daughter Mrs. N. J. Potter, at Wellsville, New York. She leaves husband, son, daughter, sister, and brother to mourn. She was a very faithful Saint, always kind and considerate of others, and is indeed a great loss to those who knew who her best. She died firm in the faith. Services in charge of Albert Wouters, of Buffalo, New York.

VICTORY.—William Victory was born August 5, 1841, at North Burnham, Indiana. Baptized July 22, 1877. Married Elizabeth Fuel, July 27, 1904. Died at his home in Independence, Missouri, May 18, 1918. Was a faithful and earnest worker, promoting and contributing to the establishment of the Walnut Park Church. Leaves aged companion to mourn. Sermon by George Jenkins. Interment in Mound Grove Cemetery. Served in the Civil War. He passed away peacefully and without a struggle, after several weeks of sickness.

WIGHT.—L. L. Wight, born in Clay County, Missouri, March 1, 1836. Came to Texas with his father, Lyman Wight, in 1846. Died at 604 Hun Stock Avenue, San Antonio, Texas, May 15, 1918. Married in Bandera County, Texas, September 6, 1856. Member of the Masonic order of Sweet Water, Texas, and Confederate veteran, having enlisted at Fort Mason in 1862, serving until close of war. Leaves 2 sons, W. M., of Sweet Water, Texas, and Henry, of Ceburn, Texas, also 3 daughters, Mrs. J. W. Minear, Mrs. W. H. Ferguson,

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and Mrs. William Teel, all of San Antonio. Joined the church in 1888, soon after ordained elder, and continued faithful. Funeral in San Antonio. D. S. Palmer and E. L. Henson in charge. Remains brought to Sweet Water, Texas, accompanied by Henry Wight.

COLEMAN.—Mary Coleman, born December 17, 1855, Ontario, Canada. Died at her residence, 2708 East Third Avenue, Spokane, Washington, May 19, 1918, of tubercular affection. Married Nathaniel Edward Coleman July 2, 1874, at Bay City, Michigan. To them were born one son and four daughters. One daughter deceased. All her children were with her in death, including one adopted son. Baptized November 11, 1894, at Bay City, Michigan. Was a faithful member until death. A resident of Spokane for 17 years. Burial in Fairmount Cemetery, Spokane. Funeral in charge of Oscar Case, sermon by S. S. Smith.

CATO.—James N. Cato died of cancer, December 22, 1917, at Meridian, Idaho. Born in Monroe County, Alabama, June 23, 1857. Baptized March 13, 1870, by J. W. Johnson, confirmed by his father, E. W. Cato. Ordained elder by J. W. Booker. While young married Miss Hattie Prosser, who with their 6 children, John B., Belle Bullock, Willis, of Idaho; Gracie Kugler, Ella Delenbaugh, Gladys Vantrump of Ray and Carroll Counties, Missouri, several grandchildren, one brother, Elbert, of California, 4 sisters, Belle Ross, Annie E. Ferguson, Rebecca Craven, and Frances Curtis, survive him. Funeral from Methodist Church at Meridian, December 24, 1917.

There are men who complain that roses have thorns. They should be grateful to know that thorns have roses.—Max O'Rell.

FROM HERE AND THERE

A PROGRAM UNDER THE NEW ARRANGEMENT

Happening to note that the printers were getting out the four-page program for the conference of the Lamoni Stake, to which we referred last week, we asked them to lift the type of one page and run it here so any who wished to do so might have a suggestion for arrangement of such a conference. We realize that this and similar propositions must all be worked out, but sometimes we fear to make a start lest we fail. If this helps, you are welcome to it:

Program

THURSDAY THE 6th

7.30 p. m. Preaching: R. V. Hopkins.

FRIDAY THE 7th

- 9.00 a. m. Social service.
 10.30 a. m. Auxiliary business.
 11.00 a. m. Address: "Practical patriotism": Susie Hayer.
 Round table: "Woman's work."
 2.30 p. m. Round table, led by A. Carmichael.
 "The questionnaire." "The stewardship plan."
 7.30 p. m. Address: "Coordination," G. R. Wells.
 8.00 p. m. Concert: Chariton talent.

SATURDAY THE 8th

- 9.00 a. m. Social service.
 10.30 a. m. Stake business.
 11.00 a. m. Stake round table.
 2.30 p. m. Auxiliary round table.
 "What social and recreational features should be added to the locals of the stake?"
 "Teacher training."
 "Home department work."
 "Secretarial problems."
 "Coordination."
 7.30 p. m. Preaching: W. E. Haden.
 Priesthood meeting.

SUNDAY THE 9th

- 9.30 a. m. Sunday school.
 10.45 a. m. Social and sacramental service.
 2.30 p. m. Symposium: "The imminence of Zion":
 As reflected in the late General Conference: J. F. Garver, A. Carmichael.
 7.30 p. m. Preaching: Hubert Case.

TEACHINGS OF MENNONITES SCRUTINIZED

Near Huron, South Dakota, are several colonies of Mennonites, a sect who moved there from Germany a number of years ago to escape the oppressive military laws of that country. They speak the German language, dress peculiarly, in accordance with their interpretation of the New Testament teachings, and live apart from their neighbors in groups of seventy-five or eighty members. They have an "all things common" arrangement and make their own laws, which they assert are greater than the laws of the land. Because of their refusal to subscribe to any Government loan, and to pay income tax, as well as their opposition to all features of the present war, the State Council of Defense has been conducting an investigation, revealing their real attitude. From their German Bible they have evolved a system of belief which they assert must be followed, even though it conflicts with the laws of the United States.

TWO RELIGIO OFFICERS RESIGN

Being offered a special opportunity as wire chief in the signal division of the Army, and desiring anyway to do something personal for his country, Brother James W. Stobaugh has resigned his office as secretary of the Religio society and enlisted. He was to leave on the 27th for Little Silver, New Jersey. During the time he has served in the capacity of secretary, he has put the work of the department on a fine working basis, carrying on an immense correspondence, revising the blanks, designing such new ones as were necessary, and installing equipment for systematically caring for the increased work, all in his spare time at home. To date we have not learned whom the executive officers have appointed to succeed him. In this issue is also a letter from Brother William F. Sage, who has resigned as superintendent of the Religio home department.

President F. M. Smith and Apostle John W. Rushton left Independence for a visit to Canada in the interests of the church recently.

F. V. ELLIOTT TO GRACELAND COLLEGE

We understand that Mr. F. V. Elliott, Science Master at the Kincardine High School has been selected as Professor of Science and Mathematics in a University in the State of Iowa. Mr. Elliott has been with us for the past two years and proved a painstaking and efficient teacher and we are loath to part with him.—*Kincardine (Ontario) Review*. Brother Elliott was recently ordained a priest and has been the mainstay of Brother J. A. Morrison, bishop's agent of the Owen Sound District. He was the only member of the church, other than Brother Morrison, in Kincardine, and his help was much appreciated.

ASSISTANT SECRETARY GOES WEST

His health having failed him, Richard S. Salyards, jr., who recently moved from Lamoni to Independence to devote his time to his work as assistant secretary of the church, has arranged to leave for Phoenix, Arizona, with his family, in the near future.

SUCCESSFUL SERVICES IN PERRY

Brother Joseph Arber has been holding a series of preaching services in Perry, Iowa, beginning the 12th and continuing till the 29th, at which the attendance is good and on the increase, the house more than full. Some of the best people in town were in attendance. Five had already given in their names for baptism.

EDITORS OF JOURNAL OF HISTORY

The Board of Publication have had the matter under consideration and have reappointed Heman C. Smith as editor of the *Journal of History*, with Herbert S. Salisbury as associate editor.

GOOD GARDEN BULLETIN

If you want an interesting bulletin on "The city and suburban vegetable garden," write to the United States Department of Agriculture, Washington, District of Columbia, for Farmers' Bulletin 936. It is free.

SUGAR INSTEAD OF WINE

It is of interest to notice in one of the daily newspapers, *The American Issue* for March, 1918, the statement that the grape growers in California are going to make their grapes into sugar instead of wine. They estimate that one ton of grapes will produce 400 pounds of sugar. The crop is estimated at 400,000 tons. If all these grapes, instead of being made into wine, are converted to sugar, it would increase the supply 160,000,000 pounds.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, June 5, 1918

Number 23

EDITORIAL

THOSE WHO DO NOT KNOW

It is really surprising the amount of attention that is paid to those who frankly say, "I do not know." "I do not know if there is a God." "I do not know whether the church is right." "I do not know anything much about religion."

One man who knows is worth a hundred who do not know. One man who has climbed to celestial peace, who has labored earnestly upward until he has grasped the mysteries of our heavenly Father, and sees the beauty and the truth of His words, is worth a mighty army of those who can only say, "I do not know; I have not climbed; I have not strived and prayed earnestly; I have not sought. I have stayed in the ditch, and all is dark. I don't know."

The grave difficulty is men who claim to know something in some one or other department of knowledge, then infer that thereby they are better prepared to pass upon every department of knowledge. The inference is what they do not know is not worth much.

This certainly is very illogical. We have referred to it many times. The fact that a man is a good mathematician, or a great student of psychology, does not mean that he knows how to bake a pie, to roast a turkey, no, nor to build a house, or even to apply in a practical, rational way mob psychology or any other kind.

We need intelligent cooperation. There is, indeed, a moral obligation to being intelligent. To mean well is not enough. If we feed a dog "rough on rats," thinking to give him some nourishing food, the result will be just the same. To wash a wound in fetid water, though we mean well, will not prevent contamination. To run a plow through the corn, without ability to direct it, with all the good intentions in the world, will result in a poor crop.

All too long have we seen some one attempt to trace in opposition—goodness and intelligence, spirit-

uality, and knowledge, losing sight of the fact that light and truth, or in other words, intelligence, forsaketh that Evil One. There is a moral obligation to being intelligent. It is a moral obligation to give intelligent, rational support to the work. Righteousness is needed; not only right living, but also spiritual support and cooperation.

We must have support with faith and prayer, if success is to be achieved. If the man has not been found, if the work is not being done in the right way, rest assured its end will be defeated, and the right man will eventually be found, but not among the eternal knockers, or with those who pridefully "do not know."

It is best to plan things out beforehand; to consider carefully the law and the reasons therefor. But if we fail to do this, if we move forward too hastily, by our own plans, we may rest assured that they will fail. Only the right way will finally and lastingly, succeed.

It may even be that we have the necessity of trying things first, in order that we may learn sufficient of our problems to understand the right solution, but always with most earnest prayer and devotion, seeking to learn, to know, and to do, the right thing.

We have this implicit confidence in the final triumph of the good over all, and of the right, however we may stumble in the meantime. But this does not necessarily excuse our stumbling, for we have a moral obligation to learn; a moral obligation to give of our best; a moral obligation to seek earnestly to know; a moral obligation, not only to say, but to do those things that the Father has commanded.

S. A. B.

God is just the same to-day as formerly. His ear is not dull. His mouth is not dumb. His love for man is not abated. He loves his younger children as much as the older ones.—J. W. Peterson.

IS SAUL A PROPHET?

Rabbi Leon Harrison, published February 1, 1918, a short address: "Is Saul also among the prophets?" He comments on the fact that only distance lends distinction. We expect those near us, as a matter of fact, to be mediocre; and we feel aggrieved if they shine forth. Can they be superior who are our ordinary associates? Vanity comes into play to deny it. So men of potential powers pass us every day without recognition.

We are amazed when they develop, when they leap into fame. We are amazed because we know them so well. . . . But isn't it surprising that we should be surprised? Our surprise is a measure of our own incapacity, of our defective insight. No man, they say, is a hero to his valet. But that is why the latter is a valet. His flunky mind cannot see the hero. And how such blindness reacts, not only on ourselves, but also on those unrecognized. We sterilize the deeds of greatness. We kill them by our indifference and neglect. For there are two things that condition the arrival of the world's mighty men. One is that the stuff should actually be in them out of which the world's heroes are made. And the other is our attitude of expectation, a receptive attitude; the attitude of sympathy and vision that presages their coming, that does not cry out, either in surprise or in scorn, Is Saul also among the prophets? Why should Saul not be among the prophets? He was taller and handsomer than other men. He was braver. He was wiser. He was every inch a king. Samuel, the prophet, saw the potential king in the skin of Saul, the farmer's son. God saw this in him; but not his neighbors. If the people had had but a glimpse of his essential royalty, he would have been a king all the sooner. How many royal souls, unseen, unknown, are bereft of their heritage, and are scepterless, uncrowned!

Do we scorn them because they are humble in station? It was the lowly thorn bush that flamed with God's presence. It was the meanest of shrubs from which God's voice resounded. The spark of genius kindles where it will. Let ours be the attitude of expectation, of encouragement, to woo forth talent and capacity; to anticipate the best. We can, at the worst, only be disappointed; but we will not disappoint others. We will not fail to welcome them and appraise them; not only justly, but generously. We will await the seer and lofty spirit—the prophet of God!

This is one of our striking problems—our inability many times to recognize the God-inspired man. Carlyle has had much to say concerning it in *Heroes and Hero Worship*. Others have commented upon the fact, that we do not see the man who writes the great poem, composes the great symphony, preaches the great sermon, writes the wonderful theme, conducts the great reform, or does any other great work—for we look on and see only the outward man; made in like form as other men. The inspiration within is beyond our ken.

It is indeed a problem, as many of our readers object to what they call—"personalities"; to an encouragement given to our brethren in their work. We know that there are many men, thinking deeply, praying deeply, and receiving inspiration from our

heavenly Father. It is not to exalt the man, that we mention their potential power, but rather to recognize the divine within them—the power of God working with them.

Lack of faith prevented even the Divine Master performing many works in Nazareth, the land from which he had come, and caused him to utter that thought, "A prophet is not without honor save in his household." It is a sad thought that those nearest and who see him most, will also hinder the most.

We do not plead for any one man, or any group of men. We do not plead for blind adoration, or human adoration, at all; we do plead that we uphold the hands of one another, and permit a man to do that work of which he is most capable. We ought to try to see the divine in each other and be ready to welcome, appraise justly the seer, the lofty spirit, the prophet of God. Nor do we refer in this only to the one who is sustained by us as prophet, seer, and revelator to the church. We mean the servant of God, no matter in what office he is acting. All too often we see the defect, the physical mannerism, and fail to see that which causes to be called to office—the divine spark, the essential integrity of the man.

S. A. B.

QUESTIONS AND ANSWERS

Question. What about Cornelius and those friends he had called together to hear the words of Peter, whom the angel told him to send for? Were those parties whom Peter preached unto, baptized in water before the Holy Ghost fell upon them? We want to know the stand the church takes on this, and if they were not baptized before then, what was the reason that the Lord poured out the Holy Ghost upon them before being baptized?

Answer. We have the record itself, in the tenth chapter of Acts, the forty-fourth to forty-eighth verses, which read as follows:

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

From this, it appears plainly that they received the Holy Ghost and were then baptized. The objections are also explained in the vision which came to Peter. It emphasized three times that he should not call that common which God had cleansed. The Jews did not suppose that the gospel should go to the Gentiles. We see this from Peter's attitude, as

set forth in the earlier part of the tenth chapter; we see it also from the attitude of the apostles and brethren in the eleventh chapter. It is shown in the eleventh chapter, fifteenth to eighteenth verses, that the brethren, and Peter himself, required this sign to show that the uncircumcised Gentiles had been accepted of God.

John baptized, indeed, with water, but they were baptized of the Holy Ghost. It was clear that they were accepted of Christ. To Christ belong both baptisms; this was a foretaste given them for proof. Afterwards they, no doubt, had hands laid upon them for the reception of the gift of the Holy Ghost. God is no respecter of persons. He is able to give to whom, and when he will. The Spirit of God is not, necessarily, restricted to those who have been baptized; but those who have taken upon them his name through the waters of baptism, are those who have the right to have hands laid upon them for the gift of the Holy Ghost, and receive the baptism of water and of the Spirit, that the Spirit of God may be with them as an abiding Comforter.

Questions. First.—In a branch of the church where the priest and teacher have died and none other ordained to these offices, there being an elder and deacon in said branch, whose duty is it to visit members who have become careless and do not attend meetings in branch? Have the members a right to visit them or just the officers of the branch?

Second.—Where a member of branch has joined another church, whose duty is it to visit said member to see whether they will or will not come back to church again?

Answers. First.—The responsibility of branch administration is primarily with the presiding elder. He has the right to officiate in all the other offices of the church. (Doctrine and Covenants 104: 5-7.) The deacon is to assist the teacher, and may also assist an elder acting in that capacity; or may be sent by the presiding elder where there is no teacher available, to labor with members who have become careless and do not attend the meetings. The officer who does not attend to these duties, would seem to be failing to honor his office and calling.

Second.—A similar answer will avail here. The general responsibility is in the presiding elder. That responsibility is not to find out whether or not they wish to belong to the church, but it is also in a brotherly way, to try to secure their reconciliation. They may be much interested in clearing the branch records. But this is purely incidental to the major duty, spiritual administration and salvation. The purpose of visiting is not primarily to find fault, but to secure reconciliation and better living. In some cases, it is wiser not to be too hasty in pro-

ceeding. Some people become lukewarm for a time, but yet are not guilty of immoral conduct and are working the church no harm. To expel them from the church would gain nothing. The thing to strive for is full reconciliation. This does not mean that the officers are justified in ignoring the case entirely. They should consider very carefully and prayerfully how such problems may be approached, and what may be done, affirmatively, to help.

It is the duty of the district president, to supervise all the work of the district, and to counsel and assist in these matters. In cases where there appears to be a failure in the proper procedure, the district president, the missionary in charge, a member of the Twelve (if there is one in the vicinity), or the First Presidency, should be appealed to. Great care should be taken in many instances in visiting members who are lukewarm, but who could readily be not only regained but become strong pillars of the work. It is the duty of the presiding elder to consider the necessities of the branch record, the secretary's work as well as the work of teachers, and to consider earnestly with as much spiritual light as he can receive, how best to administer.

Question. "What is meant by the 'law and the testimony' referred to in Isaiah 8?"

Answer. We assume that the above question refers to the following verses:

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living to hear from the dead? To the law and to the testimony; and if they speak not according to this word, it is because there is no light in them.—Isaiah 8: 19, 20.

This is a matter of some supposition. It evidently refers to those who seek familiar spirits. In its broadest sense it refers to the law of God; in a narrow sense, to Israel. It doubtless refers to the law which was the Torah or the five books of Moses, and to the word of the prophets.

Evidently commentators so take it, as they give a cross reference to Luke 16: 29, 31 concerning Moses and the prophets. We could not take it, however, in a narrow sense. It would mean to-day, that concerning those who do not speak according to the word of God, as given to us, it is because there is no light in them. And especially would this be true of those who attempt to speak through familiar spirits. We, to-day, would not be justified in returning to the law of Moses for our law, as that has been fulfilled in Christ.

Hence we note John 5: 39: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." Also the 46th verse: "There is Moses who accuseth you, in whom ye trust. For had ye believed Moses, ye would have believed

me." Acts 17: 11 also conveys the same thought, referring to the Scriptures. To the Jews, it represented Moses and the prophets; to us it represents the word of God, all that he has given us; the best light of which we are capable. S. A. B.

LENGTH OF LIFE

For the past few years the editors have received monthly, *Studies in Social Progress in the Gospel of the Kingdom*, published by the American Institute of Social Service, New York. This periodical attempts to make practical application of Christian principles, and contains some interesting statistics. The lessons for April 7, on "The length of life—past and present," states that accurate figures are only available for a little over three hundred years. While Moses lived to be one hundred and twenty, Joshua one hundred and ten, all the rest of the millions who left Egypt, died within the forty years. Even the children that were born in Egypt never saw the promised land. Hence, the average may have been rather low. In the sixteenth century, in Geneva, the average length of life was 21.2 years. We infer that prior to the sixteenth century, it must have been not more than 20 years. Of course, there were incidental cases of individuals living much longer.

In the seventeenth century the average was 25.7 years; in the eighteenth century, 33.6 years; in the first five sixths of the nineteenth century, 39.7 years. Since then there has been marked difference in the results. The saving of infants' lives had done much to raise the general average.

At present, Sweden stands highest with an average of 50.9 years for males, and 53.6 for females; Denmark next with 50.2 and 53.2 years for the period of 1895 to 1900; France's average is 45.7 years for the men and 49.1 for women; Wales 44.1 and 47.7 years; Massachusetts is 44.1 years for men and 46.6 for women in the latter part of the nineteenth century. India, with an absence of civilization, in a modern sense, had an average of 23 years for males and 24 years for females. Modern hygiene, the elimination of epidemics, and care of children has done much to raise the general average. S. A. B.

HOW DID JESUS LOOK?

Much comment has been made at times, because of certain doubts which have been raised in regard to the appearance of Jesus of Nazareth.

It was our privilege lately, to note some of the different likenesses made of George Washington, as it happens that a very great collection is owned in the city of Saint Louis, and copies for fourteen of these pictures were printed in the *Saint Louis Globe-*

Democrat, for Sunday, February 10, 1918. They show such radical differences it is doubtful if one would be able to recognize him if they met him on the street. He lived within the age of writing; he lived in a comparatively recent time, and yet his appearance, whether he was short or tall, thin or stout, appears to be a matter very largely of doubt. The fourteen different pictures present about as many different characteristics as are possible. S. A. B.

COOPERATION AND ITS NEED

We again note the effort being made by *The Co-operative Colonist* in Nevada. They, too, have to consider the many who will give sympathy, talk about cooperation, sit on the fence and give good wishes, but who will not pitch in and help. What is needed is those who will pitch in and help to make it a success.

This is true of the rights of the people all along the line. If cooperation is to succeed, just as if Zion is to succeed, it must be because a people are willing to put it into practice and pitch in and help to make it a success. If we will not do it we may rest assured that some others will, and they will reap the benefits. S. A. B.

BOOKS OF 1917

It is rather surprising to learn from the *Literary Digest* for February 23, that at no time during the last seven years, has the proportion of fiction to the number of books published risen above ten per cent, and that for 1917 it was only a little over nine per cent. The total number of books published for that year was 10,060, of which 922 are fiction; 902 sociology and economics; 798 on religion and theology; science, poetry, and the drama come into the 700 class; science and the juvenile books in the 500 class; medicine, agriculture, and biography in the 400 class; general literature, military science, and philosophy number over 300 volumes; phrenology, education, business, and law, over 200; geography, 199. Over one fourth of the fiction published are reprints of older books. Sociology and economics led in the number of native writers.

You lost the opportunity of doing good when you were doing evil, if you lost no more.—Heman C. Smith.

Conscience makes sin its own detector, judge, tormentor. Somewhere and sometime it lays its hand upon every evildoer.—Samuel F. Halfyard, in *Cardinal Truths of the Gospel*.

ORIGINAL ARTICLES

"AM I MY BROTHER'S KEEPER?"

We invite your attention to the words of the Lord to Cain, found in Genesis 4:9: "Where is Abel thy brother?" Then note Cain's reply: "Am I my brother's keeper?"

There is a deep significance in these questions if we will examine them carefully. There is a duty that we owe to our fellow men expressed in these words which many, even of the Saints, have failed to perform. But I hope and pray that at the close of this article that the minds of those who are in divine presence may be enlightened, that you may have the knowledge of the wonderful responsibility that rests upon you as your brother's keeper.

I am aware of the fact that the most popular belief can be expressed in the following words: "Everybody for himself and the Devil for us all." But let me say that there is no one that lives entirely to himself: by our life and daily walk and conversation and dealings with the children of this world we have a great influence over them.

There is no man or woman who stands still. We are either going forward or backward, and so our lives have much to do with whether our fellow men are advancing or not.

While I believe the motto: "God helps those who help themselves," I do not believe it is all the truth. I truly believe that God intends that we should help ourselves. If we had a load of hay and wanted it put into the barn we would not sit under the shade of a tree and expect the Lord to bring it in for us. I have not forgotten the advice my mother gave me when a boy, and I believe it applies the same in the religious line: "Do not ask anyone to do something you can do for yourself." So I do not believe we should ask God to do something we can do for ourselves. But while that is conceded as true, there is a thought expressed in the text that this does not cover.

When we are called as a witness before the tribunals of the land we must swear to tell the truth, the whole truth, and nothing but the truth. So it is in this case; we must not only tell the truth, but the whole truth in the matter.

It seems to me that the position I shall take is not generally observed by the Saints. May God help us to be not only professors but possessors, walking worthy of the place to which God has called us. Let us wake up to the duty God has placed upon us and run with patience the race that is set before us. If

you have had on the holdback straps in the past, cut them off, throw them away, because a Latter Day Saint will never need them. There are no hills for us to go down but there are some good ones to climb, so have good, strong traces ready for the pull.

To-day we are living in what is perhaps the most perilous time in the history of the world. It is the day of God's judgment, when the faith of many will be tried to the utmost, and as the Master says, "Because of iniquity the love of many shall wax cold."

The Adversary is doing all in his power to mar the peace of the Saints and draw away disciples after him. So as we behold this it is needful for us to stand in holy places, to fear God, keep his commandments, live according to the whole truth or by every word that proceeds from the mouth of God, to be a united band, a united church of latter-day Israel, to work hand in hand (for where there is unity there is strength) that we may be enabled to cope with the wiles of Satan, live faithful to the end, and thus receive the crown of life.

As I behold the condition of some of God's children, those who have made a covenant with him by sacrifice; how that Satan is trying them to the uttermost till they are sad, weary, and discouraged, and life seems a burden to them, oft, in the language of another, in my soul I have cried out, "How can I answer the demands made upon these sin-burdened people? How can I fill these empty lives that life may hold its fullness and best for them? In the midst of weakness how can I find the secret of true power?" In the midst of sorrow and darkness how can I fill these lives with happiness, peace, joy, and satisfaction that is lasting? But the saddest condition is to see those who are strong in the faith, evidently, be so selfish that they forget that they are their brother's keepers. Instead of throwing out the lifeline across the dark waters of human strife and helping to rescue those who are sinking in the vortex and the storm, they sit upon the banks and watch their brothers and sisters as they are sinking, and like this man Cain of old, who was a murderer, they say: "Am I my brother's keeper?"

None but those who have passed through the dark waters of human struggle and are, or have been, heartbroken, weary, and sad can know the full value of a helping hand or kind word.

If there are those known to be drifting away towards the cataract of spiritual death by reason of trials, or persecution, that you have not helped, withhold not your hand. The world never loves a miser,

be he selfish with financial or spiritual help. Everybody, no matter what his life may be, loves the unselfish man or woman. We have built monuments for heroes, for unselfish men and women who have thrown themselves into the thickest of the fight to save the nation, the community, and the home.

We find our lives in losing them. The Master says: "He that seeketh to save his life shall lose it. He that loseth his life for my sake shall find it." I believe that does not mean the natural life, but if we lose ourselves in the great desire to help others we will find help streaming in from every quarter to succor us in time of need. If we crucify our selfishness, our desire for personal prominence and aggrandizement in the uplifting of others, we will find to our hearts' content the truthfulness of the statement made by the Man of sorrow: "It is more blessed to give than to receive."

Selfishness is the crowning curse of humanity. It can never bring satisfaction, no matter what we acquire as the result of selfishness. We are bound to be dissatisfied. Paul says: "If a man also strive for mastery yet is he not crowned except he strive lawfully."

Human selfishness is ever craving, coveting, grabbing, but as the day passes, the sunshine has gone and your night is starless, your life is empty and hope has given way to despair if your life is in its grasp. You may seek happiness but cannot overtake it. The shortest, yea, the only road to true happiness is to kill selfishness and make some one else happy.

The church is spiritually dead in some places because of selfishness and the lack of brotherly love, a neglect to realize that we are our brothers' keepers. Without brotherly love we may carry the name of Saint yet be as far from the qualifications as the east is from the west. Jesus says: "By this shall all men know that ye are my disciples if ye have love toward one another."

Then may God help us to show to the world that we are his disciples. It should be our shame that we rejoice when some one in the cold, dark night of life slips and falls into sin. Those who are always thinking evil of their friends are living close to danger themselves and may fall at any time. We should pity them and search out some method of helping. "Human weakness calls for pity." We are too cold to each other, too unrelenting to those who make mistakes. "Speak gently to the erring ones." We may not know how hard the fallen ones have struggled till the hour of weakness overcame.

"Let him that is without sin cast the first stone," was the answer Christ gave to those who knew no pity for one whom they had presumably helped to wreck. I do not wish to gild over or hide sin in

any way, but I am here to say that the one whose honor we despoil suffers sufficiently without the addition of unnecessary regret. Hate sin but love the sinner; kill the guilt but save the guilty, is Christ's method.

With all our knowledge, faith, and ability, unless we are endowed with that wonderful love that will represent Christ the hope of glory we fail. If we have no pity we should expect none from God or man. If we have no patience we cannot expect God to be patient with us. If we are not willing to pardon offenses against ourselves and others, we should not require that God forgive us.

Kindness brightens and gladdens the disconsolate; it cheers the sorrowing, and there is something about it which induces us to give more lavishly. It costs but little yet is invaluable to the recipient. How often we neglect to brighten the lives of those around us by words and deeds of kindness. How often are we not only thoughtless but cruel to those around us till death calls the neglected ones away and we would recall the dark past but cannot. The pangs of an accusing conscience are with us for years over little things that we could easily have foregone.

Wait not till the coffin lid is nailed down to show your appreciation.

"The pathway of the living is our ever present care
Let us do our best to smooth it and to make it bright and fair;
Let us travel it with kindness and be careful as we tread;
Let us give unto the living what we'd offer to the dead."

THOMAS L. CLARK.

FAITH AND ORIGIN OF CHURCHES---Part 19

BY J. F. MINTUN

MENNONITES

The Mennonites as a society of believers originated with Menno Simon, who was a priest in the Catholic Church, and derive their name from him. It is claimed that in reading the New Testament in 1530, Menno Simon decided that he had been deceived. He assumed the capacity of a public teacher in 1537, and was quite successful.

In 1632 eighteen Articles of Faith were adopted, prominent among which are those which express the following principles:

1. A belief in one eternal, omnipotent, and incomprehensible God—the Father, Son, and Holy Ghost—the Creator of all things.
2. A belief that Adam and Eve being deceived by the Devil, they disobeyed God, by which disobedience sin entered the world, and death by sin, which has been passed upon all men.
3. A belief that Christ and the atonement as well

as the means of redemption was taught to Adam while yet in paradise, and they received Christ by faith, and that this promise of the Christ was renewed to our forefathers frequently.

4. That Christ came in due time as prophesied of, and tasted death, and shed his blood for every man.

5. A belief that Christ sealed the New Testament with the shedding of his blood, and commended it so highly to the apostles that it is not to be changed, neither added to nor taken from. That it contains the whole will of the Father as far as is necessary to salvation.

6. The first lesson of the New Testament of the Son of God is repentance and reformation.

7. A belief that those who are penitent believers, and have by faith, regeneration, and renewing of the Holy Ghost been made one with God, must upon their scriptural confession of faith and reformation of life, be baptized with water. [They believe that this baptism is to be performed by pouring.]

8. A belief in a visible church of Christ. This church is to be distinguished by scriptural faith, doctrine, love, godly walk, or deportment, as also by a fruitful conversation, and observance of the true ordinances of Christ.

9. A belief that Christ ordained that officers should exist in the church, such as evangelists, pastors, and teachers, also deacons. That honorable and aged widows should be chosen deaconesses.

10. A belief in the Lord's supper.

11. A belief in washing of feet by all believers.

12. That marriage is instituted of God, and that those in the church are instructed to marry those of like faith.

13. A belief that God instituted the magistracy, and that believers should be subject thereto in all good works, to pay tribute and tax, and render that which is due.

14. A belief that Christians should not go to war, or even defend their own goods.

15. A belief that no oath should be taken even before a magistrate.

16. A belief that sinners should be excommunicated from the church, and reprov'd for their own reformation, and the purification of the church.

17. A belief that a member excommunicated should be shunned by all the members of the church, and that they should have no dealings with such one.

18. A belief that all who have died shall be awakened, quickened, and raised from the dead by the incomprehensible power of God; that some who are alive shall be quickened or changed at the sound of the last trump, and all these will be brought before the judgment seat of Christ, and the good be separated from the evil, and then every one will receive in his own body according to his own works, whether

they be good or evil; the good to be taken up to be Christ's and enter into everlasting life; but the wicked will be thrust down into everlasting pains of hell, and they shall never have any prospect of hope, comfort, or redemption.

Bishops, elders or ministers, and deacons are usually chosen by lot. None receive or are given any stipulated salary for their ministrations.

This people keep no record of their number, believing that it is not acceptable to God to number their membership any more than it was for David to number Israel.

They are a very hospitable people. They are plain in their clothing, economical, and thrifty. They treat strangers very kindly without charge, and permit none of their members to become a public charge.

REFORMED MENNONITE SOCIETY

This religious movement grew out of the thought on the part of those of the Mennonites that the church drifted from its original purity and purpose, and because of this conclusion they in 1811 began the organization of another church. After much thought and delay they chose Kohn Herr to superintend this work. They adopted a modified form of the confession of the Mennonite Society.

THE NEW JERUSALEM OR NEW CHRISTIAN CHURCH

This church accepts the theological writings of Emanuel Swedenborg, who pretended to come as the herald of the Lord's second advent in a new dispensation of doctrinal truth, and has presented what he claims to be a complete interpretation of the word of God. It is not claimed that he was inspired, but that he was illuminated from the fountain of light, that he might understand the true meaning of what was already written.

In December, 1783, a meeting was held in London by the believers in the writings of Swedenborg, for the purpose of reading, and worshiping, which from time to time was continued till 1787, when they resolved to form themselves into a society, and in May of that same year agreed upon rules to govern them.

Swedenborg was a minister in the Lutheran Communion till his death, but he claimed that his doctrine had been revealed to him from heaven. A few of the inferior clergy of the Lutheran Church with several of the laity regarded the writings of Swedenborg as a perfect rule of faith, and they proceeded to provide a new priesthood who should organize a new church. The disciples of John Wesley, who had been ministers, offered themselves, and the believers consented. They chose one by lot to perform the first ordination, and the lot fell upon Robert Hindmarsh, who was among those who first met in 1783. Accordingly ordination was performed, and a new

church began, although public worship did not begin with them till 1788.

The Articles of Faith are:

1. That Jehovah God, the Creator and Preserver of heaven and earth, is love itself, and wisdom itself, or good itself and truth itself; that he is one both in essence and person, in whom, nevertheless, is the divine trinity of Father, Son and Holy Spirit, which are the essential divinity, the divine humanity, and the divine proceeding, answering to the soul, the body, and the operative energy in man; and that the Lord and Savior Jesus Christ is that God.

2. That Jehovah God himself descended from heaven, as divine truth, which is the word, and took upon him human nature for the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the church; . . . and that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

3. That the sacred Scriptures, or word of God, is divine truth itself; containing a spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable; as well as a literal sense, and in which divine truth is in its fullness, its sanctity, and its power; thus that it is accommodated to the apprehension both of angels and men; that the spiritual and natural senses are united by correspondences, like soul and body, every natural expression and image answering to and including a spiritual and divine idea; and thus that the word is the medium of communication with heaven, and of conjunction with the Lord.

4. That the government of the Lord's divine love and wisdom is the divine providence; which is universal and exercised according to certain fixed laws of order, and extending to the minutest particulars of the life of all men, both of the good and of the evil; . . . and that the laws of permission are also the laws of the Divine Providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear; thus, that no evil is permitted but to prevent a greater; and all is overruled by the Lord's divine providence, for the greatest possible good.

5. That man is not life, but is only a recipient of life from the Lord, who, as he is love itself, and wisdom itself, is also life itself; which life is communicated by influx to all in the spiritual world; but is received differently by every one, according to his quality and consequent state of reception.

6. That man, during his abode in the world, is, as to his spirit in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil. . . .

7. That man at this day is born into evil of all kinds, or with tendencies toward it; that, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's cooperation; that as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state; . . . whence all who die in infancy are saved, special means being provided in the other life by the Lord for that purpose.

8. That repentance is the first beginning of the church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life. . . .

9. That charity, faith, and good works are unitedly necessary to man's salvation. . . .

10. That baptism and the holy supper are sacraments of divine institution, and are to be permanently observed; baptism being an external medium of introduction into the church, and a sign representative of man's purification and regeneration; and the holy supper being an external medium, to those who receive it worthily, of introduction, as to spirit into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

11. That immediately after death, which is only putting off of the material body, never to be resumed, man risen again in spiritual or substantial body, in which he continues to live to eternity; in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

12. That now is the time of the second advent of the Lord, which is a coming, not in person, but in the power and glory of his holy word; that it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the last judgment, has in consequence been performed; and with the preparing of the way, for the new church on the earth—the first Christian having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the gospels; and that this new or second Christian Church, which will be the crown of all churches and will stand forever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband.

CUMBERLAND PRESBYTERIAN

Because of vital piety and moral restraint being at a low ebb in the Presbyterian Church in the United States, and the doctrine of the new birth but little understood, both the laity and clergy being in the habit of drinking intoxicating liquors to excess, and profanity and infidelity prevailing everywhere in the South, Reverend James Mooready with others of the Presbyterians undertook a moral reformation in the church, and in time an interest was begotten in their work, and at times this interest was carried to excess.

Because of an increasing interest and a growing demand for ministers, they ordained a few young men not theologically educated, they accepting all the Confession of Faith except that relating to predestination and election, and because of these two things; viz, ordaining men without a classical education and rejecting predestination and election there was a division, and in 1802, in October, there was created a new presbytery, known as the Cumberland Presbytery, and from the place where the presbytery existed and the name it assumed the Cumberland Presbyterian Church took its name.

Those who formed the nucleus of this church were finally excised from the Presbyterian Church by the General Assembly in 1809, held at Philadelphia, and in August of that year, those who were thus excommunicated met and agreed to hold together as a

presbytery, and on February 4, 1810, in Dickson County, Tennessee, the Reverend Samuel McAdams, Finis Ewing, and Samuel King, Presbyterian ministers, organized a new presbytery known as the Cumberland Presbytery, out of which, as stated before, has grown the church.

Those organizing this new presbytery did not intend to organize a new church, but were forced to do it, and from this time a rapid increase in numbers followed the preaching, so that in 1813, a synod composed of three presbyteries was formed and this may be considered as the permanent beginning of this church. At this time the Westminster Confession of Faith was modified and amended and adopted as thus changed, as the Confession of Faith of this new organization.

The principal items contained in this confession as represented by Reverend Hershel S. Porter, A. M., are:

1. They believe in what is called the doctrine of the trinity, that there are in the Godhead, three persons, coequal and eternal, the Father, the Son, and the Holy Spirit.

2. That the Lord Jesus Christ is very God, and very man, possessing two distinct natures, human and divine, in one person.

3. That man was made upright, pure and free, sufficient to have stood, yet free to fall, his will not being determined by any absolute necessity, either to good or evil, but in all cases left to the exercise of a free choice.

4. That all Adam's family are totally depraved and that all come into the world under the curse of the law.

5. That the Lord Jesus Christ, by the atonement, has elected the human family to a day of trial—to a state of probation; that as Adam, in the first state of probation, represented all the human family, so Christ, the second Adam, represented all the second probation.

6. That divine influence is necessary—that a measure of the Spirit is given to every one to profit withal, that no man can obey the gospel without the aid of the Holy Spirit.

7. That justification is by faith as the instrumental, by Christ as the meritorious, and by the operation of the Holy Spirit as the efficient cause.

8. That those who are elected, or chosen heirs of glory in consequence of their voluntary obedience and faith in Christ, will persevere to eternal life—those who believe, are ordained to eternal life in consequence of that belief.

9. That the Scriptures of the Old and New Testament are the only rule of faith and practice in all matters of religion.

10. That the Lord Jesus Christ, the King of Zion, has instituted a visible church—and that Christ is the great head and bishop of this church—and that it is composed of many different branches, having different names.

11. That water baptism and the Lord's supper, are the divinely instituted ordinances of the church.

12. That works of mercy, charity, and obedience to Christ are not meritorious to purchase salvation, but are imperiously necessary as tests and expressions of our obedience, without which none are counted worthy to receive the gift of eternal life.

13. That baptism in the Christian church has taken the place of circumcision in the Jewish church; and hence the

propriety of Christian parents observing this duty in respect to their offspring.

14. That there is a divine and internal call to the sacred office of the holy ministry, and that an ample literary qualification is necessary to the discharge of its important functions.

15. That Christ, the judge of quick and dead, will, at the last day, reward the righteous, and punish the finally impenitent.

16. That there will be a resurrection of the bodies, both of the just and unjust.

17. That the Lord Jesus Christ will, after the restitution of all things, and the completion of the judgment scene, surrender the mediatorial government into the hands of the Father, and then God will be all in all.

THE REFORMED PRESBYTERIANS

This religious movement originated with the Covenanters, which originated in Scotland, England, and Ireland in 1643 by entering into a covenant, the principles of which are set out in the Church of Scotland.

This church had its beginning in 1774, in America, through the efforts of Reverend John Cuthbertson, William Linn, and Alexander Dobbin. It was disrupted in 1782, and the Associated Reformed Church formed, but in 1798 it was regularly organized again.

The most distinctive features of the faith of this people are:

Their members will not accept allegiance to any nation not acknowledging Jesus Christ, the Prince of the kings of the earth.

They claim that all nations are infidel, hence will not vote, hold office, sit on juries, or take the oath of naturalization.

The terms of communion in this church in North America are:

1. An acknowledgment of the Scriptures of the Old and New Testaments to be the word of God, and the only rule of faith and manners.

2. An acknowledgment of the whole doctrine of the Westminster Confession of Faith and the Catechism, larger and smaller, are agreeable to and founded on the Scriptures.

3. An acknowledgment of the divine right of one unalterable form of church government and manner of worship—and that those are for substance justly exhibited in that form of church government and the director for worship, agreed to by the assembly of divines at Westminster, as they were received by the Church of Scotland.

4. An acknowledgment that public covenanting is an ordinance of God, to be observed by churches and nations, under the New Testament dispensation. . . .

5. An approbation of the faithful contendings of the martyrs of Jesus, and of the present Reformed Covenanted Church in Great Britain and Ireland against paganism, popery, and prelacy, and against immoral constitutions of civil governments. . . .

6. An approbation of the doctrines contained in the testimony of the Reformed Presbyterian Church in North America, in the defense of truth and opposition to error.

THE RESTORATIONISTS

Those who were instrumental in organizing this society came out of the various churches, all agree-

ing to the one proposition, that all men will ultimately be happy. They acknowledge the agency of man while believing in the final restoration to happiness of all. But they argue that all will be made happy because all will be willing to become subjects of Jesus Christ.

Formerly all who held to these views were called Universalists, and this term was held till 1818, when Hosea Ballou advanced the doctrine that all retribution is confined to this world, while those who held that retribution was not only for this world but continued in the next separated and met at Mendon, Massachusetts, on August 17, 1831, and formed themselves into a distinct church called Universal Restorationists.

The particular difference between this people and the Universalists relate to the subject of a future retribution. The Universalists believe that a full and perfect retribution takes place in this world, that our conduct here cannot affect our future condition, and that the moment that man exists after death he will be as pure and as happy as the angels. The Restorationists maintain that a just retribution does not take place in time; that the conscience of the sinner becomes hardened and does not increase in the severity of its reproving with the increase of guilt, that if death introduces mankind into heaven they are saved by death, and not by Christ; and if they are made happy by being raised from the dead, they are saved by physical and not by moral means, and made happy without their agency of consent; that such a sentiment weakens the motives of virtue, and gives force to the temptations of vice; that it is unreasonable in itself, and opposed to many passages of Scriptures.

(To be continued.)

If we are the best people in the world, better let people find it out for themselves by our actions, rather than by our words.—Leon A. Gould.

I have seen . . . where the bereaved had learned a great new truth in their trial and its knowledge shone out through the showers of the countenance; and those who came to mourn felt cheered and comforted instead; so should it ever be, and oft is, thank God, with Saints.—Earnest A. Webbe.

To every individual is given the choice between the philosophy of the world and the philosophy of God. One permits us to violate every law of right, with the single injunction that we must be clever and not get caught. The other instructs us to live above the law; then we will never fear any exposure or the judgments of any court on earth or in heaven.—Elbert A. Smith.

OF GENERAL INTEREST

SOME WEAK POINTS IN THE CHURCH: A BRITISH SYMPOSIUM

Some time ago *The New Magazine* of London, England, published a symposium on "The shortcomings of the church." *The Guardian* of London reviewed this symposium very carefully and invited several distinguished leaders in the Anglican Church to state with utmost plainness what, to their minds, was the chief weakness of the church and what were the most needed remedies. I have been reading these articles with great interest and I wish they might be reprinted for American readers. Perhaps I can give the substance of some of them on this page. But first I should like to say a word about the symposium which called forth the articles by the Bishop of Edinburgh and others.

The greater number of letters in the symposium call for more "real religion." They mean by that a deepened, quickened religious sense, prayer, spirituality a belief in something besides economics, the sense of God in daily life. The next point receiving most attention is morality. Churchmen should be conspicuous above all others, "able to be spotted" one letter puts it, for their absolute honesty, fearless courage, good will, beneficence, love, and charity. It is not so, and this weakens the church. The third source of weakness given by many of these letters is certain scandalous things in the church itself, such as the sale of livings, the abuse of patronage, pew rents, unworthy incumbents who neglect their work, sweating of underpaid clergy—such things as these. If the church would exert any great influence on the world it must first put its own house in order, is the burden of these letters.

Turning to the contributions to *The Guardian* based on the above symposium, the first is from the Bishop of Edinburgh. He declares that at present the Church of England service is not attractive to the masses. He even intimates that it bores them. Shortening of the services will not help. Making them free and spontaneous, rather than liturgical, is not the solution. In the Free Churches the services are both short and free and they do not attract people any more than do the Anglican Churches. It is the lack of reality behind the liturgy not the liturgy itself, that is the matter, thinks the bishop. The first note struck in the service is humiliation, but how many people feel any real humiliation when they say "there is no health in us?" The thing is to make our confession somehow express a real feeling. To do that the sense of sin has got to be awak-

ened in our people. They say the confession now with no sense of sin. There is no reality in it. A smug, self-satisfied soul is no good at humiliation.

The bishop then speaks of the hollowness of the worship and praise in the average church. It is formal, not partaking of reverent adoration. Of course it is a question which the bishop does not consider, whether the average Anglo-Saxon man is capable of that spiritual exaltation which is natural to the Latin, the Slav, and the Celt. It is a question whether the average audience of this race will ever look upon the praise and worship part of the service as preliminary to the sermon. But the bishop feels the lack of reverence and adoration in the worship and suggests that perhaps the sermon ought to come earlier in the service, that it might prepare the people to praise God, might quicken in them the emotions of worship. The bishop questions the advisability of the present hard and fast system of Scripture lessons and the Psalms. He would drop some services, but would emphasize the eucharist more than it is at present. But above all he would have more instruction in the church. There is not nearly enough of that. The young people should be instructed over long periods in Christianity itself and all that pertains to the service of the church, in which they take part every Sunday.

When one turns to the paper by Principal Phillips of Litchfield he finds that the trouble is not with the church, its worship, its creeds, and its ancient liturgy—it is with the clergy. And the fact that the clergy are deficient in conspicuous qualities for leadership is not their own fault, but that of the theological schools. Many of the seminaries are on a low intellectual level and make no attempt really to teach men to write and think. Neither is the student properly trained in the subjects and problems with which he will have to deal. Principal Phillips thinks that what the church needs is *men, leaders*, and the divinity school must make them. He says the course must be lengthened, theology must be taught in its relation to the great thought movements of the day. The minister ought to be able to discuss Mr. Wells and Sir Oliver Lodge before a congregation that is reading them. The minister should receive infinitely more training in the psychology of the soul and depths of human nature. He should understand the soul to which he is to minister. Principal Phillips does not have much to say about the training of the clergy in dealing with the great social problems, and evidently has the parish priest more in mind. One very interesting thing he does suggest—namely, that the clergy be drawn from all classes. Money should be provided so that great numbers of the clergy could be drawn from the working classes. The Anglican Church needs a more democratic ministry, he

thinks. (The ministry in the Anglican Church has been largely recruited from the upper classes.)

There are other articles to which I may return in a later issue.—Frederick Lynch, in *The Christian Work*, May 18, 1918.

FALLACY OF POLYGAMY

Even if we admit that the militarist aim must be maintained in the world, even if we agree that it is desirable to thrust up the birth rate, if we can, it must still be said that all methods of a direct and vigorous kind, such as those now attributed to the German Government, are not calculated to achieve the desired end. It is highly probable that the marriage customs which now prevail have prevailed precisely because they were those best adapted to a production of a large, efficient progeny, so that any arbitrary interference with these customs, while it might affect the quality of the progeny—bettering it or worsening it—would only be likely to diminish the quality, on which the militarist mainly relies. Polygamic institutions, for instance, were once far more prevalent than they are now. If, however, polygamy led to a high birth rate we might have expected that the races practicing it would have overspread the earth. On the contrary, they have largely either died out or abandoned polygamy, and it would appear that they are decidedly less productive of offspring than monogamic peoples. The Negro in Africa is not supposed to be behindhand in procreative activity. But Winwood Reade noted of the polygamic tribes of equatorial Africa that there seemed to be among them fewer children than wives, while it was not until the Jews abandoned their early patriarchal polygamy that they began to cover the earth. It is the social classes that are most let alone, even in poverty and filth, which breed fastest. The proposed governmental interference with breeding would not, it is almost certain, increase the rate of reproduction, but would far more probably decrease it.—From "Eugenics in relation to the war," by Havelock Ellis, in May *Physical Culture*.

All things are bought with a price. Think not that God is partial, for whenever those great blessings are given sometime and somewhere the price has been paid.—Emma Burton.

Life for each of us is what we find and make our own. The best and highest which this earth contains exist only for the best and highest. If we are worthy of them they are ours.—Elwood Worcester, in *Religion and Life*.

HOW THE RED CROSS HELPS AT HOME

The work of the Red Cross in looking after the families of the fighting men grows heavier and more complicated day by day, but the directors at the various cantonments are getting results.

A typical case was that of a young man called to the colors only a month after he was married. He was of one faith and his bride was of another, and her parents were so offended by the marriage that she could not go home to them when he went away. She could not earn her own living. The Red Cross took charge of her, got her a home with the wife of another soldier, and now is trying to get her parents to take her back home until her husband returns. If this fails, the Red Cross will still care for her, and the soldier will not need to worry. It is this work of the Home Service section that brings the Red Cross into the closest touch with the people.

Other typical instances of help extended by Home Service sections in Central Division to the families or dependents of enlisted men are as follows:

The mother of a soldier came to a chapter and said she was going to give up her home as the son no longer was keeping up the payments on it. This was before the passage of the soldiers' and sailors' rights bill. We persuaded her and her daughter to remain, made arrangements whereby the rent would keep up the payments, paid delinquent taxes and saw to it that the home was placed in the hands of a reliable real estate agent. The Government allowance will soon make her independent.

Another mother came to a chapter to inquire why she was not receiving a family allowance from her soldier son. We took the problem up with the son's commanding officer who found that the soldier had not understood that a request for the family allowance was necessary in order that his mother should receive additional pay. The papers were corrected and the allowance added to the mother's check. She was wholly dependent upon this help.

While a soldier was in France his wife gave birth to a son. She had been receiving an allotment but did not know that she was entitled to an increase after the birth of a child. We helped her to make out the necessary papers and the monthly check is larger.

EVEN TRACE BAGGAGE

The parents of a soldier asked if the personal belongings of their son could be located. On leaving for France he had sent his trunk to them but it had gone astray and was not heard of for several months. Through correspondence with the director of camp service we traced the trunk and had it delivered with valuable papers to the parents.

The wife of a soldier asked for a loan to pay the

balance due on her furniture as she had received a final notice to pay or lose the furniture. We took the matter up with the firm and were able to arrange for deferred payments until such time as the wife's allowance checks should begin to come. A few weeks later she received \$175 and paid the bill.

After the sinking of the transport, *Tuscania*, several mothers asked advice about employing a law firm in Washington to place their claims before the Government. The Red Cross explained to them that no attorney was needed and that the men were impostors.

Men incapacitated because of physical disability came for aid after being discharged from the Army. They had not been informed of the disability compensation act. They were given legal assistance, necessary medical care, and are doing well now.



National Conference of Social Workers

(Held in Kansas City, Missouri, May 15-22, 1918.)

The reconstruction work as being presented by the Government and the numerous social service organizations was the keynote of the program for the above mentioned conference. The president and secretary of the Woman's Auxiliary, realizing the urgent and immediate need for a study of this important work, attended from the opening day, for the purpose of hearing the most modern and efficient methods of social service work discussed by representative men and women of the Nation.

The conference was held in Convention Hall, which was divided into four auditoriums. Sectional meetings were held in near-by churches and halls. The conference work was presented under the following divisions: 1. Children; 2. Delinquents and corrections; 3. Health; 4. Public agencies and institutions; 5. The family; 6. Industrial and economic problems; 7. The local community; 8. Mental hygiene; 9. Organization of social forces; 10. Social problems of the war and reconstruction. The speakers were from all parts of the United States, and among them were named such well-known and loved workers as Julia Lathrop, Director Federal Children's Bureau, Washington, District of Columbia; Jane Adams of Hull House; Jane Deeter Rippin, Director Committee on Protective Work for Girls, Washington, District of Columbia; Cyrus Stimson, Field Secretary Playground and Recreation Association, New York; and over one hundred others.

The delegate list of those who were in attendance enrolled workers from almost every State in the Union. The city of Chicago registered 68 delegates, New York City 77; Ohio 82, Colorado 31, California 15, Massachusetts 38, Utah 10. Japan registered 2 delegates.

The Federal Children's Bureau has appointed the second year of the war as a Children's Year, which means: first, the safeguarding of our children morally, spiritually, and economically; second, the safeguarding of the power of the mother to care for her child in her own home. England,

realizing the necessity for caring for her children in order to preserve the future of the nation, reduced the percentage of infant mortality during the second year of the war to less than in normal times, through a nation-wide campaign for a higher standard of health for babies.

While you cannot suddenly change the mode of living in a home you can begin improvements with the baby. New Zealand has the lowest percentage of infant mortality of any country, and this standard was reached through cooperation with the state and through the educational methods used.

Jane Addams said, "Mothers should not leave their home and children to work. I hope, out of all this theorizing the effort to keep the mother with her child will be successful."

Birth registration should be enforced. Public health nursing should be developed by encouraging mothers and women to train for home and community work in order to release the trained nurses for Army service.

Out of the war has grown a new respect for the hygienic and physical condition of our children and young people. The health movement has taken on a social aspect.

"A law originating in England says that a child needs the same training regardless of where he was born and whatever his geographical location. The country school must give training equal to that of the town or city school."—Julia Lathrop.

In one community the Mother Goose Rhymes have been rearranged to fit the Hoover requirements.

Laws should not emanate from social workers, but from the people. A monopoly on ideas is a dangerous thing in a community.

The war will discover many maladjustments. The community will have to devise some method of placing men where they are best fitted to work efficiently, and this can only be done by an intimate knowledge of the individual.

Churches remain individualistic; they do not socialize.

Coordination of neighborhood forces is necessary in community work, but first a desire for social betterment must be developed. Two men were fighting on the street. A woman came up and asked, "Can't something be done to stop them? Can they not be persuaded to talk it over?" The answer was, "Why, bless you, that is what started the fight." An attempt to work together in a community to a democratic end will start a scrap which must be fought out before the end is attained.

Merge all interests of a community during the war and do team work. If we stay together for three or four years we will work out the problems of social democracy. In organized community work be satisfied with nothing short of the entire community. Religious terms that will prejudice

should not be used in community work. The single thing which unites all our interests *now*, is making a better community in which to live.

Leisure time should be productive for intelligent democracy. Low types of activities should be replaced by higher and more desirable ones.

Don't do things *for* the people but have activities *by* the people. The salvation of a community depends upon using its own forces *to reconstruct itself*.

In one community the mothers took down the division fences in one block and let the children run the full block, the mothers taking turns in supervising. It takes big-hearted women to do this, but we are coming to it. Girls of the neighborhood spent one hour a day in story-telling in these backyards, the principal of the school giving them credit for the work.

When we are able to inoculate the world with the spirit of peace and true brotherhood then will it become a new world indeed.

Villages with agricultural environment should have a higher moral standard. There is more opportunity for normal life there than in the city, and if the morals have become bad it is the fault of an unorganized condition rather than any inherent weakness.

A number of sessions were held for the discussion of mental hygiene for psychiatry. A course was recommended which gives understanding of mental and nervous diseases and ability to carry out doctors' directions. The necessity for this work is strongly urged in the caring for our returned soldiers. Aside from soldiers' necessities mental hygiene workers are valuable in connection with hospitals and sanitariums. Doctor Frankwood E. Williams of New York City asked: "Are the hospitals in your State prepared to care for those soldiers who return to us suffering from nervous and mental and tubercular diseases?" In a case of slight tubercular affection, the man in charge of a sanitarium may decide against placing the patient in a tubercular hospital. In six months' time the case is severe enough, and through lack of proper care at the proper time, becomes incurable. A soldier returns with nervous disease as a result of shell shock, etc., and he could rest and be cured if there was a proper place for him. We say we can do nothing, but later, when he becomes a raving maniac, crazy, incurable, then there is a place." Thus he emphasized the necessity for the study of mental hygiene and an investigation of conditions to care for such cases.

There are two forces at work as a result of the war, first, the fighting force, and, second, the army behind the lines. The great battle behind the lines is that of social living and the reconstruction of industrial and economic conditions when the war is won.

Capacities in which women are needed in war work were suggested, such as: Club organizers, Red Cross and home service workers, secretaries, recreation leaders both in war

camps and for the Young Women's Christian Association, cafeteria leaders and managers, and employment managers. All these demand a certain amount of training, and women are urged to qualify for service. Information can be secured by applying to any local Y. W. C. A.

The Travelers' Aid Society is operating in all large cities and camps. This organization has a representative who meets all trains and conducts girls to safe boarding places, provides suitable work in case they are looking for it, provides good church connections, or reestablishes relations with her family in the case of some wayward runaway.

Doctor Hastings Hart of New York, former president of the National Conference of Social Work, said that the qualifications for a social worker were "to be teachable and to have the spirit of humanity."

The volunteer army of social workers will come in and supplement the work of the trained and salaried worker. Among these volunteers we find people with good mental attitude or with minds for the work. The value of social work is not all learned in schools and colleges. The question of efficiency and training, however, is an important one and the question should not only be, "Is he *willing* to serve," but "How *well* can he serve?"

Parenthood does not become constructive until a certain standard is raised and anything less than constructive parenthood is undesirable.

STANDARD IN PARENTHOOD, BY MRS. FRANK D. WATSON,
PHILADELPHIA

Adequate parenthood	100 points.
1. Parenthood based on mutual and abiding love, consciously desired* and planned for	10 points.
2. Parenthood based on sound heredity and congenital health	20 points.
3. Parenthood based on sufficiency of income and resources	20 points.
4. Parenthood based on intelligence and responsibility for development of offspring—physically, mentally, morally, and spiritually.	30 points.
5. Parenthood based on legality	20 points.
(From notes taken by Sisters D. J. Krahl and Pearl Gardner.)	

When to Begin the Care of a Baby

(This is the second of a series of weekly articles on how mothers can help in Children's Year. This one is by Mrs. Max West.)

Mothers are just beginning to realize that the better care which babies must have, if 100,000 of them are to be saved during Children's Year, should commence before the baby is born. Every year three times that number of children under five die and are lost to the country before they have lived much beyond infancy. A large part of this vast multitude of young Americans perished needlessly, because many of the deaths could have been prevented by proper and sufficient care.

At what age do most of these preventable deaths occur? What are the proven methods by which babies' lives may be saved? From the answers to these questions mothers will

appreciate the special work for children which they can do during Children's Year.

The first and largest number of deaths among little babies is due to what are called the prenatal causes. This group includes the babies which were born prematurely, or too weak to survive, perhaps with some defect of the body which forbids their living, and also those who are so injured by the birth process that they cannot be saved. All of these causes of death are effective either in the period of pregnancy or at childbirth itself. The babies' lives can be saved only if their mothers have proper care at these most important periods.

The essential features of good care for expectant mothers are proper and sufficient food, rest, freedom from overtaxing forms of work and from worry, medical supervision of her general condition and prompt attention to small ailments as they arise. A prospective mother needs a light, nutritious diet of digestible foods such as she likes and her appetite demands. Fried and greasy foods, heavy puddings, and all heavy or underdone pastries, or an excess of any one article should be eliminated from her diet, as well as anything which she does not readily digest. It is also important that the expectant mother should drink a sufficient quantity of water each day.

During the last eight weeks before the baby comes the mother should as far as possible be spared all forms of heavy and taxing labor, in order that her strength may be built up in anticipation of the coming demand upon it. The baby's proper development also depends largely upon the mother's condition at this time, since the baby gains half his weight in the last eight weeks of pregnancy. The mother's ability to nurse her baby depends upon the care she has during these last weeks and immediately after confinement.

The mother should be under the care of a good doctor as long before the birth as possible in order that he may watch for and correct any untoward symptoms that may arise. It is exceedingly important that the ailments of pregnancy be dealt with in the beginning before they develop into more serious matters. At the first appearance of swollen hands and feet, or persistent headache, or pain in any part, of hemorrhage, or of spots before the eyes, a good doctor should be called.

It is much easier and far cheaper to see that mother and baby have the right kind of food and proper care during the brief period before birth than it is to undo the results of improper food and care at this decisive time. This is a need which we in this country must soon face as England and France have had to do. It is said that in Paris pregnant women had never been so well cared for as in the first months of the war.

The Children's Bureau, Washington, District of Columbia, will send to anyone asking for it a pamphlet giving simple directions to mothers-to-be. The Bureau will upon application furnish information to associations or communities as to starting prenatal clinics or consultation centers for mothers, where the services of a good doctor are made readily available for all mothers.

The establishment of such centers is one of the ways in which communities can give their children protection. Indeed, if all the mothers in a community realize how important such clinics are for the well being of their children, and combine in forwarding efforts to establish and maintain centers where mothers can go for advice before their babies are born and to which they can take their children for expert examination they can help in work that is of vital importance to the purpose of Children's Year, to "get a square deal for children, and save 100,000 babies."

LETTER DEPARTMENT

Strangism

[A sister sent in an inquiry to the church authorities regarding the claims of those who believe the teachings of James J. Strang, and they were answered some time ago by Brother R. S. Salyards in a personal letter. We asked him to save us a copy of the letter, which we have held till now, awaiting such time as we could spare the space for it. It contains much valuable information on the subject, which should be preserved, and we are glad to be of assistance to that end.—EDITORS.]

President F. M. Smith has referred to me your letter together with the pamphlets on the subject of Strangism, with request that I reply to the same. I have examined the pamphlets written by Mr. Couch, Watson, and others, in connection with former investigations of the claims of Strangism.

1. The so-called letter of appointment. The letter was printed with pen; is not the style of Joseph Smith in composition, not in his handwriting. The postmark of Nauvoo could easily have been provided or imitated. James Whitehead, secretary of Joseph Smith and who kept record of all important matters and documents, says no such letter was written to Strang. He testified that Strang was appointed to go north into Wisconsin where a stake was to be planted and over which Alpheus Cutler was to preside, J. J. Strang to be his counselor; that others were to make locations at various points, such as Lyman Wight and others. These arrangements were made in council at Nauvoo. It would seem that the Seer acted with prescience in arranging for a location in Wisconsin, for it was there the Reorganization started. Strang, however, left the Wisconsin location, and went to Beaver Island. He started up an independent leadership, which was not contemplated. He did not publish the postscript to the so-called letter, which directed that he report progress from time to time. However, the letter as published is a fraud upon its face. Charles J. Strang, son of James, accepted the idea that the postscript proved the appointment to be local in character. (See Church History, vol. 3, pp. 51, 53.) In his statement Charles J. Strang also states clearly that his father departed from original instructions and by shrewd methods set up a leadership of his own. This is in harmony with the action of his second wife and her family, who repudiated his claims and joined the Reorganization and were members thereof at Lamoni, Iowa.

2. Strang claimed he was ordained by an angel and before the so-called letter of appointment reached him. His followers claim that Joseph Smith the Seer was likewise ordained by angels to be the earthly head of the church, hence that Joseph Smith, President of the Reorganized Church was not properly ordained.

The law of God in Doctrine and Covenants, Bible, and Book of Mormon is to be examined upon the matter, as it is the basis of procedure. We read in Doctrine and Covenants 17: 16, that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church; but the presiding elders [and other leading officers] . . . may have the privilege of ordaining, where there is no branch of the church, that a vote may be called."

Paragraph 17 of the same: "Every president of the high priesthood (or presiding elder), bishop, high counselor, and high priest, is to be ordained by direction of a high council, or general conference."

Strang is the sole witness to the so-called ordination by an angel. He was not ordained by vote of any branch, nor by any general officer, nor by direction of a high council or General Conference. His so-called ordination was contrary to law.

Doctrine and Covenants 42: 4: "It shall not be given to anyone to go forth to preach my gospel, or to build up my church, except he be ordained by some one who has authority, and it is known to the church that he has authority, and has been regularly ordained by the heads of the church."

Strang was not ordained to act as President of the church by anyone who had authority to do so; for even an angel is not at liberty to do contrary to the law; his ordination was not known to the heads of the church. He was not regularly ordained by the heads of the church. He was not ordained by them at all. His so-called ordination was therefore irregular, unknown, and entirely illegal and of no effect.

Doctrine and Covenants 43: 1, 2: The church is instructed here that "ye have received a commandment for a law unto my church, through him [Joseph Smith] whom I have appointed unto you, to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations, or commandments; and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

Joseph Smith was to appoint another, should he be taken. He could not appoint anyone contrary to the provisions of the law named above; that is, any appointment made by him would be subject to action by the general church and its authorities.

Notice, too, that the one appointed was to "teach the revelations which you have received." Strang did not meet the requirements; he taught polygamy, the seventh day as the Sabbath, the law of Moses, and other things directly contrary to the revelations.

Question: If Strang was so promptly ordained by the angel, on the very day he states that Joseph Smith was killed—why has no successor to Strang been appointed in all the years since his death? Why this long lapse? Has the angel who ordained him been asleep during this long interregnum?

3. Strang was ordained a king. His Book of the Law, a copy of which is in my possession, reads—I quote but a little of what might be stated: "The king, when he sitteth upon the throne of his kingdom and ruleth, shall write for him a copy of the Book of the Law, according to that which is before the Lord continually; and it shall be with him, and he shall read therein all the days of his life . . . to the end that he prolong his days in the kingdom, and of his children among the faithful. He shall execute judgment upon the people, and over the princes and rulers, and over all that sit in judgment. . . . He shall overthrow the rebellious, destroy traitors, and punish those that do wickedly. The haughty shall he make low, and the oppressor shall he tread down; those that exalt themselves shall he abase. The power of the Lord, God, he giveth to him, to rule the nations, and to execute judgments among the children of men: he shall

declare the laws and commandments; exercise his dominion; and cast a shield round about the children of his people, that his dominion be not taken from him forever."—Book of the Law, pp. 177, 178.

To save time and space, and to be brief: Pages 188, 189, provides that an elder or elders are to be appointed to rule, teach, instruct according to the king's commandment; and they are to *govern the town* according to the same.

On page 196 the king is to appoint elders, governors, rulers, and judges, and they are to rule as he shall appoint them.

Page 293: "The day (July 8) that James, the prophet of God, was established King, and sat upon his throne, is a notable day; it shall be kept in remembrance forever. As often as this day returneth shall all the Saints assemble together. It shall be a holy convocation. They shall assemble in their temple, and in their synagogues, and in public places, to offer thank offering, an offering of praise unto God, because he *has given* the kingdom to the Saints. The king shall therefore offer a heifer, without blemish," etc. They were to offer it with herbs, as a sacrifice, etc.

Page 329. "The king shall appoint elders, discreet men to keep his highways, and to *receive tribute* of those that use them, that there may be money to make and preserve them forever. The king may also grant unto others to make highways and to *receive tribute* for the use of them," etc.

In Doctrine and Covenants 38: 5, we read: "But verily I say unto you, that, *in time*, ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people," etc.

Strang was a false prophet and a deceiver. He deliberately violated this commandment which states that *in time*, that is in the present before the coming of Christ, "Ye shall have no king nor ruler, for I will be your king," etc. He usurped the place of Jesus Christ, who is the king of the Saints. Doctrine and Covenants 58: 5 says, "Let no man think that he is ruler." It also says, "Be subject to the powers that be [the civil authority], until he reigns whose right it is to reign." It also says, "Let no man break the laws of the land, . . . wherefore be subject to the powers that be," as stated.

James J. Strang assumed both ecclesiastical and civil power. He became a law unto himself. He defied and rebelled against both the laws of God and of man. The law of the church provides that "all things shall be done by common consent." (See Doctrine and Covenants 25: 1.)

Where is Strang and his kingdom to-day? Where his rule of "the nations"?

The Book of Mormon says: "And this land [America] shall be a land of liberty unto the Gentiles: and there shall be *no kings* upon the land, who shall raise up unto the Gentiles. And I will fortify this land against all other nations; and he that fighteth against Zion, shall perish, saith God; for he that raiseth up a king against me *shall perish*."—2 Nephi 7: 18-20.

Strang set himself up as a king; he appointed officers, laid tribute, punished those who disobeyed, attempted to spoil people of their goods, and he "perished," miserably perished. See Book of Law, pp. 203, 204, 331, 333, which provides that "the dominion is yours forever; ye shall smite nations with a continual stroke. . . . Ye shall break them in pieces and destroy them"; "of all the spoil which ye shall take from your enemies," etc.

The provisions of the law for the offering of a heifer by "sacrifice," by the "priest," etc., revives the law of Moses, contrary to the teachings of the three books. Jesus said: "The law is fulfilled that was given unto Moses. . . . For I have come to fulfill the law; therefore, it hath an end."—Ne-

phi 7: 5, 6. The offering of sacrifice and the observances of the seventh day by Strang are contrary to the teachings of the revelations given of God through the scripture accepted by the church in the days of the Martyr.

Why should anyone of practical sense and belief in God and morality believe in Strangism? Doctor Samuel Bennett, one of his radical followers—all of them are persistently and blindly radical—said, when asked concerning Strang, that he was in the north country marshaling the hosts of Israel. Possibly, but how did he know it? This is but one instance that a fanatical spirit has attended those who have clung so tenaciously to the Strangite theory, which is without the faintest hope of realization.

4. Strang preached and practiced polygamy. For several years he denounced it in all its forms and men were expelled from his organization for being guilty of practicing polygamy. Later he practiced it and had five wives. His followers join with the Brighamites in teaching and justifying it. They adopt the Utah theory that the Book of Mormon leaves a loophole for its practice, but which it does not, as it calls polygamy a "crime," "abomination," etc. Polygamy is strictly forbidden by the revelation given through Joseph Smith. (See Doctrine and Covenants.)

The plot of Strang, Barnes, Pierce, and Wells, published by I. F. Scott, in HERALD, December 29, 1888 (THE SAINTS' HERALD), is shown up in its completeness, in the statement of C. P. Barnes. A description is given of the manufacture of Strang's plates, the endowment, the oaths administered, the part of John C. Bennett, etc. Mr. Scott was with Strang and knew the ins and outs of the whole thing. Mr. Barnes was a banker of Burlington, Wisconsin, and recites the whole matter. It shows that the letter of appointment was gotten up by Strang, after Joseph Smith's death, and that it was the intention to make it appear that Strang was appointed to be Smith's successor. The thing is clear in its entirety in the light of this statement.

6. The testimony of James Whitehead, Bishop Miller, Lyman Wight, Brigham Young at Nauvoo, Edwin Stafford, and of others, shows that Joseph Smith appointed his son Joseph to be his successor, publicly at Nauvoo before the congregation, in Liberty Jail, also at another time.

He was appointed by his father; he was called of God direct by revelation to himself, he was ordained by authority of the church. He taught the revelations given through the Seer to the church.

A command of God is sufficient authority to ordain within the law: "Accordingly we [Joseph Smith and Oliver Cowdery] went and were baptized. I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic priesthood, afterwards he laid his hands on me and ordained me to the same priesthood—for so we were commanded."—Joseph Smith's History, Supplement to Millennial Star, vol. 14, p. 15.

"We [Joseph and Oliver] had not been long engaged in solemn and fervent prayer [June, 1829] when the word of the Lord came to us in the chamber [of Father Whitmer], commanding us that I should ordain Oliver Cowdery to be an elder in the church of Jesus Christ, and that he also should ordain me to the same office," etc.—Joseph Smith's History.

The account shows that they were instructed to defer their ordinations until they had secured the sanction of their brethren and have them decide by vote whether they were willing to accept them as spiritual teachers or not.

On the sixth day of April, 1830, they met according to commandment and organized the church. This was done and the ordinations of Joseph Smith and Oliver Cowdery received

the unanimous consent of the people. (See History of Joseph Smith.)

John the Baptist, who thus instructed them, stated that he acted "under the direction of Peter, James, and John."

In Doctrine and Covenants 26: 3 Christ speaking to the church says: "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses of my name."

Strangites say Joseph the Seer was ordained by Peter, James, and John actually laying their hands upon them; that James J. Strang was ordained by an angel, hence his ordination was like theirs. There is no proof that Peter, James, and John laid hands upon them. To ordain means to appoint, not necessarily by laying on of hands. They ordained one another to the eldership by command of God from Jesus Christ, who (Christ), ordained them, but he used agents to do it. John the Baptist stated that he acted under the direction of Peter, James, and John, etc., and Joseph and Oliver acted as agents of Christ in ordaining each other, by command of God.

Joseph Smith was a prophet and a revelator to the church before he was ordained by the church to be president of the high priesthood. He says: "On the 26th [April, 1832], I called a general council of the church, and was acknowledged as the president of the high priesthood, according to a previous ordination at a conference of high priests, elders, and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the church. The scene was solemn, impressive, and delightful."—*Times and Seasons*, vol. 5, p. 624.

He was ordained to the office of president of the high priesthood by high priests, January 25, 1832, by authority of a general council. Joseph Smith, his son, was likewise ordained, by authority of a General Conference, April 6, 1860. He was ordained by men who held the high priesthood in the days of the Martyr, by command of God, and by men who held the office of apostle by command of God. The apostles are to ordain and set in order all other officers in the church. (See Doctrine and Covenants 104: 11, 12, 30.) They are to regulate all the affairs of the church, etc., as directed. Joseph Smith the second was ordained according to this pattern.

Strangites admit that high priests, Whitmer, Cowdery, and Harris selected and ordained the Twelve in 1835, by command of God, but claim that they were apostles and that Oliver Cowdery was one of the Presidency in thus ordaining the Twelve.

Oliver Cowdery was not a member of the First Presidency. He and David Whitmer were apostles in the sense that they were especial witnesses of the Book of Mormon. They were never in the Twelve and never exercised the functions of apostles in the Twelve. However, they ordained men to a greater office, by command of God.

Joseph Smith the second was ordained president of the high priesthood by apostles and high priests, they being ordained by command of God, and by men who held the high priesthood under the Seer.

Joseph Smith, president of the Reorganized Church, had right to the prophetic and presidential office by right of lineage.

Brighamites and Strangites say that the office of patriarch descends by right of lineage, but not the office of president of the high priesthood.

"Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, . . . the priest-

hood hath remained, and *must needs remain, through you and your lineage, until the restoration of all things,*" etc.—Doctrine and Covenants 84: 3.

This refers to the priesthood in general. We understand that any man must have the right by lineage, be called, and prove worthy, to act in any office.

In Doctrine and Covenants you will find the transmission of the holy priesthood from father to son: "Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, . . . who received the priesthood by the commandments of God, by *the hand* of his father Adam, who was the first man; which priesthood continueth in the church of God in all generations, and is without beginning of days or end of years."—83: 3.

Joseph the Martyr was of the lineage of Joseph of Egypt; because of that he held the right to the office which he held, as the word teaches.

In the Book of Mormon we read: "Wherefore, it came to pass that after Amaleki had delivered up these plates into the hands of King Benjamin, he took them and put them with the other plates, which contained records which had been handed down by the kings, from generation to generation, until the days of King Benjamin; and they were handed down from King Benjamin, from generation to generation, until they have fallen into my hands."—Words of Mormon 1: 14, 15.

"And it came to pass that Alma was appointed to be the first chief judge; he being also the high priest; *his father having conferred the office upon him, and having given him the charge concerning all the affairs of the church.*"—Page 204, old edition.

There are many such instances throughout the Book of Mormon where the father conferred the oracles upon his son; some also in the Bible.

In Doctrine and Covenants 107: 18: "And now I say unto you, as pertaining to my boarding house, which I have commanded you to build, for the boarding of strangers, Let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation; for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth, even so I say unto my servant Joseph, In thee, and in thy seed, shall the kindred of the earth be blessed. Therefore, let my servant Joseph, and his seed after him, have place in that house, from generation to generation, forever and ever, saith the Lord."

The head of Joseph Smith's posterity by lineage would be his eldest son, Joseph. The testimony of James Whitehead and others cited shows that he was so designated to be his father's successor.

It is clear from the revelation just cited that Joseph's blessing was to be put "upon the head of his posterity after him." That blessing of the Seer is indicated in the commandment given to the church, in Doctrine and Covenants 19: 1, that Joseph Smith should "be called a seer, a translator, a prophet, and an apostle of Jesus Christ," etc.

We read further: "Again, the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom, yea, to be a seer, a revelator, a translator, and a prophet; having all the gifts of God which he bestows upon the head of the church."—Doctrine and Covenants 104: 42.

This is the blessing to Joseph Smith to occupy in his important responsibility; his seed were to continue to enjoy

and administer under the same blessing; they were to be as plants of renown upon the walls of Zion, and the stranger investigating the truth was to receive counsel at the hands of those holding such administration, evidently referring to the work of the Presidency.

Joseph Smith the Seer mentions the blessing pronounced upon him by his father, the first patriarch, February 19, 1834; he says:

"My father Joseph then laid his hands upon my head and said, 'Joseph, I lay my hands upon thy head and pronounce the *blessings* of thy progenitors upon thee, that thou mayst hold the keys of the mysteries of the kingdom of heaven, until the coming of the Lord: Amen.'"—*Times and Seasons*, vol. 6, pp. 994, 995.

Thus we have it declared that his blessing was to descend to posterity; that he might "hold the keys of the mysteries of the kingdom of heaven."

The exercise of the rights and privileges of this blessing would require that he be president of the high priesthood, for we read: "Hearken to the calling wherewith you are called, even to be a high priest in my church, and a counselor unto my servant Joseph Smith, jr., unto whom I have given the *keys of the kingdom, which belongeth always unto the presidency of the high priesthood,*" etc.—*Doctrine and Covenants* 80: 1.

The posterity of Joseph Smith, "the head of his posterity," if faithful, is entitled to the same prerogative, the same blessing, the same calling. Joseph Smith was to appoint his successor; through him "the oracles were to be given to another, even unto the church." He appointed his son Joseph Smith, he was ordained by direction of the church in General Conference. The matter is clear and plain.

Strangites quote King James' translation, Hebrews 7, to prove that the descent of office in the priesthood is without father, without mother, etc. The Inspired Translation says it is the priesthood which is without father, etc. The *Doctrine and Covenants* shows, as quoted, that it descends by the lineage of the father.

7. What has Strangism done? Nothing good; it has darkened counsel, brought reproach upon the faith of the church, and brought darkness and suffering and disappointment to many. It continues yet, with its feeble, expiring life to resist the truth. It has its false prophet, its polygamy, and will end in darkness and death.

8. What has the Reorganized Church under the upright presidency of Joseph Smith, son of the Prophet, done? It has made the name of Latter Day Saint honorable, preached the gospel in all the world, and redeemed Zion and her waste places, and is developing rapidly and powerfully according to the promises of God.

In your letter you ask to whom the One Mighty and Strong refers. The Reorganized Church has taken no position concerning it. However, a committee of the Reorganized Church, in joint session with the Hedrickite Church, or Church of Christ, as it is called, when considering the matter, took the position that the characteristics of the One Mighty and Strong were like unto the Master, Jesus the Christ. Many of its elders believe it refers to the coming of the Lord to the church in solemn assembly, before his second coming in glory, to prepare the church by an endowment for the accomplishment of its entire work.

I have made this reply somewhat lengthy because of your close touch with Strangism and have repeated points that they might be made plain to you. I trust the matter will be satisfactory. However, if I have failed to make any points clear, I shall be pleased to take up the matter further, on request.

Trusting that you may be confirmed in the true faith of the gospel as held by the Reorganized Church, I am,
Your brother in the gospel,
R. S. SALYARDS.

Stockton Branch

(Church on Sutter and Clay Streets)

Since last reporting, the most interesting and important item, at least to two parties, was the marriage of our Sister Mardell Squires, to Brother Carryl Holden. A very pretty wedding in the handsomely decorated rooms of the pastor's residence. We are fortunate in retaining them both in Stockton Branch. They are live workers.

Not long since Elder E. Ingham, of Oakland, paid us a visit to the Sunday school, and made a fine sermon at the church. Our Mother's Day program was helped out by the presence of Brother E. H. Tordoff of Berkeley, who rendered the musical numbers which were enjoyed very much.

On the same day that pastor as well as the branch was surprised by the arrival of Sister Kate E. Davison and daughter, Nina L., from Sherrill, New York. A few days later the branch "surprised" the newcomers in a characteristic Latter Day Saint way—details not necessary.

The church building is arising and putting on beautiful garments, the interior by a coat of beautifully blended tints on ceiling and walls. Perhaps in our next report we will talk about the outside. Our sidewalks are being renewed also.

We are expecting Ceres Sunday school to join with us in celebrating Children's Day.

The Religio social committee have a social advertised for Thursday evening, May 30. We are helping out in the city contest for the closing of the saloon.

The only other change that might be convenient to remember is the address of the pastor: 622 East Jackson Street, instead of 538 South California Street.

Hopefully laboring,

H. J. DAVISON.

AUCKLAND, NEW ZEALAND, May 2, 1918.

Editors Herald: Your readers will perhaps be interested to know that we are still on the map. Elder Robinson and I have been busy and hope to hold up our end of the work in this part of the Lord's vineyard. Our Sunday school is very young here. In fact, we have only been running under a home class organization up to the present. But we have fifteen members to our credit and think that is not bad for a start. We have stirred up the Utah church representatives a little of late, and some of their members have been surprised and shocked to learn that they stand up for polygamy as of divine origin just as much as ever.

I send you a copy of an open letter written by one of them to their present mission president in New Zealand. Since this letter was written we have had the pleasure of leading this lady and six of her children into the waters of baptism, (for they said, "We want to be baptized right out of Brigham Young's lot in the true church"). That evening the confirmations were attended to and the Good Spirit was present. You cannot realize the value of the shop window advertisements and the old books published in the early days of the church to show the position of Joseph Smith and his coadjutors regarding the abominable doctrine of polygamy which they condemned in strongest terms. We also find Brother J. D. Stead's book, *Doctrines and Dogmas of Utah*

Mormonism Exposed, of great value as a reference book to meet both the Brighamites and others.

Your brother in Christ,

418 Queen Street.

H. W. SAVAGE.

AN OPEN LETTER TO THE PRESIDENT OF THE MORMON MISSION
IN NEW ZEALAND

Dear Sir: I want you to know that I am no longer a member of the Utah Mormon sect of Latter Day Saints. When I joined the church I was not told that it was only a branch of the True Latter Day Saints' Church, and also followers of Brigham Young. I have been told scores of times by the elders that it was the only organization in the world that has its apostles, seventies, evangelists, etc., and that section 132 in the Utah Mormon Doctrine and Covenants should not have been printed in that book, as it (polygamy) was right out of the church; but I am thankful to say that the Lord has shown me differently before my children grew any older. I have investigated and found that it was not Joseph Smith that preached polygamy, but Brigham Young, when he broke away from the church and took his followers into the salt land. (That is the land, and Brigham Young is the man, spoken of in Jeremiah 17: 5, 6.)

I have stood up and testified in your church what I believed in my heart to be true, and yet all your missionaries knew that you were only a branch, and yet would not undeceive us. As soon as the Lord sees fit, I intend to get baptized into the original Church of Jesus Christ of Latter Day Saints, and have the children baptized also if they so desire. We never joined the church as followers of Brigham Young and his doctrine, and I am also very thankful that it was not Joseph Smith who taught the horrible doctrine of polygamy. Just a fortnight ago the elders said that polygamy was not in the church, but one of the head men of your church not only says otherwise but stands up for the doctrine. It was not many weeks ago I heard the elders preach polygamy in the streets, and that set me investigating as I was horrified. Hoping that this letter will help to undeceive others.

(Signed.) ELIZABETH JOHNSON.

PORT-AU-PRINCE, HAITI, May 5, 1918.

Editors Herald: As my letter which I wrote from Santo Domingo was not thrown into the wastebasket I will make another attempt to let you know that I am still on the surface of the globe, and with the colors, as a good American should be.

I joined this band last Christmas day while in a garrison on the Atlantic coast, and in January left for my second trip to the West Indies. From one point of view it is better than my first trip, for I didn't have to fight my way in this time, but worse in another way, for I had much rather have gone to France. I let my sisters talk me out of volunteering, was dutiful, and this is where I landed.

And this is an awful place. The people here are infected with every kind of disease from fever to leprosy, and there is practically no place for an American marine to spend his time.

There are very few of the natives who can either read or write, so it is no wonder that they were forever having revolutions down here till the marines came in. We have them pretty well under control. Of course there is a little trouble once in a while, but it doesn't amount to much.

We are lucky in having a fine bunch of officers down here, but we do miss a chaplain, as our opportunities for attending divine worship are very few.

The Haitian Army, which is officered by American officers and men, is a really good organization considering the mate-

rial they have to work with, and they have a sixty-piece band which is really good, considering how ignorant these people are as a whole.

We have only an eighteen-piece band, but the majority of the men are men who were professional musicians in civil life. No band is really better than the average marine corps band of eighteen pieces.

There are only three of us in the band who are regularly enlisted in the marine corps. The rest of them are enrolled in the marine corps reserve and came from Indianapolis, Indiana, and vicinity.

There is some very nice country around here where we can go out walking and riding and we have a very good place for swimming. Of course, it is not like the old swimming hole at home, but it answers the purpose.

Well, I know that all the men can't go across as they need men down here, so I guess we of the second regiment will have to be "fall guys" and lose out on the big fight.

Your friend and brother,

PRIVATE CECIL O. BLASDELL.

SECOND REGIMENT MARINE BAND,

PORT-AU-PRINCE, HAITI.

CARE POSTMASTER, NEW YORK.

ROLLA, KANSAS, May 17, 1918.

Editors Herald: Since coming to this part of the country I have been kept very busy visiting and preaching. It was not my intention to come quite as early as I did. I left Independence rather abruptly because of a request to come out here to administer to my little niece who had been very ill but is some better now. I remained at Independence for a while after conference to attend to some business matters. I was not quite ready to leave when I was called away so I had to make my preparations and get away on the "double quick." When I arrived out here I was pleased to find the little girl's condition not so bad as I expected and yet she is not out of danger.

I came direct to Hugoton which is the seat of Stevens County. This place is a few miles away. This is the locality where Elder A. C. Martin has recently labored and the point from which he left for the late General Conference. He has done a good work here and is held in high esteem among the people. I fear he will find Oregon much different from this country for there is much less interest in religion than there is here. Apparently the farther one goes west the less spirituality he finds and the more interest in the "Almighty Dollar." The reason for this is the people who have gone west have gone entirely to improve their financial estate and have not developed society far enough to take interest in religion, and in this respect time makes but little difference while in other respects the country grows apace. "Commercialism" has hit the West hard, not because there is more of it than in the East but because the age of the country has not established church and other social customs strongly enough to resist its inroads.

I am near my field for I am not more than five miles from what used to be called "No Man's Land," or what would now be more properly called "The Panhandle of Oklahoma." This country which used to consist of one county, Beaver, is now divided into three, Beaver, Texas, and Cimarron. I will spend my time in these counties and the adjacent part of Kansas until my wife arrives from Australia. I am expecting her in about a month.

At this writing I am preaching at the Campaign Schoolhouse where some of my relatives live and where several of our preachers have occupied before me. Have been holding forth since last Sunday, and will continue until over next

Sunday. After then I shall put in a part if not most of my time in promoting the Red Cross drive, that is, during the week of its continuance.

I have been under the necessity of shortening my sermons because of an affection of the voice caused by a severe cold I caught during the General Conference. I have had colds before but none so bad or so persistent as this. It has now been with me more than a month. During the time I was in the Independence and Kansas City Stakes I had numerous opportunities to speak but had to decline some of these invitations because of my vocal condition. However, I spoke with fair liberty at the following places: Second Independence, Walnut Park, North Liberty, Armstrong, Malvern Hill, and Bennington Heights. I was not able, for the reason stated, to do justice to myself or my themes in the speaking I did, but I enjoyed the privilege of association with old friends and the chance to make new ones. None love as Saints do nor remember so surely and kindly.

Among the Saints who have gathered to Zion we have many from Indiana, Illinois, Canada, and California, and in all these parts of the country I have done mission work in the days ago, and besides, I had the privilege of acquaintance with the earlier residents of Independence and Kansas City, as far back as twenty-three years ago when I first attended the General Conference. This reminds me that twenty-five years ago this April I began my work as a missionary. I have during that time had some very pleasant experiences. I undertook the work in the exuberance of an overwhelming zeal resulting from training in a Latter Day Saint home, and a lifetime devoted to the interests of the latter-day work. Since then my difficulties and discouragements, entirely from within the church, have been so great, that had I foreseen them I might have halted, and, perhaps, desisted.

I did think of writing personally to as many people as I could get the addresses of in my new field, Western Oklahoma and the Panhandle of Texas, but I have since decided to write to but few because of lack of time. I may write to some of the local officers and a few others where we already have promising openings, according to the reports of other missionaries. I would like to write to everybody, but time and postage will not now permit. I prefer to govern myself by the various invitations which come from Saints who have the interest to write themselves. In other words, I have adopted an old Methodist maxim: "We go not only to those who want us but to those who want us most."

My mission address is Hugoton, Kansas, care J. D. Barmore. Letters addressed there will be sure to reach me.

With hopes and prayers for a fruitful year, I am

Your brother in Christ,

ALMA C. BARMORE.

PECATONICA, ILLINOIS, May 9, 1918.

Editors Herald: Through the influence and faithfulness of one of the members of this church, I was brought to read the literature, and best of all, to search the Scriptures, to compare this work with the word. And I searched diligently for four years with the aid of the Holy Spirit. Never once did I find the least thing that failed to blend with the word.

I passed through some very trying, dark and doubtful days, times when it seemed I was stepping off a high precipice in the dark. Many influences were pulling me back and I knew not which way to turn. One time I came to the parting of the ways. To decide for or against, I hesitated too long. Satan took advantage of this hesitancy and put things into my heart that made me doubt the work.

Then the Spirit of God left me for a time and I passed through an awful Gethsemane of darkness. This true, faith-

ful servant of our heavenly Father kept holding me up to the throne of grace in prayer. As opportunity presented itself, she would in a very quiet manner, put a word of courage in my heart. Her life also spoke because it was so pure and sincere.

Hope again sprang into my heart. I began to pray once more. One Sunday morning just as I awoke out of a sound sleep, after being in prayer during the night, there came evidence of the truth to my soul, as in a voice startlingly clear, came the words: "This is the way, walk ye in it." What more did I need to convince me of the truth of the matter?

In less than two weeks, the way was opened for my baptism. Patriarch F. G. Pitt was sent for to administer to a sister in the faith. I took advantage of the opportunity and was led into the waters of baptism by him on the afternoon of the same day.

I have had much persecution on every hand, but feel I did the right thing and have been very happy ever since. My heavenly Father has blessed me abundantly in more ways than I can mention.

Your sister in bonds of fellowship,

MABEL P. WEBSTER.

CAMP MCARTHUR, WACO, TEXAS, May 22, 1918.

Editors Herald: We are stationed here at camp and thought some of the Saints at Lamoni as well as others who know us would be glad to hear from one who is so far from the Saints as the writer. We are glad to know that God's Holy Spirit can go with us from our homes to the various camps where we receive training for the greater service for the Government. Service is the watchword of the day, and we are trying to prepare for greater service for the greatest King of all and whose government shall be eternal, as well as service for our Nation.

It was our privilege to attend Graceland this spring in the radio department, and we feel that our college is giving our boys a good chance to prepare for service for our country. Graceland is also giving training in Army regulations, which has been a great help to us as well as the radio telegraphy. The spiritual environment of Graceland has also prepared us more fully to meet the trials and temptations of Army life. We are looking each day for the HERALD to arrive from home so we can know how the work is progressing in the various fields and departments.

The boys in camp will read if we will get our literature before them. I hope our mothers and all relatives will send the church papers to the boys and advise them to hand them on to others because we know not "when we scatter, where the precious seed will fall." We can easily observe the necessity of letting our light shine among our fellow comrades that they may see the reality of the Saint life. The Y. M. C. A. is doing much good for the boys, but they seem to deem it more for pleasure than for the Christian part of the association.

I had the pleasure of meeting an upright, clean boy of the Methodist Church. He was relating to us how God had answered his prayer in times past. How good it did seem to hear one of his faith talk along the lines which we so much believe and teach. The boys are scarce, it seems, who really have their hearts centered on the things of God. It is our desire to lead others in the true and pure way instead of being led by others in the broad way.

This is a pretty good country, and we have good, cool nights for our rest, but our hearts and eyes turn back to the center places of Zion which we hope will soon be more fully established, and peace will soon reign supreme, and He

whose right it is to reign can come to his prepared people. Pray for us, dear Saints, that we may be faithful.

CHARLES LEHMAN.

JEFFERSON BARRACKS, MISSOURI, May 22, 1918.

Editors Herald: I am a Saint Louis boy and am trying to do my best to my God and my country. I also have two brothers in the service.

I wish the Saints to pray for us and others that need the prayers of the Saints, and also pray for my dear mother, that she may keep up her spirit during the while she has given up her three boys.

Yours in bonds,

GEORGE A. WILEY.

PERRY, IOWA, May 23, 1918.

Editors Herald: We know it has been but a short time since you heard from Perry, but we are writing again because we have joyful news; it may cause others to be happy. Brother Joseph Arber has preached nearly two weeks for us. His subjects have been very interesting, and the meetings have been quite well attended. We have noticed several whom we never saw before.

These people have all expressed themselves as being pleased, those who are really seeking, recognize the importance of the message. Sunday night, however, seemed to be the crowning event of the series so far. The sermon was no better than those preceding it, but the house was nearly full, the order splendid, the subject a grand one, while people bent forward to catch every word of the portrayal of the "resurrection," a theme in which all are interested. A cloak of warmth seemed to settle down on the congregation; even the assistants took on new life. For an hour and a quarter everybody gave ear; an infidel was moved to tears and said, "I came near saying, Go on, brother, don't stop, but take two hours more and tell us the rest."

Several from the popular churches said they did not have anything like that at home, and wondered why. Brother Arber "takes" with the young and we call that a good sign always. One little girl said, "He has to preach anyway, why can't we keep him all the time?"

Mothers' Day was appropriately kept and the remarks by the subject of our sketch were all new and enjoyed by the least to the oldest.

After spending a delightful day in Des Moines, the fifth, where all of our people but one or two worshiped, we had much to think about. Brother F. M. Smith was the speaker, and his theme was selfishness; the delineation was square, fair, beneficial and patriotic, the brother who had charge of the Sunday school urged everybody to send a letter to mother and wear a flower in her memory. Many that we know of complied on Mothers' Day and it was a good suggestion.

Only one thing disturbed our peaceful enjoyment in Des Moines, and that was a man in a large automobile leaping a four-foot railing across the foot of a bridge, plunging thirty-five feet below, and landing on a river bed. The machine turned over twice, so those who saw it go said. The man was almost dead, and was hurried to a hospital about ten minutes before we drove over the same place. As there were quite a number of people looking at the wreck, we, too, got out, and saw the much broken and costly chariot of modern times.

We were in the missionary car, the fine running one owned by Charles Sheets. It has derived its name as missionary car from the fact that it goes all over town and surrounding country, if need be, and takes all those who will go to church to Fifth Street. How nice it would be for the world

ON A CASH BASIS AFTER JUNE 1

To all our customers, including agents and missionaries: We desire to call your attention to the recent action of the Board of Publication, mentioned in the *HERALD* of May 8 to the effect that on and after June 1, 1918, the business of the publishing houses would be put on a strictly cash basis.

As manager of the Herald Publishing House, we will adhere to these instructions and would kindly ask that our customers be governed accordingly, thereby saving unnecessary correspondence and postage.

We do not believe this will work a hardship on anyone but rather will be of mutual benefit to all concerned. We must pay cash for labor and supplies, prices on both continuing to advance. It will also effect a considerable saving to the office in time and clerical work, as well as in other ways. Our subscription list, when it was put on this basis, increased rather than diminished.

The sale of books on the installment plan will also be discontinued. This will not, however, affect any contracts now out, which may be settled for as agreed.

Printing and job work, the price of which necessarily varies, will be cash upon receipt of invoice from this office, or if desired, will be sent C. O. D.

We hope and pray for the hearty cooperation of all in this important department of the church work in these perilous times.

O. W. PARKER, *Manager.*

HERALD PUBLISHING HOUSE

Lamoni, Iowa

all over if those who were fortunate enough to own a car, had money enough to keep it in repair and buy gasoline, would aid the lame and afflicted a part of the time by taking them to their churches, homes, or work places.

Six people have given their names for baptism Sunday. The day will be spent in the woods and a basket dinner will be in evidence, many friends of our people intend to go.

NELLIE MARTIN.

MISCELLANEOUS DEPARTMENT

The Presidency

To the Members of the Reorganized Church of Jesus Christ of Latter Day Saints Scattered Throughout the Scandinavian Countries; Dear Brethren and Sisters: On behalf of the whole church, as well as the Joint Council of Presidency, Twelve, and Bishopric, we hereby express the sympathy which is felt for you in these distressing times of war and its concomitant sufferings.

We realize, even though your several governments have maintained neutrality, yet the strife of neighboring nations has meant scarcity of food, clothing, and other necessities, besides the suspense, anxiety, and anguish of soul which these trying experiences have inflicted upon you in common with those who are directly in the struggle.

We also feel very keenly the disappointment, which we share with you, that for the time being we are not able to send you the services of American ministers; and regret that the comfort, encouragement, and supervision, which before the war developed we could vouchsafe to some degree, is now prohibited.

We hereby express to you our earnest hope that it may please God to bring about a cessation of hostilities so that in the coming of peace for which we all pray, the good work of preaching Christ, saving souls, and building up the kingdom of God may be resumed.

Though at present we are prevented from sending to your lands the brethren, who, as missionaries, would be the pledge of our love for you and of our interest in your welfare, we send this token to assure you that "we have you in our hearts"; and hold you up to God for special remembrance.

May it please him, the Father of us all, to give you grace in this trying time and shield you from the horrors which actual participation in the strife would bring. And, hard as your present experiences may be, we feel grateful that you are spared the loss of loved ones, the destruction of homes, and devastation of the fair lands you inhabit, by the ruthless hand of this dreadful war which has gripped so many countries.

We earnestly pray that divine power may attend you, supplying abundantly your urgent needs at this time, and God grant to you all patience and wisdom to meet the very peculiar conditions which surround you. We also pray that your governments may be guided in their deliberations so as to avoid any crisis which may involve you and your compatriots in this world struggle.

As we pray for you and invoke God's special blessing upon you, so we ask you to remember us, that our struggle may soon be over and peace once again smile upon us.

On behalf of the church at large and the joint council, I am,

Your brother and fellow servant,

FREDERICK M. SMITH,

President.

To the Ministry and Members of the Church in the United Kingdom and Colonies of Great Britain; Greeting: In this dark hour of our common trial, and in the moment of our most desperate struggle, we, your brethren representing the ministers and members of the church in the United States, send you our affectionate greetings.

We hereby express our deep sympathy with you in the awful sacrifices you have been called upon to make, we sorrow with you in the death of so many of your stalwart men, who, true to the glorious traditions of your great and illustrious nation, have been faithful to their trust and have given their lives to make the world a happy home for all who love justice and right. We honor the many noble fellows who have been wounded and maimed, never more to

enjoy health and strength, but will carry in their bodies the marks of devotion to noble purpose and high principle.

In the terrible anguish which time and again has swept over your nation in repeated outrages in the air and water, as well as on the battle front, we share with you the feelings of indignation and deep sorrow because of the losses and sufferings endured.

To-day, while we send these heartfelt greetings to you, we are chastened by the casualty lists which are now coming to us, and filling our homes with grief as our gallant soldiers are joining with the brave men of France and Britain in paying the supreme sacrifice to secure for our children that which is the right of all.

And, as our common enemy is now, and for the last few weeks, has been making his desperate assaults upon the western lines, in the holding of which we are privileged to share with you, we earnestly pray God will make bare his arm as in the days of yore and give victory to our united armies in the championing the cause to which we are all pledged.

Very deeply have we been impressed with the heroic services of the women of our allies and express our admiration of their splendid efforts to bring the united sacrifices of all to a great and glorious triumph.

These trying times have worked great hardships upon all in many ways, and especially in the work of the churches. But we believe, that while these years of suffering and death have been hard to bear, yet the true character and the indwelling spirituality which are the fruits of our belief in Jesus Christ, have been enriched and sublimated.

We therefore seek by this letter to encourage you, and to advise that we are not indifferent to the many trials and hardships, which, as members with us of the church militant, you are called upon to endure. Nor are we neglectful of the great need there is of ministerial help being sent to you, and anxiously hope for opportunity to send help to comfort and sustain the churches and also cooperate with you in advancing the cause of the kingdom of God.

In spite of the multiplying disasters, we cannot but see in the history of the past four years especially, the fulfillment of the many prophecies contained in the books we believe to be divine, and we are greatly encouraged in this; that God has not forsaken us and will also fulfill the many promises which he has made to his children, insuring their preservation and redemption. The world's night will not endure forever, and, as of old, "joy cometh in the morning."

As an earnest of this coming favor we have noticed a decided awakening among the Saints in this land, a great desire to please God, and a stronger intention to carry out his purposes. Our recent conference was impressive because of the high spiritual tone of all the services, the splendid unity which characterized our actions, as well as the deep feeling that God is about to redeem his promises in the building up of Zion.

The time of the preparation is upon us and all are impressed with the urgent demand for a closer walk with God and a stronger devotion to him and the cause we have espoused.

As further evidence of this we note the increased determination of our brethren of the ministry to equip and prepare themselves for more efficient work by prayer and study. In the weekly letters from all over the field, we have been made to realize that the awakening is not local but general.

In the sacrifices the people are making, as shown in the substantial growth of our income through tithes, consecrations, and offerings, as well as the magnificent total of over seventy-five thousand dollars from the general Sunday school, we recognize that generally there is an increasing desire to get right with God.

During our joint council sessions, we are happy to say the spirit of unity which prevailed in our work has witnessed to the growth of our ability to appreciate the bigger problems of the whole, besides a widened and clarified vision of the important work before us. In these sessions the needs of the work in Britain, Canada, Australia, and other parts of the world have been earnestly considered and we were all agreed that, now the age limit for the army service has been increased, which means that the younger and older men will be required for service, and also that ministerial exemptions have been canceled, you will need help from us. We shall try to meet these needs as opportunity and circumstances permit.

Owing to the shortage of actual necessities we know that the remuneration to our missionary staff must be inadequate,

and therefore it has been decided to authorize an increase, so that there may be no unnecessary suffering.

God grant that all may be preserved and protected until the violence of the present conflict be passed, and in his good time peace may come to the war-stricken nations, so that his kingdom may come.

Your brother and fellow servant,
FREDERICK M. SMITH,
President.

INDEPENDENCE, MISSOURI, May 3, 1918.

The First Presidency having received the resignation of Elder Henry Sparling as president of the Southern Missouri District because of his appointment to another field of labor, notice is hereby given that they have appointed Elder A. V. Closson to act as president pro tem until the convening of the next district conference. Those concerned will please take notice. We ask that the Saints of the district give Brother Closson their hearty support.

FREDERICK M. SMITH,
President.

The Bishopric

To the Saints of the Spring River District, Oklahoma Districts, and the Unorganized Territory of Southern Kansas and Arkansas; Greeting: It is with a goodly degree of satisfaction that I write to you to commend you for your splendid efforts and loyalty in the matter of tithes and offerings during the past conference year.

The work of the new year opens before us and as we view our work and world conditions there should be created within us a call to service, a new vision, inspiration to leave no work undone that is possible for us to perform, lest by so doing financial and moral disaster may be invited.

Never before in the history of the world has there been so great a necessity for close affiliation between God and his children as at the present time; never has there been so great a fulfillment of prophetic forecast—more especially as recorded in modern revelations—as is now proclaimed in daily occurrences.

In the past some of these revelations have taxed our understanding and our confidence, but now their literal fulfillment is so pronounced that the most incredulous must admit their potency. Just one citation will illustrate the thought. See Doctrine and Covenants 105: 9: "Behold, vengeance cometh speedily upon the inhabitants of the earth—a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation—and as a whirlwind it shall come upon the face of the earth, saith the Lord."

The above revelation and others, both ancient and modern, are being fulfilled daily.

Should not the solemnity of our surroundings urge us to lives of willing and godly faithfulness? Should not we exercise continual and obedient loyal service to God and his true representatives?

Never has there been so great a demand for efficient laborers, for, as the field "whitens," it broadens. Therefore the appointing powers are being tried in their endeavors to supply the urgent demand—the call—for workers. As these laborers go from home and loved ones they must feel that the necessities of life are being faithfully supplied.

We have no reason to doubt the genuine loyalty of the Saints as touching this important matter, although the demands create a continual effort upon their part. The experiences of the past give us unbounded confidence in results for the future.

Let us by our faith and our works uphold the Lord's arm. Should failure threaten us in worldly matters, let us not fail to secure that for which our heavenly Father created us—eternal life.

There are faithful agents or solicitors in all branches in the above-mentioned territories, who will receipt for tithes and offerings. Also all conference appointees are authorized to collect and receipt for tithing, or money can be sent direct to me.
 Your brother,
ELLIS SHORT, Bishop.

Pastoral

To the Saints and Isolated Ones of Northern Michigan: As I have been appointed to labor in your district for the coming year I would like to get in touch with all places where there will be an opening to tell the gospel story that

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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we may work hand in hand together for the advancement of the work.
 ELDER E. M. ORTON.
 SAULT SAUNTE MARIE, MICHIGAN, 919 Tweed Street.

Conference Notices

Eastern Michigan, in Dryden Hall, Flint, Michigan, June 22 and 23. The hall, located at the corner of South Saginaw and Second Streets, is one half mile from the interurban waiting room. Interurban cars stop at the hall. John W. Morehead, secretary, 841 Second Avenue, Detroit, Michigan.

Convention Notices

Eastern Iowa, with Clinton Branch, June 21, 1918. Reina Pool, secretary, Muscatine, Iowa, 1412 East Fifth Street.

Alabama Sunday school at Lone Star, near Skinnerton, Alabama, June 21, at 10 a. m. We expect the program to be a grand success. A. C. Cook, secretary.

Spokane Religio, at Spokane, Washington, June 21. Pearl Reed, president, Mansfield, Washington.

Reunion Notices

Eastern Montana, at Glasgow, Montana, June 21 to 30. Grounds located just south of Deaconess Hospital, about a half mile southeast of depot on banks of the Milk River. We expect two of the apostles, a patriarch, general field worker for auxiliaries, our own local and missionary forces and several of the ministry from adjoining districts. The Glasgow Commercial Club offers to assist us in any way they can, and some of the best talent of the town are

offering to recite and render numbers at our services. You can secure almost any accommodations you want. Meals from 25 cents to 50 cents. Rooms 25 cents a night or \$1.50 for the ten days. Tents around \$2.50. Pasture for horses 50 cents per head for the ten days. Write us your wants and come and have a spiritual feast. J. C. Page, Glasgow, Montana, for the committee.

Eastern Iowa, at Muscatine, Iowa, August 21 to 31. Watch for further information. James R. Houghton, 604 West Park Lane, Davenport, Iowa.

Northern Wisconsin, at Chetek, August 16 to 26. Tents, floors for tents, cots, springs and straw for ticks, free to all visitors. Rooms will be furnished for those applying late or those who prefer may apply for accommodations to Leroy Colbert, secretary. Speakers will be announced later. Leroy Colbert, Chetek, Wisconsin.

Owing to difficulties which have arisen by reason of war conditions, it has been decided not to hold any reunion in the Spokane, Washington, District. Conventions and conference will convene in Spokane, Washington, June 21 to 23, instead of in Coeur d'Alene, Idaho, as previously advertised. J. O. Hower, secretary reunion committee.

Quorum Notices

The quorum of elders of the Eastern Mission will hold their ninth ministerial conference at Attleboro, Massachusetts, in the Saints' Church on Orange Street, June 15 and 16, first session at 7.30 p. m. Splendid program has been provided and membership cordially invited. Horatio W. Howlett, secretary of quorum.

Addresses

Ward L. Christy, 7129 Parnell Avenue, Chicago, Illinois.

Volunteers!

We detest the word *slacker*. And why should we not, for every person is given a mission, and a slacker is one who holds back while the other person fights two battles. In the kingdom of God it is the same. The Gospel Literature Commission is calling for volunteers. It wants the names and addresses of all persons who are willing to help in the great work of extending the borders of the church by means of the printed word. There are thousands and thousands of pieces of gospel literature which should be placed in the hands of our neighbors. You turn your surplus money over to the church (if you are a real Saint), why not turn your surplus literature over to the persons outside the church? Dear Saint, the call is to you to volunteer. It is an easy matter to send a bundle of papers to some one to distribute, but the work of warning your neighbor rests on you. Your children could be engaged in no work more holy than that of passing church literature to the neighbors. Save your literature. Distribute all you can, working in harmony with your local literature board. If you have no board organize one through your branch and auxiliaries. Write to me telling the amount of literature on hand, your willingness to serve, etc. See other notice in *Ensign*.

For the Literature Commission,
R. W. FARRELL, *Superintendent*.

PROVIDENCE, RHODE ISLAND, 14 Kenwood Street.

FROM HERE AND THERE

GOOD INTEREST IN MONTANA

Sending in the copy for a handbill, Brother J. A. Bronson, of Andes, Montana, says they have started tent meetings at Dodson and have good interest. One has asked for baptism and several others are about ready for the ordinance. He reports many more requests for preaching than can possibly be filled. He adds: "In fact, there have been more requests for preaching since conference this spring than we had all last year."

Associate Editor S. A. Burgess returned to Lamoni for a day or so recently from Saint Louis, where he has been for

the past six weeks. He left soon to preach the baccalaureate sermon for the graduating class of nurses at the Independence Sanitarium, after which he is to return to Saint Louis for a few more weeks.

EDITOR OF SENIOR QUARTERLY LEAVES

Sister Christiana Salyards left Lamoni, Sunday, to accompany her stepson, Richard S., jr., to Phoenix, Arizona, where he is to go for his health. She expects to be with him for some time to come and will continue her work as editor of the *Senior Gospel Quarterly* as usual. Brother Salyards has disposed of their household goods and will continue to reside at Saint Joseph, where he is occupying as president of the Far West Stake.

GETTING LECTURE INFORMATION

Following the advice of the former members of the Lecture Board, to continue operations as usual till such time as the Coordinating Committee took action otherwise, Brother A. W. Smith, business manager of the Lecture Board, is securing information from the various lecturers as to the subjects, etc., which will be of much value in advertising locally for those who secure their services. It pays to advertise these lectures, telling the people the various reasons why they will find it of interest to attend. We know of one brother who said: "I thought it would be just a little talk for church people and didn't try to get many out. Now I'm sorry I didn't try to get the whole town to come; it would have been good for anyone." Expect much of your lecturer and you'll naturally get his best.

Iowa, a typical agricultural State, was the first to subscribe its quota of the Third Liberty Loan and was followed by Oregon, Arkansas, Kentucky, and other States in which agriculture is the leading industry.

William Adams, of Rockford, Illinois, requests the prayers of the Saints in behalf of self and mother. He proposes to join the church, but his mother is so prejudiced she threatens to kill herself if he does, believing it a most serious disgrace. He is afflicted with blindness, yet has received what he fully believes is divine approbation of the step. The situation that has arisen, however, is such that it worries him much and he desires the support that will come in the faith and prayers of the Saints.

All isolated Saints should get in touch with the home department work of the Sunday school and Religio. If in an organized territory, it should be through enrollment of those in charge in district or local organizations, but all others should write the superintendent of the general department for blanks and information. The superintendent of the Sunday school home department was elected at the convention in April to succeed F. F. Wipper. Her name and address are: Mrs. J. C. Schwab, 1128 South Pearl Street, Independence, Missouri. William F. Sage, superintendent of the Religio department, has recently resigned, on account of the draft, and to date his successor has not been announced.

THE STUDY OF THE GREAT WAR

The Committee on Public Information has now issued thirty-three pamphlet publications, all but three of which are distributed free, the latest of which is "The study of the great war." It is a topical outline, with extensive quotations and reading references, by Samuel B. Harding, professor of European history in Indiana University. Those who desire a copy of it, which lists the others available, should write The Committee of Public Information, 10 Jackson Place, Washington, District of Columbia.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, June 12, 1918

Number 24

EDITORIAL

WHERE IS YOUR HEART?

(Synopsis of a sermon delivered to the Saints at the Greenville Branch, near Lamoni, Iowa, May 12, 1918, by Elder E. D. Moore.)

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10: 27.

When the Germans began to bombard Paris with their long-range guns they are reported to have said it was intended to strike Paris as "the heart of France." To this the Parisians replied: "The heart of France is at the front."

Then there are among us thousands of mothers whose hearts are across the sea, carried there by an eager son whose khaki uniform clothes a courageous heart, made strong by maternal and national love. With the typical abandon inherited from pioneer stock he goes over the top, the biggest thought in his mind being not world democracy, but the swift remembrance of home and mother and those deeper heart interests which exalt him above ordinary fear. The French poilus are fighting like demons, for their hearthstones are about to be uprooted, and in the nature of things, their hearts are at the front.

In the dreary winter of 1914 when a handful of Canadians had been rushed to the front and it was hard to supply sufficient munitions, it is affirmed that letters from home held the line. As they huddled in their miserable, sodden dugouts in Flanders and waited out the interminable winter, a continuous line of heart messages from the home land buoyed them up and kept their sinking spirits from subsiding into despair. No man with a sinking heart makes a good warrior in any cause. The letters were simple affairs in themselves, but as a means of inspiration their effect was wonderful. The ties of love are invisible, yet they unite and hold together the family love which denotes the greatness of a nation.

ELEMENTAL LOVE

There is something about a reversion to primitive or natural situations that develops a marked unanimity of respect and regard for each other among human and other creatures.

Our modern civilization has erected barriers and established artificial lines which, when temporarily broken down, seem in their new relations to revivify and restore our elemental impulses, interesting and even wonderful in scope.

We all realize how war, one of the most elemental of man's activities and instincts, has always brought about a definite democracy while it lasted. When it ceases, man soon reverts to the old distinctions where money and social prestige spell power. Yet it is not confined to war. It is exemplified in many of our common experiences.

For instance, those who have had the interesting experience of helping to settle a "new country," will especially appreciate a phase of what we have in mind. It mattered little what one's position had previously been; the fact that he was willing to roll up his sleeves and go out where the hum of the factory was not heard and the smell of coal smoke was a curiosity, was to say that he expected to be counted as one of the folks, and he was.

The sociability of the settlers was something beyond the comprehension of the casual visitor. When Sunday came, everybody either entertained a household—sometimes more—or went "visitin'." The dwelling "shacks" were small and crowded, but no one cared, for that was the way it was at home. Good fellowship and cordiality prevailed. Hospitality demanded that every available box and board be fixed up to seat the happy aggregation at mealtime, all met on an equality.

A year or so rolled by and changes began to be apparent. Some prospered, some held their own, some grew poorer—if that were possible. Another year passed and certain families found certain others

rather incompatible, and relations grew less and less cordial. Civilization's wand had passed over the community and the common brotherhood, that had been so fine at first, was dispelled and the community advanced (?) into a new social scale where everybody was too busy looking after his own interests to worry much about the troubles of his neighbor. The "colony" had become a part of the great industrial swirl where hearts of love and mutual regard cooled to hearts of stone.

THE REUNION SPIRIT

Then there is an elemental spirit about our reunions impossible to adequately describe. It is impossible for us to explain to our friends just why our annual gatherings of this type are so important and meaningful to us. They are not necessarily distinctive in their character, for people have met in camp meetings from the time of Moses down; but there is a "something" in the situation which cannot be duplicated in any other church gathering we have. There is more of a commonality to them and a greater general development of spiritual power than in most any gathering we hold. What is true of one well-managed and carefully supervised reunion is true of all others in the same class.

Is it not possible that we trace a source of the power and glory of these meetings to the fact that to a large extent we go there and meet on a practical equality? The difference in the size of the tents is inconsequential. "The best residential section" is as open to one of us as to the other. True, some may furnish a tent more elaborately than we, but most anyone can find sufficient for that purpose. And my neighbor may have a limousine standing at the rear, while I may be one of those peculiar, old-fashioned people who still know how to walk, but I hold no grudge. The advertisers have me about convinced that tires are cheaper and will travel more miles than shoe leather, so as soon as I get the chicks successfully through their chickenhood and raise sufficient extra cash, I *may* turn my hen house into a garage. We don't worry over such minor differences in possessions at reunions.

We are all back to the soil, close to the heart of Mother Nature. In the stillness of the throbbing night, with but a shimmering canvas between us and heaven, we hear the heart beats of the universe and respond in the spirit of the occasion. There is a common response from each of us; our hearts are melted with the fervent love which God can only bestow on a united people, so in the communications to us through his chosen servants there is a receptiveness hardly possible under any other present arrangement.

God grant that it shall be the ideal of those in-

trusted with the arrangements for such gatherings that nothing shall creep in to destroy this desirable brotherhood by the establishment of class distinctions of social inequality. Let our reunions continue to be a standing example of what spiritual heights may be attained when we are all of one heart and mind.

WHEN TROUBLE WELDS OUR HEARTS

Sometimes a sudden catastrophe levels the inequalities of civilization so completely that we stand in awe, overwhelmed with the results—and for the time act natural.

When the great San Francisco earthquake had shaken down and burned the homes of rich and poor alike a sudden recognition of the common brotherhood of man was established, beautiful to see. One who was there relates: "I saw a rich woman from the Saint Francis Hotel lying asleep on a doorstep with her head on a fine fur muff. A long, sable coat was thrown over her, and under one corner of it a young Japanese boy was curled fast asleep. . . . Everybody was everybody's friend, and though we were all dog-tired, there was not a word of complaint or ill-nature."

The whole city was akin, bound by the ties of need and misfortune. Men and women of all stations carried driftwood to feed fires on the beach while rich babies and poor ones alike held out their tiny hands to keep warm. In the bread lines there was no distinction.

True, in a few weeks they soon slipped back into their old animosities and petty differences, but these occasions, shown us occasionally, prove that when hearts unite, no matter what the occasion, there is real unity.

Those who care to philosophize on these situations, may reconsider our text and let their thoughts dwell on the permanency of such love; how it will bring down clouds of God's glory upon us when we all love the Lord our God with all our hearts, souls, strength, minds, and our neighbors as ourselves.

In our establishment of Zionie conditions we must needs secure this feeling of common brotherhood and make it permanent. It cannot be done except through purity of heart and the love of God.

IS COMPULSION ESSENTIAL?

God has given us every opportunity to make this change of heart easily and naturally. He found it necessary to scourge disobedient Israel, to chide and rebuke, because they would not learn.

At long distance we wonder at their contrariness and are apt to think we would do otherwise. Have we done so and are we doing so now?

Sometimes our inherent tendency to run back to

the old paths reminds me of a certain thoroughbred of the Poland China family, a resident of the Grace-land College farm, that I once tried to drive across a railway crossing. After about three quarters of an hour of great exertion I had to get her across by rolling as one would a log—and when she got to her feet she dashed back and ran home like the ones that rushed into the sea in Christ's day, possessed of devils.

God's revelations to us are plain, if we will study them and seek to understand the application. It should not be necessary that we be picked up by the napes of our spiritual necks and dragged into Zion's conditions. God wants a willing people—willing not only to do, but do the right thing, and at the right time, a coordination of the heart and the head.

LOCATION OF OUR HEARTS

If God should send down a heart specialist to go over our spiritual anatomy and ascertain the condition of our organs to which we commonly attribute emotions, where would he find them? Would it be out in the barnyard with our fine horses and cattle and hogs and chickens? Would it be going up the road in a new automobile for a mere joy ride? Would it be even out in the fields, tied to flourishing crops? Would it be with any other thing legitimate of itself steal our love of God? Or, when the Devil fires his and essential, but which may become our idol and long-range shells at us, will he know where to find our hearts?

When we entered the waters of baptism and laid our hearts on the altar, we did a glorious thing. But have any of us slipped in later when we thought God wasn't looking and taken it again? Put it back, if any are guilty, and promise that your heart and all it represents, will be God's for the building up of his kingdom. If you have talents for increasing wealth, he'll then bless you an hundred fold. If you are able to reach your neighbor with the gospel message, he will open your minds as you never thought it possible. Those who have tried God have found he was true to his promises, and to give, whether it were our heart's best love or our accumulations of the abundance of the earth, or both, brings a joy prophetic of the heavenly.

Incidentally, we have been warned, let us warn our neighbors. A real test of what we have been learning in our many years of Sunday schooling and Religio going is to try to tell it to some one. Of course we won't know everything we should—none of us do. But I pray you may never do as a young sister admitted in our Religio class years ago that she had done. It was substantially this: "When I was out last summer where there were no Saints, they asked me about religion, but I didn't dare tell

them that I belonged to this church. If I had, they would have wanted me to tell them what I believed and all about it, but I couldn't, so I didn't tell them at all. Yes, I have gone to Sunday school and Religio all my life, and father and mother have been prominent in church work, but whenever any question came up I always referred them to father or sent them over to the Herald Office."

You who are without sin may now cast the first stone. If you have gone to school all these years you should have made some progress. You won't know how much till you try it out on somebody. You have been warned; warn your neighbor. If your heart is in the right place and working, you'll find it a wonderful experience. Naturally you will make some mistakes and have to admit that there are things you don't know. But when you find a mortal that doesn't, he'll be in a museum somewhere and people paying a dime each to see him.

THE SIFTING TIME

We must recognize that a sifting time is upon us, a time when there will be some sort of a separation. Now we may not be able to forecast just what that process will consist of, but most any kind of a sieve we can think of requires a shaking to effect the separation. We certainly should try to be big enough that we won't be among those sifted out. If we are big enough spiritually and mentally, if our hearts have expanded as they should in our process of development, no amount of shaking will force us through the meshes of the sieve and out into the cold world.

God may take more drastic measures to effect the changes imminent. We may need it. The sleepiness may have to be shaken from us. Sometimes there are individuals on whom a little force works nicely. This incident is recalled, illustrative of the point:

A certain church committee was in session, discussing the need of repairing the church building. They finally agreed on certain things and the old deacon had put down his name for a small amount. The others did likewise, only more liberally, and were about to adjourn, when suddenly a large piece of plaster from the ceiling fell squarely on the head of the deacon. Shaking the dust from his clothing, he brusquely announced: "I'll give ten dollars to help fix that ceiling." The elder in the corner fervently breathed: "Hit him again, Lord."

Likely there are none in this audience who need just that kind of an awakening, but if there are, no doubt it will come.

WITH OUR WHOLE HEART

Three years ago we were all quite sure we had done all we could for the church, in a financial way. At least one might so understand us by the results

we had attained. Since that time we have given and loaned to the Government and war organizations a sum which we may safely say is greater than the total we had given to the church in the previous ten years—and we are still at it. So long as there is a need, we will continue to be loyal and sacrificing in this regard. The war has hit us again and again, and taught us lessons of economy and frugality we should have learned years ago. Truly we learn by the things we suffer.

Our hearts were touched by the overwhelming catastrophe which had come on the world and we responded to the call of the bishopric for a big Christmas offering. It was suddenly raised from the usual \$12,000 or thereabouts to over \$75,000 in one year, while in addition to that the tithes and offerings were ninety per cent greater than the previous year, the previous year being a good one.

Just why the difference? Weren't our heads converted before, sufficiently that we knew it required sacrifice to carry on the work? Certainly, we believed all that, but we didn't really get to work till a combination of circumstances, none of them to be minimized, converted our hearts. Is there any other solution?

"WITHOUT RESTRICTIONS"

Field Secretary Crowley of the Central Division of the Red Cross was in Lamoni some time ago and told us a number of interesting facts concerning that organization, and gave us some good advice.

One of his special requests we thought very good and want you to attach it to your everyday experiences. It was simply this: When you knit a sweater or a pair of socks—or anything else for that matter—and send it to headquarters with the information that it is for a certain individual or to be used in a certain manner, you do greatly handicap the efficiency of the organization. What we need is work done well and turned in without restrictions, trusting the organization to do the most possible good with it. The Red Cross workers will endeavor to be true to the trust.

When we lay our hearts on the altar and have them covered with restrictions, they may be passed by as worthless. When we offer our time to the Lord—that is, if he doesn't require it when we are busy—he may not call on us.

Why not wholeheartedly give ourselves and what we hope to be to the building up of the kingdom of God on earth, allowing all else to be secondary? It is practicable. Headquarters on earth is much handicapped because we cover all too many of our consecration offers with detailed restrictions. God in heaven has told us if we will not give our little in return for eternal life he will of necessity have to raise up those who will.

HEARTS SO COLD THEY BREAK

An acquaintance of ours tells us that when the thermometer creeps below zero and seems inclined to shiver still farther down, they begin to be apprehensive in the big telegraph offices. Trouble is brewing. At about fifteen below zero the wires begin to break and they must call out men into the cold of winter to bridge the gap. He may have to call stations over thousands of miles to reach the other side and exactly locate and repair the trouble. Cold wires are a nightmare to the wire chiefs.

We can imagine the angels of God weeping with anguish at the stony frigidity in the hearts of some who have grown cold and indifferent to God's work. As they are sent out to touch the hearts of his people with the holy fire of his Spirit, it must be with great sorrow that they find some grown so cold they have broken relations with the source of light and intelligent inspiration. And oh, the trouble occasioned the wire chiefs and repair men on earth who try to keep up the lines! Who of us have not known hearts to grow sick and almost faint from trying so hard to warm hearts that were cold? May the Lord deliver us from blue-cold indifference more dangerous than concentrated icebergs.

Stir up, Saints; be aggressive and alert. Let our hearts swell with gratitude to God for all his manifestations to us. Let us break off relations with all that hinders and holds us back. E. D. MOORE.

BACKBITING

In Doctrine and Covenants 17:11 it is stated that the teacher shall see that there is no *backbiting* in the church. The construction placed upon this term by Doctor Harrison, as set forth in the SAINTS' HERALD for May 22 is novel and interesting. He compares the slanderer to vermin that get between one's shoulders and bite, a crude Anglo Saxon term which is rather significant in its construction.

As Doctor Harrison points out, people are normally interested in biography and in the living facts concerning others. To our mind it is proper and natural that people should be interested and should discuss what their leaders are doing. An attempt to forbid them to do so would be against natural development and natural processes. They are interested in what their officers or representatives do because it so closely concerns them.

A proper criticism is justified, but what is a proper criticism? Can it be anything else than a fair effort to learn the facts and to base our remarks thereon, to say nothing until we know what we are talking about; to bear all things and to be

patient with all things and be slow to infer wrongdoing if any?

This which applies to those who lead, should also be applied by us to one another. We should seek to build up and uphold those who have gone before, to avoid faultfinding concerning those who are absent, and where we find a wrong, to proceed to the best way to correct it by taking it up with the parties themselves. Criticism is beneficial, when its whole purpose is helpful and makes for better work; and when it is given where and when it will have the best hope of producing good results. But it is harmful when scattered promiscuously, and especially to those who are not concerned.

S. A. B.

POINTS FOR WRITERS AND SPEAKERS

In a recent little booklet issued on behalf of the American Multigraph Sales Company we note some ten points on letter writing which might well be applied to the writing of articles, or, for that matter, the preaching of a sermon. We will summarize briefly.

First, know what you are going to write about. Say something pertinent, not impertinent—say something relevant, not irrelevant. Too may merely make conversation and do not say anything. Arrange your talking points in a natural sequence, and then drive them home.

Second, get the viewpoint of the recipient. You are not writing to yourself, so try to speak the other man's language and lead his life. You wouldn't send an article on a mechanical invention to a musical journal. Make your writings appropriate to your audience.

Third, tell your story clearly, briefly, and convincingly. Use simple language; avoid long, confusing, involved sentences. Be brief. If your story is a long one don't try to tell all you know at once. Give reasons and convictions, not mere guess work.

Fourth, do not spend your time telling how big your factory is, or you are; write something about the other fellow and take a real interest in him. Consider how you can help him to a better understanding. Don't try to knock him out, try to win him and help him. Be modest.

Fifth, avoid extravagant phrases, meaningless terms and so-called clever or fancy writing. Do not try to be cute or fresh; be business-like rather than funny. It's all right to use a little humor or wit, but even these can be overdone; make every sentence have a meaning, a straight fact, don't try to choke the other fellow with the lexicon you have swallowed.

Sixth, know when to stop. Very few know how to say their say and quit. One is so apt to become enthused that he goes on and elaborates on his argu-

ment when his statement would be more convincing without explanation. The strongest letter, tract, or article is one that says a few things but says them well and leaves some room for the recipient's imagination. After the climax of your letter or sermon, after the closing argument, cut it short. If you ramble on you invite a "pulling of watches," a regular scene in some church congregations after the preacher has closed and begun all over again. Many good articles are written hastily, many sermons are preached extemporaneously. Their success is due to the fact that they have said just enough and then quit.

Seventh, don't revise too much. You will take the life out of your article. You want a virile, convincing statement; the best letters or articles are those that come as the result of certain thoughts that come to the writer or as an inspiration. When tampered with by some one else they lose individuality and become confusing. If two men came to sell you something you'd be muddled up; they would mix things until no definite reason why remained with you. It may be just the same way with an article written by more than one man. Don't try to revise until there is nothing left but a blue pencil mark.

Eighth, make your appeal personal, not like a form set for thousands. There is a way of saying certain dry things in a very pungent way; words properly and forcefully used, help. You are not delivering an abstraction but are trying to get some one's attention and to accomplish a definite purpose.

Ninth, be sincere, honest, and straightforward.

Tenth, use good common sense. You have a fund of it; it's yours, use it. Don't let your enthusiasm run away with you, but use your common sense.

S. A. B.

ANNUAL SAVINGS

We note in the *Literary Digest* for February 23, an estimate made by Charles H. Sabin, president of the Guaranty Trust Company, that the savings of the people of this country are about 5 billion to 6 billion dollars a year. In 1917 this amount was exceeded—14 billion was saved.

Properly speaking this should be reduced to normal terms and allowance made for higher prices. It is what we have saved and not the value of it, that we count in the long run. By the simple process of doubling prices and using the same quantity it would mean a gross income would be doubled in money value, expenses doubled, and savings would also have been doubled. Yet, there was a real gain for 1917. A call is made for increased production, especially of that which is essential, during the year 1918, and for a rational saving of waste.

S. A. B.

ORIGINAL ARTICLES

FUTURE REWARDS AND PUNISHMENTS

In considering the joint subject of life in the present world and the future state of man, we find that the first great error that has been made by most of the churches of men is that of ascribing to God the purpose and intention of punishing *all* sinners, those of every degree, with the same complete and endless punishment. It is the error of teaching that all those who do not unite with some approved and acceptable church will be sentenced and doomed to eternal woe, both those who have done a small amount of actual sin and those who have done much evil, even all those who do not make a change before death.

JUDGED ACCORDING TO WORKS

While we are fully willing to admit that there will be a great loss of benefits and blessings which might have been gained, even an eternal loss to all those who neglect their opportunities in this life, and that their failure to do what they might have done in earth's probationary state, will be sad, for the reason that opportunities neglected here cannot be fully regained in the next world, yet in the word of God we do not find that it is his purpose and intention to condemn anyone by the words and deeds of some other person or persons. We read instead that he will judge every man according to his own deeds. Instead of putting all sinners into one great body and sentencing all alike to the same punishment we learn from the following scriptures that all people will receive both rewards and punishments according to their own individual merits or demerits:

For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.—Matthew 16: 27.

Who will render to every man according to his deeds.—Romans 2: 6.

For we must all appear before the judgment seat of Christ, that everyone may receive a reward of the deeds done in the body; things according to what he hath done, whether good or bad.—2 Corinthians 5: 10, I. T.

And I will give to every one of you according to your works.—Revelation 2: 23.

And my reward is with me, to give every man according as his work shall be.—Revelation 22: 12.

It is not so much a question of probation after death, or of opportunity for conversion hereafter, as it is of the idea and fact of God's justice in his dealing with humanity, in accordance with that other fact that there is such a wide difference between the sins of one man and the sins of another, or between

many classes of sinners that have lived or do live on the earth. This fact of different *degrees* of guilt has ever been acknowledged and taken into account by the wisest and best men of all nations enacting laws by which degrees of judgment are affixed in order that every person may be justly dealt with, that each person may receive exactly what is his due in the line of punishment and correction for his transgressions, and not be condemned to pay or to suffer more than he should.

Among all nations this subject of proper and exact justice to every individual has been realized as a matter of great importance. Even among the half-civilized nations and barbarian tribes a very strong idea of justice has been found to exist. Therefore we may well believe that this universal feeling and demand for exact justice had its origin in the divine Being himself, and that he planted it in the hearts of those whom he created after his own likeness throughout the world.

DEGREES IN PUNISHMENT

That there will be different degrees of condemnation and differences in punishment is made plain by the teaching of the Lord Jesus Christ himself, as found in the following scriptures:

And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.—Luke 12: 47, 48.

And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.—Matthew 10: 14, 15.

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.—Matthew 11: 21-24.

Also Paul wrote in Romans 4: 15 that "where no law is there is no transgression," which can mean nothing else than that those who have had no opportunity to hear or know of Christ and his gospel, that such will not be judged or condemned by the law they never heard about or had opportunity to know of. In Romans 5: 13 Paul wrote, "Sin is not imputed to

those who have no law." Further, he wrote to the Roman saints as follows:

For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. . . . For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves.—Romans 2: 11-14.

The idea here is that God does not respect one person above another but he respects justice, equity, and truth. And those sinning outside the law, where the law is not known or heard by them, shall "perish," that is, suffer in or by the law of nature, and not by condemnation of a law they did not know about. When their conscience, the inner monitor or teacher, guides them, not having any statutory law of God or man to give heed to, then they "are a law unto themselves," as Paul states. But those who live when and where the law is taught have no excuse from being judged under it. It appears that this ought to be plain enough to convince anybody that every fact that concerns perfect justice will be considered in the day when the just and impartial judgment of God shall prevail.

Again, Paul mentions that the fact of ignorance has its influence in the dealings of God with mankind. He says:

And the times of this ignorance God winked at, but now commandeth all men everywhere to repent.—Acts 17: 30.

Therefore as the opportunities for hearing or knowing the will of God vary, so will the justice of God fit the correct penalty or punishment for every individual, as already quoted from Luke 12: 47, 48 and Matthew 10: 14, 15.

From the time of the great apostasy that occurred in the early centuries of the Christian era, as described by Mosheim and other church historians, from that time of loss of divine inspiration, the creeds of the different religions were framed and written by men who did not see how they were misrepresenting the Lord, or what gross injustice they ascribed to him by teaching that he condemns good men and women of all generations to lose everything because they did not understand, or they lived in a time when the gospel in its fullness was not preached. Having missed the great or supreme reward there is no hope for them, such teachers say. Many affirm only the two places or conditions, heaven and hell, either a state of indescribable glory or a condition of unspeakable woe and eternal misery, eternal woe even for those who were mild and gentle, and who were obedient to the best laws they heard at the time they lived.

Concerning the character and attributes of God we read in Psalm 89: 14 that "justice and judgment are the habitation of thy throne: mercy and truth

shall go before thy face." Therefore we can be sure that not only will judgment be administered and exact justice be enacted, but also mercy and truth will have their voice and their source. Exact truth will prevail and we all know that truth is everything in a case of judgment and justice, even to have the very facts which need to be known on every point involved. By the Lord's own description of himself and his purposes everyone can see that all of his dealings will be with mercy toward both the ignorant and the sorrowful sinner.

"PRISONERS OF HOPE"

In the old-time creeds invented by men the perpetual or everlasting punishment theory contained no mercy whatever, even for the ignorant, the mentally incompetent, the so-called heathen, or those prevented by many causes from hearing and obeying complete gospel truth. The word in Isaiah 60: 2 was fulfilled indeed: "For behold, the darkness shall cover the earth, and gross darkness the people." In that dark day of apostasy the actual justice of God was lost sight of, and his mercy was obliterated, both were overwhelmed in the great flood of superstition, pagan mysticism, and by the inventions of men who sought many ways to walk in. This came to pass after the "falling away" spoken of by Paul in 2 Thessalonians 2: 3, Acts 20: 29, and 2 Timothy 4: 3; also in Isaiah 24: 5, and by Christ in John 12: 35.

When we consider the consequent darkness and ignorance found among all nations it is no wonder the people have not known even what is in the open Bible. In Isaiah 25: 7 the Lord calls the darkness "the covering cast over all people, and the veil that is spread over all nations." Also many people in their ignorance have been perverse and willful; yet whenever they repent they will become objects of mercy, to the degree they may be found worthy. Take the instance spoken of in Proverbs as follows:

And thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!—Proverbs 5: 11-13.

We may well believe that such repentant and sorrowful ones in the prison are included among those to whom the Lord spoke by the prophet, saying, "Turn you to the stronghold, ye prisoners of hope." Although they are in the prison prepared for them yet they are "prisoners of hope." The above words are found in the scriptures about Christ and his work on the earth and in the prison house. We read as follows:

And his dominion shall be from sea even to sea, and from the river even to the ends of the earth. As for thee also,

by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.—Zechariah 9: 10-12.

That is why they are "prisoners of hope," because the covenant of Christ, sealed and ratified by his last great sacrifice, when he said, "It is finished," included the prisoners in the pit or prison house. The following passages show this fact:

He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isaiah 61: 1.

And I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, show yourselves.—Ibid., 49: 8, 9.

To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Ibid., 42: 7.

And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited.—Ibid., 24: 22.

It was stated by Luke in 4: 18 that when Christ was upon earth he declared that a part of his work was to "preach deliverance to the captives" and to "set at liberty" those who needed it. The Savior read it to the assembled Jews from Isaiah 61: 1. Certainly no one with less power than he had and still has can accomplish the things prophesied in these last four statements from Isaiah and that of Zechariah 9: 10-12. All these five scriptures show plainly that he is to proclaim "liberty to the captives and the opening of the prison," that he is to say to the prisoners, "go forth," that he is to "bring out the prisoners from the prison house." The promise in Isaiah 24: 22 was that "they shall be visited," and, without a doubt this was fulfilled when Christ visited them, as related by Peter in his epistle. He stated that Christ suffered "that he might bring us to God," and then wrote, "For which cause also, he went and preached unto the spirits in prison."—1 Peter 3: 19, Inspired Translation. He did so because he wanted to bring them to God, so far as could be done in behalf of those who did not receive the gospel in this life and who cannot be given the greatest reward. But such as is due them they will receive from the Lord. And Peter said further about the gospel to the prisoners:

Because of this is the gospel preached to them who are dead, that they might be judged according to men in the flesh, but live in the spirit according to the will of God.—1 Peter 4: 6, I. T.

He does not say that it *was* preached to them while they were alive but *is* preached to them who *are dead*. And they are to be judged "according to," in like manner as men in the flesh are judged, even with justice and equity, and in truth and mercy.

But they are not given the same reward that will be given to those who were obedient in this world and who have suffered reproach and persecution, and some of them death; because the gospel was always unpopular whenever preached in the world.

THE ADVERSARY'S PART

The great adversary of God, of Christ, and of man, is Satan, even he who has "the power of death." Christ and the apostles called him "the adversary." In 1 Peter 5: 8 that apostle said, "Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour." Also Paul wrote to Timothy concerning a certain matter to "give none occasion to the adversary to speak reproachfully." Paul wrote elsewhere of how "Satan hindered" and how Satan buffeted him. In Revelation 2: 9, 13, 24, and 3: 9, the word of the Lord speaks of Satan's power, and depths, and influence. Therefore in warning his disciples not to be in debt to Satan, not to owe him anything, but to pay him off and be free from him, he exhorts them as follows:

Agree with thine adversary quickly, while thou art in the way with him; lest at any time thine adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, until thou hast paid the uttermost farthing.—Matthew 5: 27, 28, I. T.

Having the "power of death" Satan can remove the sinner from his world and present him to the judge on high; and, claiming him as having served him, he can ask that he be sent to prison. And there he must stay until the "uttermost farthing" is paid. Christ said, "Ye are his servants to whom ye yield yourselves as servants to obey," and so all whom Satan can make a case against *must* go with him and take his wages. In Revelation it is written as follows:

For the accuser of our brethren is cast down, which accused them before our God day and night.—Revelation 12: 10, I. T.

He accuses all he can and lays claim to them as being his, and if possible to make a case against them he takes them with him to his abode. But I do not believe that Satan has the power or privilege to remove people from the earth "at any time he chooses," or whenever he wants to do so. If he had such power then he could thereby interfere with God's purposes regarding individuals and the whole race. Nevertheless I am sure that Satan has had a large degree of power to afflict man and to inflict death ever since the beginning of the disobedience in Eden, which disobedience resulted in death, even as the Lord foretold would be the case. Satan is still the great adversary of man. Therefore the Savior

warned his people to avoid entanglement with him, and if such existed that they ought to come to a settlement "while thou art in the way with him," that is, while they lived on earth or before death came, because after death they cannot repent and thereby change conditions as they can while they are in this life. Satan is yet unbound and has great power to punish man.

The Lord permitted Satan to afflict Job, but he prevented him from taking Job's life at that time. In Job 1: 12 the Lord said to Satan, "All that he hath is in thy power, only upon himself put not forth thy hand." In Job 2: 6 it reads: "And the Lord said unto Satan, Behold, he is in thine hand; but save his life." Plainly then, Satan could have killed Job had not the Lord forbidden it. He had power to do it, but as the Lord is over all mankind, and, until his purpose by their living is accomplished, will not permit Satan to kill them, though Satan may distress and afflict them, as he did Job. Perhaps when we arrive on the other side we may learn that the Lord protected us on many occasions when otherwise we would have perished. The great conflict between God and Satan continues and will do so until Christ is victorious and Satan is imprisoned. And when the time comes for us to go we must die, and when the sinner is no longer held in life by the Lord, then Satan will bring death upon him and will claim the disobedient spirit and send it to the prison house. And such cannot come out until they have paid the "uttermost farthing," as already quoted. In one sense sinners receive wages from Satan, but in another sense they owe Satan. Having begun to serve him in sin he will not let them off easily. God says, "Break off from your sins by righteousness." They who serve Satan will have a task to "break off," or become free from him. He claims their allegiance still no matter if they do wish to leave him and to quit his service.

OVERTHROW OF SATAN

Another thing that the religious world has not comprehended is that the Lord Jesus Christ will fully succeed in entirely overthrowing Satan, sin, and death, and putting an end to the punishments by Satan, even taking away *all* his power to afflict and distress man on earth and the spirit of man in the prison. His dominion will be finished and will exist no more. This fact is summed up by Paul in Hebrews 2: 14, where he says that Christ came to "destroy him that had the power of death, that is the Devil." The great work of God and of Christ is to put an end to Satan's dominion over the inhabitants of the earth, to break his dreadful hold upon the nations, and to take away the power by which he causes the rulers of kingdoms and the peo-

ple themselves to make war upon and to oppress each other. Whenever this overthrow is accomplished, then all lands and nations of earth will come under the mild reign and happy government of the "Prince of peace." Then the Lord Jesus Christ will truly and fully become the Savior of the world. And, whether they come forth in the first resurrection or in the second resurrection, all people will receive from God and Christ the full measure of reward that shall be due each for whatever good he or she shall have performed in their mortal lives.

THE RESURRECTION

For, after Satan has given to evildoers their wages in the prison house and the prison is no more, after his overthrow by the Son of God, then all mankind will become recipients of the mercies of the Lord. Those not able to come up in the first resurrection will have place in the second resurrection and obtain the glory of the moon or of the stars, excepting those who have committed the unpardonable sin, even the sin against the Holy Ghost. That sin will be explained before the close of this article. According to the plan of salvation the great adversary must be overcome and Satan be bound and cast into prison before either resurrection takes place, as stated in Revelation 20: 2, 3. In that chapter it is written that at the beginning of the thousand years comes the first resurrection, or the rising of the people who are called "blessed and holy"; and at the end of it those who are included in these words, "But the rest of the dead lived not again until the thousand years were finished." The spirits of all men will continue to live "whether in the body or out of the body," either in the paradise of God, or in the prison, or in some other intermediate place where they are instructed and "the gospel preached to them." Those who believe and accept it will obtain the glory of the moon. Those who do not accept it will enter into the equivalent of the star glory, even according to the degree of good they have done. Because of sin came the separation of the spirit and the body, but through Christ's power, as manifested in his own resurrection, is brought to pass the resurrection of every human being. He said, "all who are in their graves" shall come forth.

Notwithstanding the great fact of the universal resurrection, so plainly declared in the Scriptures, and the promise of the giving of literal bodies to all men, yet this great truth is not understood nor believed in by a multitude of professed worshipers of God, nor even by many who claim to be followers of the Savior, notwithstanding the promise that every soul will at least obtain that much by Christ's redeeming work. "As in Adam all die even so in Christ shall all be made alive." All will be made

free from death and from Satan's power, even though they may do such few good deeds on earth that their reward will be small. However the Lord said that whosoever shall give even "a cup of cold water" to one of his little ones "he shall in no wise lose his reward," (Matthew 10: 42) and that those who will invite "the poor, the maimed, the lame, the blind" to the feasts they spread shall be recompensed. Thus all good deeds are of value in the sight of the great judge.

As to the resurrection the Savior said (John 5: 28, 29, I. T.) that "the hour is coming in which all who are in the grave shall hear his voice and shall come forth." Contradicting this promise and in opposition to other scriptures many learned and eloquent preachers in the world have stood in strong unbelief against the God-given truth of the resurrection, without which fulfillment the suffering and death of Christ would have been of no value whatever, except in his influence as any other good man who did the same work of love and kind deeds. Theodore Parker, one of the most popular ministers of the near past, said a few years ago,

I find no satisfactory evidence that Christ taught the resurrection of the body. In fact that whole doctrine seems absurd and impossible. . . . The future life will only be man's spirit conscious and immortal.

Another noted man, Lyman Abbott, wrote in the *New York Outlook*, saying:

Death is the dropping of the body into the grave. The resurrection is the springing up of the spirit from the body. The body mingles with the dust and comes forth no more except in grass and flowers. In Christ's case the spirit returned long enough to give his disciples a demonstration that he was not dead. . . . There is nothing extraordinary in the resurrection of Christ. . . . His resurrection was only an extraordinary proof of an ordinary event. . . . Every death is a resurrection.

A Chicago minister, Mr. Pulsford, said a few years ago:

I don't believe in the resurrection. It is wiser to say I cannot. . . . It is a fiction invented by man. . . . It has nothing to do with religion. . . . I see no ground for asserting or thinking that Jesus was buried and afterwards resumed his body, ate and drank with the disciples and then sailed into the sky.

Thus do those men make complete denial of the plain teaching of the Lord Jesus Christ, and of the prophets and apostles. I here cite the reader to a few Bible proofs that plainly teach the literal resurrection of the dead, namely: John 5: 25-29; John 11: 23-25; Acts 24: 15; 1 Corinthians 15: 13-54; 1 Thessalonians 4: 16; Revelation 20: 5, 6, 12; Isaiah 26: 19; Ezekiel 37: 12-14; Hosea 13: 14. And Paul wrote in Philippians 3: 21 that Christ will "change our vile body, that it may be fashioned like unto his glorious body." Paul saw the brightness that enveloped Christ and he said that it was "above the

brightness of the sun" at noonday (Acts 26: 13). Also in John's vision (Revelation 1: 16) he saw that the Lord's face was "as the sun shining in his strength." No doubt his people will receive of the same glory, as promised by him in Matthew 13: 45, I. T., as follows:

Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear, let him hear.

DIFFERENT GLORIES

In 1 Corinthians 15: 41 Paul mentions the different glories that will be in the resurrected state, the glory of the sun, the glory of the moon, and that of the stars, and in the latter there will be differences according to their degrees of worthiness, even "as one star differeth from another star in glory." All who pass into the glory of the sun must be equal in virtue, in purity, and in other good ways. Christ said, "Except your righteousness shall exceed" (Matthew 5: 20) "ye shall in no case enter into the kingdom of heaven." They may be poor, illiterate, despised, and looked upon with contempt, in this world, even as poor Lazarus, but in the resurrection the great judge will give to each one according to his integrity, faithfulness, and the value of the work he has done.

However, the full glory of the sun will not be entered into by any of them until the old earth with its millennial peace and its partial glory passes away, not until John's vision comes true, "I saw a new heaven and a new earth. . . . And I John saw the holy city, new Jerusalem, coming down from God out of heaven. . . . And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did enlighten it."

THE MILLENNIUM

The thousand-year millennium will be the school to prepare even the best people of earth for the real and final reward, and without that graduating school probably no one will be qualified for the actual celestial glory that shall follow.

Those of Christ's true disciples who prove faithful and worthy will be raised at his coming and will reign with him a thousand years. See 1 Thessalonians 4: 16; Revelations 20: 5, 6; 1: 7; 5: 10. The rest of the dead, who do not rise "until the thousand years are finished," those who are not "blessed and holy" enough to "have part in the first resurrection," many of these will find their names in "the book of life" because they have accepted Christ and the gospel in the prison house. Also many who have never heard the gospel on earth and had no opportunity, therefore being "without law," they will not be condemned by a law they never heard. Nor can they be rewarded or exalted by a law they never obeyed,

but will have place in the resurrection according to the eternal justice and mercy of God. He will give to all such "according to their deeds," not according to their gospel faith and gospel works, such as he gave to those who toiled and suffered for the gospel's sake while on earth. Those doing the most good deeds will receive the glory of the moon. The Lord recognizes every good work performed, and where men do not merit the greater reward he gives what is just and right. Some will have only as the light of the dimmest star you can see in the heavens, and because they refused to have more. While on earth they were like rebellious children.

According to the Scriptures Christ's Spirit went down to hell to conquer Satan in his home. In that way he accomplished what he came to do. Here is his song of triumph after he rose from the dead:

I am he that liveth, and was dead; and, behold, I am alive forevermore, amen; and have the keys of hell and of death. —Revelation 1: 18.

As we have already seen, a portion of Christ's great work was to visit hell, the prison house. There he obtained the keys and can release to better things those who accept his salvation. Additional scriptures that make plainer his going there are Psalm 16: 10, Acts 2: 31, and Ephesians 4: 9. Because Satan knew what was coming he tried to turn Christ aside by offering him temporal glory and honor in place of the suffering on the cross following a life of weakness, humiliation, and persecution. His temptation is shown in Matthew 4: 1-12. For while he was in the mortal body he was subject to temptation as other men are. But in Revelation 3: 21 he said that he overcame them and was then with his Father on the throne.

SIN AGAINST THE HOLY GHOST

As to the sin against the Holy Ghost, it can only be committed by those who have received an actual knowledge of the existence of God and of Christ, through the revelation of the Holy Spirit to them. Among the world's churches the common idea is that the sin against the Holy Ghost is ascribing to Satanic power the miracles that Christ wrought, thereby denying that God wrought them. But anyone, saint, professed Christian, or sinner, has the power to say such words, whereas Paul and Peter both make plain that only those who have in truth and in deed been Christ's disciples, those who have known the truth by the revelation of God's Spirit can by any possibility commit the sin against the Holy Ghost. Read as follows:

For he hath made it impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they

shall fall away, to be renewed again unto repentance.—Hebrews 6: 4-6, I. T.

For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.—Hebrews 10: 26.

For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled, and overcome, the latter end is worse with them than the beginning.—2 Peter 2: 20.

The words of Christ in Matthew 12: 31, 32, 43-45, evidently refer to the same denial of the Holy Ghost after having received it, and whoever does this he said, "It shall not be forgiven him, neither in this world, neither in the world to come." By the New Testament it is plain that the gift of the Holy Ghost as anciently received and enjoyed was a very different gift and power from that which is supposed to be its work to-day. Anciently those who turned away and denied having received from God what Paul calls "the knowledge of the truth," and Peter speaks of as "the knowledge of the Lord and Savior Jesus Christ," even they sinned against the revelation from heaven that was given them by the Holy Ghost, and thus the heavenly messenger and gift was made a liar, and for this there was no forgiveness nor restoration. If they "shall fall away" they cannot be "renewed." I do not know words that can make plainer the nature of this great sin. By the mercy of God, and through the atonement of Christ, all other sins *may* be forgiven "in this world or in the world to come," upon their confessive sorrow for their sin and having a state of mind and heart acceptable to God, though such can obtain only the "glory of the moon," and those who do not want that will enter into the brightness of the star glory, according to their merits.

As for the Holy Spirit being given to-day to guide good men and women, we believe that a portion of heavenly light does instruct those who seek for it and ask for guidance from heaven. Such are being led toward truth and into truth, if they really want truth; and as they continue to receive and accept it they will come to realize that the creeds of men are in vain, and they will be among those whom Jeremiah speaks of in 16: 19, where he prophesied that they will say, "Surely our fathers have inherited lies, vanity, and things wherein there is no profit." Such will give heed to the fullness of truth when "the veil of covering" is taken away. H. A. STEBBINS.

Find out God's will pertaining to anything at hand. Then do it. Be assured whether we do things or not, time passes. "It flies as fast in idleness as in employment. Whether play, or labor, or sleep, or dance, or study, the sunne posteth and the sand runnes."—The Acorn.

FAITH AND ORIGIN OF CHURCHES—Part 20

BY J. F. MINTUN

**THE REORGANIZED CHURCH OF JESUS CHRIST OF
LATTER DAY SAINTS**

As a result of a careful examination of the authentic records of the above-named religious organization we gather the following which we give in a condensed form:

In the year 1820 there was a great revival of religion in many parts of the United States, and near the village of Manchester, New York, the Presbyterians, the Baptists, and the Methodists were holding a union service that resulted in interesting many to lead a better life, and among other families was that of Joseph Smith, in which family was a boy by the name of Joseph, about fourteen years of age, who became deeply interested. He concluded that he would unite with some church, but did not know which one, as all claimed to be right. He says that he was somewhat partial towards the Methodist Church, although several of the family had accepted the claims of the Presbyterian Church. He was not satisfied, so he writes, which one of the churches God approved, having concluded that all could not be right. The advice of all these churches was to take the Bible as a guide, so he concluded that he was safe in doing so, and claims that while he was reading the Scriptures, he came to the fifth verse of the first chapter of James, and in it found what to him seemed the solution of the question that had arisen in his mind, how he was to determine which of the churches was the one he should join. He accordingly went to God in prayer.

As a result of this conclusion he claims that while praying he saw a vision, in which were shown two personages, one claiming to be the Father and the other the Son of God. He says that the personage claiming to be the Father pointed him to the Son, and told him to hear him in answer to his prayer to know which church was right. He says that the Son told him to join none of the existing churches, especially the ones he had heard represented, and had in mind, giving as a reason for this advice that they were all of them wrong; but to be humble and God would answer his prayer.

Time passed, but no complete answer to his prayer. He claims that he had drifted into worldly ways, and on September of 1823 was considering his condition before God after retiring for the night. He claims that while in this attitude of mind a personage surrounded with a beautiful light, claiming to be a messenger sent of God, appeared to him and spent nearly the entire night giving him instruction in reference to the history of the past and the conditions of the present, and what God was about to do, and he was

instructed what he must do to be an instrument in the hands of God to assist in reestablishing the church on the earth as it existed in New Testament times.

This religious society was organized April 6, 1830, at Fayette, New York, with six members. The authority to baptize they claim to have received in this wise: A personage appeared to Joseph Smith and Oliver Cowdery while in prayer in regard to this question of baptism, claiming to be John the Baptist again sent from God. That he was sent to confer upon them the authority to baptize, which authority he claimed was the priesthood of Aaron, and he commanded them to baptize each other. The history says that Oliver Cowdery was baptized by Joseph Smith, and Joseph Smith was then baptized by Oliver Cowdery.

The membership were called Saints, and the title of the church at the first was "The Church of Jesus Christ of Latter Day Saints," but because of a partial disorganization and a reorganization the incorporate title now is, "The Reorganized Church of Jesus Christ of Latter Day Saints."

At the death of Joseph Smith the office of president of the church became vacant. Because of the transgression of Brigham Young and many of the leading officials it is claimed that their offices were made vacant. Several claimed to occupy the offices made vacant by the deaths of Joseph Smith and his counselor, Hyrum Smith, but it appears as a matter of history that Joseph Smith before his death had anointed his eldest son, Joseph, to be his successor, and this church claims that since 1860 he so occupied till his death, which occurred in 1914, since which time his eldest living son, Frederick M., has occupied.

From their authorized works we extract the following which will give the reader possession of the authentic history of this people relative to their claims:

ORIGIN OF CHURCH

The chief instrument in the hands of God in the founding of this church [The Church of Jesus Christ of Latter Day Saints] was Joseph Smith, jr.—Presidency and Priesthood, p. 193.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third day of December, in the town of Sharon, Windsor County, State of Vermont. . . .

Sometime in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. . . .

I was at this time in my fifteenth year. . . .

During this time of great excitement my mind was called up to serious reflection and great uneasiness. . . .

While I was laboring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." . . . At length I came to the con-

clusion that I must either remain in darkness and confusion, or else I must do as James directs; that is, ask of God. I at length came to the determination to "ask of God." . . .

My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. . . . I was answered that I must join none of them, for they were all wrong. . . .

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three, . . . I was left to all kinds of temptations, . . . In consequence of these things I often felt condemned for my weakness and imperfections; when on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know my state and standing before him. . . .

While I was thus in the act of calling upon God I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside. . . .

He called me by name, and said unto me that he was a messenger sent from the presence of God to me, . . . That God had a work for me to do.—Church History, vol. 1, pp. 6-12.

We [Oliver Cowdery and Joseph Smith] still continued the work of translation [the translation of some plates that claimed to be found by Joseph Smith] when in the ensuing month (May, eighteen hundred and twenty-nine) we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying, and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying unto us, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion, for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." He said this Aaronic priesthood had not the power of laying on of hands, for the gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized.—Church History, vol. 1, pp. 34-36.

We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic priesthood had given us; viz, that provided we continued faithful we should also have the Melchisedec priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer. . . . We had not long been engaged in solemn and fervent prayer when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us, from time to time.—*Times and Seasons*, vol. 3, p. 915.

I was also present with Joseph when the higher or Melchisedec priesthood was conferred by the holy angel from on high. This priesthood was then conferred on each other, by the will and commandment of God.—Oliver Cowdery, in *Myths of the Mormons*, p. 80.

The rise of the church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God in the fourth month, and on the sixth day of the month which is called April.—Doctrine and Covenants 17: 1.

Those to whom these commandments were given might have power to lay the foundation of this church, and to bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking unto the church collectively and not individually.—Doctrine and Covenants 1: 5.

BOOKS ACCEPTED AS STANDARD

That the whole law of the Church of Jesus Christ is contained in the Bible, Book of Mormon, and Book of Doctrine and Covenants.—General Conference Resolutions, p. 3, No. 6.

That this body, representing the Reorganized Church of Jesus Christ of Latter Day Saints, recognize the Holy Scriptures, the Book of Mormon, the revelations of God contained in the Book of Doctrine and Covenants, and all other revelations which have been or shall be revealed through God's appointed prophet, which have been or may be hereafter accepted by the church as the standard of authority on all matters of church government and doctrine, and the final standard of reference on appeal in all controversies arising; or which may arise in this Church of Christ.—General Conference Resolutions, p. 48, No. 215.

And again, the elders, priests, and teachers of this church shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel, and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit; and the Spirit shall be given unto you by the prayer of faith, and if ye receive not the Spirit ye shall not teach.—Doctrine and Covenants 42: 5.

CHURCH OFFICIALS

In process of time, the church was fully organized, by the appointment and ordination of men to the several offices of the priesthood, . . . with:

1. A chief apostle and high priest, with two associate counselors.
2. A quorum of twelve apostles.
3. Seventy elders.
4. Elders. 5. Bishops. 6. Priests. 7. Teachers. 8. Deacons.
9. High priests, evangelists, and pastors, in their proper places and order.—Presidency and Priesthood, pp. 225, 226.

GOD

We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.—*Epitome of Faith*.

Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth."—Book of Mormon, 2 Nephi 12: 56, 57.

By these things we know that there is a God in heaven who is infinite and eternal, from everlasting to everlasting the same unchangeable God, the framer of heaven and earth and all things which are in them, and that he created man male and female; after his own image and in his own likeness

created he them, and gave unto them commandments that they should love and serve him the only living and true God, and that he should be the only being whom they should worship.—Doctrine and Covenants 17: 4.

JESUS CHRIST

Yea, verily I say unto you, If ye will come unto me, ye shall have eternal life. Behold, my arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name.—Book of Mormon, 3 Nephi 4: 42-45.

Wherefore the Almighty God gave his only begotten Son, as it was written in those scriptures which have been given of him; he suffered temptations but gave no heed unto them; he was crucified, died, and rose again the third day; and ascended into heaven to sit down on the right hand of the Father, . . . that as many as would believe and be baptized, in his holy name, and endure in faith to the end, should be saved. . . . And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.—Doctrine and Covenants 17: 5, 6.

HOLY GHOST

Verily, verily I say unto you, that this is my doctrine; and I bear record of it from the Father; and whoso believeth in me, believeth in the Father also; and unto him will the Father bear record of me; for he will visit him with fire and with the Holy Ghost; and thus will the Father bear record of me; and the Holy Ghost will bear record unto him of the Father and me; for the Father, and I, and the Holy Ghost, are one.—Book of Mormon, 3 Nephi 5: 36-38.

Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost which manifesteth all things, which is expedient unto the children of men.—Doctrine and Covenants 16: 4.

GOSPEL OF CHRIST

We believe that through the atonement of Christ, all men may be saved by obedience to the laws and ordinances of the gospel.

We believe that these ordinances are:

- (1st). Faith in God and in the Lord Jesus Christ.
- (2d). Repentance.
- (3d). Baptism by immersion for the remission of sins.
- (4th). Laying on of hands for the gift of the Holy Ghost.
- (5th). We believe in the resurrection of the body; that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years are expired.
- (6th). We believe in the doctrine of eternal judgment, which provides that men shall be judged, rewarded, or punished, according to the degree of good, or evil, they shall have done.—Epitome of Faith.

MARRIAGE

We believe that marriage is ordained of God; and that the law of God provides for but one companion in wedlock, for either man or woman—except in cases where the contract of marriage is broken by death or transgression.

We believe that the doctrines of a plurality and a community of wives are heresies, and are opposed to the law of God.—Epitome of Faith.

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.—Book of Mormon, Jacob 2: 36.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—Doctrine and Covenants 49: 3.

WHO SHALL MINISTER

We believe that a man must be called of God, and ordained by the laying on of hands of those who are in authority, to entitle him to preach the gospel, and administer in the ordinances thereof.—Epitome of Faith.

SCRIPTURES

We believe that in the Bible is contained the word of God, so far as it is translated correctly. We believe that the canon of scripture is not full, but that God, by his Spirit, will continue to reveal his word to man until the end of time.—Epitome of Faith.

And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord.—Doctrine and Covenants 68: 1.

We believe that in all matters of controversy upon the duty of man toward God, and in reference to preparation and fitness for the world to come, the word of God should be decisive and the end of dispute; and that when God directs, man should obey.—Epitome of Faith.

SOCIAL AND NATIONAL LIFE

We believe that the religion of Jesus Christ, as taught in the New Testament Scriptures, will, if its precepts are accepted and obeyed, make men and women better in the domestic circle, and better citizens of town, county, and state, and consequently better fitted for the change which cometh at death.

We believe that men should worship God in "spirit and in truth"; and that such worship does not require a violation of the constitutional law of the land.

We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.—Epitome of Faith.

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until he reigns whose right it is to reign, and subdues all enemies under his feet.—Doctrine and Covenants 58: 5.

MORAL LAWS OF THE CHURCH

And, again, the Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord their God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; and that they should do none of these things; for whoso doeth them shall perish;

for none of these iniquities come of the Lord; for he doeth that which is good among the children of men.—Book of Mormon, 2 Nephi 11: 110, 111.

And now, behold, I speak unto the church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

Thou shalt not steal. . . . Thou shalt not lie. . . . Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit. . . . Thou shalt not commit adultery, . . . Thou shalt not speak evil of thy neighbor, nor do him any harm.—Doctrine and Covenants 42: 6, 7.

LORD'S DAY

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High. . . .

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect; or in other words, that thy joy may be full.—Doctrine and Covenants 59: 2, 3.

The saints are to observe the first day of the week commonly called the Lord's day, as a day of rest: as a day of worship, as given in the covenants and commandments.—Ibid., 119: 7.

LORD'S SUPPER

It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; and the elder or priest shall administer it.—Doctrine and Covenants 17: 22.

TITHING

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion. . . .

And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.—Doctrine and Covenants 106: 1.

SECOND COMING OF JESUS CHRIST

For, behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, forever and ever.—Doctrine and Covenants 56: 6.

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willeth that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion; and also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.—Doctrine and Covenants 1: 6.

From their records we learn that this religious body believes in an appointed place on this continent of America for his saints to gather, as well as to believe that ancient Israel will gather to the land of Judea before the Lord shall come the second time.

They believe that 1 Peter 4: 6 teaches that those

who do not hear the gospel in this life will hear it in the prison house.

They are believers that tobacco and strong drinks are injurious to the physical system, and are forbidden of the Lord.

They believe that they are the only church that is accepted as a church with God, and for this reason they refuse to accept of the authority of any other minister to administer in the ordinances of God. Those who have been baptized by other ministers are required to be baptized by one who has authority in this church to be accepted as members therein.

As a fitting conclusion to this chapter we add what has become a matter of history, founded upon the decision of two of the United States judges, and believe it but just that this addition should be made.

COURT DECISIONS

That the said plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints is a religious society, founded and organized upon the same doctrines and tenets, and having the same organization, as the original Church of Jesus Christ of Latter Day Saints, organized in 1830, by Joseph Smith, and was organized pursuant to the constitution, laws and usages of said original church. . . .

And the court do further find that the plaintiff, the Reorganized Church of Jesus Christ of Latter Day Saints, is the true and lawful continuation of, and successor to the said original Church of Jesus Christ of Latter Day Saints, organized in 1830, and is entitled in law to all its rights and property.—Judge L. S. Sherman in Court of Common Pleas, Lake County, Ohio, February, 1880.

Beyond all cavil, if human testimony is to place any matter forever at rest, this church was one in doctrine, government, and purpose from 1830 to June, 1844, when Joseph Smith its founder was killed. . . .

The only authorized and recognized books of doctrine and laws for the government of the church from 1830 to 1844 were the Bible, the Book of Mormon, and the Book of Doctrine and Covenants. . . .

A considerable number of the officers and members of the church at Nauvoo did not ally themselves with any of the factions, and wherever they were they held on to the faith, refused to follow Brigham Young to Utah, and ever repudiated the doctrine of polygamy, which was the great rock of offense on which the church split after the death of Joseph Smith.

In 1852 the scattered fragments of the church, the remnants of those who held to the fortunes of the present Joseph Smith, son of the so-called "martyr," gathered together sufficiently for a nucleus of organization. They took the name of "The Reorganized Church of Jesus Christ of Latter Day Saints," and avowed their allegiance to the teachings of the ancient church; and their epitome of faith adopted, while containing differences in phraseology, in its essentials is but a reproduction of that of the church as it existed from 1830 to 1844.—Judge John F. Philips, of the United States Circuit Court, in the Temple Lot Suit, 1894.

(To be continued.)

Your soul and mine are parts of God. We forget this. Prayer reminds us.—Richard C. Cabot, in What Men Live By.

OF GENERAL INTEREST

HOW AND WHAT TO READ

[The following interesting observations are by Robert E. Speer, in his department in *The Sunday School Times*.—EDITORS.]

"I went to see him at once," says Lord Morley, of a visit to Mr. Gladstone in his old age. "It was a Sunday afternoon. There the old fellow was, doing what old fellows have done for long ages on a Sunday afternoon, reading a big Bible." That is the best of all reading. No man is a well-read man in English literature, unless he has read often and carefully in the Bible.

Mr. Charles A. Dana was in his day the ablest and most brilliant newspaper editor in America, and this is what he said about Bible reading as an essential part of the education of any man who was to write or to speak English:

"There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession (editorial) that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective, is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation, and professional use for a journalist. There is, perhaps, no book whose style is so suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectations, none which you open with such confidence and lay down with such reverence; there is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is it that sets up the right principle for you, which pleads for a cause, so much as the right passage of Holy Scripture?"

And all our other reading should be as nearly as possible on the level of the Bible. The deadly foe to such reading is the newspaper and the magazine. It need not be so if we will be stiff enough in selection and rejection of the material which pours out in the periodicals.

Contrast with the mass of ephemeral things which most of us read the picture of true reading in a biography like William Morris' or personal recollections like Morley's. With Morley it was English or Latin

or Greek or French or Italian or German indifferently. All this literature was open to him. All the more ought those of us who must stay in the English field alone be discriminating to make up by the best selections there for our want of knowledge in other tongues.

It helps a great deal to hold fast what we read if we will own the books and mark them. In old libraries we often find books whose owners had written in the fly-leaves the passages which most impressed them, and often also an analysis of what they had read. To pick out the best bits and to talk about them is a good way to hold them in memory. It is said slurringly of some people that their conversation always shows what books they have read last. There are worse faults.

The best and pleasantest of all reading is biography. The Bible itself is a collection of biographies, stories of men and women, some heroic, some commonplace, some true, some disloyal. They were men and women of flesh and blood, of like passions with us. And their stories are told for our good. Outside of the Bible there are thousands of good biographies.

Some rest is selfish and indolent rest, but reading which is neither selfish nor indolent is the best of all rest. What pleasure can equal it? And out of it what profit comes for the reader and from him!

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 2009 Locust St., Omaha, Nebr.

From Our Leader of Boys

We are in receipt of a letter from Brother McDowell, who, as you know, was appointed by the Presidency to take charge of the matter of boys' organizations throughout the church. He is not neglectful of the work intrusted to him, although enthusiastic and impatient workers might think so, provided they were unacquainted with Brother McDowell and thus cannot appreciate the fine consecration of the man. He is undertaking this work with a full sense of the responsibility of his position, and with a clear understanding of the importance of the task and its bearing upon every phase of our church life. It is because he has seen the need of definite work with boys, and has had a vision of what it might be, that he consented to take it up in addition to his already full curriculum of study and labor for the year. While, of necessity, the work will move slowly at first, we believe that it will develop safely and surely, and as it enlarges and enters upon its rightful field we will have cause to rejoice that one so capable, so trained and efficient, so devoted to the young and their interests, has answered, "Here am I, Lord!" when called to be the light-bearer on this neglected highway. Read the extracts from his letter, write to him in

query or suggestion, lend a willing hand and heart to his support, and, all together, *pull* for a successful outcome of the movement.

A. A.

"... Through the kindness of the Religio president, I have been able to mail to all Religio district officers a circular letter, asking for their cooperation in securing the names of leaders, and openings for organizations. As soon as I receive such, I will prepare and send out another letter containing more detailed information relative to the method of organizing a troop of the scouts, etc.

"I was fortunate enough last week to meet one of the leading men of the Boy Scout movement. He happened to be here in connection with the organization of the special course for scoutmasters, which course will be given here in connection with our summer school. It is said this will be one of the finest things in the country. Of course I expect to take this in, if I possibly can. It will be a two weeks' course, and will include actual participation in scout activities.

"I had a fine conference with this gentleman, and felt quite encouraged over the result. It seems that another church has been considering something of the same plan as we have in mind. One of their leaders, in connection with Boy Scout officers, prepared a circular which they expect to publish soon, entitled 'The boy scout and the church.' Permission was given me to use this manuscript as completely as I desired, making such alterations as I thought necessary in preparing material for a similar circular for us. I have already prepared such an article, and am mailing it to this gentleman in New York for his approval before having it printed.

"Best of all, this gentleman wishes to grant me a commission as Special National Field Commissioner for our church. This will give some backing to our work, and serve to connect it up with the general organization.

"Although I expect to be here most of the summer, I have consented to take charge of the young people's activities for the Logan and the Lamoni reunions. I hope to be able to work out some general plans for reunion activities for the young, which plans are very much needed.

"It is needless for me to explain to you how tied-up I have been with my school work here, which has prevented me from doing more than this for the boys' movement. It will require all the energy I can muster for me to finish my thesis, and to get ready for my doctor's examination before August. Every minute I spend on the boy work before then has to be sacrificed from school work, so you can see that I am in a tight place right now. I am not complaining, however, and I am grateful for all the fine support our people are giving me, and the interest and patience they are showing in regard to the solving of this problem.

"Your brother in Christ,

"F. M. MCDOWELL.

"IOWA CITY, IOWA, 18 South Van Buren Street."

Reunion Child Welfare Exhibits

Our Auxiliary president, Sister Krahl, writes us that arrangements have been made for a child welfare exhibit for use at reunions which, she says, is not only educational, but beautiful and artistic as well, being designed especially for the present "children's year" campaign fostered by the Government. She feels that it is our patriotic duty to fall in line with other organizations in carrying out the wishes of President Wilson. She adds: "It seems to me, however, that we have 'been in line' some twenty years or more, trying to get the mothers to give attention to these important mat-

ters. It sometimes takes a calamity before people will really wake up!"

If you are interested—and of course you are—in securing the advantages and enthusiasm this exhibit will add to your reunion plans, do not postpone your writing to Sister William Madison about it. Her address is 1015 West Maple Street, Independence, Missouri. She will be glad to help you in every detail possible, to make your auxiliary work a success.

Approval

Reading the splendid articles appearing in the HERALD written by our sisters, I am made to thank God for the very evident awakening among them, and its expression in so able a manner.

True it is that many conditions have existed in the homes of our people, as well as those of the world, which have not been worthy ones. There have been too many selfish desires gratified at the expense of the work of God. The so-called love of the parents towards the children intrusted to them has taken on the form of indulgence, not love. Jesus Christ loves mankind, but aims at the very root of sin, and his law becomes a law of correction and not indulgence.

I hope that we may have many such helpful articles, that the thoughts they carry may be repeated often enough that they may, as has been suggested, eventually wear a "rut" or groove in the mind and memory of every truth-loving child of God. Then the fathers and mothers and children will have learned that to neglect the duties imposed upon them by our Creator, will mean a miserable failure. High ideals can only be reached by a persistent endeavor on the part of individuals to carry into effect the full and complete law of God, which is the law of *life*.

My soul glories in the fact that there are those who are capable and willing to stand upon the side of God and right, and who dare to express their convictions regarding these things. Those who are called to be coworkers with God and his Christ in the redemption of the human family, cannot afford to be heedless or neglectful. Parenthood is a blessed state if the satisfying power of God's Spirit shall attend those who are intrusted with so great and high a calling.

May God inspire the minds, speed the pens, and endow with grace those who are striving to stimulate to greater activity those who have been delinquent, that the good work begun may go speedily on to a successful finish.

"I saw the mountains stand
 Silent, wonderful, and grand;
 Looking out across the land,
 When the golden light was falling on distant dome and
 spire;
 And I heard a low Voice calling, 'Come up higher!'
 Come up higher from the lowland and the mire,
 From the mist of earth desire,
 From the vain pursuit of pelf,
 From the attitude of *self*,
 Come up higher! Come up higher."

A. E. STONE.

Many men fail to get anywhere because they have the idea that they were ticketed for the station they have never reached. This is a great mistake. There are no stopping places along the way of life. A man may go back, or he may go forward, but from the cradle to the grave he must keep going.—Common Sense Sayings.

How Are You Feeding Your Babies?

(The third of a series of weekly articles on how mothers can help in children's year, by Mrs. Max West.)

Good food and right methods of feeding will play a very important part in the success of the campaign to save the lives of 100,000 babies during the Children's Year, begun on April 6 by the Children's Bureau of the United States Department of Labor at Washington, working through the Woman's Committee of the State Councils of National Defense. As soon as the baby is born his food becomes a matter of paramount importance, most of all to himself, as he loses no time in telling everyone about. Happy that baby who is supplied with breast milk, which is the best food for a baby throughout the greater part of the first year of life. The seriousness of depriving a baby of its natural food is shown very tragically in the fact that in 1915 in the registration area of the United States, 32,000 babies died in the first year of life from diseases of the stomach and intestines. This vast army of babies—enough to make up the entire population of a respectably large city—died chiefly, without doubt, from bad food, meaning partly dirty milk, and entirely unsuitable table foods, but also and probably largely from the substitution at too early an age of other food for breast milk. It is plain, therefore, that a great many of these babies died needlessly, because in the first place many mothers who did not, could have nursed their babies if they had had the right kind of care and advice, and many could have nursed them longer if they had understood the necessity.

The younger the baby the greater the necessity of breast milk, if that baby is to live and grow into health. A recent investigation made by the Children's Bureau shows that of certain babies who had been exclusively breast-fed during the first six months of life, only a little more than two per cent died during the first year of life, while the proportion of babies dying who had been artificially fed during the same period was about six times as great. It is plain that, as has been often said, "every mouthful of breast milk is important to the baby," and that in the first six months it is the principal safeguard of life.

The Children's Bureau, Washington, District of Columbia, has published a small pamphlet called *Infant Care* which it will be glad to send free to anyone who asks for it. Many mothers who now wean their babies too early could keep up the breast milk longer, and many who do not nurse at all could do so if they had better care, better food, and, often, better advice. Much depends upon proper care of the mother before the baby is born, and especially at the time of the baby's birth. After she is up and about the greatest pains must be taken to insure the permanence and sufficiency of her milk by careful attention to her food, but more especially to her general hygiene. The nervous mechanism which regulates the mammary glands is so sensitive that the unhappy, overworked, sick, or worried mother is very likely to have a depleted milk supply, but in many cases upon the removal of these conditions the milk returns and all goes well. In some cases milk may be restored under skillful management even after it has apparently disappeared. It is wise, therefore, to make sure that every means to conserve the supply has been tried before subjecting the baby to the risk involved in artificial feeding, especially in the first three months of his life.

The protection which mothers give their babies by breast-feeding is often denied the children of mothers who are forced to leave them to go out to work. A study made by the Children's Bureau of the work of mothers during the

first year of the baby's life shows that babies of women who go out to work die at more than twice the rate of babies whose mothers can stay at home and care for them. As a part of the work of Children's Year, communities are urged to guard mothers so far as possible from the necessity of going into industry and thus depriving the babies of that care and food which is essential to their welfare, even to life itself.

LETTER DEPARTMENT

The Hour of God's Judgment Has Come

If I mistake not the signs of the times, we, as nations and kingdoms of this world, and of their present and past conditions are on their last "go round." A new condition of things is soon to be ushered in, and the great changes of affairs will soon be on. In Revelation 14: 6 we find this language:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

In verse 7 the angel is reported to have said: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." In this verse the heading for this letter is found.

But one thing I wish to say in regard to their testimonies, or any other testimonies that were uttered by men nineteen hundred years ago; if that is all we have to draw on as Christians, we are of all men most miserable, and have no more than others claim.

"But, oh," say many, "is not the Bible our guide and our only source of information?" This was once said to me, in substance, by an elder after I had finished a discourse. My answer to him was as here stated.

Christ, it is said, once stated to a class of unbelievers, Search the scriptures. For what? The needed information, of course. Who was to do this? The inquiring ones, of course. But to the believer he said, I will send another comforter that shall abide with you forever and he, the Spirit of truth, when he has come will guide you into all truth, and show you the things to come.

This I know and teach, and it should be the testimony of every servant of God going forth with the message that God has given us, even the message of the gospel of Jesus Christ, and admonish the people as the Master did and as the apostles and others did, to search the Scriptures and find out whether or not they testify of us and our message. Then, and in no other way, can we testify to the things that are now before us.

It is true that the things which John saw were figurative, many of them. The angel was not to do the preaching of the gospel that he was to bring, but would deliver it into the hands of man, which he did. Joseph Smith was the man of God's choice, under whom the angel was laboring, and in the year 1830, the sixth day of April, the way was open for this angelic message to go forth to the nations of the earth, and to every kindred and people.

But at this point, let us remember that the angel's message was of a twofold nature, the preaching of the gospel in all the world, and the pouring out of God's judgment upon the wicked. This judgment also began with the going forth of the gospel in 1830. The gospel was to be preached by the

servants of God whom he shall call. These servants will hold aloft the white flag of peace in obedience to the gospel unto all men, whosoever will, and when they have fought the fight and have finished their course, their warfare is over.

Then who will he call to administer the awful judgment that was to come upon the world in connection with the preaching of the gospel? No doubt there is, and has been, much speculation in regard to this. The servants of God are men called of God to administer the gospel law, which is a spiritual law, that perfect law of liberty, which binds all men who obey it together in cords of love that cannot be broken by any earthly things. But oh, how the shadows change when we see the law of justice and judgment poured out upon the wicked, who have refused to salute the white flag of peace! In the last days, Joel and others tell us that God would pour out his Spirit on all flesh, and their sons and daughters and old men and young men would be used in God's hands in accomplishing a great work. And upon his servants and handmaidens would he pour out his Spirit and they should be used in accomplishing a great work.

We as servants have enlisted in the army of the Lord, and since 1830 have warned the world to flee from the wrath of God which would come on the ungodly.

In James 4: 7 we read: "Resist the Devil, and he will flee from you." How easy this might have been done by obeying the gospel of Christ. How many lives might have been saved! Friend, the day of grace will soon be passed, if not already at hand, when the Spirit of God will cease to strive with man.

But the work of the Lord cannot fail. Satan must go. The earth must be prepared for the coming of Christ. John tells us that a mighty angel would come down from heaven with a great chain in his hands, and would lay hold on the old serpent and bind him a thousand years and cast him into the bottomless pit, and shut him up and set a seal on him, and that he would have no power to tempt the nations any more, till the thousand years shall be finished.

We find in Revelation 20 that John says the Devil will be chained. What a contrast between these two statements of James and John, who said, "Resist the Devil, and he will flee." John's inference is that he will make great resistance, and, if you will have it, the forcing, or compelling time is on.

The great world war will accomplish the work. Our chief executive, President Wilson, is the man of the day, and by his efforts and great foresight he will yet accomplish the task. The world must bow to the flag of peace, and that at the expense of the greatest war the world has ever known.

The Devil was driven from heaven at the expense of a great war and so will he be driven from the earth the same way. Why should this be true? Because he has had a following in both places who are not willing to resist him that he might flee. Therefore the world must submit to the desolation of war that peace may reign, which will bring about a reconstruction of all, which will fit the world for the coming of Christ to reign.

Then what a cause to fight for! What a cause to die for! Then let us stand by the Stars and Stripes, the emblem of peace. May the blessing of God rest upon those who long to see the work accomplished.

PARIS, TEXAS, Route 1.

Yours for truth,

G. N. Cox.

I would that I could picture to you the joy of the thought that I was to see my John again at some future date, just as if he had simply gone on a long journey, and was waiting for his mother and me to come to him. In the joy created by that picture I was able to assuage some of my pain and distress, and return to an almost normal state of mind.—Harry Lauder.

Observations

If patent medicine advertisements are true, few need to be sick. Even of a prominently advertised cough drop it says: "Take one on retiring and enjoy a good night's rest." We have noted that recently two leading patent medicine proprietors died at winter resorts.

In an early ministerial experience we would get excited over some event and go to one of our old "wheel-horse" missionaries and tell him. His comments generally consisted of, "That so?" We wondered why he said no more, but have since learned that age and experience beget wisdom (generally).

"Practice what you preach" is not always done. To give advice is easy—to do as you advise may not be quite so easy—and illustrated as follows:

We knew a lady, who on visiting the sick, or learning of any misfortune would be sure to say, "Well, we must take what comes; no use to fuss about it." But if she had a cold, or headache, or broke a dish, or eggs "went down," the whole family were "set on edge." And woe to the friend who called! We also remember a brother who held our hat as we preached. After the sermon he criticized us feelingly for preaching seventy minutes, and for the violent gestures we used. We "acknowledged the corm" and told him these were faults we hoped to overcome. That evening he preached—we held his hat eighty-five minutes, and saw him pound the holy pulpit Bible in an unholy way, for he did violence to the printed word. At the close we said to him, "I don't mind your getting even, but you beat me some."

When a boy of eleven years, we lay seven months with a terrible affliction, necrosis, (dead bone) of the entire left humerus (upper bone of arm). A good old brother called often, he in parting would say, "Well, Alma, keep a stiff upper lip." The first time he said it, we wondered at his meaning. We stiffened our lip, found it was hard to talk plainly, so concluded he meant murmur not, be brave. A year later he was taken with inflammatory rheumatism. We went to see him. We found him leaning against the wall, yelling, moaning, groaning, and though we loved him, sympathized deeply, we had to hold our tongue to keep from saying, "Keep a stiff upper lip, Uncle Jim."

"Encouraging a young preacher" was very much pronounced in my first sermon away from our home branch. I was invited to one of the largest branches in western Iowa, and before I gave it second thought, said "Yes." Then there followed days of sweating, and if fervent desire constitutes prayer, then I prayed for some calamity to happen to prevent my going. But Sunday morning was unusually fair, the horse was well, mother happy and anxious to speed me on.

I arrived in due time; full house; shaky preacher. I scarcely heard choir or prayer, but the announcement, "Brother Alma will be our speaker," sounded very loud and solemn. I arose, read a verse, "my eyes rested" on the sympathetic face of a stranger lady to my right. I said a few words haltingly. She nodded. I said a few more words, and another nod was given me. I began to talk faster, nods more frequent. Soon the tears were coursing her cheeks, and the preacher's enthusiasm grew apace, and the pace was maintained by spur of nods and tears, until the speaker began to get hoarse. The lady proved to be a visitor from a large

city, was estranged from the church, came that morning, said she feasted on "manna from heaven," and would not forget that that sermon was meant for her. The preacher believed it, for as far as he knew there was only one in the congregation, and he preached to that one.

When a member congratulates you on a sermon it may be well to take it modestly. We knew of one man who got credit for being very much interested because of his nods which were due to a physical ailment. We knew of another case when a brother felt good because he moved a stranger to tears, but his tears were due to stoppage of the lachrymal duct. We remember very well a little feeling of satisfaction that came to us, when a dear old brother would come up, grasp us by the hand with a fervent "God bless you, that was the best I ever heard." I learned in time that the last sermon he heard was always the best; in the fervency of his soul he was honest, meant it. But it tended to put a little glow into many a new or young preacher's experience. And still we are many of us like this old brother. When we say it's the "best we ever ate," best prayer meeting, or reunion, or conference, it is probably only because it is best remembered, and satisfaction of it lingers still.

ALMA.

Mistreatment of Foreigners

At present, as we are all aware, and more or less have even experienced, there is a strange feeling among the people of Canada and the United States towards foreigners to-day.

Herewith I would like to give you some of my experiences with the hate and blindness among the human race of to-day; and I am sorry to say, there are those among these blind who have received the greater light of the world, the knowledge of the restored gospel in these latter days. I gave in applications to several firms for a position as mechanical draftsman, and after receiving an answer, I went there personally. The conversation generally ran as follows:

"Are you able to do this work?"

"Yes, sir."

"What is your experience?"

"So and so."

"Quite well. Then you will be able to do the work all right. Have you any letters of recommendation?"

"Yes, sir, here are some."

"Good. Where have you been before that time?"

"In Germany, sir."

"What? In Germany? Well, I am sorry; that is all I can do for you."

So I tried several places but all with the same result. At last I tried to work as laborer in mechanical shops. But as soon as it was known that I was a German, out I went. How any person, with such experiences, trying to do right, would feel, you might all know.

Now, dear reader, you might feel sorry for me, but do not do so. Feel sorry for the other ones with their narrow-mindedness. My letters of recommendation have shown them exactly where I have been and what I have done since 1904, so that there was no need of fear whatever. I felt like saying something many times but while speaking may be silver, silence is gold. Do you think just because I was born in Germany, that that makes me a thief and a robber?

My ability and my character remain the same, no matter where I am or where I come from. God gives everyone a clean and pure heart when he comes into the world with nothing but life.

Not long ago, I talked with one of the most educated

men here in town, a director of a high school, about the matter. Among other things, I told him that I thought if people would do more thinking than talking, then they would not blame me for being born in Germany. I assured him that if I had had the privilege of choosing my parents they would have been nothing less than millionaires. I am certain that if people would use their thinking powers more, a talent which God gave to every human creature, there would be many troubles avoided.

The main cause which brought me to Canada was the English Government, which distributed through all Germany pamphlets and magazines describing the wonderful country of Canada, and inviting everybody to come here, to make himself a home on one of their free homesteads. To this call and invitation many have responded, and I was one of them. The most of the immigrants have built nice homes, have cultivated the soil, and the country has been prosperous. But now this monster of war, whose foundation is the vice and sinfulness of the human family, and the capital which has been gathered up into the hands of the few in enormous quantities, makes their lives most miserable. To-day, a German is thought to be behind every incidental occurrence of evil.

Now, everyone knows that these conditions exist in the United States and Canada. It surely makes it hard for everyone, unfortunately born in Germany or Austria, Latter Day Saint or not. We as Latter Day Saints believe in the unity of the people, and long for the day when we shall be all as one. But what do you think will come from the stories such as "One night's work," which I read in the *Autumn Leaves*? I think no good can come from them, considering the conditions as they are at present.

Should not we, as Saints, avoid everything that might cause contention among the people? Instead of pouring out the healing balm of peace and unity, we are pouring oil into the flame, which the sensational stories of newspaper talk have kindled.

Praying always for the unity of God's children and the advancement of the great work we are engaged in, I am,

Your brother,

F. BONN.

VANCOUVER, WASHINGTON.

A Full Compliance With the Law

The Lord said to the church in November, 1831, "In your temporal things you shall be equal, and this not grudgingly." (Doctrine and Covenants 70: 3.) This revelation was given over eighty years ago and yet we have not complied with it. That which we Saints find in the gospel as contained in the Bible we tell the world they must not only believe, but obey.

If this is true of the world, it is certainly true of us, the covenant people of the Lord. The Doctrine and Covenants is not binding on the world, but it is on us who know it is given of God. One may say, "Oh, yes, Spurlock is quite ready for equality in the church as he has nothing to give." True! But I have given thirteen years of missionary service to this church, when many times I did not know where the next meal was coming from, where I would stay over night, was threatened with mob violences and maltreated in many other ways. But suppose I had given nothing for this work, that would not change the law or commandments of Christ, who said, "I the Lord am bound when you do whatsoever I command you, otherwise ye have no promise." If we receive so many blessings from the Lord when we keep the commandments in part, what would we receive if we kept them in full? I only urge a full compliance with the law of Christ. When fully complied with, it will not only benefit

the poor, but the rich also. They, without us, cannot be made perfect.

The rich and poor are like the mountain and the valley. There must be a leveling up, the mountains must be thrown down that the valleys may be elevated. The rich in the world are now being *compelled* by war and bloodshed to give up their wealth and thus they are by judgment being humbled. How foolish it is to have to be compelled to be humbled.

The Book of Mormon says we should not wait to be compelled to be humbled, but that we should humble ourselves because of the word. Because of the word! Yes, that's it, and the *word* says in your temporal things you shall be equal and that not grudgingly. How is it to be done? Why, by giving our tithing and surplus into the storehouse of the Lord as the Lord plainly directs. Thus stewardships may be appointed and equality in temporal things brought about. One may say the Bishop is not ready to appoint stewardships as yet. Perhaps not. How can he do it if we, the Saints, are not ready?

If we are ready, let us show it that the Bishop may act accordingly. One may say that times are too hard now to do this. Are times too hard to obey the law of Christ? Not so. Times were hard when the poor widow (as mentioned in the Bible) was picking up sticks to bake her last bread that she and her son might eat and die, but when the prophet of God asked for a portion of it, his request was granted, hence she did not die, but was blessed with plenty. So shall we, the Saints of latter days, be blessed even abundantly, both in time and eternity, if we comply with the law of Christ in full.

C. J. SPURLOCK.

INDEPENDENCE, MISSOURI.

OWEN SOUND, ONTARIO, May 28, 1918.

Editors Herald: Having recently returned home from my first missionary trip of any length, with my companion, Elder J. L. Mortimer, felt a few words concerning the same might be of interest to some.

I would say first that I expect to accompany my companion whenever I can, and trust my efforts to be of assistance may have the Master's blessing, for the work is dear to me. We left home March 23, stopping in Shelburne for a few days. On March 26 Elder Mortimer solemnized the marriage of his youngest son, John W., to Martha, youngest daughter of Elder Martin Snell, president of the branch. Before leaving Shelburne Elder Mortimer held two meetings, where good interest was shown. He was requested to return, which he will now be able to do as his mission is in the Owen Sound District for this year.

We left for Hamilton March 30, where Elder Mortimer was in charge during the absence of Elder J. W. Davis to the General Conference. Our stay in Hamilton was one which we will always look back upon with much pleasure. We tried to visit each family, but in some instances called several times at some home but found no one there.

We found the Saints of Hamilton alert to the possibilities of good, earnest work in their midst. The services were well attended, notwithstanding considerable sickness in the branch while there. One of the most active workers, Brother Samuel Gould, was called to the service of his country. We have just learned that Brother Gould is now on his way overseas. He will be much missed both in the church and in the home.

I find my subscription to the HERALD has expired and renew it now, as we always look forward to its weekly visits, and read it with interest.

We were much impressed with the address of President

ON A CASH BASIS AFTER JUNE 1

To all our customers, including agents and missionaries: We desire to call your attention to the recent action of the Board of Publication, mentioned in the HERALD of May 8 to the effect that on and after June 1, 1918, the business of the publishing houses would be put on a strictly cash basis.

As manager of the Herald Publishing House, we will adhere to these instructions and would kindly ask that our customers be governed accordingly, thereby saving unnecessary correspondence and postage.

We do not believe this will work a hardship on anyone but rather will be of mutual benefit to all concerned. We must pay cash for labor and supplies, prices on both continuing to advance. It will also effect a considerable saving to the office in time and clerical work, as well as in other ways. Our subscription list, when it was put on this basis, increased rather than diminished.

The sale of books on the installment plan will also be discontinued. This will not, however, affect any contracts now out, which may be settled for as agreed.

Printing and job work, the price of which necessarily varies, will be cash upon receipt of invoice from this office, or if desired, will be sent C. O. D.

We hope and pray for the hearty cooperation of all in this important department of the church work in these perilous times.

O. W. PARKER, *Manager.*

HERALD PUBLISHING HOUSE

Lamoni, Iowa

Frederick M. Smith to the General Conference. We consider it a masterpiece of patriotism. We also enjoy the articles by J. F. Mintun.

Yours for the work of the Master,
CAPITOLA B. MORTIMER.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WESTERN MAINE.—With Stonington Branch, May 18 and 19. U. W. Greene in charge. Statistical reports from five branches and ministerial reports, also one each from bishop's agent and treasurer. A large attendance and good spirit throughout. Next conference at Little Deer Isle in August. Louise J. Eaton, secretary.

NEW YORK.—With Buffalo Branch, June 1 and 2, with good attendance, including that of the missionaries, Elders Robley, Bishop, Pycock, and Angus. First session called to order by Frank C. Mesle; Elders Mesle, Landes, and Bishop chosen to preside. Preaching by Elders Pycock, Bishop, and Robley. A fine prayer meeting was held Sunday afternoon. Election of officers resulted: James Bishop, president; William Landes and F. C. Mesle, vice presidents; Anna Brothers, secretary; L. H. Lewis, treasurer; Mrs. F. C. Mesle, member library board; Mrs. P. L. Weegar, member gospel literature board. Anna Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

SPRING RIVER.—At Scammon, Kansas, May 25 and 26, 1918. Apostle J. F. Curtis and District President Charles Fry presided. Fourteen branches reported, bringing membership of district to a total of 2,198, which is gain of 12 over last report. President and treasurer reported. Deacons' quorum reported. Frank M. Connor chosen president of elders' quorum; William Bath first counselor, and Elmer R. Hart second counselor. Resolution passed requiring all members of priesthood in the district to report their work individually on regular priesthood report blanks to district. This does not in any way affect their reports to quorums. Six were baptized. Election: president, Charles Fry, 1225 Hayward Avenue, Independence, Missouri; vice president, O. P. Sutherland; secretary, John C. Virgin; treasurer, Albert V. Karlstrom; chorister, Neil McCallum; member library board, Shelby G. Carrow; gospel literature superintendent, Mrs. Alice Jones. Reunion committee announced next reunion to be held at Cunningham Park, Joplin, Missouri, August 2 to 11, 1918. Next conference at Webb City, Missouri, October 5 and 6, 1918. John C. Virgin, secretary.

The Presidency

The Presidency has received and accepted the resignation of Elder James E. Bishop as president of the Pittsburgh District, and Elder A. E. Stone has been appointed president of said district until the convening of the next district conference. Those concerned please take notice.

FREDERICK M. SMITH,
President.

The Bishopric

NOTICE OF FIELDS OF LABOR

Bishop E. L. Kelley will act as traveling bishop in the following territory during the present conference year: Northern Iowa, North Dakota, Minnesota, Saskatchewan, Alberta, and Eastern Washington.

Bishop Richard Bullard is appointed to labor as traveling bishop in Utah, Colorado, Oregon, and California.

Bishop J. A. Becker will serve as bishop of the following districts until further notice: Kirtland, Southern Ohio, and Pittsburgh. He will also labor as traveling bishop in the Youngstown and Sharon, Northwestern Ohio, and Wheeling districts. The bishop's agents in these three last named districts will continue to report as heretofore to the Presiding Bishop, and cooperate with the traveling bishop in his work of educating the Saints in the temporal law.

Fraternally,
FREDERICK M. SMITH, *President.*
BENJAMIN R. MCGUIRE, *Presiding Bishop.*

New York District: In publishing the notice of the appointment of Brother L. H. Lewis, as bishop's agent to the above district, through a typographical error, the name appeared J. H. Lewis instead of L. H. Lewis. The Saints will kindly note this correction so that funds mailed to Brother Lewis may reach him.
BENJAMIN R. MCGUIRE,
Presiding Bishop.

Conference Notices

Eastern Montana, at the Glasgow Reunion, June 25 and 26. Mark C. Hutchinson, Andes, Montana.

Northeastern Missouri, at Higbee, Missouri, June 29 and 30. Send all reports to William C. Chapman, secretary, Route 3, Higbee, Missouri.

Spokane, change in place, from Coeur D'Alene, Idaho, to Spokane, Washington. Date as before stated. S. S. Smith, 231 South Smith Street, Spokane, Washington.

Saskatchewan, at Saskatoon, July 10 to 14. Special arrangements are being made as to board and lodging. Excellent program planned. Circular letter will be mailed to each Saint giving further details. Thomas J. Jordan, president; Bertha Cornish, secretary.

Convention Notices

Eastern Montana, at Glasgow Reunion, June 25 and 26. Mark C. Hutchinson, Andes, Montana.

Northeastern Missouri Sunday school, at Higbee, Missouri, June 28. Benjamin S. Tanner, Bevier, Missouri.

Saskatchewan Religio, at Saskatoon, meeting with conference, July 10. A. B. Taylor, president; Joseph Bates, secretary.

Southern Wisconsin, Sunday school and Religio, June 28, at 8 p. m., at Readstown, Vernon County, Wisconsin. Julia N. Dutton, superintendent, Milton Junction, Wisconsin.

Reunion Notices

Spring River, in Cunningham Park, Joplin, Missouri, August 2 to 11. Charles Fry, chairman of committee.

Kirtland, at Kirtland, Ohio, August 15 to 25, 1918. James E. Bishop, secretary reunion committee.

Massachusetts, at Onset, Massachusetts, camp grounds, July 27, holding over three Sundays. Delegates will be elected to represent us at next General Conference. W. A. Sinclair, secretary, Young's Hotel, Boston, Massachusetts.

Chatham, at Erie Beach, Ontario, July 19 to 29. Erie Beach is on the shore of Lake Erie, twelve miles south of Chatham on C. W. and L. E. Electric Railway. Tents are hard to get, so be sure of getting them order early. For full information address Steward Lamont, 66 Llydican Avenue, Chatham, Ontario. John Dent, secretary, Bothwell, Ontario.

Addresses

J. F. Mintun, 1012 Waverly Avenue, Toledo, Ohio.

J. L. Parker, 436 South Twenty-fifth Street, Lincoln, Nebraska.

Book Reviews

WITH GOD AND THE COLORS.—By Mrs. Leila Atwood Foust, published by The Vir Publishing Company, 200-214 North Fifteenth Street, Philadelphia, Pennsylvania, price 50 cents net. An inspiring, devotional book for the mothers of the boys in the service. The author, with the wonderful spiritual endowment of a Frances Ridley Havergal, voices what is deep down in many a mother's soul who, like herself, has a boy at the front fighting for the world's freedom and liberty. It cannot fail to inspire, strengthen and deepen the devotional life of the mothers of our sailor and soldier boys. With specially designed cover and fleur-de-lis border printed in khaki color.

Our Departed Ones

CONNELLEY.—Lazora Neola Connelley was born January 20, 1892, at Springfield, Illinois; died May 26, 1918, at Salida, Colorado. United with the church at Rock Island, Illinois, August 13, 1916. Later transferred membership to Kansas City Branch. To mourn their loss is a husband, father,

mother, aunt, and other relatives. Services at Central Church at Kansas City, Missouri, burial at Mound Grove Cemetery, Independence, Missouri.

KALSTRUP.—Christian Kalstrup was born in Aalborg, Denmark, May 18, 1860. He came to America in 1894. Died at his home near Bedison, Missouri, April 23, 1918. Funeral sermon by Peter Anderson. Interment in the Swinford Cemetery. Brother Kalstrup leaves wife, 3 sons, 3 brothers, 3 sisters, and many friends to mourn his departure.

MCKEE.—Essie M. Starkey was born December 28, 1854, in Sonoma County, California. Married Richard Y. McKee September 10, 1874, at San Lucas, California. Died at Monterey, California, May 26, 1918. Mother of Thomas, Louis, and Robert McKee, and Mrs. Jacob Westfall and Mrs. Charles Cooper. Lived a consistent life with the gospel; was a true Saint. Funeral sermon by C. A. Parkin.

WHITING.—Oval Hale Whiting was born January 11, 1916. The home of Brother and Sister Berch Whiting was made glad by the advent of such a sweet, pure, innocent, little sunbeam, whose tiny light sent forth its rays to gladden their hearts until he was called to a fairer land on May 16, 1918. Funeral services from the home, Independence, Missouri, sermon by James F. Keir.

YOUNG.—James Alburn Garrison Young was born January 25, 1908, at Horace, Kansas; died May 21, 1918, at place of birth. He was a member of the church and both lovable and loving in disposition. His mother having passed on before him to her reward while he was in his infancy, will await his coming with joy. He was taken by his mother's parents and reared until his death from inflammatory rheumatism and heart failure, his sickness only lasting three days. Laid to rest in the cemetery at Horace.

MACKAY.—George Martin B. Mackay, born August 3, 1857, at Bristol, Gloucestershire, England, died February 9, 1918, after a brief but painful illness at the Royal Infirmary, Gloucester, England. Baptized March 29, 1892, being a member of the late Sydney Branch. Ordained teacher October 6, 1895, laboring in the Sydney Branch and afterward with the Gloucester Branch from its organization, July, 1909, until his death. Funeral services in charge of E. J. Trapp, who also preached the sermon. Interment in the Gloucester Cemetery.

HOUGAS.—Mary E. Hougas died May 28, 1918, near Henderson, Iowa. Born in Stark County, Illinois, in 1849. Married Daniel Hougas October 17, 1857, and they settled on the place which was ever after their home and where her husband died in 1912. Four children were born to this union: Almon D. and Thomas A., of Henderson; Blanche I. Andrews, of Lincoln, Nebraska, and Bertha E. Pitt, deceased. Baptized in early days of Reorganized Church, and was an active and dependable member. Funeral from Farm Creek Church, May 30, conducted by Heman C. Smith.

LYKE.—Mary D. Lyke, for years a resident of Boyne City, Michigan, passed away May 24, 1918, after an illness of nearly three years. Born July 16, 1837, at Rochester, New York. Baptized January 16, 1894, at Boyne City, Michigan, by G. D. Washburn. Was a faithful Saint; her kind ministrations will be remembered. Two children survive her: Mrs. J. C. Goodman, and Byron Lyke, besides grandchildren and great-grandchildren. Funeral services at Saints' church. Sermon by C. N. Burtch, assisted by R. D. Davis.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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handicap of not fully appreciating and evaluating our special problems and needs, and necessarily cannot and do not pay attention to their solution.

We have a well-trained faculty adequate in number and preparation to accomplish these ends. Our facilities and equipment in the way of library and laboratory are standard and fully meet all requirements laid down by those officials having to pass upon such matters.

Recognizing that there are some teachers in some other schools of deservedly greater reputation, we believe that our devotion to our particular field fully offsets this apparent disadvantage, particularly as the problem of instruction with our students is the pedagogical one of inducing them to study diligently and developing in them well-settled habits of study.

Moreover, the young people who will become active in different lines of church work may form here an acquaintance with a large number of the leaders in all the departments of church work, thus enabling them to have personal contact with the men who are going to be instrumental in developing the policies and activities of the church for many years. Among the lecturers in the regular Graceland faculty for next year will be President Frederick M. Smith, Bishop Benjamin R. McGuire, S. A. Burgess, Walter W. Smith, G. Leonard Harrington, Augustine Dwyer, and several others, each delivering a series of special lectures on subjects of great value and interest to the entire student body.

There is another aspect to this question. We believe that the young people of the church gain by coming here; at the same time it is quite clear that the church usually suffers loss by their going elsewhere, not only financial loss, but loss in many other ways. Experience shows that a per-

FROM HERE AND THERE

WHY ATTEND GRACELAND?

Why should young people be induced to attend Graceland College rather than some other good school?

We believe that by devoting our time to the special needs of young men and women who expect to be active in the interests of the church in some capacity or other we can offset any apparent advantage a student may gain by going to any of the more widely known schools, which are under the

centage of the college men who go elsewhere for their college work before they are thoroughly grounded in the things which they can secure here during the early years of their college course are lost, some of them permanently, to the activities of the church. Experience on the other hand shows that a large percentage of those who take all the work they can possibly secure here are so thoroughly impregnated with the spirit and genius of this work that they may with safety continue their work in higher institutions of learning.

In the first case the church is drained of many of her most able sons. In almost every case an equally good or even better career would be found within the folds of the church. Will not Graceland be serving the interests of the church by inducing these young people to train thoroughly for home service?

The church has provided here an educational institution of the very first rank among junior colleges of the country. Her faculty, buildings, equipment, library, laboratories all meet the most exacting requirements, have been passed upon by the inspecting officials of the Government and she is fully standardized and officially accredited.

It is found that the high standing of this school is less known to the membership of the church than it is in professional circles of the world. The president of the college was told some time ago after an address which he made on education that it was one of the best defenses of Graceland College ever given. It should be known that Graceland needs no defense among the educational institutions of the world. It stands on its own feet, is accepted by them at par value, is fully standardized and officially accredited. As an evidence of this standing her intercollegiate activities of the past year may be cited. In the two college debates held, one with a college in Iowa, the other with a college in Missouri, the same question was debated in both contests. In one debate Graceland had the affirmative; in the other debate Graceland upheld the negative, and won in both debates, thus defeating both colleges on different sides of the same question.

On the athletic field Graceland was defeated but once in football and once in basket ball, playing as she did colleges in Iowa, Missouri, and Kansas.

In the annual declamatory contest Graceland secured second place in a contest with eleven institutions represented.

The high grade of her annual oratorical contest has been evidenced at the past two General Conferences and it speaks for itself as one of the college activities of a worth while nature.

As has been its policy in the past, so it will continue to be, not to undertake too much, but to do well whatever is undertaken, believing that the policy of thoroughness and of intensive effort will spell a progress which would be impossible if its energy were scattered over too wide a field. Graceland has a very definite mission of usefulness and it prefers to do its work so well that it will continue to deserve a constantly widening field of opportunity.

The new college year opens September 5. Parents of young people who should be interested and young people themselves are invited to write the President, Graceland College, Lamoni, Iowa, for a free catalogue, fully explaining all of the work of the different departments of the college.

The Des Moines district conference, held May 31 and June 1 and 2, including the conventions, is reported as a success, the peaceful presence of the Holy Spirit being present from opening to the close. At the Sunday sacramental service the voice of inspiration spoke very encouragingly to the Saints, particularly admonishing them to come to unity and make progress, and further giving promises of even

greater blessings than hitherto enjoyed. Another very pleasing feature was the unanimous passing of a resolution heartily indorsing the matter passed at the late General Conference on coordination. Our correspondent quotes President Salisbury as saying: "Do *little* things in a *big* way," which it seems all are seeking to do.

The Free Press, of London, Ontario, comments at length on the occasion of the unfurling of the service flag at the London Branch on the evening of the 4th. Some striking patriotic utterances from the speeches of Elders William Fligg, J. Shields, and J. R. Grice, of Detroit, were quoted. There was an excellent musical program and 21 maple leaves were attached for as many members of the branch and auxiliaries in the service.

Brother J. F. Mintun says he has been holding street meetings in Toledo with better interest than last year. He has moved, and his new address is 1012 Waverly Avenue, Toledo, Ohio.

"A CHURCH CASE"

A very pleasant Church Case came before the First Presidency, Sunday, June 2, when Arthur B. Church and Cicely I. Case were united in marriage at Lamoni, President Elbert A. Smith officiating. Brother Church is instructor in wireless telegraphy at Graceland College. The bride is a daughter of Elder Hubert Case, and was born in the South Sea Island Mission. Both bride and groom are of old-line Latter Day Saint stock, in each instance the parents and grandparents on both sides of the family being church members.

KEEP UP YOUR LIBRARY WORK

Until such time as a change is made by the action of the coordinating committee, the General Library Commission will continue work as usual, with the same secretary of the commission as last year, to look after the special interests of the district workers. Brother Vernon A. Reese, of Chicago, launched out last year and did a good work, and so far as his time will allow, will continue to do this year. Please note that his address has been changed, and now is 919 North Kedvale Avenue.

We learn that in addition to other sudden changes in the plans of James W. Stobaugh, recently resigned secretary of the Religio Society, he took unto himself a wife. Her name was Bernice McChristy, of Englewood, in the Kansas City Stake. His address at present is Thirteenth Service Company, Camp Alfred Vail, Little Silver, New Jersey.

GETTING ATTENDANCE AT SERVICES

We have recently mentioned the services in Perry, Iowa, where Brother Arber has been preaching. Three heads of families were baptized, people who had not hitherto been affiliated with any of the Saints. It will be of interest to note that to get attendance they had a nice invitation card printed, with the epitome of the faith on the back, which they handed out in a house to house canvass along with a tract called "Why I became a Latter Day Saint." They were given "where wisdom directed," the pastor reports. The editor of the *Perry Daily Chief* was very courteous and opened his columns to a synopsis of the sermon each day. This combination of publicity methods, coupled with good sermons and a good reputation in the community by the Saints, is irresistible. We sometimes wonder whether or not we will escape condemnation if we do less in each community where it is possible.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, June 19, 1918

Number 25

EDITORIAL

LOYALTY TO GOD AND OUR NATION

(Sermon by President Frederick M. Smith, delivered at Independence, Missouri, September 23, 1917, at the Stone Church.)

It is with a mixture of pleasure and a feeling of diffidence that I attempt to address this splendid audience this morning. I appreciate the occasion which has called us together. I deplore the fact that because of lack of preparedness we do not, to-day, have a building which is adequate for an occasion of this kind.

It is perhaps well, this morning, that we shall pause amidst the excitement of the times for a brief survey of some of the conditions existing in and without the church. Nationally, in contemplating the conditions at large, our first attention is centered upon the great European war, which has become the world war; and as nation after nation is drawn into the vortex, we wonder where it will stop. The bulk of the civilized nations of the world to-day are engaged in the conflict, their resources and their manpower being thrown on one side or the other, and the rapidity with which still other nations are being drawn into the conflict raises the question, When will it stop, or will it stop before the whole world is engaged?

So rapidly have the horrors increased, and so stupendous has been the demonstration of brutality which has developed that to-day we are passive at the announcement of things which a few years ago would have caused the intensest horror. You remember that when the *Titanic* met its fate and was sunk by an iceberg the whole world was shocked at the loss of life; and yet perhaps most of you last night read the news of the sinking of five of our boats with scarcely more than a ripple of excitement. You may have been stirred a little bit to anger at the existence of a militarism which has developed a brutality that a few years ago would have seemed impossible.

DISLOYALTY

Our country has, in spite of the efforts of our statesmen to keep us out of the war, become involved, and there have been uncovered within the last few weeks evidences of the intrigue which has spread over the world that have astonished us perhaps beyond measure. The revelations which have come from the State Department within the last few days as to the extent of the intrigue in which a certain government has attempted to involve the world in the promotion of its own selfish interest, has astonished us by its extent and cunning. And there is one aspect of that intrigue which I wish to emphasize. Such intrigue could never have become possible except for one great thing, that is *disloyalty*; and the fact that a nation can be shattered, and another nation can threaten the very existence of some of the most stable nations in the world because of the existence of disloyalty in the ranks of the nations which it is attempting to disintegrate should in my opinion, be a great warning to us this morning.

We had the pleasure a few years ago of attending what would now appear to be a farce, the Second National Peace Congress held in Chicago. There I heard Count Von Bernstoff deliver a lecture in the interests of peace. He spoke rather as one of a number of speakers of the meetings supposed to be in the interests of peace. His speech was well received, apparently, but I was astonished, and became a little suspicious myself because there was no comment made in any of the papers or by subsequent speakers at the conference at the subtlety of the count's paper and speech, for whether it were by intuition or by blundering on the fact, I became sure there was an undertone there that threatened the peace of the world rather than to promote its interests; and I remember distinctly of coming home and commenting to the members of my family on the sub-

tlety of that paper, and I became convinced then that the ruler he represented at that time had not the slightest intention of ever disarming his nation, although the question of disarmament was up and under discussion at the time he spoke.

If I were wishing to undermine an institution which I believed to be the work of God, I should ask no finer opportunity than to become aware that disloyalty existed in the ranks of the people who called themselves the people of God. Disloyalty is the golden opportunity that evildoers and Satan have for destroying any institution that they wish to undermine. Loyalty. We are sometimes prone to think of loyalty only on the field of battle, and sometimes associated in parallel terms with patriotism. Patriotism is love of country, and should be accompanied by loyalty, but the man with the disloyalty in his soul is not a man who will write his name anywhere in the accomplishment of anything which will be of benefit to humanity. There is not a time in a man's or woman's life when loyalty can be put aside and become absent from his characteristics and individuality. From the time as an infant he becomes aware of the fact that there is one house on the street that is his, to which he always has ingress, and to which he can flee for safety, until the clods shall fall upon his coffin he is not without opportunity of being loyal, or having the opportunity of becoming loyal, to some institution or other.

LOYALTY DEMANDED OF ALL PHASES OF LIFE

Loyalty to the home is absolutely demanded, I care not what the conditions may be. There may be dissatisfaction with the conditions that do exist; there may be a desire that things be very much better; he may see the failings of his brothers and sisters; may see the shortcomings of his father and mother, but the man who will not obey the sentiment of loyalty, or from the sentiment of loyalty defend his family when need for defense exists, is not a true man. And that is true also outside of the home: we must be loyal to the community. The real boy stands up for his street and thinks it just a little better than any other street in town, that his gang is just a little better than any other gang. Loyalty to that gang will cause him to fight shoulder to shoulder with those boys to the overcoming of another gang if he thinks there is danger to their interests. The boy who goes into the community school thinks his school is the best in town and his fellow athletes just a little bit the best, and will never give up until they have been convinced on a fair, square fight or field of battle, whether athletic or the mere throwing of stones, that the other fellows have got it on him. And that same loyalty to the school that is demanded of the schoolboy, that engenders the proper *esprit de*

corps among the school boys, is demanded of us in other ways. Let the school boys of this town be entered in other school contests and you will find a spirit of loyalty to their institutions that will cause them to fight the fellows from the other school, and let some out-of-town boy attempt to come in, and you will find that same spirit of loyalty causing these boys to stand shoulder to shoulder and attempt to vanquish the boys who have come within their province, and this contest, too, is all right. The same loyalty that causes us to give allegiance to our school is also demanded of us when it comes to supporting the institutions of our choice in other things. You remember that David expressed the sentiment when he said that when the time came that he could not sing of Jerusalem as above all the things and treasures then he hoped his tongue might cleave to the roof of his mouth. That was an expression of community loyalty which placed Jerusalem above all other cities of the world because it was his city. Every man and woman should have the same kind of loyalty for the community of which he is a part, and loyalty shall demand that he will stand for the promotion of the institutions of which he is a part.

LOYAL CITIZENSHIP

Carried further it is but an easy step to see how this loyalty of town must be carried in loyalty to State, and in turn to Nation. Now, so far as we as a people are concerned—and I presume I am speaking almost exclusively this morning to a congregation of Latter Day Saints—I do not see how it is possible for any loyal Latter Day Saint of the United States to be other than an enthusiastic and loyal citizen of the United States, I mean if he is a native-born or naturalized citizen, for we take the position occupied by no other people, that God directly interposed in the affairs of humanity to establish this Government; that he inspired the men who wrote this Constitution, that there might be written therein those things that would promote the principles of liberty and justice and promote the welfare of the institution that he expected to found among mankind and which would tend toward the great consummation. And if this be true how, in the name of Divinity, can we do anything else than say, My all is on the altar; take what is necessary to maintain the institution that later on became the United States of America; and hence, in the hour that this Constitution is threatened, and at the time when there are dangers confronting us from without, and especially in the hour when we have entered the lists in the interests of humanity and extremity of the nations or people of the world, I do not think we can do anything else than say to our Nation's leader, and to those who are associated with him, when our services are needed they will be

given. I may even go farther and say we ought not to wait until they are demanded. I know I have been criticized, perhaps in some quarters severely, for the attitude I have taken in regard to the war, but it has been taken conscientiously, and have yet to be shown I am wrong unless perhaps I did not go far enough in urging support to the Nation, but the criticism offered along this direction prevented my doing what I felt should have been done, and I do not know just to what extent I will be held under condemnation for it. I felt at first that as Latter Day Saints we should have had at least a Latter Day Saint battalion where the officers and men would have been of our faith, rather than have our boys scattered and separated and under the authority of men who do not believe as we do, and where there could not be the freest exercise of church privileges. We should have anticipated exactly what did happen and organized our own battalion with our own men as officers.

As it is we look out over the situation to-day and we are horrified at the extent of it all. A nation which was considered one of the most powerful in the world goes to pieces in a day. It is reorganized and goes to pieces again, and will remain unstable until there can be created somewhere within the limits of that great Russian nation a feeling of loyalty which will promote a basis for solidarity. And these same conditions of uncertainty are existing here to-day and manifested by almost every report, and especially every new revelation from the State Department of the extent of this uncertainty through intrigue going on.

What is our part in the war? Well, as you know, some half million United States men have been called to the Colors. Some ten millions have registered for military service, and I will venture the prediction, my fellow Latter Day Saints, that you will not see the end of this war until at least three million of our soldiers are on foreign shores, and I think we will be lucky if, as a nation, we have to send only three million boys to the front.

THE POSSIBLE OUTCOME OF WORLD CONDITIONS

What is the outcome? Who knows? It is apparent to anyone studying the situation, who has followed the war in its development from the first, that there is only one outcome, and that is for the central powers to be whipped to their knees. And is it settled then? Can you imagine a dozen trained athletes who have been developed in all of the arts of war, trained to the minute, stripped to the waist, standing in a body in a ring trying to settle a question by mental processes or discussion? The selfishness of each person comes to the front in the small matters of life; then picture what will happen when the selfishness of one of these trained athletes is touched upon and you

will readily see exactly that which is in danger of happening when Germany is whipped to her knees or destroyed; and Austria, Bulgaria, and Turkey have been compelled to capitulate, because every nation in the world will by that time have a trained army, their resources of the best, and equipped to the fullest extent. Then, in the efforts to redistribute geographical boundary lines of nations, and settle perplexing diplomatic questions, if under the inspiration of the Lord there are statesmen in all the countries met together who make no mistakes we might be safe, but the slightest diplomatic blunder is liable to replunge the whole world in a war worse than what we have now.

This is as I see it. Am I too pessimistic? Or am I not justified in drawing such a picture, and if I am, well, then, there's something in it for us.

PROBLEMS BEFORE THE CHURCH

What is the condition in the church? What kind of loyalty is demanded to-day in the church? If I read the signs of the times, this church is about to enter upon one of its greatest constructive periods in its existence, when we are expected to put into effect the things we have been teaching theoretically year after year. Revolution in some things, readjustment along some lines, in some directions it will demand on the part of the people a loyalty that they never manifested before. That is what is demanded.

What is the loyalty in existence in the church to-day? Ask yourself the question, and go to your officers and find out how their hands are being supported. When the leaders of this church attempt to make a forward movement, one of the first things they have to do is to begin a campaign of education in order to get the loyalty that should be there at first. I know that we preach about representative government and its grandeur, but do you know that we have had presented to us time and again and received certain principles of what is understood as representative government, and other essentials we let go with scarcely a mention, and we speak of the responsibility that falls upon those chosen to represent us; how they are compelled to act in the interests of the people; how the interests of the people must be conserved, and how they are to do nothing that does not conserve the interests of the people; but while it is true that representative government demands that there shall be loyalty on the part of the representatives of the people, it is equally true that the same spirit of loyalty is demanded from the people they represent. There should be loyalty on the part of the represented to the representatives and it is the utmost folly for you to select representatives to carry on your work and then refuse to give them the loyalty that will afford them an intelligent

following. I mean that where we have leaders who are expected to wait until they who are following know all about some of the plans and policy and details of the work that the representatives are trying to do, we will make slow progress. We have had held out to us that Jesus is the great example, and I have heard leaders of this church, if you please, men of high position, who have attempted to warn the people against the leaders of the church, and have referred to the time Jesus, walking to a certain place; took his disciples and by a process of development, opened their understanding, and the theory is given that any leader who fails to "open the understanding" of his followers, is failing to lead as he would.

We will admit that there were times when Jesus, as a leader, was compelled to act as a quiet, persuasive educator, and there are times also when any man representing a people, or acting in the capacity of a leader, will be compelled to officiate as a teacher, and I believe he will use all the moral suasion at his command and to every extent that lies within his power will try to lift his people up, carry them up, push them up. But follow the life of Jesus, and you will see that there were times when he rose in the majesty of his power and commanded his people. Speaking to his disciples the demand is that they go into all the world and preach the gospel and the signs will follow. He did not say to his disciples, I think the time is quite near that you might be able to go into all the world and preach the gospel and all those who hear you would discover that they would thereby be saved from great misfortune; but he said, Go, and the signs shall follow. I can see him at times on his bended knees agonizing with the Father to intercede in behalf of the afflicted one; but there were other times when, sure of his ground, and filled with his great, divine faith, he would occupy a position little appreciated, perhaps, by those who were observing him, when he said to the sick, Arise, take up your bed and walk. He didn't say, "I believe you can get up if you want to." Then we find Jesus in a double role, that of a persuading teacher who is attempting to use all the arts at his command to bring his people on to higher grounds. At other times he was compelled to challenge opposition by assuming the role of a commander or leader. He knew what he was doing and therefore issued his commands. Hence there will be times with those whom you have asked to serve you as your leaders and representatives when they will use all the moral suasion possible; there will be other times, when, acting in the purview of their office, they will be able to say to you, "Do this," and out of loyalty to the institution and to the Christ you will be compelled to follow if

you are going to be where you should. That may be drastic, but I believe it is sound.

TRIALS WILL BE OURS—BUT WILL REFINE US

The conditions existing in the church to-day are those of trial. Perhaps never in the history of the institution are people being tried as now. I do not know that I would have it to be otherwise if I could. Of course it would be easier, much better, if we could feel that things were always just right. We wish business men were always making money in the easiest possible way; that the health of our congregations was all that could be desired; that ministrations to the sick were always followed by immediate recovery; that none of the priesthood's feet were being entangled in the meshes of temptation and that none were falling down and out. That the membership were so circumspect that they did not need an elders' court. I do not know that that would even be best for the people if it should be, for through the fires of trial we hope for the refining influence that will make the people a tried people, that God said he would have. Hence, instead of trying to have these trials removed, lessened, mollified, we are likely to see them augmented, until through these forces of refinement there can be developed a class of leaders and followers who are capable of following any course that the Lord intends we should follow. We of course exercise our rights under the law when, under certain conditions, and in a proper way, we choose those to whom we shall look as leaders. Then if these men go to the law and there find their general duties outlined, and following the outline of the instructions there given them, on their knees, in their chambers, on their feet, by their work-benches and in the activities that come to them as churchmen, they will be entitled to, and as sure as God lives, will receive instruction and light in their duties that will be denied to some who do not follow them in all their development; and hence in the progression of their work the time will come when because of the hours of close walk with God, developed along the lines of duty outlined in their work they will be able to see the situation, and to do their work under the divine guidance of God.

A NEW LOYALTY DEMANDED OF PEOPLE OF GOD

The work is onward. All the signs point to it. Even the terrible conditions of uncertainty that exist in some quarters of the church indicate that we are breaking new ground, going onward at a pace that is bound to leave some behind, and in the consummation of that work, and in that period that we have looked forward to and believe is now here which we designate at the hastening time, this uncertainty will be intensified and increased, and de-

mand from our people a loyalty, if you please, an intelligent loyalty, that shall give to the leaders that you have asked to represent you a backing and support that will push this work forward as it never has in the past. That is the demand. What is the answer? Will they receive such loyalty; have that support? The question is not put to you that you may ask your neighbor but it is for you to answer. May there come from you and all others an answer that shall mean the controlling of the evil impulses and a speeding of the work that shall carry us infinitely farther than we have so far come toward becoming a light to the world, and make for a condition that the world has long been waiting for, a readjustment of our present lives that shall cause us to be recognized, the world over, as the people of God.

R. C. EVANS LEAVES THE CHURCH

It having become apparent that things were not moving aright in the Toronto Branch, the Joint Council of Presidency, Twelve, and Bishopric last spring discussed the situation and decided that some kind of a change was necessary. It was decided that after conference a committee representing the council should visit Toronto, investigate, and take such actions as might be necessary. The committee went to Toronto the latter part of May.

It is not feasible to go into details of what was found further than to say that the committee (Brethren F. M. Smith, B. R. McGuire, and J. W. Rushton) soon found evidences of several departures from customary procedure and methods, and that Brother Evans had been manifesting evidences of disaffection from the church and bitterness towards its leading officials.

On such opportunities as presented themselves the visiting brethren preached, and addressed meetings of the priesthood, setting out as well as they could under the circumstances some of the beliefs and customs of the church. To these sermons and addresses Brother Evans felt disposed to reply, in his sermons, and speeches in the priesthood meetings. On Sunday night, June 2, he preached, and spoke for more than an hour, making a bitter attack on the church and particularly on some of the leading officials, and displayed such a bitterness and antagonism, that only one course was left open to the committee, and that was to place him under official silence. This course was determined upon, announcement to be made the following Wednesday night at the prayer meeting. On Monday night, the 3d, a priesthood meeting was held, the undersigned in charge. At the opening R. C. Evans asked permission to read a letter addressed to President F. M. Smith. The request granted, he read the following:

51 Ozark Crescent TORONTO ONT June 3rd 1918

President F. M. Smith

Toronto Ont.

After prayerful consideration, and long and carefull meditation, I have concluded to tender to you my resignation as a member of the church over which you preside, This will take with it my possition as Bishop of the Toronto District,

I have reached this decision, because I can no longer endorse many of your ruleings, and the many changes you have caused to be made in the faith and practice of the church, I do not believe in much that you and those over whome you exert a strange influence, have brought into prominence,

I have had grave doubts for some time, about some things that I formerly thought I had a correct understanding, But now that the true facts are being brought out, I cannot endorse them,

I believe that you are leading the people away from the truth as found in the word of God, and I have heretofor told you that I would not follow where you lead, So have decided to put a stop to the matter by tendering my resignation,

I believe the gospel, and shall preach it as I understand it, and shall still hope for the mercy of God to be extended to me, as is promised to all who have faith in the mission of Christ,

There is much in your conduct and teaching that I cannot endorse, and am persauded that it is best that I withdraw from the organization over which you preside,

Having been so unjustly treated by you, during the years that are past at different times, I have thought to try and settle matters tuching branch rights, as expressed in our branch papers to you, But having recieved such unfair treatment at your hands during the meetings we have had in this city, That I have concluded to refuse to be further humilaited,

All I ask as a parting request, is that I be permitted to address the people, for whome I have labored so long, on next sunday evening at church service

Farewell

R. C. EVANS

After reading the letter and handing it to the one in charge of the meeting, he withdrew, another member of the priesthood withdrawing with him.

In the priesthood meetings previously held, R. C. Evans had participated, speaking frequently, "in reply," at one meeting speaking sixteen or seventeen times, many times more than any other one.

On Wednesday night, June 5, the undersigned was by the branch president, Brother A. F. McLean, asked to take charge of the meeting. Perhaps between 500 and 600 persons were present. A suppressed excitement bore evidence that some movement was on foot. At the opening of the meeting the following was read by the undersigned:

TORONTO, ONTARIO, June 5, 1918.

R. C. EVANS,

Toronto, Ont.

Dear Brother: Your written notification of withdrawal from the Reorganized Church of Jesus Christ of Latter Day Saints and your resignation of official position therein is in my hands, and as verbally stated when you handed the document to me on the 3d instant, I officially accept your withdrawal from membership and your official resignation subject to such procedure as may be necessary.

You are instructed to surrender to me officially all licenses
(Continued on page 605.)

ORIGINAL ARTICLES

PULPIT DEPARTMENT AND MANNERISMS

(Read in Ministerial Conferences in Massachusetts, and New York and Philadelphia Districts.)

MESSAGE

The first important step in pulpit work is to have a message to deliver to the people.

The next is to be fully converted to the importance and divinity of that message.

Next, you should become very familiar with the different topics under discussion: its proofs; strong points, and weak places if there be any: also the objections raised by those opposed to it. With all this you will need the Holy Spirit to inspire your mind and give power to your speech, without it, no matter how good your mannerism may be, your pulpit work will be lifeless and flat; with the Spirit's help your message will stand out clear and many of the little errors and mannerisms will be overlooked.

READING

Reading in the pulpit must be done with considerable care or it will prove to be a factor destructive to the interest of the audience. Especially is this true where the preacher is a poor reader, and unfortunately very few are good readers. Watch closely and you will be surprised how few can read aloud in an intelligent and interesting style. This is one of the great faults in the present system of education. You should become so familiar with your subject that you can tell what the proofs are and where to find them if necessary. Experience has taught me that where I am able to tell what has been written and where to find it, so those who wanted to look it up could do so, I have been able to hold their attention better than when I have tried to read it. It is common to find good talkers who are not good readers, and this must be taken into account in pulpit work.

IMPORTANCE

Importance is a very necessary feature of pulpit work and it should be remembered that it is the subject under consideration that should be the important thing and not the speaker. The speaker should seek to keep himself in the background as much as possible, for his message is the thing that the people want and the only thing that can do them good. One should not seek to emphasize and bolster up his message on the wreckage of the faith of others that he has torn down, but build up your own structure

and demonstrate its strength by an affirmative argument, that will withstand all efforts to pull it down. Then you will not need to tear down others, but they will see the better way and be ready to accept your invitation to walk in it. We sometimes see speakers who disgust their audience by the too evident egotism and self-importance until they defeat the very purpose of the gathering and neither they nor their message are received, and then they wonder why they cannot get a hearing. Due respect for the feelings of others should always be observed along with a proper dignity becoming to one standing in the pulpit to represent the great gospel of Christ, the most important message ever given to man to carry to his fellows.

SELF CONTROL

This feature of pulpit work is one of the essentials to success, and anyone who would enter pulpit work should study to acquire it. I know what it is to get up under embarrassment so great I can hardly keep my teeth from chattering and my knees from knocking together and my voice from being so shaky I could hardly speak, but I had to learn to control all these until some have said I wish I could get up without all these things like you. They did not realize the tumult that was raging within. Again, one must keep cool under some of the trying things that occur while talking. A crying baby is annoying, but don't let it lead your thoughts from the subject, no matter how much you would like to read the parents a lecture. Young people may whisper and giggle some, but don't let them know that they are annoying you, or let it disturb your line of argument. Some one may take sick and have to be carried out. You learn to keep cool and outwardly undisturbed, and in this way you will be able to keep your audience quiet and hold their interest and attention. Don't become so excited in talking that you lose control of yourself as well as the audience; for when we are excited we cannot use our mental powers to the best advantage, nor are we apt to heed the promptings of the Spirit as we should, and thus we lose some of the best points we had to present. We need to be at our best in the pulpit and it is worth our effort to keep ourselves under control mentally, physically, and spiritually, that we may give the best service possible.

GESTURES

In gestures seek to be natural and graceful as possible. It is often distressing to see a speaker

make wild gestures and crazy antics in an effort to attract attention, seemingly thinking it smart, or necessary to make him popular. Don't do it! Again we see some who have had a smattering of training but not enough to make him at ease with it, whose gestures are so stiff and unnatural as to be painful to his hearers and in many cases take their mind away from what he is saying. One must cultivate the faculty of being at ease in the pulpit and in this you will find self-control to be very beneficial.

Billy Sunday can perform like a baseball player on the platform and get along all right. But some other man may try some such antics and make a regular monkey show of himself. So be yourself whatever you do and don't try to act like some one else, no matter how much you may admire his style. For rest assured some one will discover that you are trying to mimic your ideal and that will let you down in their estimation. Don't pound your Bible till you make such a noise that your audience can't hear what you say. Instead of emphasizing you drowned what you did say. Don't chase around in an undignified manner, nor stand like a statue, but act like you felt at home and could move around a little with ease and grace.

SPEECH

Speech should be studied carefully. It is important that we speak clearly and plainly so that all can hear and understand, even the children. This will call for simple language, but this will not interfere with the use of good grammar in any sense of the word. Good grammar should be sought by all means. Never talk too fast, lest you fail to enunciate clearly. It is hard for some to follow, when one talks too fast.

Avoid speaking in a very low tone and then running up to a very high key and dropping suddenly back to the low tone. With some of your hearers this will break the connection, as they won't hear the lower tones. Neither should we speak in one tone of voice that will become very monotonous. Seek to give some variation to your voice, so that it will give emphasis and force as well as expression.

Avoid using big words and then telling your audience what you mean. It is bad taste, at least give your audience credit with having intelligence enough to understand the big words or don't use them. Don't use slang phrases in preaching. I know it is hard to avoid all of them nowadays, when they are so common and in use so much in the daily conversation. But we can avoid the coarse, rough, and vulgar ones at least. Avoid the use of words or phrases in repetition until they become tiresome and annoying. For instance the expression "we find" used by one brother I was told, over one hundred times in one hour's talk. I remember hearing a brother pray

once, who used the expression "our Father" sixty-seven times in one ten-minute prayer, a brother sitting by me kept count. The real sense of the prayer was ruined.

Don't put your head down till you muffle your voice, nor turn round with your back to the audience. Those on the platform are nearer you than those in the audience and will hear you, if you don't turn around and look at them. Don't try to be funny or witty while in the pulpit, for God has warned us to avoid lightness of speech while standing to declare the word. (See Doctrine and Covenants 119.)

STORIES

There is nothing we have criticised the sectarian world in more, outside of the doctrinal points, than telling stories. I would not be so extreme as to say that we should not tell any stories; but they should be told to make a point or to emphasize a point, and they should be clean. If you have an experience it may be very interesting and act as a proof that will fix the point in the minds of the hearers as nothing else would. Again we should not indulge in stories to create a laugh that does not add anything to the thought being advanced, nor those which tend to vulgarity or those which use the name of the Deity. Section 119, Doctrine and Covenants, has something to say on this. I have found that we can often put our sermons in the form of true stories and make them intensely interesting. Nevertheless too much story-telling is inclined to spoil the sermon, especially is this so, if the speaker is not naturally gifted in this line.

SCOLDING

Scolding becomes a habit, and for a preacher to get into this habit is unfortunate, to say the least. It will surely have the effect to decrease his influence for good, and if persisted in will limit his sphere of activity. There are times when a little scolding by those whose authority and responsibility may require them to do it is proper. But even this should be done carefully and we should be sure the ones who need the scolding are present. Too often the scolding is given to those who do not need it, and the ones who should have it, know nothing about it.

APPEARANCE

Under this head cleanliness is first. Our face and hands should be clean. Finger nails should be clean and not show a sign of mourning. Our clothing should be clean and neat. This does not mean that we must have a long-tailed coat and expensive clothes, but they can be brushed up and pressed and our linen can be clean, our neckties nicely tied and in proper place, our shoes cleaned and polished. We

should be clean in speech, clean in thought, modest in demeanor, dress plainly and free from all ornamentation or jewelry. Avoid freakish dress, or loud and flashy clothes, that as ministers for Christ we may approve ourselves to him and be an example to those to whom we minister. These may seem to be unnecessary, but if you will look at section 42: 12, 85: 38, 119: 3 of the Doctrine and Covenants you will find that they were so necessary that the Lord gave instruction in regard to them. I can recall several instances where I have seen ministers of this Reorganized Church go into the pulpit when it made me feel a blush of shame because of their appearance, but I am glad to say that we don't have so much of it as we used to have. We should not get the idea that neatness and cleanliness are indications of the pride that is condemned by the Lord, but I think we should have pride enough in the cause of Christ to want to be a credit to it, and do everything we can to manifest our respect for the sacred office we hold and command the respect of those to whom we minister. In other words we should seek to become efficient ministers in the fullest sense of the term. Again I appeal to Doctrine and Covenants 119: 2.

I have presented some of the things that have come to my mind that may suggest lines of thought that can be developed and the details brought out in your discussions.

I did not deem it necessary to mention tobacco or drink, for in my opinion no minister of Christ should need anything by way of reminder in regard to these.

Ever praying that God may abundantly bless you in all your efforts to qualify as ministers for him and that you may become workmen that need not to be ashamed, I am your brother and colaborer.

FREDERICK A. SMITH.

HOW MUCH TITHING HAVE I PAID?

Whether it has been little or much, it involves the keeping of a proper record of it upon the books of the Presiding Bishop. There are very few I am sure, that fully realize the difficulties that confront us in keeping a correct record of the tithing paid.

We spend considerable money each year for clerical help in posting our tithing, and we are anxious that the work shall be correctly executed. Errors cause added expense and annoyance, necessitating at times considerable correspondence.

Our tithing records are kept according to provinces and States, for example, if all your tithing has been paid to agents in California, the account would be found in our California ledger; but if you had paid some in Florida and Wisconsin we would have three accounts with you, one in the ledger of each

State, and in asking the above question we should be advised as to where you resided when payments were made as we have no way of telling when Saints change their location. If your statement happens to be incorrect, do not blame our office; the fault may belong elsewhere. For instance, Brother Lyle Marion Kass pays his first tithing and gets his receipt.

The next time it reaches us.....Lyle Kass
 AgainL. M. Kass
 AgainMarion Kass
 AgainL. Marion Kass

Then Brother Careless Agent adds to our perplexity by misspelling the name and we have

Lyle Cass
 Marion Cass
 L. M. Cass
 L. Marion Cass
 M. Cass

The result is that we might have *nine* accounts for the same individual, as the clerks who do the posting have no way of knowing whether they are the same person or not. Hence if you called for a statement you would receive a transcript of our record according to the manner in which you signed your request.

Insist upon having your tithing receipts made correctly, always giving the first name in full, do not give initials only.

Do not say to our agents, "Never mind a receipt." He *must* make one in order to have his record complete and we prefer to have him deliver the same to you. It will serve to avoid mistakes and misunderstandings.

Keep all your tithing receipts for future reference, as you will find them a source of interest.

Soliciting your cooperation in carrying out the above suggestions.

I am your fellow servant,
 BENJAMIN R. MCGUIRE,
 Presiding Bishop.

The first principle of the gospel of Satan is secrecy; the second principle is transformation to counterfeit the works or principles of God.—Jerome E. Page.

Do not make fun of New Year's resolutions. The man who buries his pipe at the New Year is not foolish, he is foolish when he digs it up a week later.—Elbert A. Smith.

If we could all be more prayerful, and remove the beams from our own eyes, then our vision would be so much clearer; and notes, if there be any in our brothers' eyes be not nearly so annoying.—A. M. S.

OF GENERAL INTEREST

A "GOOD KILLING" NEEDED

A correspondent of one of the prominent clerical papers of America ends a recent contribution with the pathetic wail, "Why don't the seminaries kill the clerical voice?"

We sympathize with the brother's murderous designs, albeit of a peaceful disposition ourselves. Nothing is more calculated to arouse the desire to slay without mercy and spare not, even in the peaceful precincts of the sanctuary, than to be obliged to listen to the "clerical voice" in full and undisputed sway of a two hours' service. The squeak of a bagpipe, the rasping of a saw, the diabolical hum which arises when the dentist begins to set in motion his engines of torture, even the wail of a cracked phonograph or the lugubrious "katzenjammer," are all divinest harmony compared with the clerical monotone. Why do not the "seminaries" kill it? Because, brother, the thing is a product of the "seminaries." It assorts well with most of the other mummery which the theological seminary exists to perpetrate. The whole "clerical" idea, the abstraction of the prophet from the people, the exaltation of the servant over those he is commissioned to serve, is calculated to induce sham and cant on the part of the ministry. The "clerical voice" needs a "good killing," but it is, after all, a symptom rather than a disease in itself.—*The Christian Standard.*

SEVENTEEN CHAPLAINS IN THE FURNACE

[*The Christian Work* prints each week a review of some striking book, of special interest to professors of religion. The following will be enlightening as a few opinions on war and religion.—EDITORS.]

Seventeen temporary Church of England chaplains have produced a book entitled *The Church in the Furnace*, and it is edited by Reverend F. B. Macnutt, senior chaplain to the forces and Canon of Southwark (Macmillan). It is dedicated to sixteen chaplains who have been killed in action, to six who have died of wounds, and to six others who have died on active service.

Canon Macnutt, in his editorial foreword, says: "The church is in the furnace. We have felt the scorching of the purgatorial fires, and we chaplains not least, who have moved where the flames are hottest, and have seen the pure metal dropping apart from the dross. . . . There are many who have felt during three years of war that only imagery like that of Patmos can express the trials and experi-

ences through which they are passing. That is the feeling which inspires the title of this book.

ONE THING CERTAIN

"These essays, by clergy of the Church of England who are serving the armies abroad, are the expressions of thoughts which have come to us, under the intense stress and strain of active service, about the life and the work of the church as we left it when we embarked for the front and as we see it now from afar.

"We came out dimly expecting that our religion would pass through a fierce ordeal, and actual contact with warfare has not belied our expectancy. The test has been sterner than any of us can have foreseen. The results we can scarcely formulate yet as we look forward to returning to the old surroundings. *But one thing is certain: we can never again be content with much that we accepted as quite natural in those far-away days before we came out here.* We have seen visions and dreamed dreams, and to forget them or to refuse to act upon them would be treachery to the church we love."

AN AWAKENING

Mr. Macnutt explains how some words of William James came to him by Ypres, and "were to me then, and ever since have been, like the pulling up of the blind in a dark house."

"One autumn up at Ypres in 1915, after one of those poignant days which come to all chaplains in the line, when I had buried four officers of the battalion I loved best, the post brought me my copy of a weekly journal. I sat outside my tent, dumb, till turning over the pages I came across a passage from William James.

"'One hears,' he says, 'of the mechanical equivalent of heat. What we now need to discover in the social realm is the moral equivalent of war; something heroic that will spread to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible.'

MORE HEROES THAN SAINTS

"Let no one think that we padres have come to believe in the B. E. F. as a short cut to sanctity. There is another side to the picture, and it is not bright. A man is not a saint because he proves himself to be a hero; and there are many more heroes than saints in the army by very long way. But every hero has at least some of the stuff whereof God fashions his saints, when it yields itself to the shaping. And, for all their faults, many of these men are so much nearer sainthood than the many members of the church who have failed to take its impress and yet mistake themselves for the finished product."

WHY THEY FAIL

Mr. Macnutt says that "most of us agree completely about the main causes that lie behind the Church's failure to win British manhood," and first he puts "our faint-heartedness in face of the power of the foe whom we are fighting." He contrasts the British soldier going up to an attack with an unexpressed romance in his mind, "of a fabric and a pattern fit to be hung in the palaces of memory for all the generations that are to come"—and then over against that he sets "the conventionalism of our church life and the drab absorption in petty activities and trivialities which we have hung up as our ideals of service in the temple of God. . . . We have been established into inertia and inanity; and what wonder that we do not win the hearts of men, who respond and find themselves only when you make a great demand upon them to give their all for what they feel to be well worth it? *We fail because we pitch our appeal too low. We make it easy to be a churchman, and men answer that it is not worth while.*"

NOTHING MORAL

Reverend F. R. Barry, M. A., D. S. O., another senior chaplain, says:

"I think we see how lamentably inadequate is the traditional idea of God. If one learns anything in this life, it is the difference between good and evil. And the weakness of the current theism is that it is not *moral*. That is what lies at the back of so much scepticism.

"Many officers express this feeling in such remarks as 'I should feel a hypocrite if I ever went to church again.' 'If God' (said another) 'ever governed Europe, he certainly does not any longer now.' And their impression is that Christianity has no real answer for these times. . . . But surely there is here true cause for hope. For what we really find in such an attitude is something very far from sceptical. *It is the triumph of the moral sense over an invertebrate theology which left no room for ethical distinctions.*

"Certainly a God whose providence 'ordained' the present situation would not be one whom we honestly could worship. It would be our duty to defy his will. But is there any reason to think he did?"

Mr. Barry concludes that "unless we can really manage to get into touch with the average manhood of our nation, I see very little moral hope for England. The one thing needful for us is a new spirit—the rushing mighty wind of a new enthusiasm."

WHERE ARE THE MEN?

But how are you going to get the men with that new spirit which involves, among other things, an entirely new vocabulary of entirely honest words,

used in an entirely honest way for entirely honest ends?

Reverend Neville Talbot, M. C., M. A., and an assistant chaplain-general, discusses the "Training of the clergy," and says:

"A church can hardly rise above the spiritual level of its professional representatives. . . . With the mass of men in things religious a vast deal depends on what the parson is. There is among laymen a preliminary aversion from the clergy as a class which the chaplains had to overcome. The war has seen it overcome in some measure by devotion, by gallantry, and by methods less certainly reputable, such as 'holy grocery.'

"The fortunes of the church after the war are going to be vitally bound up with the passing into her ministry of men who have borne arms. If they come from all ranks they will constitute an epoch in the history of a church which has hitherto had but a mainly 'upper class' ministry. The archbishops have put a letter into the hands of chaplains to the forces inviting officers and men to consider the claims of the ministry, and assuring them of the intention of the church to see them through the necessary training.

"Visions arise of a great band of men arising to reinforce the ranks of the ministry—men of tested and grateful faith, graduates in a school of grim reality, experts in knowledge of fellowship, converts to discipline. . . . They might be a bridge over the gulf of misunderstanding which divides clergy from laity."

Reverend James O. Hannay ("G. A. Birmingham") admits that "*we have been teaching true and important things in such a way as to leave men with the impression that they do not matter.* Partly this is because they have not mattered nearly enough to us, the teachers."

Reverend R. E. Kirk, M. A., another chaplain, speaking of "When the priests come home," says:

"There are brigadiers in France who refer almost every question affecting the well-being of the men to their chaplains for counsel and advice; when the character of the priesthood has so developed that county councils and committees do the same by the clergy at home, the Church of England can be certain that her ministry has absorbed the lessons learned by the chaplains at the front."

It seems that the most impressive and effective lessons that came to humanity, and especially to the people of God, are those that come through suffering. . . . After we have grown up, there are many lessons we will not learn, only by this same process.—H. E. Moler.

FRATERNALISM VERSUS PATERNALISM

The policy that has prepared Henry Ford for war, the policy that gives him peace and order in his factories, keeps the labor turnover to a minimum and fills his heterogeneous forces with an ambition to achieve while labor turmoil and discontent prevail in many other plants, is to be described from his point of view as fraternalistic rather than paternalistic.

The distinction is not easy to make, but the head of the educational department, which is the designation of the office that strives to deal with the employees as human beings rather than as mere parts of a productive machine, puts it this way:

"The paternalistic scheme for the adjustment of relations between employers and employees is usually some form of spending money on the employees. The Ford fraternalistic scheme is to spend profits through employees."

Ford feels that men who give their lives to the creation of a profitable business are entitled to share in the profits, the same as men who give their capital to it. Some benevolent employers seek to help their people by building clubhouses and planning housing schemes. Ford holds that it is wiser to give the profits directly to the men in the form of cash. Men seem to resent having things done for them. If there is uplifting to be done they prefer to do the uplifting themselves. That is the reason some social engineering schemes that do great credit to the men who conceive them come to grief. So Ford turns enormous profits over to his people. Having provided them with the means of improving their status, he then insists that they do so. In the long run the penalty for failing to use Ford profits for self-uplifting is separation from them.

Through his educational department he advises and suggests how improvement can be made. Sometimes the work of this department even involves the sanitary improvement and general physical betterment of a whole section of the city, but through the regular civic channels. For instance, it was found that the sewerage and drainage of a district in which many Ford employees lived was defective. The educational department took the initiative and started the regular municipal machinery going to bring about the desired improvement. The Ford men were shown how to obtain the enjoyment of their rights as citizens and taxpayers.

So, in the intimate matters of household cleanliness and order, personal habits and standards of living the idea is to suggest better things and arouse an inspiration for them. Here is an illustration. A family enjoying a good income from Ford wages and profits may be living in squalor and disorder from

force of habit and lack of knowledge. An agent of the education department calls and shows the housewife photographs of interiors of the homes of people who have no larger income. Suggestions are tactfully given as to what to buy and what to do to make her home as neat and cheerful. From ignorance or excessive economy the children may be poorly dressed and ill-fed. The investigator considerably explains what this neglect may mean to the children. He appeals to the motherly instinct and suggests how to take better care of the children.

The doing of such a work involves a survey of the whole personnel of the company and necessitates a rather intimate investigation of the affairs of each employee. Probably there is a natural tendency to resent this domestic probing. To those who object to giving the required information the whole Ford theory of relations between the company and its employees is patiently explained. They are receiving profits and in return are expected to give the best in them to the company. Not only that, but the company desires to help them to give their best. To do that it must know how matters stand. On the other hand, the men are given to understand that they have the right to know how the company is managing its affairs. Now, when you make a talk like that to your men and are backing it up with \$16,000,000 of distributed profits a year you appear to be a rather reasonable sort of being.

The Ford personnel statistics are replete with intensely interesting facts. When the profit sharing scheme was started the average Ford employee bank deposit was \$75.20; now it is \$223.39. Then the average life insurance policy was \$186; now it is \$572. The amount invested in owned homes is three times as great and in homes purchased on contract four times as great. The number of employees owning homes has nearly doubled and the number buying them has nearly trebled.

Some interesting classifications are made according to nationality and religion. Taking into consideration money in bank and invested in homes and lots, the Germans lead. Considering cash savings only, the Armenians are away in front. The Americans are not strong in savings, but lead in life insurance and in buying homes and giving mortgages back. The Jews, strangely enough, are far down the list in almost every item that indicates thrift. They save a little more cash than the Americans, but in that the Armenians leave them and all the other races far in the rear. In respect to religion the Mahometans seem to be the thriftiest, next the Greek Catholics, and then the Roman Catholics. It is apparent that one reason why the Americans do not show up better in savings and home-owning is that they live better. Out of 16,547 American employees only forty-two

have homes in bad condition and only six of them live in bad neighborhoods. About 3,600 employees own their own automobiles.

So, Ford finds himself with a fit and efficient army, of excellent morale and trained to the minute for his part in fighting the war by industry.—Theodore M. Knaffen, in *New York Tribune*.

WAR'S EFFECT ON COLLEGE ENROLLMENT

Inquiry made by the United States Bureau of Education as to the effect of the war on student enrollment in colleges and universities has brought forth some interesting figures. While the questionnaire was not answered by all the institutions to which it was sent, and while in some cases the replies were imperfectly and inaccurately prepared, certain facts seem to have been established. These are that, as might have been expected, the two upper classes in the higher educational establishments show the greatest loss in men; and that the colleges of liberal arts have not suffered as heavily as the technical and professional schools, a fact doubtless due to the greater maturity in most of the latter institutions and to the immediate demand by the Army for men trained in specific callings. But a notable exception to this rule is found in the medical colleges, where the order of the war department allowing such students to finish their courses is reflected in a gain, as opposed to losses everywhere else. A corresponding order applying to engineering students was unfortunately issued too late to influence the enrollment in the fall of 1917, and in this instance a serious loss of more than 18 per cent is noted.

It is evident that the war has deterred many high school graduates from entering colleges at present, while most of the freshmen already in college decided to remain until called, since the sophomore class shows the smallest loss of all. The total loss in men in the liberal arts institutions aggregates about one fifth of the male student body, the number of women shows a small increase, and the net loss of the entire student body is nearly 11 per cent, as compared with the annual increase of 5 per cent to be expected in normal times.—*Deseret Evening News*, May 22, 1918.

To-day is ours; to-morrow, with all its hopes, its sorrows, its joys, may not be ours. The present is filled with opportunities and can be used as we will; the past is otherwise. . . . The past cannot be recalled, the future may not come; the only time is now.—Nettie I. Heavener.

WAR-TIME RELIGION AMONG SOLDIERS

"You won't get a Tommy to admit that he says his prayers, but he may admit that he prays in his heart, and that he believes in this kind of prayer," said the Reverend Captain Spencer, who for the last three years has been chaplain at the front and in some of the base hospitals of England. "There are times when the boys suffer from acute loneliness, and it is then, perhaps, that prayer and the thought of God offer the greatest consolation to them. I remember one case especially of a man at the base hospital at Brighton. I found him one night away from the others. 'Good-night, sir,' he said, and I stopped to ask him what he was doing there by himself. He replied, 'I wanted to get out under the stars and be alone with my God.'

"This man had been a taxi driver in India. His four brothers and his mother were alive when the war broke out. All four brothers enlisted, and two were killed before his eyes in the artillery. He himself was wounded, but was patched up and sent back to the front. On this occasion his two other brothers were killed and he himself was badly wounded. Both his legs had to be amputated, and he had a terrible shoulder wound. A little later his mother, his only surviving relative, was instantly killed in an air raid over London. When I found him he was wondering what use he was in the world—and he wanted to be alone with his God.

"The religion that appeals to our boys," continued Mr. Spencer, "is the religion of the heart. They do not care to listen to sermons, I preached only one or two sermons all the time I was there. The chaplain makes his most effectual appeal through the individual—through five minutes' talk with one lad, and five minutes' talk with another. The tendency at the front is toward the breaking down of all denominational barriers. On the occasion of the memorial service of the death of Kitchener there were Catholics and Protestants of all denominations present—and the division between Catholics and Protestants, usually emphasized by the church parades, was done away with. . . ."—H. M. R. in *Toronto World*.

It is a true instinct that leads us to judge men themselves by their judgment of others. We make known the thinker with the thought, the critic with the criticism. We mix ourselves with our paint, our song, our opinions. We are sketching unconsciously our own portraits as we outline our neighbor's character in words. If we impugn his motives, 'tis because our own are questionable.—Rabbi Leon Harrison.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

Choir Expenses; Who Shall Pay Them?

"I don't care! It looks to me like this: if members of the choir go ahead and give their time and talents, and work faithfully practicing the anthems and taking charge of the singing, they shouldn't have to go down into their own pockets for the money to pay for the music they sing. It don't seem fair."

The above was uttered in the course of a rather animated argument between two sisters in the church, on the subject of who should pay for the music the choir used. It was given in reply to the somewhat uncharitable statement that since the choir was permitted to sing in the church, and was given the most prominent seats in the house of God, that, therefore, they should pay for their honorable privilege by furnishing not only their services, but the music from which they sang, as well.

Such argument, if applied all the way down the line of the church's service, would dictate that the leading ministers of the church, who are giving their entire time to the work of the church, content themselves with the glory and honor they received in their exalted stations, as a proper remuneration for their services, and not look to the church to support them; that the presidency of the church should board, clothe and "find" themselves, and possibly pay a reasonably handsome sum for the privileges they enjoy in the highest offices of the church.

The problem of how the choir's expenses should be borne is a mooted one in many places, having its supporters on both sides of the question. In some branches the choirs are cheerfully bearing their own expenses; in others their expenses are paid out of the funds of the branch; while in some branches entertainments, socials, ice cream or oyster suppers, and all the other questionable means of raising money are resorted to to defray the choir's financial needs.

We cannot attempt to define an invariable rule to fit all cases. In some branches it may be well for the choirs to foot their own bills; in others, the branches should bear these expenses in common with the other branch expenses, as they are the direct beneficiaries of the choir's services. In some branches, where a just and efficient system of assessment and collection for branch expenses has not been installed, it may be well for the choirs to cheerfully pay their own bills and wait until the branches have developed proper systems. Such a plan, however, has the objection that it requires the few who serve in the choir to bear such burden in addition to their regular portion of the expenses of the branch. Also, while this method has the advantage of affording a certain few faithful ones an added opportunity to further consecrate of their means to the maintenance of the Lord's work, it has the marked disadvantage of being unsystematic and unbusinesslike. Furthermore, it is hardly in harmony with the spirit of the financial system of the church.

It seems to the writer that the money paid for the music used by the choir in the service of the branch rightfully should be classed as legitimate branch expenses and as such should be borne by the branch as a whole rather than by the few constituting the choir.

Another reason that we feel is actually pertinent why the branch should bear the choir's expenses, involves the principle of appreciation. We do not usually appreciate

as we should that which costs us nothing. We cannot help but believe that some branches would appreciate the efforts of their choirs a little more if they bore their rightful share of the burden of choir expense. Incidentally, these choirs might serve with a little more zest and relish if the branches were in this way cooperating with them.

ARTHUR H. MILLS.

Music and Religion

(Why the Church Organist Affects the Size of the Congregation. Powerful Influence of Music Recognized by Reverend Billy Sunday.)

Reverend Billy Sunday appreciates as few people do to what an extent music and religion are interrelated. The majority take it for granted that they go to church in order to hear the gospel proclaimed. Yet ask an average church-goer to give you the cause of the popularity of his church and he will without thinking say, "We have such a fine choir," or "Our organist is one of the best in the city." Should you accuse him of not being a true believer and of going to the services merely to satisfy his desire to hear good music he would wax highly indignant. Give him the time, however, for calmer judgment and closer introspection and, working on the assumption that he is honest, he will agree with you that his reputation for regular attendance would greatly suffer in the event that the musical end of the program was omitted.

MUSIC IS RELIGION

There is nothing derogatory or sacrilegious in this. Music is religion. Those who have most felt the power of the sublime and the unknown have created it. Those who have most deeply sympathized with their fellow mortals and most greatly appreciated the wonders of the universe have given us our songs. If religion means understanding and giving that which will make life happier and more beautiful, then our composers stand as high in godly favor as any of the saints in the calendar. The most confirmed atheist or agnostic cannot but bare his head in reverence to the power that inspired such music as Gounod's "Ave Maria," or Handel's "Largo." Both are the expression of belief in the omnipotence of some supreme power that goes beyond argument or discussion of any sort. Words are frail tools against the conviction that arises out of the beauty of their melody.

The churches appreciate this, unconsciously though it be. They vie with each other in the perfection of their choirs, in the talent of their soloists and the size of their organs. One reads the announcement of the giving of a certain cantata before one gets the name of the preacher or the text of his sermon. Enter any place of worship that is usually well filled and the fact that the music of that congregation is good may be taken for granted.

It is altogether fitting and proper that this should be so. There is nothing which brings peace and quiet to the human heart so much as the swell of an organ, or the glory of a human voice, or number of voices raised in clear harmony—nothing, except perhaps a walk in the fields with Nature humming softly. And here again it is song, the song of growing things and chirping birds, that restores one's frame of mind to a state of rest. It is this semisomnolent state, this receptive attitude that is most favorable to the conviction that something beyond human comprehension exists. It is here that the preacher plays his most important part. There is an openness of mind for belief in something supernatural and all-encompassing. He takes advantage of this

and offers what he considers the answer to the desire for understanding.

MUSIC AND THE REVEREND BILLY SUNDAY

Nobody better appreciates the part that music plays in religion than the popular Reverend Billy Sunday. He would no sooner think of entering a city which to his mind is in need of salvation without a carefully trained choir, than he would for a moment harbor the thought that all who hit the sawdust trail under his sacred guidance would not enter the haven of the blessed. Only with him the tenor of the music is not conducive to rest and peace. Knowing the power of the warbled note he trains his fellow workers in the singing of those songs which will most rouse the spirit to a state of appreciation of what the future has in store. It is the singing of music that urges on to renewed efforts in gaining the glory of the life to come. One doesn't know whether his is the religion that Brahms or Handel or Gounod felt when they were inspired to sing their songs of praise, but one is forced to believe that the two, music and religion, be they within the doors of a church or tabernacle or out in the vastness of the earth and the sky, follow as closely upon the heels of one another as night follows upon day.

Musical History Repeats Itself

(Innovations Arouse Prejudice To-day Just as They Did a Century Ago.)

Even at this late day in the history of phonograph and player-piano music, we occasionally hear folks objecting to what is called automatic and semiautomatic instruments on one score or another.

"They make music too easy for young people," it is said. "Keep them from their grind at piano or violin or vocal lessons; make them think there is little use in working hard for something that can be bought in perforated rolls or small black discs."

It is interesting in this connection, to look back a few hundred years to the beginnings of musical America.

When in the early sixteen hundreds, preachers here and there began to advocate the introduction of new songs into the churches, and thus thaw out the Puritan ice which had encrusted all forms of musical expression and reduced the stream to a tiny trickle of stereotyped psalm tunes, people began to object quite stormily.

Song singing was a "new way." Other music was almost an unknown "tongue" to most of the people. There were too many tunes to be learned. No one could learn them all. Songs might open the door to instruments, and instruments were the work of the Devil for the seduction of mankind. The forefathers of the people had got into heaven on the wings of the orthodox psalm tunes, therefore there was no need for other music than that.

A long hard fight was started against the icebergs of prejudice. Point by point was won by the lovers of music (new men from across the sea). Finally the organ was admitted to some of the more daring churches, and the list of tunes increased from five or six to a dozen or more, here and there!

There seems to be a pronounced demand for music among the masses—and anything which aids in bringing music to the people must of necessity find a permanent place in our lives.

The skeptical had best pass judgment slowly.
Even musical history is repeating itself.

Honors for the Independence Choir

The Independence choir was again honored in the musical affairs of Kansas City by an invitation to sing at the big May festival of the Community Chorus of Greater Kansas City, given at Convention Hall in conjunction with the Chicago Symphony Orchestra. This immense chorus, which numbered nearly fifteen hundred voices, under the direction of Mr. John R. Jones, rendered with great credit some very fine, inspiring choral works, accompanied by the magnificent orchestra of seventy pieces. The Independence choir was given a prominent position in the work of this chorus, and received some favorable mention in the newspaper announcements and comments concerning the festival.

Director Jones was so pleased with the work of our choir that he made a special visit to Independence, being present at its regular rehearsal, May 9, at which he thanked them in person for their services. The evening was spent enjoyably, the choir singing several anthems for him, and then all repaired to the dining hall, where refreshments were served by the ladies of the choir; after which Mr. Jones sang for the choir several Welsh songs and led the two hundred voices of the choir in some of the songs used in the Army service. Mr. Jones had previously received appointment as song leader in the Army service, and expected to leave shortly for one of the cantonments for his duties.

Again, Thursday evening, May 16, witnessed the dedication of the beautiful new William Chrisman high school building at Independence, just completed at a cost of about \$125,000 for building and equipment. This magnificent structure is one of the most modern and well-equipped high school buildings in the State, and now stands as a monument to the beauty of Independence.

The ceremonies of dedication consisted of addresses by some of the prominent citizens of Independence. With one exception the musical numbers of the occasion were all furnished by a picked chorus of sixty voices from the "Stone Church Choir," under the leadership of its chorister, Sister George H. Hulmes.

One sacred and three secular choruses were rendered by this chorus in a manner to maintain the high standard of excellence and reputation borne by our Independence choir.

A. H. M.

Now the organ with which this supernal world is known is called faith, the evidence of things not seen, if not their very substance and reality. Into such forms the mighty energy of man's soul unfolds through the ages, so that there will always be a sense in which the divine is the noblest creation of the soul of man, because to accept a belief and to make or to create it are only different degrees of the same energy. This idealization of another world and the development of a life here that consists of otherworld conduct, such as forms of worship, are of a realm of existence that supplements and is the counterpart of this, especially if it is one of which all the ordinary content of experience seems a promise and potency. This explains why such beliefs lie so close and warm about the human heart, and why they are often so clung to against evidence and even against interest. It is because they are necessary for the totalization of the soul and exactly fit the imagination that is the totalizing faculty by which man transcends his own limitations of time, space, and personality toward the dimensions of the race, thereby becoming a citizen of the universe which is henceforth no longer a chaos but a cosmos.—G. Stanley Hall in Jesus, the Christ.

WOMAN'S AUXILIARY

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Woman's Auxiliary Work for Reunions

The executive committee of the Woman's Auxiliary announces that it is prepared to render assistance at reunions where it is desired to have Woman's Auxiliary work represented. Programs and outlines have been arranged and are in charge of Mrs. William Madison, 1015 West Maple Avenue, Independence, Missouri. Anyone wishing the use of these helps may write to Mrs. Madison for them and they will be received promptly.

We feel quite sure you will be pleased with the effort that has been made this year to give you something definite in the way of reunion program work, and yet we are leaving a part of the program, with some suggestions, for local forces to work out, in order that they may develop along this line for work another year.

The program consists of a presentation of the four departments of our work, emphasizing as special features, Red Cross work and food conservation, a beautiful and educational panel exhibit on healthy babies and the prevention of tuberculosis, attractive programs for children's meetings and storytelling and handwork for those of kindergarten age.

Should you desire the assistance of any of the field workers (who are the general officers, supervisors and editor) please communicate with the president, Mrs. D. J. Krahl, Holden, Missouri. Expenses of field worker incident to traveling and while attending the reunion must be met by the reunion sending for her, or if two or three reunions occur near the same time and are in close proximity, the expense may be shared by each desiring such services.

MRS. D. J. KRAHL, *President.*

The Awakened Woman

(Address by Sister Audentia Anderson, Independence, April 9, 1918.)

It is indeed a pleasure for me to appear before this audience, as a representative of the woman's organization of the church. I have greatly enjoyed the address of my predecessor on the evening's program, and appreciate the courtesy shown by him in giving the woman the last word. I might have used the word *courage* in that connection, were it not that an old adage comes to mind: "He who fights, and runs away, lives to fight another day!" (This, because Brother Williams left after his address, to fill another appointment.)

For the first time in the history of this church, a representation of its women has been called, informally, into a session of the Joint Council, to lay before that august body a delineation of the aims and purposes of that portion of the church membership which is included in the Woman's Auxiliary.

This should be regarded as an epoch-marking action, for it shows recognition on the part of the church administration, of the fact that women are to have an important and clearly-defined work to do, in carrying out the policies of this church organization.

When the Woman's Auxiliary brought out its Year Book, two years ago, several of the leading men of the church gave it support in the way of specific, printed indorsements. Among these was the encouraging and optimistic message from President Frederick M. Smith, who said in regard to

our work: "There is promise of determining the coefficient of woman's influence in terms of living usefulness in our church work." He bade the auxiliary Godspeed, in its "appointed task," hoping that the closer coordination of its work through organization, would permit it to enter and occupy fields of widened activity.

Some one has argued that if God had intended woman to rule the man, he would have formed the first one from the brain of the first man; or if she were to serve, she would have been formed from the feet of her master; but, since she was taken from the side, it can be inferred that she was to be an equal, a counterpart, a complement, of the being to whom she was to be a "helpmeet." However significant this reasoning may appear by such argument, history shows us that woman has not always been recognized in the role of an equal. The more primitive races regarded her as a beast of burden, one whose joy should be to till the ground, to dig and delve, to fetch and carry, to bear children, rear, and bury them. Farther on, we see her a possession—something to barter or exchange. In old-time halls of luxury or power we see her a toy, a plaything, which must amuse and interest, if she would remain in favor.

STRUGGLE TOWARDS LIGHT

Her emancipation came slowly. As man advanced in the realm of thought and intellectual power, he came to regard with truer vision the creature at his side. True to her nature of complement and helpmeet, we find her as cook to the hunter, nurse to the warrior, and inspiration and encouragement to the explorer, the philosopher, or the pioneer in any line of the eternal search for truth. Through the strength of her great desire to be what God ordained, woman has managed, against discouraging odds and with some degree of success, to keep step with her mate, in his struggle towards light. Timidly at first, she tried her powers as writer, thinker, artist; emboldened by success she has ventured to knock at every door. Few avenues of knowledge or endeavor to-day but have been pressed by her eager feet, no matter how the conceptions of a previous age have attempted to keep those paths sacred to masculine thoroughfare. Her achievements have been many, and her triumphs not a few. She has recognized her birthright, and has been encouraged to strike out boldly, to hew for herself a path of individuality—to establish a place in the busy world for herself, more in keeping with the God-given powers she possesses, than that which has been accorded her in the past.

PENDULUM TOO FAR

But the pendulum swung, at first, too far! In lands of ease and culture, we find women who have abused the privileges that have been won. They have forgotten to be industrious, leaving the joys of toil to others. They have shunned responsibility, leaving that of home and children to the care of servants. They became but pampered pets, luxurious creatures, too indolent to care much about anything but adornment, and personal ease and comfort. Many fine men have lost heart because of these conditions in their homes, and some have voluntarily given up the struggle to provide for the extravagant demands of wife and daughters.

BALANCE WILL COME

God wills that law will operate to eradicate evils and mistakes, and so the balance will be struck, and out of the extremes, and the disturbances, there will emerge a saner course of life for us all. The present war will, no doubt, prove to be an effectual instrument in the hands of God, for bringing about this readjustment. It will, indeed, be the

blessing in disguise which will strike the scales from the eyes of mankind.

The women of England, a few years ago, brought upon themselves the contempt of the world, because of the extreme measures they adopted in the hope of obtaining political suffrage. Burning, devastating, and destroying, they marched through the streets, in a mad abandonment to mere physical force.

Then came the war, and to-day sees these women in the fields, in the shops, in the offices, everywhere, in an earnest concentration of righteous purpose which has won for them the respect and admiration of every thoughtful person in the world. Through the sacrifices they are making, the hardships they are enduring, and the personal toil they are performing, they are winning for themselves a place in the nation they love which would never have been granted them by their former methods of violence.

The Russian "Battalion of Death" has taken from the opposer to woman suffrage his last pet argument, viz: that women should not vote, because they cannot fight. The fact of these women fighting in the trenches exactly as men do, under the same distress and discomfort, because of the cowardly flight of their masculine defenders, should bring the sting of shame to every man who has offered such an argument.

A lecturer recently said that he could not even think of the French women without a sob in his throat. The things they are bearing, the hard work they are doing, the bravery and courage they are exhibiting at all times and under all conditions, would wring tears from a heart of stone. He added, "And when the United States is at war, as France is at war—meaning every man, woman, and child in the Nation—then the war will be won, and not before!"

THE COUNTRY'S CALL

An Irish war lecturer recently drew a most realistic picture of the call of our Nation to its various units. He pictured a pleasant home, a typical, American home, with a mother at the mending, a father with the evening paper, and the young folks gathered about the piano, or listening to the Victrola. Suddenly, a knock comes upon the door! Uncle Sam enters.

"Young man, I need you!"

The young man rises, with white, set face; he grips his father's hand, embraces his weeping mother, kisses his sister, touches his lips to the brown head of his sweetheart as he whispers words of faithful love, and goes steadily out, with the "uncle" who needs him.

Another evening. Another knock upon the door. Uncle Sam again enters the cottage home, and says to the father:

"I need you!"

And the father buys with lavish hand, the Liberty Bonds, the War Savings Stamps, subscribes to the Red Cross, the Y. M. C. A.—everywhere and every time his support is needed.

Again Uncle Sam calls at the cottage door:

"Mother, I need you! Help me send food to our people 'over there.'"

And the mother, true patriot that she is, studies as she never has before, that she might nourish her own family well, and at the same time spare all she possibly can of the special food needed for the boys abroad.

Again the same call comes:

"Daughters, sweethearts, I need your services, in the mills, at the desks, in the factories and the fields. Will you come?"

So the awakening goes on, and the whole family is losing itself in the service of others. Did not some One say, "Verily, he who would save his life shall lose it, but he who would lay down his life for a friend, will find it"?

THE CALL OF THE CHURCH

An interesting picture, and an impressive one, but is not God knocking at our doors also? Is he not saying to our young men, "I need you; these grey-haired men, who will soon be laying down the active weapons of this warfare against evil, must relinquish them into the hands of the strong, virile youth of this church, who *must* be able to carry its life-saving principles forth to a darkened world. Will *you* be a standard-bearer?"

He is calling to the father, to all the wage-earners:

"I need *you*. In tithes and offerings, and consecrations, and surplus, I need your help and support, that these others may be cared for. Will you give it freely?"

To the women he is calling:

"I need *you*, to serve in your homes, to minister to those who need, to raise high the banners of purity and truth, to use your talents in my service, to bring up my children in knowledge and power. Will you come?"

NEED FOR ORGANIZATION

Thus it came about that the awakening woman, in hearing the call of her divine Master, and in the desire to heed that call, felt the need of drawing nearer to her sister, that together they could counsel, together they could plan, and study, and together carry out many plans impossible for any singly or alone. So we find them uniting in prayer; who cannot remember the Prayer Unions of a decade ago, which found our women upon their knees, "met together as touching one thing," that "there the Master could be also"?

Branching out, and extending their services, they organized the "Daughters of Zion," through which so many of our finest women found expression. There is little need to name them, for their names are household words among the Saints, and the things they stood for—clean living at home and abroad—have had great influence upon the church and its members.

Later, followed the more definitely named organization known as the "Woman's Auxiliary for Social Service," which was abbreviated a few years ago to simply "Woman's Auxiliary."

NAUVOO SOCIETY

Speaking of organizations, there has recently come into our hands a copy of a portion of the record of the minutes of a meeting in Nauvoo where the women of the early church were organized into a society for relief and service. President Joseph Smith, John Taylor, and Willard Richards, of the priesthood were present, and helped them organize. The minutes are dated "Nauvoo Lodge Room, March 17, 1842." An effort was first made to ascertain if all the "females" present were considered qualified for full fellowship, and twenty-six names were thus indorsed. Joseph Smith addressed the meeting, in explanation of the object of organizing. He said that the society of sisters would "provoke the brethren to good works, would look to the wants of the poor, search after objects of charity, administer to their wants, correct the morals and strengthen the virtues of the community, and spare the elders the trouble of rebuking, that they may give their time to other duties, such as public teaching, etc."

He advised an organization as a means to more efficient

work along these lines, and suggested that a presiding officer be chosen, with two counselors to assist her in the duties of her office. He suggested the name of Emma Hale Smith, his wife, for president of the society, and read the revelation in the Doctrine and Covenants, which had been given to her. He stated that she had been ordained at the time the word was given, to expound the Scriptures to all, and to teach the female part of the community. He added that others might attain to the same blessing, and read the first verse of the second epistle of John, to show that respect was given in apostolic days to the work of women.

He gave advice to the sisters how to govern themselves in the meetings, and urged them to charity and good will to each other. "Do not injure the character of anyone. If members should conduct themselves improperly, deal with them, and keep all your doings within your own bosoms, holding all character sacred." He concluded by offering five dollars in gold as the beginning of funds for the institution. The society was called the "Nauvoo Female Relief Society," and officers were duly elected. President Emma Smith spoke upon the objects of the society, its duties to others, and to its members. She said they should seek out and relieve the distressed, and that all should be ambitious to do much good; that they should deal frankly with each other, and watch over the morals, and be very careful of the character of the members of the institution.

It was interesting to note that a debate on the words "relief" and "benevolent" fills quite a large space in the minutes. Our students of sociology will appreciate this fact, as it is fundamental, in the modern methods of charity work, to have a clear understanding of what *is* the wisest and best relief, and what constitutes *real* benevolence. A man helped to his feet—helped to help himself—is more truly helped than one who receives a shower of gold.

The claim has been made that this society which has just been referred to was America's first woman's organization. We do find that it antedated the well-known "Sorosis Club" of New York, which has been termed the "Mother of Clubs," but we also find that several groups were formed earlier. They were mostly of a literary nature, however, so that we might readily concede the Nauvoo Relief Society to have been the first one organized with charitable objects in view.

OUR PRESENT ORGANIZATION

To-day, the women's organization in the church is entering a new and broadened field of activity, its work assuming definite and specific outline. No longer are we considered just a group of women gathered to sew and chatter, but we find our brethren are learning that our efforts are reaching deeper into the fundamentals of life than they knew. One of our apostles has said: "If society is but the aggregation of homes, then a good society, in the last analysis, depends upon the development of good and efficient mothers who can, and will, approach the problems of sociology at their very roots, as no man has, or can."

EDUCATIONAL DEPARTMENT

We stress the educational in our work. This, because we feel it to be fundamental. To fill her place completely in life, a woman needs to be informed as to all the needs about her, all the phases of those needs, and all the processes of their adjustment and improvement. Ignorance is the sin of the world, and causes the wrecks strewn so thickly along life's highway. Given mothers of one hundred per cent efficiency, how long would it take to banish darkness from the world? The Nation is demanding something approaching

that efficiency from its men; should it not be justified in expecting similar value from its women? Can we give that value if we are content to be poorly equipped for the demands made upon us?

The Government is spending vast sums of money for the educational equipment of the men from whom they expect special service. Many of our boys in khaki are studying with a devotion and a concentration hitherto unknown to them. One of our Latter Day Saint boys, passing through our city at the Christmas time, told us that in three months just prior, he had made himself acquainted with the contents of about forty books, so that, in examination, he had ranked third. The lieutenantcy he received seemed to him but preliminary, for in response to the question, "Do you expect to become a captain?" he replied, "How can I help it, if I continue to study? and I surely expect to do that!"

That is the spirit which wins, and it is the spirit which should animate every Latter Day Saint woman. The sleeping time is over! Failures all along the way warn us that no makeshift methods will do in the future. We have serious business at hand. To be a qualified woman in these days means an equipment along almost every line of advancement. A home maker should know sanitation, drainage, food values, psychology, philosophy—and the long train! How else can she understand her family and its *real* needs, and minister properly thereto, mentally, morally, and spiritually, as well as physically?

And just now, too, is the extreme necessity that we acquaint ourselves with that "bit" the Government is asking at our hands. We must *inform* ourselves that we may render intelligent *service*. Of what use is a declaration of patriotism, if we *do not* patriotic deeds! Loyalty does not mean just flying the colors, nor standing up when the band plays national airs, but more efficiently and more truly shown in the patriotic table, and the Liberty Bonds in the pocket! Listen!

"A woman's size job has appeared out of this world of chaos! If only our soldiers and the allies could eat munitions and ships! How simple this food problem would be for the housewife! Her responsibilities would cease with settling back and exclaiming, 'Well, why doesn't the munition manufacturers make more munitions?' or 'Gracious me, don't they know we need more ships!' But this food saving problem is mainly a woman's job, because ninety per cent of the food purchased in this country is purchased by women. This means that the women of this Nation must shoulder ninety per cent of the responsibility of saving food.

"Thousands of tons of produce were saved last summer and are being saved to-day, because of the patriotic cooperation of housekeepers all over the land; but we must save still more. The outside demands on our national larder are increasing every day, as the shadow of starvation grows darker on the sky-line of our Europeans associated in this war.

"You can travel in Poland for hundreds of miles to-day, and not see a child under seven years of age. Where have they all gone? They have starved to death! You can see their skeletons lying along the roadside, some of them still in the little wicker baskets in which their frantic mothers carried them when they were driven from their homes by the Germans.

"Belgium to-day is existing on half rations, and has to depend almost entirely on the Commission for Relief in Belgium to give them food. A traveler, recently returned from France, said that the women and children were especially suffering from hunger now, because they were giving up

a part of their daily rations of food to the men, who must have strength for their work in the factories and mines at home, and in the trenches at the front.

"A British soldier returning from Armenia, reports that he found little children in that crucified country, who for days had had nothing to eat but melon rinds that the Turkish soldiers threw them in derision when they begged for food. Hundreds of men, women, and children are dying in Rumania, too, with but one cry on their lips, 'Food! Food!' "It is the same cry echoed all over the world.

"'Food! Food! Give us food!' But because they can eat and live by no other means than food, it is a *woman-size job* to feed them!"

(The remaining portion of this address will be published next week.)

Change of Address

This week your editor removes to a new home at 5020 California Street, Omaha. Please take notice of this change of address, and send on without delay that helpful article you have been preparing for our columns.

LETTER DEPARTMENT

Temple Chimes

This historic point is yet on the map with its ecclesiastical interest, and seems fully alive to the thrilling mutations of the twentieth century. Paved roads of brick and concrete lend a metropolitan air to all the surroundings, and bring streams of visitors to the temple. The traffic over these roads remind one of the congested streets of a city's business district, sometimes.

The temple is an object of grandeur and wonder to all. The interior polish of pure white enamel to the woodwork, and ivory to the walls, evoke exclamations of praise from the lips of many.

We have visitors from all parts of the world who manifest sympathy and interest. In scanning the registrar, names of persons appear from the Isle of Ceylon, India, Italy, Germany, China, Manchuria, Bulgaria, Korea, Kamchatka, Russia, and the isles of the seas. Indeed, one remembers the prophecy uttered in the vision of Joseph the Seer in this building, April 3, 1836, wherein the Lord said, "The fame of this house shall spread to foreign lands; and this is the beginning of the blessing which shall be poured out upon the heads of my people."

The burden of explanation, so far, to the minds of visitors, is to disillusion them as to an unbroken chain from Kirtland to Salt Lake City. Also, they are quite impressed with the idea that the people who built this temple were representative of the Down-East culture, and Puritanism of the New England States, and were an intelligent, devoted, and sacrificing people, as this building attests, and in migrating to Missouri and Illinois, they came in contact with the frontier, or cowboy element, and as freeholders, they differed in both politics and religion from slaveholders, and hence the clash, and the basis of the persecution.

We conducted Mr. F. E. Clerk, of Cleveland, with his friends, through the temple last week, and on being informed that Frederick M. Smith presides over the Reorganized Church, he replied, "What! My college chum at Clark Uni-

versity?" And when registering in the office, he looked up and saw President F. M. Smith's photo and turned to his friends and said: "There is the greatest intellectuality I ever met."

A party of twelve men, jolly, bright, and elite were present yesterday in the afternoon. When explaining the photos a fine elderly man lingered in the office and said, "So that is Emma Smith? She must have been a remarkable woman who gave birth to such noble looking men." Ah, the world do move!

Services at the temple are of good order we think. We gave a lecture on music Monday evening, and have in view the organization of a choral society. The orchestra does very nice work for the congregation. The hotel also has a new dress, a summer costume. The work is reaching out—appointments out on the borders. "Watch there! Watch!" is the slogan.

Hopefully,

S. W. L. SCOTT, *Temple Attendant.*

Toronto, Canada, Items

Sunday, June 9, was an enjoyable day in the Toronto Church. Despite a steady downpour of rain, the attendance far exceeded our expectation. The priesthood prayer service convened at 9 a. m. Several fervent and spiritual prayers were offered. Those present seemed of one heart and mind.

The morning prayer meeting began at 9.30. I have attended many prayer meetings of the church under widely different conditions, but at no time in my experience in the church have I sensed more spiritual freedom or been in closer touch with the Source of spiritual help or enjoyed more mutual comradeship in service. The meeting was in charge of Brother Benjamin R. McGuire. His opening address was the keynote of the entire service. The advice and counsel of Brethren Rushton, Russell, Pitt, and others was timely. A number of the Saints bore strong testimonies of the power of God to bless and aid. Brother Archibald McLean, the branch president, spoke very feelingly of his long association with the church, and related some of the marked spiritual experiences received within the church.

The one sentiment running throughout the service was loyalty to God, the church, and her institutions.

Brother Rushton was the speaker at the morning service, his theme, "The essentials of religion." It was a masterly and feeling address appealing to the heart as well as the mind. It was well received.

At 3 p. m. the Sunday school convened. This being the date set for the election of officers, at the close of the study hour a complete set of officers was elected. Brother Leslie Prentiss was elected superintendent and Charles McLean, secretary.

The evening preaching was by the undersigned. The subject was, "The power of God unto salvation." It was the purpose to show that as love for man was the dominant purpose of God, therefore love for God should be the impelling motive in man.

Services were announced for the week as follows: Tuesday and Thursday evenings, preaching; Wednesday, prayer service; Friday, Religio. Brother McGuire will be the speaker Tuesday evening.

There is an exceptionally fine class of people here in Toronto and the prospects for church extension and propaganda are encouraging.

Brother F. G. Pitt and wife have been here for some time and are doing excellent work.

Sincerely, your brother in Christ,

THOMAS W. WILLIAMS.

Coordination in the Lamoni Stake

The readers of the HERALD will no doubt be interested in a few of the details about the recent Lamoni Stake conference, at Chariton, Iowa, June 6 to 9, which was advertised as a coordinated affair, putting into effect some of the principles involved in the recently adopted plan.

The first meeting was a preaching service on Thursday evening, Acting Stake President R. V. Hopkins occupying the pulpit. There was a fairly good attendance at this meeting, and a goodly number arrived by train a little too late for that meeting, but in plenty of time to be there for the first prayer meeting, at nine a. m. the next day. This was in charge of J. A. Gunsolley and one of the stake auxiliary officers, both selected by the president of the stake. It was a good meeting.

The auxiliary meeting that followed was in charge of the vice president of both the Sunday school and Religio organizations, while the explanation of the new situation was presented by J. F. Garver, president of the stake. It was at this meeting that the conference empowered the stake presidency to have charge of the conference and make the usual arrangements for speakers, etc.

The credential committee previously appointed brought in a complete list of the delegations reported and along with them recommendations that these and all subsequent conventions of the stake be mass conventions. Their recommendations were adopted without opposition, so hereafter there will be no need of electing delegates for either Sunday school or Religio stake conventions. All who are members of a local auxiliary organization in the stake will have all the privileges of voice and vote. This was not possible until the recent General Sunday School Convention revised the constitution, but now any district can do it by sending a properly elected delegation to the convention.

A resolution was presented which recited that while we were favorable to the new coordination plan, it seemed necessary to go a step farther and agree on a stake coordinating committee who should nominate all subordinate officers as is provided for in the general organizations. It was proposed that this committee should be: The stake president, stake bishop, superintendent of the Sunday school department, president of the Religio department, and organizer of the stake Woman's Auxiliary. This was moving pretty fast, some thought, since the general coordinating committee had not met to decide on any of these things, so the conservative element prevailed by indorsing coordination but referring the proposition to the heads of the departments for consideration and report at the next convention (presumably sometime in October).

The stake presidency had been asked by the joint executive committee of the three auxiliaries to nominate a stake president of the Religio to fill the vacancy made by the resignation of C. I. Carpenter. They did so by presenting the name of Frank McDonald. A member on the floor put in another nomination, which was entertained without objection, but the vote was almost unanimous for the administration's nominee.

The social side was not neglected, either in discussion or practical effort. Some of the young men in charge of that work locally and in the stake, organized two events for the young folks especially. They were well attended and fairly successful, but showed lack of organization and unified action. We have so few of these things it is no wonder we all feel like cats in a strange garret if we happen to attend. If the Religio properly functions under the new plan, which provides that its primary aim be social and recreational,

there should be a marked change in our general attitude toward the features arranged for the young people. The round table discussion on this divulged the deep feeling many have on the subject, one brother wishing Uncle Sam would take it up and provide recreational advantages by taxation and draft if necessary. At the rate we are doing it now, something like that will have to be done.

Brother Garver, whose strength has not returned fully, but who rallies and forcibly expresses himself when occasion demands, reiterated a statement he had made at another meeting, that among the many big problems before the church, he believed the solution of the boy and girl problem to be the biggest. Not merely the dealing with the youth, but studying and affecting the home conditions which gave that youth his inclinations and habits.

The sacrament service on Sunday was a grand outpouring of God's Spirit, in tongues and prophecy, the Saints having come in fasting and prayer. The messages were especially applicable to the people present, as they represented the stake, there being considerable commendation as well as exhortation.

Charles B. Woodstock was ordained president of the Lamoni Stake Quorum of Elders, succeeding C. I. Carpenter. E. D. Moore was set apart as one of his counselors, and Oscar Anderson, unable to be present, will be the other.

The symposium on Sunday afternoon was a wonderful meeting. Brethren Garver and A. Carmichael spoke on "the imminence of Zion," as reflected in the late General Conference. It was a straight-out presentation of the demands of the times that the spiritual and temporal problems might be solved. It was a most practical presentation, so powerfully given that one old brother who has been in the church over half a century was heard to say: "That was the plainest I ever heard it presented."

The Saints at Chariton have a nice new church building, with some debt remaining on it. Its location is not the prettiest we have seen, but they look forward to the time in the near future when the combination frog pond and dump heap on the next block will be made by the city into a public park. It being the usual time for receiving contributions on the debt, the visiting Saints put in a generous offering, which was much appreciated by the local membership.

There must have been nearly one hundred and fifty visiting Saints on Sunday, which taxed the accommodations of the hosts. The time must come when they will finish their large basement and serve meals at the church, charging a nominal price. This is no more than fair, and will allow the local sisters to attend the meetings.

The unmentioned features were about as one finds at other conferences and we need not take the space to enumerate nor comment on them. It was a good conference, with some new and acceptable features in arrangement. We predict much success for coordination if the Saints will lay aside all petty jealousies and each seek the best good of all concerned.

DELBERT.

GLOUCESTER, ENGLAND, May 1, 1918.

Editors Herald: Just a line from this war-shrouded land to let you know that we are still keeping the gospel flag flying in Gloucester. In spite of the trials of these days with sadness on every hand, and the visible tokens of warfare as shown along every street by the broken warriors of Britain, we Saints have not lost faith in the latter-day work. Under the capable leadership of Elder E. J. Trapp, who has piloted this branch for many years now, we are maintaining our cause in this city. Associated with him are

Brethren A. P. Sims and J. H. Smith as teachers. Brother Smith was ordained March 3 and has already proved a source of strength to the local priesthood.

Brethren P. Miles and E. Meadows, with Brother I. Jones, who is laboring at Malvern, our three deacons, complete the membership of the priesthood who are still permitted to labor among us. We mourn the separation of Brother Tom Trapp, Deacon W. Stokes, and also Brethren A. Long, Stamer, and W. Harris, as soldiers. No one can realize more than our branch president what a loss we sustained when Elder Trapp was taken from us.

All our brethren have been to France. They have been preserved wonderfully. Brother W. Harris was "gassed" about an hour before the Germans made their great offensive in March and he is now in this country recovering. Brother Stamer returned sick from France a considerable time ago, and is still in this country fully recovered.

We sadly mourn the loss of our Brother G. M. B. Mackay, who labored as teacher from the organization of the branch on July 4, 1909, until his death in February last. He was of a kindly disposition and ever doing something for the comfort of the Saints both spiritually and temporally. These were the marked traits of his character. We sadly miss him.

We have a membership now of fifty-five, being now at a standstill as regards membership, but we have been told that there are many here who will accept of this gospel. May we remain faithful that these shall be gathered in.

We have a normal class jointly directed by Brethren E. J. Trapp and J. Harris, also a Sunday school of about thirty members with Brother J. Harris as superintendent, and also Zion's Religio with myself as president. We are all just anxious to hear the first news of General Conference. We also note the continued progress of the church in things spiritual, and trust that the Saints of Gloucester Branch will work and pray for the day when the posterity of Enoch shall embrace the truth and look upward. Then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; and the general assembly of the church of the firstborn shall come down out of heaven and possess the earth, and shall have place until the end comes.

Yours in gospel bonds,

R. P. SIMS.

29 Linden Road.

LEEDS, ENGLAND, May 6, 1918.

Editors Herald: We are still pressing on, in spite of war conditions which have sadly depleted our ranks of coming elders and other officers. We are greatly blessed in having a valiant man for the truth to help us, Elder Abel Hall, of Manchester. Under his untiring care and ministrations, we feel that it is good to be a Saint in latter days.

As you know part of the awful conditions we are passing through, you will feel sad to learn how hard it is for a Saint to stand by his principles, namely, war is sin, and the gospel of Christ teaches us that to love our brother is one of the great truths that we have to carry out as Saints. And we are often branded as pro-Germans and traitors. But we are thankful that at every opportunity we put before the people the pure gospel of our Lord, for we realize that the coming of the Lord is at hand, and it is our duty to be up and doing.

We have had two deaths in one week, Sister Chapman, a sister of Sister Booker, who resides near church headquarters in America. She had a long, painful illness, patiently borne as becomes a true Saint, and died peacefully April 27. We laid her to rest on the Wednesday following. Elder Thomas Taylor officiated at the interment. She leaves behind her

a faithful daughter, who has ministered to her mother's wants without a murmur, and a son who is in France with the Canadian troops.

It was one painful duty to commit to Mother Earth on Sunday, May 5, the remains of the teacher of the branch, Brother Henry Warren, whom any of the Leeds Saints, now in America, will remember as an ardent worker, and who has still held fast to the rod of iron through good and evil report. His earnest prayer was that although he preached to others, he might not become a castaway. We held an impressive service in the church, presided over by Abel Hall, who by his beautiful and sympathetic reading of the burial service impressed those who were present.

We have formed a Religio, which meets every Monday evening, and the interest is maintained. We have the Book of Mormon lectures which are helpful to us, and we have socials every month.

I am glad to see the spirit of love and fellowship which is with us now. Truly the Lord has blessed us, as our branch has wonderfully revived again after a long period of dark days, and lack of interest. He knew that a few were faithful, and he sent along a worthy young brother to be an instrument in his hands to comfort and to cheer us, and I am confident that we shall benefit thereby, both mentally and spiritually.

Our fellow members at Bradford are worthy of mention as they are faithful, one and all, and are true friends to this branch, entertaining our ministers with a lavish hand. All blessings to them always.

I do not wish to take up any more of your valuable space, dear editor, as your paper is crowded with splendid and helpful articles. Our good wishes to Brother Rushton and wife, also all who knew us here. May we all be found faithful at the last call, when all wars shall cease and sorrow and pain be done away. Pray for us in the time of great stress, and that the rulers are made to realize that war is hell, and see that the only way is God's eternal gospel of love, and do "unto thy neighbor as thou wouldst have him do unto thee."

Yours in gospel bonds,

LOUISE PRIESTLEY.

SHAWNEE, OKLAHOMA, May 25, 1918.

Editors Herald: I was indeed glad to have the privilege of attending the late General Conference; to meet so many old-time friends, to enjoy the wonderful prayer and testimony meetings, and listen to the wonderful words of life given by inspiration through those who are called, chosen, and faithful.

I felt a desire to bear my testimony but there were so many with the same desire I gave way to others. I felt edified, instructed, and encouraged because of the things I was privileged to hear from so many, both old and young.

I have been identified with this church for forty years and feel that there has been a continual revelation of the mind and will of my heavenly Father through those who have been chosen to lead and instruct along intellectual and spiritual lines.

To me the church literature is a table spread with richer and more nourishing viands than is afforded anywhere else in all the world.

I was pleased to be at the meetings where the ways and means to raise money for the Christmas offerings were discussed. The children are taught to "gather up the fragments," to practice economy and self-denial in many ways, which is sure to result in good to the children themselves, to the church as such, and to mankind in general. But to some of us older ones who were tutored under primitive Metho-

dists, taught that economy and plainness were virtues, extravagance and excessive adornments were sinful, it appears that some of the grown-up children of our time, even in the church, could dispense with unnecessary ornamentation and thus (putting all together) materially assist in swelling the funds so much needed and for which so many are diligently working.

The instruction of Paul to the saints was to let their adorning be of the mind, not the putting on of gold or pearls. In these times of distress of nations, of hunger and starvation in different parts of the world, it seems that all should be consistent with former- as well as latter-day revelation.

If Congress should pass laws and the President of the United States should make a proclamation that every individual would be permitted to have and wear all the jewelry he desired, same to be paid for out of the United States treasury, people would hang so much of it in their ears, their hair, on their hands, and in their clothing that it would not any more be a mark of prosperity or aristocracy, so those who desire to have that which masses cannot afford—"that which is above another"—would find no satisfaction in such adornments and they, save the wedding ring and a useful timepiece, would go out of style. Doesn't it seem childish to seek to improve our personal appearance by putting on expensive trinkets or gilded toys, especially hanging in our ears? This same apostle exhorts us to put away childish things.

I hope that the spirit of true sacrifice and consistency will characterize all those who desire to see the right prevail; and above all, Zion redeemed. I hope that each may find the place in which he can labor to the best advantage to accomplish the work intrusted to all; that each may do not only his bit but do his share.

It makes me feel sad to think that we have no branch in this beautiful little city, but we are trying to tell the story of the angel's message among our neighbors and friends, and trying to make it effective by example as well.

With faith, hope, and charity I am striving to enter in at the straight gate.

MRS. H. A. CRAWLEY.

R. C. EVANS LEAVES CHURCH

(Continued from page 589.)

and certificates authorizing you to officiate in the priesthood of the church, and to make full accounting and transfer of such trust funds and properties as you may hold by reason of the general or local official positions you may have held in the church which are necessarily affected by such official resignation and withdrawal from the church.

Very sincerely yours,

FREDERICK M. SMITH,
President of the Church.

We then stated that in all probability the Toronto Saints would individually have to decide whether they would remain with the church or follow R. C. Evans out. We then introduced Brother J. W. Rushton, who in a careful, logical way discussed some of the things which had apparently been disturbing the branch. Following his address Brother A. F. McLean made a statement, saying that while he had loved Brother Evans and had worked faithfully with him, the step taken by R. C. Evans had brought

them to the parting of the ways, and that he chose to remain loyal to the church in which his religious experiences had been so rich. He then stated that the withdrawal of R. C. Evans from the church had removed Brother Evans from those available to speak on Sunday, and that he as branch president would ask President Smith to appoint and announce speakers for the following Sunday. We then arose to make some announcements, and immediately some of Brother Evan's followers tried to introduce some resolutions. We refused to entertain any resolutions, and pandemonium broke loose. They would not listen to announcements, but shouted, shook their fists at the chairman, hissed, etc. Brother Evans arose to go out, and this seemed a signal to his followers, for some three or four hundred arose and started out, shouting and calling. Brother Evans mounted a seat to make a speech and called for his followers to meet on the lawn at a near-by home, and in a few minutes his followers withdrew. We called the remaining ones to order, and made announcements for the following Sunday and dismissed them, advising them to go quietly home.

We were informed by Brother F. G. Pitt (who went to R. C. Evans's called meeting) that Brother Evans and his followers met at the place appointed where he spoke for some time, bitterly denouncing the church and Joseph Smith, the Martyr, attacking the Doctrine and Covenants, and further continuing his tirade on the church officials. He also announced that he would in due time organize his church.

While we are grieved to thus see one fall who has so long worked for the church, we cannot but recognize the fulfillment of prophecy, that in the last days even those thought strong in the faith should fall and go out of the church. The sad story admonishes us that God is hastening his work, that the forces are at work which will sift out those who are not wholeheartedly consecrated to the cause. The many friends of Brother Evans will grieve to see this end of his long record in church work; but they should be admonished that God's work depends on no man, that it will go on though many fall.

Brother T. W. Williams is in Toronto, working with Brethren McGuire and Rushton, and Brethren Williams and F. G. Pitt will remain there for as much of the conference year as is necessary, reconstructing and rehabilitating the work as they can under God's blessing.

As can well be imagined, the Toronto Saints are greatly disturbed. We were grieved to see how greatly they had been misinformed on the work of the church and its progress. May God's blessing attach, and great good to his cause and church come out of all the trouble, and that peace and happiness

may come to those now distressed over the situation. We believe many following Brother Evans will soon see the error of their ways and return to the church.

FREDERICK M. SMITH.

PHILADELPHIA, PENNSYLVANIA, June 11, 1918.

MISCELLANEOUS DEPARTMENT

The Presidency

By action of the First Presidency and members of the Quorum of Twelve present in Independence, in joint council, the following brethren of the ministry were appointed to fields of labor as shown for the present conference year:

Burr, A. E., Northern Michigan District. M.

Chambers, R. C., Central Idaho. L.

Irwin, Charles E., Northeastern Illinois District. M.

Rich, Calvin, New York and Philadelphia District, Brooklyn objective. L.

Salyards, R. S., jr. Arizona, Phoenix objective. L.

Wipper, Frank F., Central Oklahoma District. M.

FREDERICK M. SMITH, *President*.

INDEPENDENCE, MISSOURI, June 8, 1918.

To the Saints and Friends of the Southern California District, Greeting: Owing to the transfer of Brother G. E. Harrington and T. W. Williams who have been the district president and vice president respectively, the district has been left without these officers, we have requested Brother George Wixom to take charge of the district affairs and fill the place left vacant by Brother Harrington. Therefore all matters referring to the district will be in the care of Brother Wixom, who will act as district president until the conference and reunion in August, when the election of officers will take place as usual.

FREDERICK M. SMITH.

TORONTO, CANADA, June 4, 1918.

The Bishopric

To the Scattered Saints of Northwestern Texas: Brother S. W. Simmons, who has been acting as Bishop's agent for the Northwestern Texas Territory, having been sent this year to the Central Texas District, we deem it unnecessary to appoint an agent in his place, inasmuch as there are no branches in this section. We recommend that the Saints forward their tithes and offerings direct to the Presiding Bishop.

We appreciate the contributions of the Saints in this section in the past and trust that the same loyalty to the Lord's work may be manifest in the future. As the Lord prospers us in temporal things may we be willing to impart that portion which he has indicated for the forwarding of his work and for the care of the poor.

Yours in gospel bonds,

BENJAMIN R. MCGUIRE,

Presiding Bishop.

The Saints of the Toronto District will please take notice that Richard C. Evans has withdrawn from membership in the church and resigned as bishop of the Toronto District. Brother A. F. McLean of 48 Fern Avenue, Toronto, Ontario, has been appointed, and until further notice will act as bishop's agent for the Toronto District.

We cheerfully commend Brother McLean to the Saints of the Toronto District and solicit for him your confidence and prayers as well as your financial support.

BENJAMIN R. MCGUIRE,

Presiding Bishop.

Conference Notices

Central Texas, with the Central Branch, near Hearne, July 20, in connection with reunion. Those intending to be present should notify S. R. Hay, Hearne, Texas, the time of their arrival at that place. Those wishing to camp on the reunion ground will have to make arrangement for their tents as they cannot be secured at Hearne. There will be an eating tent on the ground for those who do not wish to do their own cooking. Sheldon Armstrong, secretary.

Eastern Maine, at Corea, Maine, June 29 and 30. Business meeting at 3 p. m. on June 29. J. F. Sheehy, president, Jonesport, Maine.

Alabama, with Lone Star Branch June 22 and 23, 1918. General Conference appointees expected to be present. J. R. Harper, president.

Idaho, at Hagerman, Idaho, August 3 to 11. J. L. Benson, secretary, Minidoka, Idaho.

Convention Notices

The Woman's Auxiliary of Eastern Michigan District will meet at Flint, Michigan, June 22 and 23, for annual business and election of officers. Edith Gault, secretary, Detroit, Michigan.

Florida, with the Coldwater Sunday school near Botts, Florida, June 21. All schools should be represented, as order of services are good and will help much. Normal department and other lines will be presented. Helen Jernigan, secretary, Brewton, Alabama.

Idaho, at Hagerman, Idaho, August 2. J. L. Benson, secretary, Minidoka, Idaho.

Reunion Notices

Idaho, at Hagerman, Idaho, August 3 to 11, in connection with the conference. J. L. Benson, secretary, Minidoka, Idaho.

All-Day Meeting

There will be an all-day meeting at the meeting place of the Gladwin Branch, five miles north and one mile east of Gladwin, Michigan, on July 4. All parties coming by train to Gladwin will be met there on the evening of July 3. All invited to attend. George W. Burt, district president.

Addresses

A. C. Barmore, Hugoton, Kansas.

Thomas W. Williams, 136 Hillside Avenue, Toronto, Ontario, Canada.

A. G. Miller, Seneca, South Carolina, General Delivery.

Our Departed Ones

GAINS.—Died June 3, 1918, aged one year, 6 months and 3 days. He was a son of Mr. and Mrs. G. C. Gains, of Fisher, Arkansas. His father preceded him when he was only 9 days old. Leaves to mourn his loss, mother and several relatives. Services held at the Saints' church June 4, conducted by A. E. Ziegenhorn.

SUMMERFIELD.—Thomas Henry Summerfield died May 29, 1918, at South Portland, Maine. Born at Provo, Utah, July 2, 1862. Married Rosa Williamson in 1886. Baptized in 1870. Was member of the Modern Woodmen of America, the Odd Fellows, Iva Rebecca Lodge, Royal Neighbors, and Mill Men's Union. Health failed in winter and was obliged to give up his work in April and grew weaker till the end came. Leaves wife and one daughter, mother, 2 brothers and one sister to mourn. A detachment from the Woodmen acted as his escort and conducted their commitment service at the grave. Sermon by U. W. Greene at the home.

FLANDERS.—William Riley Flanders, born in Hardin County, Kentucky, June 30, 1841, died June 4, 1918, at Cameron, Missouri. Married Anna Sherard June, 1865. Six children were born to them. She died January, 1881. In January, 1882, he married Lydia E. Adams. To this union 4 children were born. In 1862 he enlisted in the Union Army; served 3 years in the Civil War. Baptized in 1880. Several of the old veterans acted as pallbearers, and officiated at the grave. Sermon by William Lewis, to a large audience.

SMITH.—Della Mary Brackenbury Smith was born June 12, 1881, at Warrensburg, Missouri; baptized in June, 1890, at Independence, Missouri, by F. G. Pitt. Married Frank Smith June 22, 1900; died June 7, 1918, at Saint Mary's Hospital, Kansas City Missouri, leaving to mourn a husband, a mother and brother with a host of relatives and friends. Funeral sermon by J. C. Foss, interment in Mount Washington Cemetery.

MCRAE.—Robert B. McRae was born in San Antonio, Texas, January 30, 1860. Married Fannie Reed, June 6, 1895. Bap-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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tized August 28, 1898, by T. J. Sheppard, in San Antonio, Texas. Died in San Antonio, June 7, 1918; survived by his wife and 10 children, and many other relatives. Funeral services from the home of his sister, Mrs. Cora Chrono, June 9, 1918, J. W. Metcalf and E. L. Henson officiating. Interment in City Cemetery No. 1.

FROM HERE AND THERE

CALL FOR ARMY CHAPLAINS

An urgent call has come from the Red Cross to the Federal Council of the Churches of Christ in America for twenty-five chaplains to be recommended at once for service in France. The Reverend Clyde F. Armitage, secretary of the Committee on Army and Navy Chaplains, reports that the Red Cross has asked, also, that the Federal Council recommend twenty-five chaplains every month.

Experienced ministers of ability are desired. They must be loyal American citizens above the draft age. If a man has a German name, or if either of his parents or grandparents was born in a country with which we are now at war he need not apply, for the Red Cross will not be able to secure passports for him in this service, Mr. Armitage stated. Further, all applicants must pass a physical examination and be willing to serve for at least one year. As no salaries are paid, allowance being made only for transportation, equipment, and monthly expenses, friends or the denominational war com-

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For catalogue and full information write The President, Graceland College, Lamoni, Iowa.

mission of the applicant are expected to furnish salary when the applicant's private income is not sufficient to meet other expenses.

They also serve who buy War Savings Stamps—if they save and buy to the utmost of their ability, and buy in time.

WHAT MAGAZINE FOR THE BOY?

Many parents find it difficult to select good reading for their growing boys. It is soon ascertained that the youngsters don't necessarily like the reading matter that appeals to the grown-ups. They want action, lots of it, in which boys take a prominent part. They are willing to learn all the good lessons offered, provided they are put into the lives of the story characters. There is one especially fine monthly we can recommend for boys—*The American Boy*. It costs a dollar and a half a year and seems to live up to the publishers' statement: "The biggest, brightest, best magazine for boys in all the world." The June number has eight stories, three of them about baseball, and in addition has twenty-two other features.

When you buy War Savings Stamps you do not give your money, you loan it at 4 per cent. compounded quarterly. You help your Government, but you help yourselves even more.

RELIGION NECESSARY IN CHILD TRAINING

"In a conversation recently with a superintendent of the schools in one city, he said he was convinced, after handling many children for years, that good government, good schools and homes, cannot be realized without the principles of religion. The sooner this conviction becomes general, the sooner the improvement. And the nearer we approach to true religion, the more marked the improvement."—G. R. Wells, in July *Autumn Leaves*, Sunday school department.

Brother George Elson, of Wayne, Nebraska, has had an operation but does not expect to recover his health. He asks the prayers of the Saints that he may pass his change with his mind undistracted, with wisdom given those in charge.

BLUE STEPPING STONES

We've just been reading the *Blue Stepping Stones* recently issued, in which we learn the details of our big drive the past year. It is an inspiring thing to realize that when we begin to awaken we can do things. And it is most commendable to note the many schools that have been content to report the total of the offering for the school rather than take costly space for publication of each name and amount. When it is recalled that it costs about six cents a line for each name printed, it means a considerable amount saved to the church by the simpler method of reporting. Of course those not in schools or home classes must remit to the Bishop or some of his agents, and this has always been reported in alphabetical form under the name of the States. In the previous issue nearly forty per cent omitted the names of the contributors, while the most of them left out as well the names of the departments and classes. This year about 68 per cent reported the names of the schools only, about 25 per cent with name of school and departments in it, and only about 6 per cent reported the names of the pupils contributing. That is quite a change in two years, when almost all the schools reported in full.

Elder Daniel Macgregor has left home for his mission field in the Lamoni Stake, expecting to reach it in time for the stake reunion, to be held July 31 to August 11. They sold their homestead but leased a corner of it and are building a cottage on it, intending to make it their home. The home address is the same as it has been: Oyen, Alberta.

The Lamoni Steam Laundry is looking for a man to work in their dry cleaning department. Address the company at Lamoni for details.

All the families have moved whose work was changed so they were required to take up residence in Independence. Just prior to his departure, about thirty young people clubbed together and purchased Brother Elbert A. Smith a fine leather rocker and presented it to him with a serenade. He reports that they are getting settled, their car going through in record time. The new rocker affords much comfort when he has a minute to enjoy it.

All soldiers of our faith assigned to the barracks at Columbus, Ohio, are cordially invited to attend the meetings of the first branch. The church building is located at Tompkins Street and Medary Avenue. To reach the church, take a Summit Street car north to the end of the line; walk back to Tompkins Street and go west about three blocks. The street car crosses Tompkins Street, but on account of a skip-stop system, the car does not stop there. You can also reach the church by taking a High Street car north and getting off at Blake Avenue, then walk north one block and east about four blocks to the top of the hill. Any further information may be had by telephoning to Elder C. W. Clark, 58 East Blake Avenue, Bell North 7339. The hours of service are: Sunday school 9.45 a. m.; prayer service, 11 a. m.; Religio 6 p. m.; preaching, 7.30 p. m.; midweek prayer service Wednesday evenings, 7.30 p. m.

Elder H. N. Pierce recently organized a Sunday school at Sioux Falls, South Dakota, with W. H. Kemple, of 715 Sherman Avenue, as superintendent. There are 18 Saints and about 15 children. For the present they will hold meetings in a private house. Brother Pierce has been holding meetings there three weeks and has some about ready for baptism and who want their children in our Sunday school.

The philosophy of the War Savings Stamps is save, save save.

"One of the best articles I ever read was 'Am I my brother's keeper,' in the Herald for June 5. I thank my heavenly Father for such a help."—Mrs. M. A. Stanley, Andover, Missouri.

CHANGES IN OFFICES AT HERALD PUBLISHING HOUSE

When the Church Recorder, C. I. Carpenter, moved out and took his equipment to Independence, he vacated one of the largest office rooms in the building. Since that time a general move has been effected, some of the crowded departments taking the room and arranging for a convenient use of the adjoining rooms. Brother Elbert and Brother S. A. Burgess both had desks in the same room. The former's desk will be used by the First Presidency when in Lamoni, at conference time and at other times. At present the upper floor of the building is occupied by or with arrangements for the Church Historian, Presiding Evangelist, Presiding Bishopric, First Presidency, HERALD, *Autumn Leaves*, *Stepping Stones*, and *Zion's Hope* editors, church library, copy editor and proof readers, superintendent of General Sunday School Association, Church Secretary, stake presidency, stake bishopric and manager of the Board of Publication. There is a commodious fireproof vault for valuable records, including a copy of each patriarchal blessing issued.

Can you look into the sky at night and see beyond the stars?

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, June 26, 1918

Number 26

E D I T O R I A L

BLUE PENCIL NOTES

Have you ever noticed that the average human countenance in repose is very likely to have a look of sadness? That is because nearly every human countenance is a mask for tragedy.

Every man at some point in his experience has been a man of sorrows and acquainted with grief. The lines are in his face and when he falls into a quiet and especially into a reminiscent mood they appear for those to see who have seeing eyes.

This must continue until the day dawns of which John wrote: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Some minds seem most impressed by the thought that during the millennium we can keep our lions in the sheep lot and feed the bear at the straw stack. But the changes that must take place in human nature are just as stupendous and should demand most of our attention.

The prophets boldly sketched millennial conditions. They did not see many things. Or if they saw they were silent. And when we try to fill in the picture our work does not always blend with theirs. At best it is speculative and may or may not be correct. There are enough things that we know and must do along practical lines to occupy most of our attention.

It is a good thing to get to work constructively. There is less temptation to become mere obstructionists. And it is a good thing to get into the other man's shoes once in a while.

A certain brother who had been something of a problem to his branch president was given charge of a small mission in the city. Presently he came back to his pastor and said frankly: "Some of those people in my mission will not do a thing that I want them to. They find fault with everything and try to defeat every measure that I propose. In fact, I see now, that they act just like I have always acted toward you."

General Ludendorff, Germany's spokesman, as yet unrepudiated, says:

War is not any more a war of armies, but a struggle of nations against nations. All the means used to weaken an enemy nation become legitimate—by killing women and children, for example, one destroys the future mothers and eventual defenders of the country.

It is recorded to the credit of some of our wild American savages, the tribes of the Blackfeet, for instance, that they had standing tribal laws against killing women and children. They were quite innocent of "kultur." The *Literary Digest* for June 1, quotes Private Jess Fixon, full-blooded Cherokee, of the 142d Infantry Regiment, concerning the Kaiser, as follows: "He kill um papoose and kill um squaw, so me, Jess Fixon, will find this Kaiser and stick um bayonet clear through. Ugh!"

It is written that at a certain time many of the disciples turned back and followed Jesus no more. At first glance it might seem that their backsliding came suddenly. But we have a theory that in every individual case there had been a gradual, perhaps a long-continued process of disaffection. They were looking for something to offend. At the first test of their faith they failed. They were already in the dark. And the first thing that came as a shock to them caused them to fall.

Selfishness, egotism, grouchiness, skepticism, jealousy, undermine a man gradually. Their inroads do not always appear on the surface. But there is a moral lapse into spiritual darkness and weakness. Finally something unexpected happens. Then the man "follows no more after Jesus." The church thinks that he fell away suddenly, but he did not. For a long time he prepared his own fall. He thinks that the church has gone wrong. But it has not. The paths have diverged to a point where he can no longer keep one foot in each, so he takes the by-path of his own choosing.

ELBERT A. SMITH.

MISSIONARY SUPPORT

It is fundamental that we should expect from our missionaries the spirit of devotion and of self-sacrifice, and that we should expect this devotion, also, upon the part of their families. But it does not seem to us primary, that we should insist that the missionaries' families should be the poorest of the poor. This does not make for efficiency or justice, nor for the good of the church.

We should expect the men who devote their whole time to church service, and whose expense is therefore met from the coffers of the church, that they should consider the money in their hands as holy, consecrated, set aside for a special purpose, and that they should exercise great care in its use.

But we have the right to ask of every member that the means in his hands, however acquired, be considered as a stewardship and in trust; and that he and his family exercise the utmost care in the use of these funds, so that his effort and his means are devoted for the best good of the common cause, and to assist in the work of the church.

There is too often a spirit of criticism when some missionary secures a good home. A right inquiry would show in many cases that he had inherited the money, or that his wife had inherited it, and that he had shown good judgment in its use. Certainly, we should not find fault until we know the facts. Then has not a missionary a right to a good home, as well as a banker, grocer, farmer, or professional man?

It has come under the observation of the writer of this editorial that our missionaries' families have often made sacrifices which should shame the church, and sacrifices unknown to their own immediate families, that is, to brothers and sisters, father and mother; and, to a certain extent, even to those who live under the same roof—their children and companion. Especially is it true that many a missionary's wife has made such self-denial to assist in the onward progress of the truth. This is well to a cer-

tain extent; but it is not well that these sacrifices should be carried to the point where it means a loss of physical efficiency; where it means a loss of time, energy, and results.

We have noted with great interest the sacrifices made by some of the earlier missionaries, who, when they went to England, traveled in the steerage, ate what they could get, and sent their means to their families. This seems splendid devotion, but as we have read the history further, we have been struck time and again, how often these men, after they reached their mission, were sick. Again and again is it set forth that for three to six months, and sometimes longer, they were not capable of service and could do very little because of their sickness. And this sickness often seems to have been connected with personal abuse, that is, sacrifice carried to the point where it meant a loss of real efficiency.

We see this in a business sense. A man who is taking a long trip on a piece of important business, expecting to be there one or two days, will, with the added expense of a sleeper add very slightly to the expense; while to remain awake in a coach means very many times more than the expense of the whole trip, including railroad, hotels, sleeper, and everything, in the importance of the business which he is transacting. So he finds it worth while, on certain important business, and a real economy, to stop at a good hotel, because thereby he can help the work in which he is engaged, the better.

Applying this to the church, it is certain that judgment must be used. But there are undoubtedly occasions when it is worse than parsimony, when it is real waste, for a man on important business for the church, to attempt to economize in these minor ways. He should economize, but his economy should be true saving and such as will help advance the mission on which he is sent.

Now we are clearly aware of the difficulty involved. Care must be exercised. But can we not have some confidence in our own men and confidence in one another? And can we not, men of the ministry, we who are working for the church, consider very carefully every expenditure and how we can secure the utmost possible good for every dollar of church money paid out? We should do this, but parsimony is not economy nor real saving.

We have seen that in the case of Brother Elbert A. Smith. We have seen that in the case of others of our men. In too many cases the real cause lying back of it all will be found to be expressed in these terms: A lack of proper support to them in their important work.

Naturally, we expect the leading officers of the church to set an example. It touches us to see one of them picking out his own letters upon a type-

writer, as showing his devotion, but as a matter of practical reason, we must question the wisdom of it. If a man is not worth more to us than as a stenographer, there is some mistake in putting him in one of the leading fifty places in the church. We do not mean that he should be set free to give his time to rest and pleasure; it means he should be set free to better devote his efforts to the cause of the church.

For the missionary who goes into the field there is much to be said for the going without purse and scrip; and that those for whom and among whom they labor should support them and give them meat. This was a common practice in warm countries of the East, and among Oriental people the great teacher is rather expected to beg his way, especially, if he is a religious teacher.

A query may be raised in regard to its practice in this time and age. But if that query is raised it is not raised on behalf of the individual. The question is, how best can we forward the cause intrusted to all of us? That is the prime criterion.

S. A. B.

COLLECTIONS AND BAZAARS

Some question has arisen in regard to taking collections at auxiliary socials or entertainments and of the advisability of holding bazaars. Should collections ever be taken?

We do not recall any direct commandment one way or another upon this topic, except that on the Lord's day we should bring our oblations to his altar, and our sacraments. (See Doctrine and Covenants 59: 2.) There is much to be said in favor of making such an offering, at least at our sacrament service, directly to the Bishop, for the use of the church.

As to taking up collections at other services, there is some difference of opinion. In many places there appears to be serious objection to doing so, as the membership prefer to provide for the necessary expenditures by subscriptions privately given. On the other hand, especially in the city churches, there are many who desire to contribute and who have not thus an opportunity; some even are unwilling to attend, if they have not such an opportunity. Contributing in part to the collection they feel free to come when they choose.

In general, it would appear better to provide for all regular and special requirements by donations privately. But where circumstances appear to justify it in our church buildings or missions, opportunity should be offered by way of collection, made in such a way that those who desire to contribute may do so, and those who are not able to contribute may

still feel their perfect welcome—because there are doubtless some instances in which the manner of collection causes those who are not able to contribute to feel that they cannot come. It is a matter of broad consideration and Christian courtesy.

The objections to bazaars are numerous, for one thing, as a rule, they hardly pay for the effort put forth, unless prices are inflated; there is often something nearly approaching a holdup to secure donations from those not normally interested—from storekeepers and others who feel they must contribute in order to hold trade. There is then an enforced selling for the "good of the cause."

If one or many desire to make articles or raise garden stuff and sell it for what it is rightfully worth on its merits, and then turn the proceeds in, afterwards, as a freewill offering, there can be no reasonable objection. But when one comes selling candy for Christmas offerings, for the Red Cross or other charitable purposes distinctly declared, it carries with it the inference that one ought to buy for the good of the cause, whether he happens to want the article or not, or whether the price is fair or not. His contribution should be full, free, and direct.

It is only just to add that so far as we have observed, bazaars or sales by our people have been fairly priced. There doubtless have been, however, the sale of articles not according to needs and use, but for the good of the cause. In such a case, it becomes a question as to who is giving the donation, the person or organization which turns over the funds, or the individual who buys.

The same objection might be raised in regard to an entertainment. It becomes at times very much of an evil, the persistence with which one entertainment after another is given for the good of some cause. We have noted instances where for months there has been an average of one such entertainment each week for which one really must purchase tickets because of the purpose for which the entertainment is given.

There is much that can be said, however, in favor of such procedure; in a community where the people desire to get together for social purposes and also make a contribution to a good cause, but almost invariably it exceeds these limitations. It would seem the ideal way for each one to contribute directly what he is able to give, and have an entertainment and social event free of the commercial element.

It can readily be seen that there can be very little, if any, objection to the making of articles and selling them for fair value, or of those who are competent preparing a suitable entertainment and charging admission, either by the sale of tickets or by

means of a collection previously announced, so that no one will be embarrassed by not being duly prepared. Then, after the event, those concerned donate all or any part of the proceeds to such good use as they see fit.

But there is much also to be said in a close community of expenses being met by voluntary contribution and entertainments and socials being free, so that attendance will depend upon enjoyment and interest and not alone upon financial ability.

We have known of instances where a free entertainment has been given and then ice cream or other such light refreshment sold at a reasonable charge, so that those who desire to partake may do so and feel that they are paying their own way. Properly managed, and not as a means of raising money, it may be made much of a social success.

We are living in a time when many demands are being made upon us for funds, and most of them over determined. It is a condition which requires much wisdom in the handling, not as an ideal condition, but as we find matters confronting us at the present time.

We have heard some object strenuously to the term "passing the hat," and yet the facts are that for good causes we can see about us that very thing being done, and most assiduously. The changing of the name would not change the fact.

For the church, the ideal way would be for each one to contribute of his means as able. As matters confront us at present, at times wisdom is justified of her children.

S. A. B.

THE RECENT CONFERENCE

It is noteworthy that often we can get a more just judgment of an event, when it is well past. This thought causes us to return again to the late conference.

Many comments have been and are being made, but with a seeming unanimity of those who attended, that it was one of the best ever held, and that its after effects are good and very good, as the results become more apparent.

Its principal features have already been set forth. The unity of spirit and action of the leading officers and quorums justifies the action taken a year earlier in regard to the Quorum of Twelve. But this unity has included the bishopric, the high council, the stake presidents, and others.

The Presidency, Twelve, and seventies also held some interesting post-conference sessions. The Order of Bishops and the joint council agreed on definitions of inheritance, stewardship, and consecration. Some outside their number may be dissatisfied, though we have heard of none such. But this body

of men felt a unity of purpose that was to them decidedly an inspiration.

The working basis for agreement with the Church of Christ and the coordination committee are works which are epoch making.

There have been a few objections—largely local—but as a rule based on conclusions by those not present.

An auxiliary society (as designated in the past) objects these are not departments of church work; while another objects because they are not entirely abolished. Both urge that only the priesthood quorums belong to our work. But they draw diverse conclusions, as one argues that those organizations should be with but not of the church, auxiliaries, but not departments of church work; the other urges they should all be abolished and heard of no more.

The homes, Sanitarium, college, and publishing house have been from the first operated as parts of the church work—de facto departments. Is not the religious training of the youth and child, and their proper care and recreation part of the work of the church? Is not the work of the women part of the work of the church? The very question appears to answer itself.

These departments do not hinder or limit the work of the priesthood. The objection is founded on a misunderstanding of the purpose of the closer affiliation.

The report of the First Presidency shows marked progress and the eve of greater advancement. We have not yet reached the high standard we may. But marked progress is being made for the better advancement of the work of God.

The report of the Bishop shows the debt greatly reduced, and decided steps taken in the establishment of storehouses.

Those who are in touch with the work feel the deep spiritual power, without which we shall fail.

Much remains to be done. Righteousness is the one essential. We must do the will of God. But to do it we must first know it. To know it we must study earnestly the word of God. Not only must we read, but seek to understand, and understanding, *do*. Why should we seek or desire further divine direction, until we know and do that which we have received?

The recent conference and conventions mark a closer unity, a better understanding, and so mark progress. Many of those who attended found the high standard of spirituality that is our privilege, and so hope for greater progress this year, preparing also for our meeting next spring and for the work then before us for the next ensuing year.

The Lord is at the helm. His work shall be fulfilled.

S. A. B.

ORIGINAL ARTICLES

PATRIOTISM AND RELIGION

As a preface to this article, let it be said that in the desire to keep the laws of Christ many fierce contentions have arisen and singular views been stated from the pulpit as to the attitude one should assume in this present crisis. Under this statement of fact, opportunity is sought to present some of the reasons why it appears that religion does not destroy patriotism, and why it is not opposed to the preservation and safety of human life and opportunity.

We believe life to be a privilege. We believe attached to it is a higher purpose and value than a ruthless destruction. We believe religion creative of the ends—mercy, justice, and safety. We believe no desperado has any privilege at large, and that if he cannot be subdued by peaceable means, then by force, and that in such subduing it is not the duty of any citizen or officer to give his life if he can save it. We believe no law-abiding citizen is called upon in the name of religion to suffer the outrages of any desperate character, neither in the same sacred name permit it to be inflicted upon others, whom not only duty but honor demands to protect.

We believe life, honor, and virtue sacred. We believe religion to be evolutionary, and necessarily slow in its processes; that it is a means to an end (when the millennial period will come) and that it is the perpetuation of the races in the uplift of individual and collective life; that it is creative of the means, the opportunity, and the privilege to live, and not destructive of them.

Opportunity and means to cultivate the graces of heaven are essential. No man walks from the earth to the divine without the means and opportunity, and no nation has risen from feudalism and despotism, save through evolutionary processes and human sacrifices.

If there be such a thing as patriotism in reality, and if liberty is a part of that thing, and if that be the quality all have sung in song and poetry, and inscribed forever in history; if that be the dream of the ancient prophets and the promise of the Christ; if that be the one thing which has kindled the fires at the altar of the soul, the question which must now be answered is, does religion destroy this soul quality, what will it do and how will it act in the hour of the Nation's peril?

Is patriotism nothing more than a sentiment to be loved and boasted of in the name of Liberty over

the moss-grown graves of those who have purchased it at their sacrifice and blood? Is it something ruthlessly discarded when country is in peril? If that be true, our dear Constitution is an empty thing, the fathers were mistaken and the praise of Washington and Jefferson and the soldiery of 1776 and all the things we have cherished through the generations in their honored memory, all are a hollow mockery out of the stupidity of our delusions and our democracy is a deception.

Was it a very glorious thing when the ancestors carved it from the mountain to stabilize the institutions of human liberty, to inspire within the bosom the thought of sovereignty, and is it now an odious thing, something to be shunned? If liberty be a prize, does its sacred keeping rest more urgently upon one individual than another, and on what ground?

Liberty that is the boon of any son who so loves it as to defend it, is the same liberty that every son, regardless of occupation, profession, locality, or religious cult, has his being, and eats and sleeps and rises up and walks about, has his nationality and his safety.

If, therefore, there is such thing as patriotism, it justly claims the respect and support of every benefactor and belongs to every class and clan, and, like honor, is more than an empty sentiment. There are those seemingly holding to the view that there is no provocation where man should lift the hand against another. Is this true? The principal point of difference is whether an individual or a nation is justified in the preservation of life. This law is as old as the universe. It is instinctive and inherent. Has it been wrong till now?

It is not that we disregard the teachings of the Prince of peace. God forbid. It is the only hope, but we adhere to the idea that after all, man is the instrument by which and through which God incessantly works. Hence, God is mindful of him and visits him. It is not that we labor to justify the opinion on any other ground than that it is correct under the workable laws of consistency. If there is anything workable and consistent, it ought to be found in the teachings of the Prince of peace.

We shall, therefore, inquire if the country has taken the honorable course, and if so, whose duty, unpleasant though it may be, it is more than another's to defend it. With a formidable foe to the free institutions of the races mercilessly striking at the vitals

of democracy upon every hand and at every opportunity, and conscripting every man and boy to that ruthless purpose, the world stands amazed and distressed at the boldness of this project. The world shudders at the horrors of cruelty hitherto unheard of, even in the darkest ages of the past.

What is America going to do in the face of all the duplicity, deception, intrigue, covenant breaking, and murderous determination to destroy any and all who dare oppose in the name of mercy, humanity, and justice? This destroyer knows no restraint, no honor, no pity, no quarter, but murders, ravages, burns, and tortures wherever his military power pushes the conquest of steel, and this upon the principle that the sword is more than reason, and that military power is in justification of all things.

Is there any point of contact where democracy and religion merge into one pact and harmonious purpose to the benefit and uplift of the race of man? Democracy means the right to live, and is the sequence of religion. Does religion destroy or tamely permit to be destroyed, that which it has created? The elements of war were well understood by the Master. He well knew it was a contention between two or more persons or factions, and put the law of restraint upon the aggressor to prevent these things. It must needs be that offenses come, but woe unto him by whom they come. It may be suggested by some that this woe has reference to the future, but I believe man gets here a recompense for what he does. The future will take care of itself.

The principles of mercy and justice are peculiarly God's. Can we agree that it is mercy for so-called civilized and Christian nations to look on with indifference at the horrible slaughter now going on, and is it justice that any peace-loving nation should be thus destroyed? If true that democratic governments derive their powers from the people, that is the best the people can devise and contribute, and the veneration of that people, the love of their country, their devotion to their institutions, the pursuit of happiness, life, and liberty, these constitute what we call patriotism.

Is it religious or irreligious to venerate these things? Must we in its holy name repudiate them, and if so, for what benefit? It is plainly the purpose of the opposing forces to destroy democracy. In the face of the hideous crimes and the superhuman and inhuman effort made to do this thing, there are those who say that they cannot lift a hand because it is against the teachings of the Christ. Certainly he did not teach it as an occupation, profession, or the arm of peace and safety, but to withhold in self-defense from a destruction abets the crime, and therefore criminal in itself. Paul keenly felt the sting of his participation in the stoning of Stephen.

After the wind-up scenes on the earth in the eighteenth chapter of Revelation is found the instruction to reward her even as she has rewarded you, double unto her double according to her works and in the cup which she has filled, fill unto her double, and that her plagues will come in a day, death, mourning, and famine, and all this for the reason as stated, her sins had reached into heaven.

God forbid that we should intimate that Jesus came as any other than the Prince of peace. That is what America fought for in 1776. That is what she has since stood for. It is what she stands for to-day, and it is what she shall stand for after this conflict is over and the sword is crumbled to rust. Then shall America be made a safe dwelling place for the weak as well as the strong. The Messiah was the bud of hope and Israel's vision of peace, and the Christ the beautiful blown flower of rest from the pursuits of war.

The elements which precipitate contentions were well understood by the Prince of peace. Therefore, the law of self-restraint was put upon the aggressor, and all aggressors and all offenders are always enjoined by that law to do unto others as they would have them do to them. The divine law teaches moderation and patience, and it is admirable that in its operation a man may be reviled, abused, etc., and bear it patiently, but there is even an end to that. When we are commanded to be patient and to love and to pray for our enemies, and to do unto others, etc., surely it contemplates a conscious faculty to do these things, and not the tame submission to some ruffian to take life, after which there is no conscious faculty.

The question naturally arises, How far will love, the rock of the Christian philosophy, go for principle? Christianity is a code of principles. If a man says he loves the flag of his country, can he desert it? Can religion be charged with the dissipation of that love in a crisis? If a man says he loves his wife and child, and a brute of a man outrage them, will religion dissipate that love and lay the objects of his love open to exposure, and permit a brute of a man to put asunder what God has joined together? If a man love his neighbor as the scripture enjoins, and a maniac of a murderer attack that man and his family to murder and destroy, will religion at this critical juncture dissipate that love and allow the neighbor to be destroyed?

We find the Prince of peace using force to evict the money changers from the temple, and a murderer is more than a common trespasser.

Again, it is written, He that leadeth into captivity shall go into captivity. Is he going voluntarily? If not he will have to be captured. An eye for an eye and a tooth for a tooth was the summary punish-

ment of the Mosaic law, and the imperfect foundation upon which it was laid.

Jesus called attention to the essence of that law, and taught that man should not resist evil. Evil and murder are not synonymous terms, and mean different offenses.

Evil covers a multitude of abuses and offenses. Murder is specific. Nothing is here said against a man defending his life or the protection of his family. The Mosaic law went straight to the crime of murder and said that a man should not kill. There has been no change in that law under the Christian idea, save that the law of Christ has endeavored to destroy the criminal germ in the offender's heart and make him a safe and peaceable citizen.

The law, thou shalt not steal, was not directed against the man who lost his goods. The law, thou shalt not bear false witness, was not against the one lied about, and so the law, thou shalt not kill, was directed against the offender and the aggressor, the perpetrator of the crime.

There is punishment for theft, there is punishment for libel. To permit crime to go unrebuked and unchecked is nothing short of abetting in the commission of it. Take the germ to steal from the heart, and the germ to lie from the heart, and the germ to kill from the heart, and these offenses will not occur. There is no basic principle in religion to be established by permitting crime to go scot free. The condoning of crime makes its commission the easier.

We find in the observation of the divine law that if smitten on one cheek, turn the other, if compelled to go one mile, go twain, so that we can be abused, offended, and even cursed and bear it patiently, and love to become the benefactor of the one offending, and even pray for such. Yes, this is all possible under this category of offenses, yet we find there is a limit of endurance even to these minor abuses.

Our Government and our flag have been assailed. The things they stand for are threatened. Our citizens, our friends, and our relatives have been murdered. The murderer will not voluntarily go to jail and leave us at peace. All peaceful, lawful, and courteous entreaties and prayers for a cessation of these outrages have failed, and the offender is still at large. All efforts to carry out the scriptural commands have fallen on deaf ears and a frozen heart.

It is written, he that killeth with the sword shall be killed with the same instrument, and singularly it states that here is the patience of the saints. It must be the assurance and promise that is here meant. This terrible beast which fought in heaven with Michael and his angels was cast out by Michael and his angels. Here it will be noted that salvation and the strength of the kingdom of God came after

this war in heaven and this trouble maker had been cast out.

If there be any excuse for a war in heaven, and force of ejection, possibly there may be for war in the earth. So this terror in heaven, after he was cast out for his terrorism, went abroad to make war and distress upon the remnant of the woman's seed. To do this he gave power to a beast seen rising from the sea, a composite of a leopard, a lion, and a bear. This terrible composite thing opened its mouth in blasphemy against God and it was given him to make war on the saints, and all that dwell on the earth shall worship him whose names are not written in the Lamb's book of life.

I take it that all shall worship this regime and gave assent and comfort to it, save those whose names are written in the Lamb's books of life, and are opposed to the regime. A slothful opposition assists the thing opposed.

Was this condition of sin, and all the atrocities growing from it to continue forever? No, it was to have an end in 1260 years, and here it is stated is the patience of the saints, and very likely their hope. The millennium presages that this trouble maker will be in utter subjection for one thousand years, then loosed again for a little season. Will it be said that those who now, through love and patriotism for country, oppose his murder, rapine, and destruction are his worshipers?

The arm of the righteous is terrible, and after a duration of twelve hundred and sixty years of this terrorism and sin there is to be a change. He was to be led into captivity, and to be led must be by some superior force, and this force growing out of an opposition to his regime. Will God, therefore, raise up a strong nation to strike off the fetters of murderous persecution, or shall these atrocious crimes continue and the way be made the easier for the Devil to accomplish his designs through passiveness and indifference to them?

In 1776 the Declaration of Rights stated to the civilized nations the high motive impelling the forefathers. The child of liberty and democracy was born, but it came in much travail and blood. But it was born. Its feeble life was threatened. The red dragon of imperialism stood before it to destroy it. Its life has oftentimes been endangered. But it lived, and how? When all else failed, he who took up the sword against this child, perished by it, and by men in whose veins coursed the rich red blood of patriotism that the homes of freemen might not be desolated.

The child grew to manhood. In the prime of its strength and assurance to all liberty-loving people, it has been attacked most viciously. In righteous indignation the lovers of liberty resent these attacks,

and our Government has stated to the world clear and above board the high purposes we are now engaged to accomplish.

The enemy has assassinated our kindred; has denied the right to go where the laws of nations grant free and harmless passage; has ruthlessly broken all pledges with all peoples opposing him; has been foully mixed with intrigue, infidelity, and cunning, a duplicity that defies a parallel, and yet in the face of all this, without motive of indemnity and reprisals or territorial extension, we seek only to defend the vital principles of honor and justice, the principles of democracy, the cause of humanity, and the privilege to live without the permission of a Prussian soldier. Where is a nobler assertion than these divine and inherent rights.

Does religion merely love to sorrow over the ruins of bleeding and wrecked humanity, to hear its shrieks and cries and bind up its wounds? Does it only hover around the doleful wastes of ruined cities and desolated homes and broken empires? Does religion only exist to commiserate the miseries of an assaulted people? Is religion only a mythical something which prays for God's benediction over the graves of war's tragedy?

Does religion exist only upon the hypothesis of inhuman brutalities and murder as a prerequisite to excite its saving graces? Does religion set up its throne and build its kingdom, its glory, its might, its safety, upon the ashes of these misfortunes? It cannot be. God nourished the infant child, and raised up such men as Washington, Jefferson, and the countless number of unknown patriots to defend it, and in these processes and out of these struggles, the ensign has been lifted to the nations. Was this a contribution to the world? Do we dare assert these motives wrong? Do we repudiate that building? Cherishing the principles that all men ought to be free, another war was fought to break the chains of the black man. Was this wrong?

Was the great Lincoln deceived when his Christian heart ached and bled for the wrongs upon this race? If the emancipation of peoples from lords and kings who would use them as pawns in furtherance of selfish ends marks any progress of the world, was it wrong in 1776 to cast the oppressor from among us, and was it wrong in 1860 to lift the negro from the status of the slave?

This is not a war by choice, not a war by occupation, not a war by profession, not a war of conquest, not a war to destroy, but a measure to save. God witness that it is so. America, the nation of peace, once, twice, thrice, yea, many times smote upon the cheek, and gone twain mile in patience, has plead and reasoned and importuned, has prayed and entreated and postponed, yet a heart frozen to these

things, a heart frigid to the rights of humanity and numbed to the honor of pledges, a heart steeled to commit the horrors of horror, in answer to these things has sent to the bottom of the sea our neighbors and our relatives. O, God, how long!

The indulgence of Christianity has most patiently borne these indignities, yes, perhaps too long, and now declares the righteous purposes of free America. It seems to me this is the duty of religion. I cannot imagine it makes imbeciles of us. I cannot imagine that in the last extremity it restrains the defense of home and fireside, and loved ones, and the nation's honor and peril.

The Prince of peace told his disciples that he who had no sword, sell his garment and buy one. When Peter smote off the ear of the high priest's servant, the Lord healed the damage and ordered the sword sheathed. Put thy sword in his place, for he that taketh the sword shall perish by it, or he that lives by the sword, as it is also rendered, shall perish by it. To live by it is to continue by it.

I take it the Lord meant just what he said. We stand to-day in the presence of its fulfillment. Prussianism has placed its trust in the sword. Has lived under its protection. The arts of war have been cultivated and made a part of its national life. Has America done such? Has England done such? Has France done such? Prussianism has enforced a disciplined soldiery by profession. The huge gun factories, the huge munitions plants, all of these are mute witnesses of the cast and cult the Savior meant. God grant that in the drunken moment of this power the frenzied mind of militarism has made the fatal miscalculation and that we shall rise in hope in the promise and assurance of the Lord of lords and the King of kings, that he who liveth by the sword shall perish by it.

Who knows but Michael is still the great commander, and that the legions the Savior could call are soldiers for humanity. May we not indulge the hope that we see the passing away of these war trappings in the slow evolution of the processes? and that when the sword is cankered with rust, the oncoming generations may know that determination for principle is mightier than the sword.

GEORGE REEVES.

If it were possible to speak with the dialect of angels, while destitute of charity, it would profit us nothing. Should we attain the highest position in the science of literature; and, like the philanthropist of the ages past, bestow of our goods for the benefit of the poor, if charity be absent, we would be found like tinkling brass, an empty sound.—M. R. Scott, sr.

CHARACTER BUILDING--Part 3

BY WARDELL CHRISTY

THE TRUTH ABOUT NARCOTICS

You, no doubt, have heard some defender of the use of tea, coffee, and other narcotics quote with solemn sobriety the statement of the Savior as found in Matthew 15: 11, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man," and then make a few sarcastic remarks about the "crank," the "extremist," and the "hobbyist," and concludes he has made an invincible argument in favor of the indulgence in these stimulants. There is one trouble with this text and its application when made to do duty in defense of the use of narcotics, and that is that it is very likely to kick back with more force than it shoots forward.

It is taught in physics that the kick of a gun exactly equals the projectile force of the bullet. That is to say, the gun shoots both ways with equal force. It is just so with misapplied scripture, and their backward kick is even worse than the other. Intemperance in eating makes dyspeptics. Intemperance in drinking makes drunkards. Some day it may be thought to be about as wicked to be a dyspeptic as to be a drunkard. But if it be true that it is not what goes into the mouth that defiles a man, then the man who is a glutton is not sinning; the drunkard who soaks himself with the liquid fire and comes home and abuses his wife and children has not defiled himself with drink. It is only the fact that he lost his head that constitutes the sin; because, "Not that which goeth into the mouth defileth a man." I am convinced that it is not only possible but a truth, that one may defile one's body and greatly deplete mental and spiritual efficiency by improper indulgence.

Daniel and his associates so understood the matter. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself." He refused to eat the meats and drink the intoxicating wines of the king's table, but chose rather the wholesome grains to eat, and the pure water to drink, the result of which is known to every Bible student in the land.

Daniel, Hananiah, Mishael, Azariah, and Joseph are the type of men that are called real men.

Abraham Lincoln said: "If it is a crime to make a counterfeit dollar, it is ten thousand times a worse crime to make a counterfeit man," and the world is so abundantly afflicted at this time with the counterfeit, that the "good man is perished out of the earth; and there is none upright among men: they all lie

in wait for blood; they hunt every man his brother with a net." What is the cause? Is it not in the making of the man? Is there some evil practice or habit that has destroyed the finer, better faculties? Is there something wrong with our manner of living? Let us see what the best students and scientists of the times have to say upon this all-important matter. Coombe, in his work, *The Constitution of Man*, says: "Every function of the mind and body is instituted by the Creator; each has a legitimate sphere of activity; but all may be abused; and it is impossible regularly to avoid abuse of them, except by being instructed in their nature, objects, and relations."

The source of all our sufferings, the greatest of all our enemies, is our ignorance. May God help us to see the light and cleave to the truth.

"Is there no such phenomenon on earth as a human being existing in full possession of organic vigor, from birth till advanced age when the organized system is fairly worn out?" That numberless examples of this kind have occurred, no one can deny, and they demonstrate that the corporeal frame of man is so constituted as to admit the possibility of his enjoying organic health and vigor during the period of a long life. In the life of Captain Cook we read:

One circumstance peculiarly worthy of notice is the perfect and uninterrupted health of the inhabitants of New Zealand. In all visits made to their towns where old and young men and women crowded about our voyagers, they never observed a single person who appeared to have any bodily complaint; nor among the members that were seen naked, was once perceived the slightest eruption upon the skin, or the least mark which indicated that such eruption had formerly existed.

Another proof of health of these people is the facility with which the wounds they at any time receive are healed. In the man who had been shot with the musket ball through the fleshy part of his arm, the wound seemed to be so well digested, and in so fair a way of being perfectly healed, that if Mr. Cook had not known that no application had been made to it, he declared that he should certainly have inquired, with a very interested curiosity, after the vulnerary herbs and surgical art of the country.

An additional evidence of the human natures being untainted with disease in New Zealand, is the great number of old men with whom it abounds. Many of them, by the loss of their hair and teeth, appeared to be very ancient, and yet none of them were decrepit. Although they were not equal to the young men in physical strength, they did not come in the least behind them with regard to cheerfulness and vivacity. Water, as far as our navigators could discover, is the universal and only liquor known to the New Zealanders. (It is greatly to be wished that their happiness in this respect may never be destroyed by such a connection with the European nations, as shall introduce that fondness for spirituous liquors which has been so fatal to the Indians of North America.)—Kippis' *Life of Captain Cook*, Dublin, 1788, p. 100.

These are interesting facts, and when compared with the conditions of the present time one is com-

pelled to admit that something is radically wrong, and is there not great fault with our manner of living, eating, drinking, and sleeping? Doctor Henry T. Spaller asserts there are three million persons constantly sick in this country, a loss annually to our Nation of over three billion dollars. How about stopping some of this waste and giving a little more thought to the conservation of our health, along with this propaganda of food conservation that is going on?

This three billions of annual loss applies only to actual sickness. But good health is more than merely the absence of sickness. One may not be sick and still be only partly efficient. The moral, spiritual, mental, and physical mediocrity that exists in the church to-day is an occasion for concern. With all our boasted spiritual blessings and gifts of the Holy Ghost, which do exist beyond that enjoyed by any other religious sect, yet they do not abound as in the days of the apostles, and the men of the world are becoming more calloused and more difficult to interest in spiritual things every day.

The boy is the greatest asset of the church and Nation, and I believe that a greater percentage of the boys of the world are unreligious and indifferent to spiritual influences than at any time in the world's history. Good health is one hundred per cent physical efficiency. One hundred per cent physical efficiency means one hundred per cent pure soil for the sowing of gospel seed that will spring up into spiritual and moral fruitage. When in good health, the mere fact of being alive is happiness. Work and activity stand for joy.

It has been computed that the average individual of the United States loses between ten and eleven days each year through preventable sickness. The number of preventable deaths is estimated at seven hundred thousand annually, and, measured in dollars, the economic loss through preventable sickness and death, at the most conservative estimate, exceeds one and a half billions. Minor disorders of the stomach, liver, kidneys, nerves, heart, etc., are far more common than most people realize. They must not be considered trivial, because eventually they lead to serious sickness. Practically all of the minor disorders are avoidable.

Our common American nervousness is usually due to the use of narcotics, living at too fast a pace, worry, or the neglect of proper rest, and is often an unsuspected and dangerous forerunner of troubles of the gravest sort. I am sure the Lord spoke well the needs of the people when he said we should be careful in what we eat, in what we drink, in how we dress, in how we sleep, all of which would be conducive to a sound body and a spiritual life.

Four hundred years ago, coffee as a beverage was

practically unknown in the civilized portion of the world. When first introduced it was dispensed as a drug. Later houses were established where the decoction made from the coffee bean was sold. These places after a while, became a public nuisance. Many persons became so addicted to this beverage that they spent most of their time loitering about these resorts. A strong public sentiment was created against them, and eventually laws were enacted to close them up. Among the upper classes—those who could afford it—coffee continued to be used, because of its stimulating properties. The poor could not afford the beverage, for at that time coffee sold at from twelve to twenty dollars a pound. A laborer received not more than fifteen to twenty-five cents for a day's work. The use of coffee has enormously increased, especially during the last fifty years. It is no more regarded as a drug, but in many homes as an essential at every meal. Men, women, and children regard it as necessary to robust health and fitness. At present, about 2,500,000,000 pounds are consumed annually. In the United States alone about 1,000,000,000 pounds are consumed yearly—about one third of the world's coffee crop. (And did you know that the United States is first among the nations of the earth, if statistics are to be relied upon, in the use of all drugs? We spend \$500,000,000 annually on drugs and medicines. We are a nation of drug fiends. We do not know how to live. We are not good animals.)

This means an annual consumption of about ten pounds per capita. If we figure one hundred cups to the pound (and this would be what the old coffee toper would call a good strength if well brewed), every person in the United States is drinking one thousand seven hundred grains of deadly poison, and three thousand two hundred forty grains of tannic acid every year in coffee, and about an equal amount in the tea that they drink. There is scarcely any difference between the two concoctions so far as poisons and tannic acid are concerned, tea containing a little less. In no other country, with the exception of Holland, is there as much coffee consumed per capita as in the United States. A lady who has had extended experience in serving coffee gave me the estimates of the number of cups one pound of coffee would brew, and when I told her the amount of poison and tannic acid she was drinking each year, her answer was, "Well, I would rather have a few days less of life and enjoy my coffee." If that were all that it did, it would not be so bad, but it not only shortens life but destroys to an extent the finer cells of the brain that are the seat of love and spirituality.

To transport the quantity of coffee berries annually used would require a freight train one hundred miles in length. This is by far the most widespread drug addiction we have in this country, and it

is a drug addiction. The country is full of coffee addicts who can no more get along without their cup of coffee than can the drunkard without his accustomed glass of whisky.

We are informed by the *Journal of Inebriety*, that in Paris coffee inebriates are regarded as the most hopeless cases for hospital treatment. *The brain and nerve degeneration is so extensive that dementia and insanity is the rule and recovery the exception.* Women, it seems, are the chief sufferers from caffeinism, on account of their more delicate nervous organism. While men resort to alcohol, women resort to coffee and tea. A prominent member of the Norwegian temperance society is said to have developed cafemania and insanity caused wholly by the drinking of coffee. The abuse of coffee, it seems, was carried to such an extent in Norway that anticoffee societies were organized for the purpose of combating the evil. The Danish Government found it necessary actually to prohibit the sale of coffee to the inhabitants of its Greenland colonies because women became so generally addicted to its use. The complaint was that "women robbed their husbands to ruin to obtain that bean, to drink its decoction in incredible excess, during the absence of the men upon their fishing voyages." Coffee is not a food. It is taken solely because of its stimulating properties. Under its influence the brain is more active. This activity, however, is not normal. It removes the belt from the governor of the living engine and permits the mental machinery to run at random, with nothing to control it.

It is quite similar in its effect in this respect, to cocaine. Brain fag may be both the cause and the effect of the use of coffee. When there is brain fag, the wisest thing to do is to heed the admonition of nature, and permit the depleted brain cells the rest they need to become recharged with energy granules. The cup of coffee at this point merely squeezes out of the depleted brain cells a few of the remaining energy granules. It leaves them in a worse condition. The continuous brain spur given in this way, ultimately results in deterioration of the brain cells, and finally in a wrecked nervous system. *Not a few of its ardent devotees close their career in asylums for the insane.*

Coffee imparts neither energy nor strength. It merely pulls down the signals nature wisely erected, indicating the need of recuperation. It allows its victims to pass and unwarned. *The roads that lead to physical destruction are wide, and the masses still go in thereat.* The continuous use of caffein results in organic changes in the brain, the blood vessels, the heart, and various glands of the body. These conditions are rapidly increasing. Many of the popular beverages sold at soda fountains contain caffein.

Children and women become addicted to the use of them, not knowing the injury which results. There are many coca-cola fiends among office women. I know of women who use from ten to fifteen glasses of coca-cola daily. They cannot keep up, they say, without it.

Doctor Dixon, commissioner of health for the State of Pennsylvania, says:

Neither coffee nor tea is to be considered a food. Both are stimulants, and it is this which is responsible for their popularity. As with all other stimulants, there is a continual tendency to overindulgence, because a moderate allowance after a time fails to give the necessary incitement to the nervous system. While the mind is often stimulated to good work for a short time by coffee or tea, any stimulus which they give is transitory, for there is a period of depression following the use of all stimulants. Experiments have shown that overindulgence in both has a tendency, in the long run, to dull the working of the mind.

Doctor Harvey W. Wiley, former chief of Chemistry Bureau in the United States, says:

This country is full of tea and coffee drunkards. The most common drug in this country is caffein. Your children, innocent of any knowledge of its deleterious effects, consume it freely. They do this to their great physical and mental detriment. Coffee drunkenness is a commoner failing than the whisky habit. This misuse of caffein as a stimulant and as a beverage is more prevalent than the use of alcohol. Caffein has a direct tendency to create Bright's disease. Caffein is the essential alkaloid of coffee, as theine is of tea. Both are dangerous and detrimental drugs.

These are startling facts and should be the means of converting every preacher in the land to the total abstinence standard, and make every pulpit a living trumpet of warning to the membership and children of the church and of the world. The statement that "This misuse of caffein as a stimulant and as a beverage is more prevalent than the use of alcohol" is true, and the startling feature of the fact is that it is so universally fed to the children by innocent, yet ignorant parents.

The Texas State Board of Health, after careful investigation of nervousness and stupidity among school children, brought in the following report:

Children who drink coffee for breakfast come to school exhilarated. They work strenuously in the morning, and are overflowing with energy and vitality; but they do not last under the school routine. They become fatigued more quickly than the other pupils; and by the close of the afternoon they are exhausted to the point of stupidity. They are nervous, and therefore unstable in their deportment.

The number of children using these beverages is astounding, so much so as to concern the educators all over the land. Professor M. V. O'Shea, of the Wisconsin University, in speaking of the effect of caffein upon school children, says:

Investigations recently made in a large high school showed that eighty-three per cent of the pupils use tea or coffee, or both, habitually. Some said they could not eat a meal

"without something to drink." [Let me insert here, that this must be the reason why the Lord said to the church, "use barley for mild drinks," so many have been educated to think that a flavored drink is essential, so he provided a pleasant and harmless grain to be used.—W. C.] Many of them confessed that they were restless in their sleep, and a few said that they could hardly get any sleep at all at nights. They thought their trouble was due to their having too much to do at school. They are constantly overstimulated by the alkaloids in tea, coffee, and cocoa, and consequently are in no condition to do thoroughly good work in school. Moreover, they are high-strung and irritable. When I see a mother punish a nervous, sleepless, irritable child, and know that she is feeding it drugs at every meal to produce the very results she is trying to "beat" out of her child, I am compelled to take a walk to prevent saying something cutting, at least. If your children are drinking tea and coffee regularly, they are simply building up barriers in their paths.

Now when a child forms one drug habit, is it not liable later to take up with another, and still another? There is in their restless little bodies a continual craving for stimulation. It is a short step from coffee to the cigarette and sometimes then to heroin or cocaine. Doctor Buck says:

The nervousness and peevishness of our times are chiefly attributable to tea and coffee. Fine ladies addicted to the use of strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint.

This result is so manifested with the users of narcotics in every walk of life. The cigarette fiend, the tobacco addict, is terribly offended and persecuted when the preacher gets on to his narcotic corns, and he would like to have him dismissed at once, but failing to possess the power, he resorts to the plea of, unwise attack, antagonizing the users (and all this, shall I call it camouflage?), if not, we can at least say this is the most convenient "bush" for a guilty conscience.

Here is one:

There can be no question but that the nervousness produced by caffeine makes a demand, in time, for other narcotics which can be more conveniently employed, and thus this habit leads to various other drug addictions.

Doctor Evans, in speaking of this, says:

Drug habits are more or less interchangeable. When a person has one drug habit, he is prone to pick up another. It is a rule that a person with one drug habit is addicted to the use of more than one drug. A fiend will drop one habit and pick up another. The craving for tea and that for whisky, the hunger for the cigarette and that for a dose of morphine, are of the same kind. Each comes of inborn willingness to cheat in playing the game of life. As a result, let us say, of overwork, a person is nervous. If he is perfectly poised, he will hold himself in hand by exercise of will power until he can recuperate through rest. If he is not thoroughly balanced, he will soothe his nerves by smoking a cigarette, a pipe, a cigar, or drinking a cup of coffee or tea. One cigarette leads to another.

Some are surprised to learn that women are taking up with the cigarette. I am not. Knowing how intimately the use of coffee stands related to the use of the cigarette, I am

surprised that cigarette smoking is not more prevalent among women than it is. Coffee drinking paves the way for the cigarette addiction. Among men, nearly all heavy coffee drinkers are also heavy smokers. There are very few exceptions. Let the public prejudice against the cigarette be removed, and this practice will spread with surprising rapidity among American women. Especially will this be the case as the use of the beverage becomes more common.

Coffee, if taken at all, should be properly dispensed by druggists, the same as other habit-forming drugs, and only when advised by a physician. There is no up-to-date physician to-day who does not recognize coffee as a dangerous drug for children to use, and who is ignorant of its influence upon the human body when used continuously as a beverage. It is withheld from nervous and insane subjects. Prevention is better than cure.

I have undoubtedly given enough damaging evidence against this monstrous enemy of the church and the world at large to drive some of its ardent admirers mad, but I hope you will not turn your besom of wrath upon the writer, for I am doing you no injury, but turn it upon the real enemy, tea, coffee, tobacco, whisky, and other drugs, and we will drive them out of the home, out of the church, and eventually out of the land, back to where they belong.

OF GENERAL INTEREST

JEWS AND THE OPPRESSED OF THEIR RACE

Many Jews in America had little reason to sympathize with England, France, Italy, and Russia at the outbreak of the war against the Teutonic powers. The memory of hideous wrongs suffered at the hand of Von Plehve and other tools of an autocratic Russian government were too recent. It was true Prussian autocracy had plunged the world into war for political reasons best known to itself, but it was equally true that England, France, and later, Italy, had leagued themselves with a more arrogant and malignant autocracy—imperial Russia—to thwart the Prussian overlords. A Jew could not see many good reasons why he should lend support to a cause which, if successful, meant only the further aggrandizement of a brutal and cynical European power that had, for centuries, been the chief oppressor of the Semitic race.

But with the coming of the Russian Revolution and the granting of equal rights to the Jews in Russia, followed by the entrance of the land of their adoption into the war against Prussianism, all was changed. The American Jew, with the enthusiasm of his race for justice and equal rights for all, cast in his lot unreservedly with the allies and contributed his sons and his money to the cause of democracy.

The Jew has the reputation of knowing a good

thing when he sees it. The Jews in America know that this Government has given them what they long had sought in vain in almost every European country—absolute freedom to live their own lives in their own way, and to pursue without restriction the art of peace, unmolested by hampering, much less oppressive legislation, directed at them as a race.

In America the Jews have prospered as in no other country, possibly excepting England, and nowhere have they been given the complete confidence of their neighbors, and their esteem and trust, as they have here in the United States. Disraeli rose high in the councils of the British Empire, as have others of his people since. Here in America, Jews have been given even more substantial proofs of public esteem and confidence. Only a year ago was Louis Brandeis elevated to the supreme bench. To-day Julius Rosenwald, known not only at home but abroad for his remarkable business acumen and his munificent charities, handles weekly for the Government millions of dollars of public funds, at his own discretion, and no man questions his absolute integrity.

Instances of this kind could be multiplied, and they, in a measure, explain the enthusiasm of the Jewish people here for the cause of democracy in this world war. The Jews are only repaying, with their customary prodigality, the friendship shown them by a liberal government.

But back of all this lies a deeper and a nobler feeling, an aroused sense of indignation against an autocratic power that ruthlessly plunged the world into war to gratify selfish political ambitions—an autocratic power that to-day is carrying into the conquered portions of Russia a deeper distress and a more acute suffering than the Jewish people were forced to bear under the rule of the czar and his creatures.

The condition of the Jews in Poland was pitiful three and a half years ago; to-day it is frightful. The martyrdom of almost an entire nation was never before in the history of the world worked out under such heart-rending circumstances and so brutally and with such cynicism.

The Jews in America want this stopped, and, as they have so often before come to the succor of the oppressed with their sympathy and their goods, they now are responding magnificently, from the least to the greatest, with their blood and their money. Jews purchased liberally in the three Liberty Loan campaigns, besides devoting their time and energies to the successful flotation of these loans.

Better to hear, and pass in silence, than to hear, resent, and make trouble for himself and others.—Joseph Smith.

HYMNS AND POEMS

Selected and Original

The Weaver

"This morn I will weave my web," she said,
As she stood by her loom in the rosy light,
And her young eyes hopefully glad and clear
Followed after the swallow's flight.
As soon as the day's first tasks are done,
"While yet I am fresh and strong," she said,
"I will hasten to weave my beautiful web,
Whose pattern is known to none but me."

"I will weave it fair, and I will weave it fine,
And ah! how the colors will glow," she said.
"So fadeless and strong will I weave my web,
That perhaps it will live when I am dead."
But the morning hours sped on apace,
The air grew sweet with the breath of June,
And young Love hid by the waiting loom,
Tangled her threads as she hummed a tune.

"Ah, life is so rich and full," she said,
"And morn is short though the day is long,
This noon I will weave my beautiful web,
I will weave it faithfully, fine and strong."
But the sun rose high in the cloudless sky,
The burden and heat of the day she bore,
And hither and thither she came and went,
And the loom stood still as it stood before.

"And now I will weave my web," she said,
As she turned to her loom ere the set of sun,
And laid her hand on the shining threads
To set them in order one by one.
But hand was tired and heart was weak—
"I am not so strong as I was," sighed she,
"And the pattern is blurred and the colors rare,
Are not so fine or so fair to see."

"I must wait, I think, till another morn,
I must go to my rest with my work undone,
It is growing too dark to weave," she said,
As lower and lower sank the sun.
She dropped the shuttle, the loom stood still,
The weaver slept in the twilight gray,
Dear heart, will she weave her beautiful web,
In the golden light of another day?

—Toronto News.

Heaven Is Not Far

So far removed, so far away,
I sense the parting and its greatest pain,
I stretch my empty hands to reach
And draw them empty to my side again.

Gone! All I had—my constant friend,
Where shall I turn to reach again the hand
That led me upward through the way of life,
Since she has left me for that far-off land?

Ah, little girl, the land is not so far away,
And she who loved you shall be nearer than you know,

For heaven is not far, if you will *make* it near.
Still can she help you as you onward go.

Yet can she touch your life and lead you upward still
If you but cling and closer, closer lean
To Him, who out of love divine, we know not why,
Took back your "all and all" in death serene.

MARCELLA SCHENCK.

We Shall Know Each Other Better

We shall know each other better,
You have often heard them say,
In the dim and distant future
When the mists have rolled away.

Don't you think it would be better,
Ere such a picture we have painted,
To greet our fellows as they pass
And try to get acquainted?

Don't offend or hurt their feelings
'Cause they don't think just like you,
For the eyes through which they're looking
Have a different point of view.

If you'll only try a little
Maybe you will understand,
You will feel more kindly toward them
And will lend a helping hand.

If we'll practice altruism,
Spread its teachings day by day,
Life's weary game will be worth playing
There'll be no mists to roll away.

J. W. ALDRIDGE.

So Easy

So easy to say what another should do,
So easy to settle his cares,
So easy to tell him what road to pursue,
And dispose of the burdens he bears.
It is easy to bid him be brave and be strong,
And to make all his shortcomings known;
But, oh, it's so hard when the care and the wrong
And the dangers we face are our own.

It is easy to stand in the other man's place
When our comforts of life are assured,
And the sting of the rain beating sharp in his face
By him must be bravely endured.
It is easy to tell him the path he should take,
And bid him to laugh at his care;
But oh, it's so hard when it's our hearts that ache
And we have the burdens to bear.

We all know the things that another should do,
His faults are like books on our shelves;
We can ponder them over and read and review,
But we haven't a book on ourselves.
We can settle the other man's troubles each day,
His griefs we can calmly discuss;
It is easy to sweep all his troubles away,
But we can't do the same thing for us.

The need of another it's easy to see
When our own wants are all satisfied,
And bold and courageous it's easy to be
When it isn't our souls that are tried.
But oh, it's so hard when we're stumbling along
To keep ourselves steadfast and true;
It is easy to tell some one else to be strong,
It's easier to talk than to do.
—Edgar A. Guest, in *Detroit Free Press*.

What I Can and Cannot Do

I cannot stay the course of time,
For o'er my head 'twill ever fly,
Still I am given rights divine,
That even time cannot destroy;
Kind deeds and words which never die
I'm privileged to do and say,
And these while time is fleeting by
I want to scatter by the way.

I cannot stop the orb of day
From rising in the east,
Dispelling darkness from my way,
Till he sets in the west;
But in the course I daily run,
By loving-kindness I can show,
That I can be a little sun,
To lighten some dark lives I know.

I cannot still the tempest's blast,
Which sweeps along with mighty force,
To spread destruction in its path,
And leaving ruin in its course;
But by the grace of God I may
My spirit govern and control,
And prove to all from day to day,
God's Spirit's power o'er my soul.

The onward rushing of the tide,
E'en for a moment I can't stay,
Spread on the beach both far and wide,
Till ebb time comes, the floods hold sway;
But rising passions in my soul,
Struggling the mastery to gain,
Through power divine I must control,
And ebb them from my life again.

I cannot stop temptations
Which sometimes try me sore,
They come 'gainst my volition
And manifest their power;
But I can resist the Devil,
And 'tis written he will flee,
And from the power of evil,
Christ Jesus makes me free.

Oh! tell me, what a Savior
Hath God the Father given,
Truly no greater favor
Can e'er be had from heaven;
And to all who will receive him,
His "well beloved Son,"
To them the power is given,
His children to become.

If children then, then heirs we'll be,
 Joint heirs with Christ the Lord,
 Oh! what a blessed company,
 Is set forth in God's Word;
 And while I cannot stop the tide,
 The tempest wild, the rays of light,
 In Christ the Lord I may abide,
 And I can walk with him in white.

MY PRAYER

And this my prayer shall ever be,
 That God in mercy, love, and power,
 Protect his Saints on land and sea,
 In every tempting, trying hour.

PHILEMON PEMENT.

The Aftermath

No more shall the war cry sever,
 Nor the fields of France be red;
 For the sword has been turned to plowshares,
 And wheat has been planted for bread.

No more shall womanhood crouch in fear,
 At the sound of approaching feet,
 Nor her robes of virtue be cast aside
 As fiend and angel meet.

No more shall the wail of an infant,
 Nailed to a peasant's door,
 Mingle its moans with the cannon,
 As it echoes along our shore.

No more shall a mother's face grow pale,
 As she scans the list of dead,
 But her heart shall sing a song of praise,
 How it pillowed a hero's head.

No more will the slacker show his face,
 Nor walk the streets of fame,
 But he'll drink to the dregs of a bitter cup,
 That heralds a coward's shame.

No more shall the hand of oppression
 Bow to a kaiser's call,
 For the time has come when kings and thrones
 At the feet of Democracy fall.

EFFIE AMES VAN FLEET.

Instead of peace, I was to participate in war; instead of the sweetness of home, I was to become a wanderer on the face of the earth; but I have felt that a great promotion came to me when I was counted worthy to be a worker in the organized crusade for "God and Home and Native Land."
 —Frances Willard.

Avail yourself of every opportunity for personal qualification. Be ready for the highest position in your chosen calling. If you do not like your calling, get out of it, even though you are in the highest position it can offer, and take the lowest position in a calling for which you have an affinity. This is honest. It is dishonest to cheat your God-given faculties by submerging them under a round of activity that does not develop the best that is in you.—Common Sense Sayings.



WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON (5026 Cal. St., Omaha, Nebr.)

The Awakened Woman

(Concluding portion of Sister Anderson's address at Independence, Missouri.)

HOME AND CHILD WELFARE

Activities for uplift and betterment of home and community are but an outgrowth of the light which comes to a woman through proper directing of her thought and study. Turn a woman's attention from the silly things of vanity and society, to an appreciation of those eternal in their valuation, and with that turning comes the desire to carry the beacon into other homes, to other women. Let a woman see the beauty of a well-ordered home for herself and family, will she not at once desire to help her neighbor get the same vision? The civic improvement clubs, the gardening clubs, the home economics, and child-welfare groups, which have for their object the doing of things which will purify the environment for themselves, their children, or their community, are only a part of the workings of our Home and Child Welfare department. A woman by herself can perhaps do little to improve the morals of the nearest picture show, or the sanitary conditions of the corner grocery but a group of women patrons of these places can, and that very easily. When a woman calls upon a grocer and requests him, in the name of an organized group of his patrons, to clean up his store, screen his food, and otherwise observe the laws of health and sanitation, he will quickly "sit up and take notice!" These things are right, and all of us should know that we are being properly shielded from disease at these sources of our food supply.

RELIEF AND SERVICE

In this department those tender impulses which have marked woman's character from the beginnings of history find expression. The spirit which causes one to go out from a home of comfort into one where want, illness, or discouragement reigns, there to minister in love and sympathy, is but a reflection of the divine impulse which found expression on the shores of Galilee. The field is broad; it includes, as we interpret the work of the department, service in whatever capacity. It means that service which is required by our Government as well as our God. The woman who toils in the workroom of the Red Cross, or who ministers in the home, who works in the branch, the choir, the aid society, or who, finding want anywhere, enlists others to help relieve it—all these are active in this most useful branch of our auxiliary work. No woman can find excuse for not being enlisted in this department, for it is the one which calls into action her most distinctly feminine characteristics of heart and mind. It is upon this department which so many branches have leaned in the past, where the woman raised money for a church lot, to build a church, or to furnish one in comfort and cleanliness. It is in this department that women meet to quilt, or mend, or carry baskets to the needy; where they place flowers upon the pulpit as a beauty offering to the Lord who meets us there, or puts them upon the table by the bed of suffering, to express love, and kindly thought, and prayer. This is the oldest of our departments, for the "aid" society existed before the other possibilities materialized.

THE YOUNG WOMAN'S DEPARTMENT

In the young woman's department is our hope for the future. In the past, women have been thought, too frequently, to be endowed by some mysterious power, with intelligence enough to care for a home, to bear and rear a family, without any previous preparation on her part for such work. Most women knew little or nothing of the principles of successful home making when they married, and still less of the care of children until that duty came to them. In the past, the criterion of a woman's success as a cook, was whether or not John was pleased. If he praised her pudding she was radiant; if he scowled, she went off and cried! If her child refused porridge, she gave it cake; if she thought cream would add to John's delight in his coffee, she did not hesitate to skim it from the baby's milk! To-day she awakes with a start to a knowledge of the fact that John can spare the cream a hundred times better than the baby, or that the money she has been spending upon the family table, could be cut in half with twice the benefit! She gasps at the problems which confront her, but, being of the sort that is not awakened in vain, she is joining with her neighbor in a determined attempt to study out these questions, and—just here is where this young woman's department is justified—she is determined also that her daughter shall be better qualified for home making than she ever was! She is placing before the young women of the church to-day, the many opportunities she herself lacked, to become better acquainted with the vital things of life, and to estimate at a truer value the things about her. Too many girls have failed in the past because of getting their values twisted; they esteemed the light and passing trivialities to be essential to happiness—and awoke to sorrow!

THESE MODERN TIMES

It has, in some quarters, become the custom to decry the "tendency of the times." In many ways, it is to be deplored, for we have lost much of the simplicity of bygone days. We are no longer content with the homely joys which once delighted. Where now do we find the home circles intact of evenings after the children have grown? Where do we find, frequently, the gathering about the piano, and the old-fashioned singing together? If they sing, is it not ragtime?

But, while we deplore the loss of the good old fashions, the quiet reading aloud under the evening lamp, or the enjoyment of popping corn or making taffy—all together—must we not rejoice at the loss of some that were not so good? There were old-fashioned errors, you know. One of these was a false modesty which prevented a mother frankly explaining the mysteries of the laws of life to her daughter—as many a woman in ill health to-day can testify! Old-fashioned standards, twisted and distorted, had it that a boy must "sow his wild oats." And the old-fashioned father, aware of the pit, kept silence, when it was anything but "golden"! Many a boy fell headlong, when light (intelligence) would have saved him!

As a child, I remember walking home from church on dark nights, with one of the family carrying a lantern to light the way. That was before the days of the great electric ways with which we are now so familiar. When a particularly deep hole was reached in the path, or a particularly slippery place, how carefully would the lantern-bearer throw the light upon the dangerous spot, that none might fall unaware! Would to God the lantern-bearers in the moral world were as solicitous! What was a tumble in the mud, that could be washed off from clothing or skin, to a wallowing in moral slime which can neither be cleansed from the mind or the body?

Modern ways are better. We are learning that it is practically impossible to cleanse the environment from all impurity, therefore we must teach the children to walk therein with impunity, with clear eyes open to evil and danger, and spirits so high that they will deliberately and unfalteringly choose the good and the pure. We should awaken in a child an unerring appreciation of right values; show him the joy of life, even while we warn him of its unsightly sores! We should not fill the mind of a child with dread and apprehension to the exclusion of faith and joy; he should be imbued with a strong confidence in the triumph of good, the tendency to which none of us can ultimately escape. If a child goes out from our home and our care—and go he will, sooner or later—unprepared to withstand the onslaughts of evil and unfit to take his place among the strong ones of the earth, efficient citizens of a noble republic (either earthly or heavenly), then we have failed as parents, whether we are in homes of ease or poverty. If the inmates of our homes are not able to find there the joy and peace of body, mind, and spirit which are essential to best endeavor on their part, we are failures as mothers and home makers. If the community or the State is unable to count upon us as staunch supporters in every good movement, we are failures as citizens, and if we do not live *near* to the Source of our strength and life, if we fail to make our friendship with God, we are failures as citizens of that spiritual realm to which we are all drifting with swiftness and certainty.

SIGNS OF THE TIMES

If the signs of the times count for anything at all, we surely must be careful to stand in holy places continually. If the beautiful things we have planned and talked about so long are really practicable, and a Zion is to be established in the latter days by this church, we are on the verge of *doing* things, not talking and dreaming them only! Character forming has been going on all these years, by loving and serving, and by living the laws of the church as we were able to understand them, paying what we owe to God, being liberal in good ways with what we *might* use for ourselves, giving of our time, our talents, and our means for the furtherance of this beautiful ideal, being patient in affliction, charitable to all, and in every way glorifying the great cause we love! Thus, unconsciously we have been shaping our lives into some small semblance of the self-effacing Example!

All this molding is now to be put to the test, and bear fruit in startling ways, if our hope is not vain! We should be greatly encouraged; we should lift our faces high to that of our divine Leader, and draw comfort and sustaining courage therefrom! Old prejudices, old hurts and grievances, should vanish as the dews of the night before the warming sun of unity and love! We should see behind a brother's action, his better thought and intent. We should feel his desire to be of help, to offer his "bit" to the cause! We should leave off our bickerings, our fault-findings, our cold criticisms; we should be alert to the workings of love in our breasts—that love which characterized the saints of old, and which *does* exist in our souls to-day, for one another! We have been blind to these eternal influences; we have looked upon the outward, and felt ill at ease, because we could not understand our brother. Let us see, now, that the light and love of God, which has come to dwell in our hearts, is pointing out to us the beauty, the real sweetness, and the wholesomeness of each other's characters. Let us not stint our praise and encouragements; life is hard at best, and coldly cruel when we are misunderstood.

THIS TERRIBLE WAR

This fearful war is breaking down many false ideas which have dominated in the past to our hurt. Even as Moses broke to pieces the golden image the benighted Israelites had fashioned, and by so doing led them to truer conceptions, so are many self-made gods to-day being crushed beneath the law of common necessity. Side by side in the camp, on the march, in the trenches, at their books, are working the young men from the office, and the farm, the stage, and the pulpit. Soft hands and horny ones are grasping the implements of war, and are finding thereby a common heritage, a common brotherhood.

In the Red Cross rooms white hands toil close to roughened ones, in a common love and sorrow. The "self" idea is vanishing before the great leveler of a common need. Professional men bend their skill, their means, and their labor to the common good; we are breaking through the crust of self-interest, to find suddenly that our brother's good has become our own! Did not Christ live to demonstrate this very truth? Mothers are kissing their soldier boys good-by, and across the gulf of old-time customs and conventions, are clasping understanding hands with each other. The Nation is on its knees—is seeking and finding its God! Where? *In the common service to the common brotherhood of the race!* Can we say that the Guide of the Universe is not in this war, when already we see results such as these?

It is a spiritual conflict, if ever there was one. Victory will perch upon the banner of those hosts which keep their spirits high, which are most closely attuned to divine principles, and which are upon the planes of the best and truest valuations! Old things are to vanish before the better ones ahead. Greed and grinding will give way to unity of effort and purpose, and out of the chaos will come spiritual perceptions and spiritual life!

THE AWAKENED WOMAN

The awakened woman is trimming her lamp, and filling it with the oil of glad service. She is realizing that in her home is to be found a field of activity and enjoyment as wide as heaven itself. In it there is inspiration for all that is best and noblest in her nature, and no phase of her work there is insignificant in the sight of the Creator. She is learning, too, that her "home" is not bounded by the former narrow confines, but includes whatever realm she can occupy to the good of others.

Old things of trivial nature do not satisfy her cravings now; she must "be about her Father's business," filling, to the best of her powers, that nook which is hers. She feels the spirit of cooperative life flowing through her, and finds in the activities of her sisters, constant inspiration to better effort. She strives to so order her heart, her home, and her heritage of body, mind, and spirit, that none may come within the radius of her influence without feeling that it has its source with the true Spirit of the Universe. She wonderingly senses that the corner in which she is called to labor, is in truth, as wide as space, one from which heavenly influences should flow to the uttermost bounds of creation.

She is upon her knees in humility; she is at her books, lectures, wherever she can imbibe useful knowledge, not forgetting the greatest of all books, the book of life, which is open for her profitable study every day, in the persons of her family or neighbors.

May God help every Latter Day Saint woman to yearn after her birthright of light and guidance! May he direct her in every real effort for improvement of herself or her home, and enable her to see the peculiar and important part

she has to play in the work of establishing the Lord's Zion here upon earth!

"Take the Loan"

(Verse written by Edward Everett Hale in 1861 and found by his son, Professor Hale.)

The poem, "Take the loan," which was written by Edward Everett Hale in May, 1861, is herewith republished by request. It was set to music and sung through the country in the fall of '61. It was found by Professor Edward Everett Hale of Union College in his father's Civil War diary. Here is the poem:

Come, freemen of the land,
Come meet the great demand,
True heart and open hand—
Take the loan.
For the hope the prophets saw,
For the swords your brothers draw,
For liberty and law,
Take the loan.

Ye ladies of the land,
As ye love the galland band,
Who have drawn a soldier's brand,
Take the loan.
Who would bring them what she could,
Who would give the soldiers food,
Who would stanch her brother's blood,
Take the loan.

All who saw our hosts pass by,
All who joined the parting cry,
When we bade them do or die,
Take the loan.
As ye wished their triumph then,
As ye hope to meet again,
And to meet their gaze like men,
Take the loan.

Who would press the great appeal,
Of our ranks of serried steel,
Put your shoulder to the wheel,
Take the loan.
That our prayers in truth may rise,
Which we press with streaming eyes,
On the Lord of earth and skies,
Take the loan.

What a lot of time we waste wondering about things that are none of our business and worrying about things that never happen!—*Youth's Companion*.

"Everyone admits that tobacco is bad for boys, yet tobacco is no worse for boys than it is for grown men or women."
—Doctor J. H. Kellogg.

The direct effect of tobacco has been harmful to millions, and indirectly it has harmed many other millions by producing a demand for other stimulants.—*Towns*.

If tobacco-using Christians are clean, why should special cars be provided for them on the railroads, to separate them from the ladies—and gentlemen?—*No-Tobacco Journal*.

LETTER DEPARTMENT

April a Month of Important Events

I just picked up a history of the present world war entitled *America and the Great War for Humanity and Freedom*, written by Willis Fletcher Johnson, A. M., L. H. D. The first chapter is opened by a statement that seems quite significant, in view of the fact that the Reorganized Church of Jesus Christ was organized in the month of April. The statement is:

"It was April, the most famous month in history. It was in April, 1135, that the Norsemen discovered Greenland on their way to the pre-Columbian discovery of America, and it was in April, 1492, that Columbus was called to the Spanish Court and was commissioned to sail upon his epoch-making voyage. It was in that same month, the 'Month of openings,' that Ponce de Leon landed in Florida; that Cortes began the conquest of Mexico; that the Virginia colony was chartered; that Henry Hudson began the voyage in which he discovered the river which bears his name; that the Plymouth Pilgrims received their patent; that La Salle took possession of the Mississippi Valley for France; that the French and Indian War was begun; that taxation of the Colonies by Parliament without their representation was first proposed.

"It was in April that our Revolution began at Lexington, Concord, and Boston; that the American Navy took its first prize in war; that Lafayette landed on our shores; that Arnold began his treason; that the first American man-of-war was built; that the British Government sent peace commissioners to meet our own; that George III ratified the treaty of peace with America, and that the ending of the War for Independence was proclaimed.

"It was in April that Washington designed the Stars and Stripes, and that the flag in its present form was first displayed. It was in April that Washington was elected and inaugurated President; that Louisiana was purchased; that the United States mint was established; that the Mexican War was begun, and ended; that the Spanish War was begun and that the treaty of peace at its end was proclaimed. It was in April that Putnam, Jefferson, Monroe, Clay, and Grant were born, and that Lincoln suffered martyrdom. . . . At eleven minutes after one o'clock on the afternoon of April 6—Good Friday—the President affixed his signature to the resolution, and that moment marked the official entrance of the United States into the World War."

It might well be added that it was in April that the first conference of the church met and organized under divine direction in the last dispensation preceding Christ's second coming; that his people organized to wage the last great struggle in establishing truth and overcoming error.

Sincerely,

J. A. BRONSON.

Toronto Branch Items

I am agreeably surprised. The people of Canada are little different from the people of the United States. Saint Paul was right when he said, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." True Latter Day Saints have much in common. The Spirit of Christ is a world-wide solvent. It breaks down racial prejudices, obliterates imaginary boundary lines, and reveals a common brotherhood.

There is a splendid group of Saints left in Toronto. These Saints are consecrated and devoted to the church. They are working for the glory of God. They are determined that no man shall lead them from Christ; that no spirit shall lure them from the strait and narrow way.

Our meetings are fairly well attended. We have about two hundred active church members. The attendance at the services during the past two weeks was about as follows: Sunday school, 120; Religio, 75; prayer services, 150; Sunday morning preaching, 200; evening preaching, 300.

There were sixteen applications for membership at the last session of the Religio. The Sunday school secretary's report last Sunday showed an increased attendance of nine over the previous week. The attendance at the church services is increasing.

The prayer services are far above the ordinary. The spirit of amity and good will is contagious. On every hand we hear remarks like these; "We have not had such meetings for years"; "My heart is full to overflowing"; "I never felt the Spirit of God in such power"; "Surely God is with us, for our meetings are now so harmonious and peaceful"; "God has witnessed to me that the church is right"; "I thank God that he has kept me in the faith"; "My eyes have been opened"; "I want to unselfishly consecrate my services to the upbuilding of this church."

The Sunday school selected officers last Sunday to serve for the ensuing six months as follows: Superintendent, Leslie Prentiss; assistant superintendent, Martha Forrest; secretary, Charles A. McLean; assistant secretary, Lois Bryan; treasurer, Bessie Wilson; chorister, Emily Shaw; assistant chorister, Thomas Seaton; pianist, Vera Clark; assistant pianist, Ruth McLean; librarian, Thomas Hay, janitor, Alexander Forrest.

July 1 is a legal holiday throughout Canada. It is called Dominion Day. The Toronto Sunday school will hold a picnic on this day at Hyde Park. The Davisville and Humber Bay Sunday schools have been invited to cooperate. It is proposed to make this a "get-together" picnic for all the Saints of Toronto and environs.

Early in the year it was decided to hold the Toronto Branch reunion beginning July 27. Owing to the exigencies which have arisen and the industrial and economic embargo which is the necessary concomitant of war it has been decided to first ascertain the number which will probably attend before going ahead with our preparations. If the Saints and friends who desire to attend will please notify the undersigned by immediate post it will be appreciated.

Brethren Benjamin McGuire and John W. Rushton who have been with us for a few weeks left recently for New York. Brother McGuire will return to Independence, Missouri, and Brother Rushton will return to Toronto about the first of July and remain for two weeks and then on to California.

Brother and Sister Frederick M. Smith have left for Philadelphia and Washington, District of Columbia.

Brother R. C. Russell was a recent visitor. He is still weak from his siege of pneumonia, but is convalescent. Apparently he has lost none of his "Irish brogue" and "mither wit." From close inspection, I am convinced that he is not yet ready to die.

The Toronto branch officers are industrious and vigilant. Brother Archibald McLean has acquitted himself as a branch president in an admirable and creditable manner under the most trying circumstances. I am sure it will be a pleasure to work with him.

The brethren at Guelph have decided to hold an all-day rally meeting and have invited Brethren F. G. Pitt, John W.

Rushton and T. W. Williams to be speakers. This meeting will be held on Sunday, June 30. There is no branch at this point, but the few Saints residing there are determined to make one supreme effort to establish the work and, if possible, organize a branch. Brother D. B. Perkins, president of the Owen Sound District, and Fred J. Furness of Hespelar are arranging the meetings.

Brethren "Jack" Whitehead and Fred Long filled appointments at Cooksville and Beeton yesterday. At the latter point four were baptized. These brethren were accompanied in their work by Harry Alexander and "Joe" Williams.

The weather so far is ideal—a la California. Brother "Ed" Law, a stanch Latter Day Saint, has opened his home to "ye elders." The hospitality of himself and family is proverbial.

This is registration week in Canada. Every person over sixteen years of age, male or female, resident or visitor, must register. The purpose of the registration is to supply the government with the necessary information as to the availability of men and women for industrial service.

The Woman's Auxiliary has elected the following officials for the ensuing six months: President, Effie Seaton; vice president, Mary Wilson; secretary, Alice McLean; treasurer, Margaret Crowley. It is the desire of the local organization to be affiliated with the general church Auxiliary.

The officers of the Religio elected for the ensuing six months are: President, M. J. Crowley; vice president, Harry Alexander; secretary, Sister Monny Forrest; assistant secretary, Edith McGuire; librarian, Alexander Forrest; organist, Vera Clark; assistant organist, Ruth McLean; janitor, Thomas Hay; critic, T. W. Williams; home class superintendent, Frank Clifton.

The following resolution was unanimously passed by the Religio:

"Resolved, That we rescind the former action of this body relating to a rejection of the measures adopted by the general association and that we herewith express our confidence in and accord with the parent body."

The Sunday school yesterday passed by unanimous vote the following resolution:

"Whereas, Our former action relating to the Coordinating Committee's report was based on a misunderstanding and misapplication of said report, therefore be it

"Resolved that we rescind our action and herewith express ourselves as being in accord with the action of the Sunday School Convention and the General Conference."

Sunday is a busy day in Toronto. Priesthood prayer meeting at 9 a. m.; branch prayer meeting at 9.30 a. m.; preaching at 11 a. m.; Sunday school at 3 p. m.; preaching at 7 p. m.

The preaching Sunday morning was by Brother F. G. Pitt; his theme, "Try the Spirits." It was a practical, plain exegesis and particularly appropriate. A wayfaring man, if not a fool, could understand and apply. It was well received.

T. W. Williams was the evening speaker; his theme, "Following Jesus. Why? How?"

My present address is Hillsdale Avenue, Toronto, Canada.

Sincerely, your brother in Christ,

THOMAS W. WILLIAMS.

Organization of Branch at Bates City

The organization of a branch at Bates City was effected on Sunday, June 9, 1918. This is the fifth branch organized in the Holden Stake since its organization. Bates City is located just over the boundary from Jackson County in Lafayette County, and is surrounded by a good farming country. A few years ago Brother Edmund Ford and family, formerly of

Mallard, Iowa, located there and established themselves on farms surrounding the town, and they have been a stay to the work. Through the efforts of the few Saints there and those of the ministry working in the old Independence Stake they have succeeded in building a church, which has been paid for and dedicated. There are at present about thirty Saints living in the vicinity of this branch, some fine church workers, and a number of prospectives.

About twenty Saints drove over from Holden, and Bishop Ellis Short and Ellis, jr., from Independence, to be present at the organization. The regular Sunday school session was held in the morning, Brother Frank E. Ford, the superintendent, having charge. Brother Isaac M. Ross, assistant superintendent of the Sunday school association of the stake, addressed the school at the close. At eleven o'clock Brother F. A. McWethy, of the stake presidency, and Bishop Ellis Short gave very interesting addresses. At the noon hour all of the Saints assembled on the lawn of Brother Edmund Ford, where dinner was served.

At two o'clock the Saints met for organization, with the stake presidency in charge. Previous to taking up the business connected with organization about half an hour was spent in prayer service which was attended by the good Spirit. The name of Brother Frank E. Ford was presented by the stake presidency for ordination to the office of elder, the presidency stating that they had received very clear direction that the brother was entitled to that office and should be ordained. This was attested to by a number of the eldership. Brother Ford expressed himself as not being ready to accept at the present time. In harmony with his statement further consideration was deferred. Upon nomination of the stake presidency Edmund Ford was chosen president of the branch. Sister Frank E. Ford was chosen secretary; James Ford, treasurer; Lissie Snodgrass, member of library board; Wesley Ballinger, member of gospel literature board; Frank E. Ford, agent for the bishop, and chorister; Minnie Harp, organist.

Brother Davis of Oklahoma and Brother Esgar of Independence have recently purchased farms here and their arrival is looked forward to with pleasure by the Bates City Saints. Brother Davis occupies the office of elder and Brother Esgar the office of deacon, and we anticipate they will be of assistance to the work when they are fully located.

We feel that we should not close this report without referring to the manner in which Brother Ford responded to the call to move in and occupy. He was formerly president of the branch at Mallard, Iowa. About thirteen years ago he with his family left there and located at Bates City with the thought in mind that he had permanently settled with his family in harmony with the direction. As the years went by, with added age he was forced to give up the activities of the farm, and moved into town. In connection with the family he now owns about nine hundred acres of land in the region where the Lord said his Saints should purchase. There are many families who could have done likewise, but have had a deaf ear to the word which was given so long ago. The call to move in and occupy in harmony with the commandments, is as binding on the church to-day as the day when it was given. There will undoubtedly be slothful servants along this line as well as along other lines. There is only one thing the Lord has told his people to buy, and that is "the land." The land will abide while oil stocks may evaporate and other ventures fail and bring disappointment.

May the Bates City Branch prove a valuable factor in bringing about Zion's redemption.

D. J. KRAHL.

"We live and learn, but those who live the fastest don't always learn the most."

Lamoni, Iowa

The Children's Day exercises were largely attended and excellently carried out, they having both the morning and evening service on June 16. A goodly number attend from neary-by branches on these occasions, and when the children of these are given a service, it is customary for a number from Lamoni to attend.

One of the features of the morning program was the presentation to G. R. Wells of a neat sum of money from his former associates and friends in Sunday school work in the Northern New South Wales District of Australia. They sent it for his birthday as a token that they had not forgotten the days of his ministrations among them.

In recognition of the fact that J. W. Wight regularly attends the young people's prayer meetings and becomes a much appreciated part of them, about twenty young people made up a rather informal aggregation and left for his home following the union prayer meeting on Wednesday evening, the 19th. They sang songs in the deepening twilight and one of their number made a brief speech in which the appreciation of the young people of his support in attending their meetings was expressed. It was only a little thing, but it is typical of the spirit of love and unity which should actuate all engaged in the great gospel work.

The evening preaching services are to be held in Central Park, likely till reunion time at least, which will without doubt increase the attendance and interest. Considerable interest is manifested in the meetings held in the outlying places.

DELBERT.

SAGINAW, MICHIGAN, June 1, 1918.

Editor's Herald: It has been a long time since we have written anything through the HERALD as to our whereabouts or what we are doing, and perhaps some of the Saints with whom we have labored are wondering what has become of us.

Last year we were appointed to labor in the London (Canada) District, and while there we visited the following places: Waterford, Simcoe, London, Rostock, Stratford, Saint Marys, Saint Thomas, Corinth, Thamesford, Kintore, Vanessa, and Hamilton.

Simcoe, Kintore, and Thamesford were new openings. While at each of these places we were kindly cared for by the brethren living there. We cannot forget how Brother Skelton, of Kintore, fed us on sweet cream and cheese from his cheese factory, and the whole wheat gems baked by Sister Jenkins of Thamesford. We must also mention the hospitality of Brother Ferris of Simcoe, who has lately been ordained to the office of priest to look after the flock of about eighteen members there; and others of that place such as Brother Clayton and Brother Garvey were very hospitable. Also others whom we do not mention.

Hamilton is in Toronto District, but by request of Brother Davis (city missionary), and consent of the presidency, we left our district and labored among the Saints of that place for three weeks, and can say in brief that we enjoyed every hour of our stay and made many acquaintances, finding some fine Saints there.

The other places are only mentioned incidentally, but that does not infer that they are of less importance or that they do not find a place in our memory as prominent as the others, because they contain a goodly number of earnest, devoted Saints, whom we will not soon forget. We would like to mention some of the places where the young people are doing a good work, but space forbids.

Through the kindness (more plainly manifest by acts than

by words) of the Saints, it was made possible for us to attend General Conference, which we thoroughly enjoyed and which will help us in the year's work before us.

About half of our year in London District we labored with Elder B. H. Doty, who was a fine traveling companion and one who has done a good work in the district in the past two years; we pray for his success this year.

The appointing powers gave us Chatham District for this conference year and at the announcement a pleased look crept over "Joe's" face, for in nearly two years of labor in that district we have learned to love the people, and perhaps more especially it was there that we obtained our first missionary experience.

Since conference we have labored at my home branch (Coleman) but we are now in Saginaw for a week, then we return to Coleman to attend the two-day meeting on June 8 and 9, from which place we will leave for Canada on the 10th.

We trust that this conference year may make a good record for the cause we love and that we may live nearer to the Master of men as we see the day approaching.

Your coloborer in Christ,

COLEMAN, MICHIGAN.

JOSEPH H. YAGER.

OGDEN, KANSAS, May 30, 1918.

Editors Herald: Perhaps a few lines from this part might be of interest. I have worked here at Camp Funston and Fort Riley since last July, and helped build this great city of Funston, have met many of our boys here who are serving the colors, and striving for liberty and justice that it might rule the world over.

Sunday school was organized last fall, and meetings being held in one of the Y. M. C. A. buildings in camp, and many happy hours were spent together in Sunday school, prayer meetings, and preaching services. Most of the preaching was done by Brethren Gold and Lockling, at Army City, a new town, built just outside of camp.

A very devout man, having a gospel tent there, gave the Saints privilege to use it, which is greatly appreciated by all, and I am sure this good man will be greatly rewarded for his kindness to us. We can see that the leaven is working, and some are near the kingdom.

We trust that this devout man, Mr. Ramsey, and others will soon come into the ark of safety. We need your prayers in regard to the work here.

Most of the boys have left the camp the last ten days. Some are preparing to leave at once, for service overseas. The inclosed photo was taken one Sunday evening after preaching service, and prior to the boys leaving camp for France. [It will likely appear in the *Autumn Leaves* ere long.—EDITORS.]

I have heard that the brethren have been greatly strengthened by their associations with each other, and feel better prepared to overcome the many temptations that come in army life.

The boys have sent sixty dollars as Christmas offering for their Sunday school. If there are any Saints in camp they are heartily invited to attend the meetings in the gospel tent at Army City. Also tell your friends to come; all are welcome, and the writer will do all in his power to help you, and it will also be a comfort and strength to me, as I delight to meet with the Saints.

Ever struggling for the redemption of Zion, and to establish his righteousness, I beg to remain,

Yours in gospel bonds,

JOHN G. CLARK.

OGDEN, KANSAS, Care Mr. T. P. Shumate

TANGO, MONTANA, May 27, 1918.

Editors Herald: Sister M. J. Floyd, of Jerusalem, was permitted to visit the General Conference at Independence, this year, and enjoyed every moment of the time while conference was in session. What struck her most forcibly were the first and last days.

The first meeting she was in the gallery. When all those clean heads bowed in prayer, she thought how beautiful all those consecrated men of God bowed in prayer. What a pleasing sight it must be to God too, who, she felt, was looking down.

Of course every meeting was enjoyable, whether business, preaching, or prayer meeting, but the last day, when that long list of workers in the vineyard was read off, to hear them answer the call! It surely was grand to think in this selfish world such an army of workers were to be found ready to serve their heavenly Father without price or salary, just hoping to earn a reward in the hereafter, or millennium.

MARY J. FLOYD.

CAMP PERRY, GREAT LAKES, ILLINOIS, June 8, 1918.

Editors Herald: I know of no better way to make my location known to my acquaintances in the church than through the HERALD. This is also a general invitation for those who care to write to me, especially to my old Graceland friends. Our company is still in detention, consequently our liberty is restricted and, together with other things that all rookies have to put up with at the start, we are probably passing through our bluest period. But considering our circumstances, I am glad to be here, and like it better since new conditions are adjusting themselves.

We are worked hard and are occupied nearly every minute. The Navy is a good place to learn obedience, cleanliness, and neatness. We have this afternoon off. Most of the boys are washing clothes. All seem to be quite well satisfied, but of course the Navy, as other institutions, has its "howlers." Naturally I miss church privileges, but not so much as some might think. I am trying to live my religion, and it matters not where I may be, I can still read or at least think over my experiences and teachings in the church, and receive strength and comfort. There is a big difference in the habits of the men here and at dear old Graceland.

Mail addressed as below will probably reach me, for several weeks at least, but do not think it will be very long before they transfer me elsewhere.

Sincerely,

ALLEN TRACHSEL.

United States Training Station,
Camp Perry, Company Q, Seventh Regiment (Radio),
Great Lakes, Illinois.

NOWATA, OKLAHOMA, June 3, 1918.

Editors Herald: The Nowata Branch is progressing nicely under the presidency of Elder A. C. Silvers. While we regretted to part with our former president, Elder Roy S. Budd, and his wife, we welcome our new presiding officer and look forward to a fruitful year in the Master's work in this locality.

We are now busy making preparation for the dedication of our church, which will take place June 23. Bishop James F. Keir is to give the address and Elder Lee Quick will offer the dedicatory prayer. Elder Quick was the first to open the work in this vicinity. We therefore invited him to come and hold a week's meeting previous to the dedication.

Our branch has grown to a membership of sixty-seven and we are becoming more fully organized in every department of the work. Brother Silvers is working hard to teach us how to carry on the work more perfectly. We are

anxious to become strong spiritually that we may be able to enjoy the gifts and blessings of the gospel of Christ.

MRS. W. T. HAYWORTH, Clerk.

HITEMAN, IOWA, June 6, 1918.

Editors Herald: I feel it a privilege to write a line to your pages. Can say I am very proud over my field. Surely enjoyed my work in western Iowa where I labored for ten years among that dear people. It was hard for me to give up my work there, as it seemed so much like home.

However, I am in love with my work in this field, that is, Lamoni Stake. Just closed a fine meeting at Creston. Occupied the Congregational Church. Baptized five. A fine band of Saints are there, of a high type. They have a Sunday school at 10 a. m., preaching at 11 a. m., in a very cozy hall, and prayer services Wednesday night in their homes.

Brother George Hall has oversight of the work there. He is a worthy man, who loves the work. They gave me comforts of their lovely home while I stayed there. I feel very much impressed with the outlook there.

Creston is a beautiful city, and lovely country about. I came from there to this place, and met with many dear people here, who love this wonderful work. I have enjoyed my work here, God has been with us, and we have baptized ten so far. The weather has been much against us. It has rained almost every night about church time since I came. I have made my home with Brother Thomas Williams and family. They are fine people, so I am very happy in my work. I shall attend the conference at Chariton, June 7 and 8.

I hope to do more this year than any year previous. So may God grant our wishes and bless and prosper all.

Sincerely,

W. E. HADEN.

BARRYTON, MICHIGAN, June 2, 1918.

Editors Herald: I see the question asked in the HERALD for May 28, "What shall the editors do?" Now I suppose this question is open to all Saints and it is said what is everybody's business is nobody's business, so I take it as my business to give you my view of the matter for your consideration.

If an article is not in shape for publication, drop it, unless it be of great importance to the body at large, then ask the sender to either put it in shape or get some one else to do so. Your time is valuable, and even then, if he writes an offensive reply, drop it altogether, or use the blue pencil wisely.

Nearly always, I consider it best to reject such letters as are not properly written or of sufficient importance. I have noticed lately more especially how cunning the Devil is in getting our brethren into discussions over some question of little or no importance and continue for long intervals with each party more determined that the other is wrong than when first begun. Then, too, I have had good articles in some of the HERALDS that I would like to pass on to others, but there were other articles in the paper that were incorrect, probably written by some one of another faith, but given room in our valuable paper, which caused me to withhold the truth, in order not to have nonmembers think this is our view and condemn us for writing such stuff.

Just recently I read a lengthy article about Joseph Smith's alleged miracle of walking on the water. Now to me, it was almost, if not altogether, folly to answer such a charge. But I will admit to some it might be of great importance. How-

ever, I think the time is here when articles opposed to our faith be cast into the wastebasket or else a correct view of our doctrine be submitted side by side with the incorrect one, denouncing the wrong view or statement

I agree with one brother who said the *Quarterlies* give too much sayings and teachings of our opponents or of other faiths inasmuch that they lead strangers to think that is our faith. Give us clean, truthful, correct views, and doctrine of our Lord and Savior, Jesus Christ. And I think it would be wise for each one of the *HERALDS* and *Ensigns* to contain good articles on some of the questions of our faith that we are divided upon, namely, perfection, children in the millennium, sanctification, unpardonable sin, different glories, baptism for the dead, occupations in the prison house, and many more that could be written upon by some one of the First Presidency or apostles of some of the most spiritual men in the church.

For my part, I would like to know how the church teaches these questions and get something into my head that is lasting. Spend your time in teaching truth, rather than opposing falsehood. I imagine it is the Devil's business to hinder the truth. Now these are my views and they are offered to you for your consideration, hoping we all have enough interest in the redemption of Zion to offer suggestions we think will be of interest and benefit to the body, the church.

Yours for the building up of truth and Zion,
ANDREW WALTERS.

Route 2, Box 32.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NAUVOO.—At Fort Madison, Iowa, June 15 and 16. Officers elected: president, Arthur Allen; associate presidents, James McKiernan and D. J. Williams; secretary, W. H. Gunn; treasurer, George P. Lambert; member library board, Joseph H. Reed; member gospel literature board, D. J. Williams; chorister, D. J. Williams. Ordination of August Lee, of Burlington, Iowa, to office of deacon. Plans adopted for the purchase of an automobile for missionary purposes in this district. Next conference with Rock Creek Branch, near Ferris, Illinois, October 12 and 13. Apostle J. A. Gillen was present and his advice and preaching were appreciated by all. W. H. Gunn, secretary, 3014 Seneca Street, Fort Madison, Iowa.

NORTHEASTERN ILLINOIS.—With Mission Branch, June 8, 1918, J. O. Dutton, R. N. Burwell, and W. L. Christy, presiding. Statistical reports: Central Chicago, 232; Mission, 109; Deselm, 77; Rockford, 13; Belvidere, 42; Plano, 174; First Chicago, 227; Sandwich, 70; DeKalb, 55; West Pullman, 60; Piper City, 35. Total membership in district, 1,094, priesthood, 91. Forty-one of priesthood reports read. Bishop's agent's report: Receipts, \$2,983.47; balance \$244.93. Moved and carried that hereafter a summarized report of ministerial reports be read instead of individual reports, also summarized report of bishop's agent. Treasurer's report: Receipts, \$30.22; on hand, \$12.37. Graceland College student loan fund reports \$80 on hand. Motion to hold reunion in 1918 lost. Officers sustained. Margaret Wickes recommended to general chorister for district chorister. Next conference at Plano, Illinois, in December at call of district president. Preaching by L. O. Wildermuth, R. N. Burwell, W. A. McDowell, and W. L. Christy. F. E. Bone, secretary.

DES MOINES.—At Rhodes, Iowa, June 1 and 2, preceded by the Sunday school and Religio conventions May 31. On the night of May 30, a patriotic program was rendered, which included a splendid address by District President O. Salisbury. Statistical reports from branches showed a small increase in membership. Election of officers: president, O. Salisbury; secretary, Bessy Laughlin; member of library

board, Roy Cheville; member auditing committee, Vern Deskin; member gospel literature board, Robert J. Parthing; district chorister, John Salisbury; Bishop E. O. Clark and his counselor, Henry Castings, were sustained. Henry Castings and Charles Nirk were selected as counselors to district president. The following was passed by unanimous vote: Resolved that we, members of the Des Moines District, heartily indorse the action of the General Conference relative to the matter of coordination. Next conference in October at Perry, Iowa. Preaching was by C. Malcor, A. E. Warr, and Joseph Arber. Bessy Laughlin, secretary.

FREMONT.—Near Thurman, Iowa, at 2.30 June 1, 1918. Paul M. Hanson was chosen to assist the district presidency in presiding. Statistical reports; Thurman 196; Tabor 66; Henderson 78; Shenandoah 106; Hamburg 59; Bartlett 50; Glenwood 76. No report from Riverton. Ministry reporting; J. B. Wildermuth, T. A. Hougas, J. W. Dunagan, N. L. Mortimore, C. M. Roberts, M. M. Case, John Huston, C. W. Forney, Ward A. Hougas, Roy E. Barber, William Kuykendall, Roy J. Dunsdon, William Eyler, G. Fred Skank. Glenwood petitioned for next conference, which was referred to the presidency with power to act. By motion a collection was taken to replenish treasury. The collection totaled \$8.40. Motion that branches take a collection for district tent work prevailed. The action of the coordinating committee was ratified but further action was deferred until next conference. T. A. Hougas was elected district president and chose N. L. Mortimore for his associate. C. W. Forney was elected secretary and sustained as bishop's agent. A priesthood meeting was held. Preaching by Paul M. Hanson, and J. B. Wildermuth. A vote of thanks was taken for the hospitality of the local Saints. Adjourned to meet at the call of the presidency. C. W. Forney, secretary.

WESTERN WALES.—At the Anchor Coffee Rooms, Neath, May 18 and 19. W. H. Greenwood and Thomas Jones were in charge, with H. Ellis secretary pro tem. Reports from district officers read: Thomas Jones, president; T. J. Picton, secretary; and J. Phillips, treasurer. Bishop May's statement for the district showed receipts of £45, 11s, 5d, an increase over the previous year of £13, 3s, 5d. David Lewis and D. Roberts audited the account and reported it correct. Elders reporting: Edward Williams, David Lewis, John Pughsley, John G. Jenkins, Thomas J. Picton, David Thomas, and Henry Ellis. After some discussion the present dates for holding the annual conference were retained, i. e., Whitsuntide. District president called attention to the fact that upon the general church record there was no Gilfach-Goch Branch. It was resolved that the date of change from Porth to Gilfach-Goch be sent to the district secretary, from the secretary of the latter-named branch, to be forwarded in due course of time to the general Church Recorder. Priesthood meeting, preaching services, and sacrament services were held. An announcement and appeal was made to the members of the Seventh Quorum of Elders by one of the counselors, J. G. Jenkins, relating to the action expected to obtain at the mission conference regarding tobacco users. Election of officers resulted: Thomas Jones, president; David Lewis, vice president; John Phillips, secretary; Walter Rogers, treasurer. It was felt that each of the ministry can see the need of a better working basis for the future of the work, and while the conference might have had a greater spiritual blessing, the business conduct was an index to a move forward. Adjourned to meet at Gilfach-Goch, time to be determined by the district officers. Thomas Jones, president; John Phillips, secretary.

Convention Minutes

NORTHEASTERN ILLINOIS.—Sunday school, at Mission Branch, near Marseilles, Illinois, June 17, 1918. After routine work, motion to change permanently from delegate to mass convention prevailed. George Kerr elected member of gospel literature board; Sister C. B. Hartshorn, cradle roll superintendent. Motion carried that district president be associated with district superintendent in advancing Christmas offering for 1918. Motion to appoint one from the Sunday school to take up the coordinating idea with Religio and conference. Adjourned to meet the Friday preceding district conference, at call of superintendent. LaJune Howard, secretary.

The Bishopric

To the Saints of Northern California; Greeting: Tithes are coming slowly just now and I thought some might be confused as to where to send them. Send them to me. Let us all make a long pull and a strong pull, to build up Zion, to do our part. We all had to have a pass to get into the business sessions of the conference, and we will have to have one to get into Zion. That pass will be "having done our part." "He that gathered much had nothing over, and he that gathered little had no lack." "He who sowed sparingly reaped sparingly." When the door is shut, it's too late "to buy oil." Let us work while it is to-day, for the night cometh wherein no man can work. Let us "be cheerful in our warfare," enter into all activities as sons and daughters of God, that we may be sure we get our pass. C. A. PARKIN.

SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

Conference Notices

Saskatchewan, at Saskatoon, Saskatchewan, July 12 to 14. A division of district was granted us at General Conference, so on July 12 matters concerning the north district, with election of officers will be discussed. Election of officers for south district July 13. T. J. Jordan, president; Bertha Cornish, secretary, Senlac, Saskatchewan.

Seattle and British Columbia at Bellingham, Washington, from August 2 to 11. For information pertaining to accommodations and the renting of tents, etc., correspond with George R. Brundage, 1252 Elk Street, Bellingham, Washington. All may feel assured that costs will not exceed the actual expenses accruing. Conference August 6, 2 p. m., and auxiliaries afternoons of the 7th and 8th, respectively. It is hoped that all who possibly can, will come prepared to take part in a program which will probably be rendered some evening as soon as a goodly number have arrived. All having performed ministerial work within the district, other than in the capacity of a branch officer, will please report direct to the undersigned immediately after June 30, for the six months ending on said date. Branch clerks will receive blanks for their statistical reports for the same period. It is expected some of the traveling ministry will be in attendance, and hoped all will make special efforts to spend an enjoyable time. Frederick W. Holman, district secretary, 3633 Whitman Avenue, Seattle Washington.

Convention Notices

Saskatchewan, at Saskatoon, Saskatchewan, July 11, at 10 a. m. Have all reports in hands of secretary not later than July 5. Jennie Neill, secretary, Weyburn, Saskatchewan.

Saskatchewan Religio, at Saskatoon, July 10. For further details, see conference notice. A. B. Taylor, president; Joseph Bates, secretary.

Reunion Notices

Des Moines, at Boone, Iowa, in the Herman Park, August 9 to 19. Arrangements being effected for best reunion ever held in district. Special attention will be given to young people. O. Salisbury, Des Moines, Iowa, for committee.

To the Saints of the Clinton, Missouri, District: Whereas, the conference held at Coal Hill, June 5, voted to accept the invitation to meet with the Holden Stake Reunion held at Pertle Springs, August 16 to 25, therefore, the presidency of the Clinton District ~~is~~ relieved of the responsibility of locating a place and time for a reunion in the Clinton District in 1918, and hope that a goodly number of the Saints may be privileged to meet with the Holden Stake. H. E. Moler, William H. Lowe, S. C. Williams, presidency Clinton District.

Holden Stake, at Pertle Springs, Warrensburg, Missouri, August 16 to 25. Ideal place for reunion; beautiful high and dry hills; waterproof pavillion in which to hold meetings; clean, electrically lighted, cottages and flats in which to camp. Rooms large; each furnished with a double bed, mattress, and chairs. Rent per room for ten days, including electric lights and screened in cooking porch, \$4.50. Cots may be rented for 75 cents. Bring bed sheets and pillow slips with you. Excellent water in abundance. Free parking for motor cars.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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Bathing, boating, and fishing in the lakes at reduced rates to reunionists. Fishing free to ladies. Expect to devote every afternoon, except Sundays, to recreational activities. Bring your own bathing suits, if possible. We contemplate an eating establishment. For further details write the undersigned. Order rooms at once. Fred A. Cool, Warrensburg, Missouri.

Addresses

David E. Dowker, 201 West Forty-fifth Street, Los Angeles, California.

All-Day Meeting

By special arrangement, and through close connection with Toronto, we are able to announce the following speakers for June 30, 1918: 11 a. m., T. W. Williams; 3 p. m., F. G. Pitt; 7 p. m., J. W. Rushton. Meetings to be held in Griffin Opera House, Guelph, Ontario. Fred J. Furness, for committee.

Our Departed Ones

GEER.—At Lamoni, Iowa, June 1, 1918, Ambrose C. Geer died. Born in New London, Connecticut, in 1852. Baptized October 5, 1888, at Providence, Rhode Island. Eccentric and peculiar, but honest and truthful, also a lover of the gospel. Died at Saints' Home, sermon by H. A. Stebbins, assisted by S. D. Shippy.

SNOW.—Charles L. Snow, born in Henderson County, Tennessee, December 22, 1855. Baptized July 17, 1887, by W. H. Griffin. Ordained priest August 17, 1890; ordained elder in 1893; seventy, in 1897. Died at his home near Knobnoster, Missouri, April 25, 1918. Services at Stone Church in Independence, Missouri, sermon by T. C. Kelley. Wife, 2 sons,

one daughter, and many other relatives and friends, mourn their loss.

BRIGHAM.—Charlotte Emily Brigham died at her home June 6, 1918, at Niagara Falls, Ontario. Was of gentle and peaceful nature; loved by all around her. Was patient during trials. Funeral sermon at the church by William Place, assisted by A. D. Angus.

YARRINGTON.—Mary C. Yarrington, wife of Brother C. J. Yarrington, died at Albany, Missouri, June 14, 1918. She was the mother of nine children. Seven survive her. One a soldier in France, and 3 others married. The 6 with their father came with the body to Lamoni where services were held in charge of Columbus Scott, sermon by H. A. Stebbins. She was a devoted and faithful wife and mother.

FROM HERE AND THERE

AT NAUVOO

A *Rustler* reporter visited the old Joseph Smith property and inspected the work going on in that part of the city. The old Mansion House looks swell since it has undergone all the improvements; it has also been nicely painted and looks like a new building. The Joseph Smith home is now undergoing some fine improvements, and when it is completed, will be a credit to the Reorganized Church of Latter Day Saints. Work on the new Mansion House has not yet been all completed; it, too, will undergo a great change. J. W. Layton and wife are the caretakers of the property; we met Mr. Layton Sunday and found him to be a very pleasant gentleman. As soon as he completes the improvements, he wants the Nauvoo people to call and inspect the work. He will have the lots cleaned and everything placed in fine condition. While there we met Mr. Millikin of near Hamilton. Several years ago there was a postoffice called Millikin, which received its name from the above gentleman; he married a sister of the martyred prophet, Joseph Smith. He informed us that he saw the Mormon temple here burn, and remembers the night distinctly.—*Nauvoo Rustler*, June 18, 1918.

RELIGIO WILL LOAN YOU MONEY TO GO TO COLLEGE

The Zion's Religio-Literary Society has on hand over \$900 in the students' loan fund which they will be glad to have worthy students use without interest on notes approved by the President of Graceland College. The maximum amount to be loaned to any student is \$60 a year. Write to G. N. Briggs, president of Graceland, or to G. S. Trowbridge, president of the Religio, about the matter, giving all the particulars possible about yourself and your desires. There is an insistent demand in all lines for better trained workers; the Government and every industry giving preference to those who have general and special schooling. A goodly number of our successful young people have taken advantage of the Religio's generous offer. We would like to see the entire fund loaned this year.

CHURCH RECORDER'S OFFICE NOW IN INDEPENDENCE

We have a letter from Elder C. I. Carpenter, in which he tells us they are doing business in the capacity of Church Recorder at the general church office building in Independence. Mail for that department should be addressed to Brother Carpenter at 410 North Grand Avenue, Independence, Missouri.

"ONE CHURCH OR MANY?"

The *Daily Plain Dealer*, of Creston, Iowa, recently contained a rather full synopsis of an excellent sermon by Elder George B. Hall, our pastor there. It is pleasing to note the liberality of the press where our people live up to their beliefs as the Saints at Creston seek to do. It is hard for any fair-minded editor to refuse a well-written contribution of this kind, and we would like to see more of our men present the vital issues of religion in this manner. It is not difficult and it is not essential that a shorthand reporter be available.

A certain sister sends in a request that the Saints unite with her in fasting and prayer that her husband be enabled to overcome the tobacco habit. It is not necessary to give her name, under the circumstances.

KIRTLAND MISSION BELLS STILL RINGING

We have the second number of this district periodical, put out under difficulties appreciated only by printers. But it contains good material and should do much good by carrying to the local Saints and investigators little items of special interest to them, but not always of sufficient importance to justify wide circulation. The district has voted to apportion the expenses among the branches.

CHURCH RESPONDS TO CALL OF PRESIDENT WILSON

A year ago the President and other federal authorities urged the young people of the country to enter college in increasing numbers in order more fully to prepare themselves to render valuable service to the Government in this, the greatest crisis in its history. The response to this call was most gratifying from members of the church, as the attendance at her one institution of higher learning, Graceland College, was a twenty-five per cent increase over the previous year, and the college is in receipt of a letter from the Headquarters Central Department in which the college is "commended for its activity in this very important and very patriotic work."

Again the Government is making a more urgent call than before, and Graceland is in receipt of a letter from the Government containing a statement of "Government policies involving the schools in war time," from which the following paragraph is quoted:

"Boys and girls should be urged, as a patriotic duty, to remain in school to the completion of the high school course, and in *increasing numbers* to enter upon college and university courses, especially in technical and scientific lines, and normal courses, to meet the great need for trained men and women."

Graceland College is fully standardized and officially accredited and offers the necessary courses in preparation for technical and scientific professions. State Teachers' Certificates are granted to her graduates.

The question now is, How are we going to respond to this additional call from the Government? Our President says it is our "patriotic duty" to enter upon these technical, scientific, and teacher training courses to "meet the great need for trained men and women." Will Graceland respond with a twenty-five per cent increase as she did last year? The indications are that she will. Reservations are being made rapidly in both dormitories, and correspondence with respect to next year's work is heavier than ever.

The college year opens September 5, 1918. Write the President, Graceland College, Lamoni, Iowa, for free catalogue and full information relative to the courses for next year and Graceland's plans to meet the call of President Wilson.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, July 3, 1918

Number 27

EDITORIAL

COMMON CONSENT

It is one of the surprising things of the present day to note how often is the objection made to some recommendation of common consent, that it violates the law, or that it makes for one-man power. It is raised in conventions and conference. It is urged against a branch president or the stake president, despite the fact that the latter has two counselors. It is raised so often that it is really unfortunate, for if a real occasion arise, the people will become tired of hearing the cry of "wolf" so often.

But let us examine the facts. Democracy is a government by the people, regardless of what particular form it may take. We published in the General Interest department, a rather clear definition by Doctor Lyman Abbott. This is rather more than a definition. It is an exposition of the great underlying principles.

The choosing of the able man, and giving him responsibility and power, may not be pure democracy. Yet it is plainly set forth in the books of the church.

How often do we lose sight of the fact that the Master spoke continuously of the *kingdom* of heaven. We have one who rules over us, even the Lord Jesus Christ. We have also a *royal* priesthood; a nation of kings and priests. The Master promised to him who was faithful that he should be given to rule over many cities.

In the church the priesthood are not elected by popular vote. The call of the fit man must come from our heavenly Father. In the case of the Aaronic priesthood and of the elder, the call comes through the local officer and is presented and accepted by the branch. There is no ordination without this acceptance. This is common consent. Unless there is such common consent, the ordination should not take place. This is true of the Presidency of the church; (Doctrine and Covenants 17:16; Supplement to *Millennial Star*, vol. 14, p. 20); it is true

of every officer of the church; that no man should be ordained to any office of the church, where there is an organized branch of the same, without the consent of that body. (Doctrine and Covenants.) In fact all things should be done by common consent. (Doctrine and Covenants 25:1; 101:12, 13.)

By General Conference resolution number 646 it is now required, and has been for some years, that the consent of the Melchisedec priesthood shall be secured; also by General Conference resolution number 312 that for the ordination of an elder, the consent of the district or stake conference, or of the missionary in charge, must first be secured. Many districts have extended this rule to include calls to the Aaronic priesthood, thus giving to common consent the double check of the branch and of the district conference, where objection may be raised before the ordination takes place, as well as the third check of the priesthood.

In the case of the seventy, the call comes through the seven presidents of seventy. It must then be accepted by the quorums of seventy, and then by the General Conference, which represents the whole church and thereby secures common consent.

In the case of a high priest, bishop, patriarch or evangelical minister, the high council, a member of the Quorum of Twelve, or the First Presidency, the call comes through the First Presidency. In the case of the latter two—a member of the Quorum of Twelve or President of the high priesthood—it is given as a revelation, presented to, and adopted by the quorums and then by the church as such. In the case of the other officers, the name is presented by the presidency as the voice of inspiration and is concurred in by the body assembled in General Conference. In the case of evangelical minister, the call comes through the Quorum of Twelve and is in like manner presented for the concurrence of the general body assembled in General Conference. In most cases, the call is presented, not only to the

General Conference, but it is also presented to certain quorums, as the call of a high priest is presented to the joint council and then to the quorum of high priests, for approval, before it is presented to the General Conference.

Common consent is also secured by the annual vote to sustain the general officers of the church, beginning with the First Presidency. Common consent has also been secured in the past in the various branches in the sustaining of the Aaronic priesthood. In the past, so far as we have observed, the elders have not been sustained in the branch or district conference, but are sustained, as a body, by the General Conference.

We would respectfully suggest, that not only the Aaronic priesthood, but also the Melchisedec priesthood should be presented from time to time to the local body, and sustained. If there is any objection or reason why any member of the priesthood should not be sustained, opportunity should be given for objections to be set forth and proper action taken.

It would seem that this right to sustain or not sustain is in addition to the right to prefer charges and have any officer tried before the proper court. The church has refused, in the past, to sustain certain men, and yet has failed to prefer definite charges.

Modern practice has found, in many organizations, great advantage in securing a nominating committee, as it secures a seasonable change of officers and usually secures more efficient officers than a free and open nomination without previous suggestion. This has recently been discovered to be an advantage by the world. But it has been set out in the divine law long ago, and provided for by designating certain officers through whom calls should come, and with the great factor of divine direction determining.

We would respectfully submit, therefore, that the naming of men for the stake presidency (or the stake high council), and the sustaining of these men as a stake presidency, including the presidency of the largest branch, is not a taking away of the right of common consent. It is the securing of competent men in a rational, lawful way.

A district or stake has very little to say as to whom shall be sent to them of the missionary force, or whether any member of the joint council shall visit them or not. But these general officers are sustained by the General Conference.

In the case of the stake presidency, the body has the right, in stake conference, to sustain or refuse to sustain. They also have the right, in a meeting of the largest congregation or central branch, to do the same.

So also, it has been found with the auxiliaries, as they have grown so large in size that it is advisable to consult the appointing powers before electing a

man to the chief or presiding position in the various departments of work.

A carefully considered nomination is by no means an infringement of the divinely given right of common consent, nor is it an infringement of our democracy. It is really curious to note how many matters are, in recent years, referred to the executive committee or the executive council, of the auxiliaries, with power to act; and how many matters are referred in the General Conference to the joint council of Presidency, Twelve, and Presiding Bishopric, with power to act. This vote, however, gives opportunity for popular consideration and so permits of common consent.

It is probably only economy of time and convenience which causes the chair to be so widely empowered at the opening of our conventions and conferences, to arrange all meetings and appoint all subsidiary officers. But it certainly does show a marked saving of time, without any inconvenience.

It is right that we should be jealous of our rights as a people, and that we should protect the common right, and that we should not permit the domination of any man or set of men in any wrongful way. But is it right to be continually critical of our brethren, and questioning their motive?

Again we suggest that in the criminal law every man is assumed to be innocent until proven guilty. And in our parliamentary body we are not justified in assuming every man guilty until proven innocent. There is always a possibility of wrongdoing, but there is always a way to correct the wrong when it occurs.

S. A. B.

BLUE PENCIL NOTES

A blind rattlesnake strikes at every passer-by—just for luck. A professional scandalmonger is of the same breed, and knows no mercy or justice.

A spineless cactus is a redeemed cactus. Burbank laid hands on it and converted it. If he could do that for the outlaw of the plant world, what can God not do for man?

Paul had a good idea when he said that a man who was an heretic should be left alone after the third or fourth admonition. A lot of breath is wasted arguing with men whose minds are already permanently made up.

Bishop Siegfried's little boy had the "German measles." He didn't like the measles, but he had a greater prejudice against the name. So he suggested that the family call them the "Red Cross measles."

This indicates about how popular the "made in Germany" trademark will be with the next generation.

A caustic writer on American traits recently reported that at a dinner "where the guests represented thirty million dollars the conversation was not worth thirty cents." He did not state what portion of the last named should be credited to him.

When Fate was looking about for a man to occupy the President's chair during the great war, the Rough Rider snapped his fingers and made diverse signs and grimaces to attract her attention. But she passed him by and hit upon the School-master. And to this day Teddy has not recovered from his surprise and resentment.

John Garver comments on the fact that when Joseph Smith selected Independence as the central gathering place, as the center of the institution he intended to build, it was on the "ragged edge" of civilization, or as John says, "the ragged edge of nothing"; but now it is the center of our operations in the United States, from ocean to ocean and from north to south. Here is evidence of more than human inspiration. God did the selecting.

We were talking with a nurse recently. She was telling us of her experience with patients, especially those who found it difficult to go to sleep. She said, "I just arranged them comfortably and talked to them a little while, and they would go sound asleep." Having so often had a similar experience while preaching, we concluded that nurses and preachers have something in common.

The *London Times* has published a letter from the mayor of Exeter stating that city would observe on July Fourth a day "of solemn thanksgiving and prayer." That Englishmen should now in such a striking manner celebrate America's independence day is a matter for mutual congratulation. The courage of Washington and the prophetic faith of old Ben Franklin have been more than justified by the unfolding of events.

John the Baptist said of Jesus, "He must increase but I must decrease." It took rare insight for John to perceive a fact so intimately concerning himself. And it took rare courage to state that fact. Had he repressed it and attempted to build himself up he would now be remembered with contempt. Humility saved John. At that time all the country was agog with the news of him. His head might well have

been turned. To-day he is mentioned only in connection with Jesus. But that in itself is distinction enough.

Jesus died because he loved. It is not evident that Jesus hated any living man. He loved all men. Yet he was dominated by both hate and love. It is all summarized in the statement that he loved righteousness and hated iniquity. Toward these two abstract yet potent principles he was not neutral. One he loved with all his being. The other he hated with equal intensity. But for men he had only love and service.

ELBERT A. SMITH.

THE SABBATH DAY

Our fathers were wont to emphasize the importance of this day as a day of worship and of rest. To-day it is too often ignored. This is true rather of our western cities than in the East; it is more true of continental Europe than of Great Britain.

As to the formal aspects of what day to honor, there appears nothing worthy the name of proof that the day now called Saturday (Saturn's day) was honored by Adam or the patriarch. There is some evidence of Friday being celebrated as a holy day in Egypt, and many trace the week back to Egypt. Others point out that in Babylon a seven-day week was observed.

There appears to be a consensus of opinion that the Sabbath was on Saturday the year our Lord was crucified and that he rose on the day now called Sunday (the day of the Sun in Teutonic languages), or the Lord's day (in Greek, Latin, and Romance languages).

It is a matter of serious doubt whether the Jewish Sabbath before Christ fell always on the day now called Saturday. In recent centuries the Jews have observed Saturday. Since Moses they have observed a seven-day week, and a seventh day of rest after six days' labor, and have written this idea into much of the Old Testament. A discussion of this theme has been made by others in these columns and more may yet be written, so we shall not now enter further into the consideration of the Jewish Sabbath, its origin, conditions, and scope.

It is clear from the New Testament and from ancient records that the early Christian church observed the day of the Lord's resurrection (John 20: 1, 19, 26; Acts 2: 1 et seq.; 20: 7; 1 Corinthians 16: 1-3; Hebrews 4: 1-10, etc.). And this observance by the apostles has continued in the Christian church to this day.

For our direction there has also been given the following:

And the Spirit saith further: Inasmuch as there has been

much discussion in the past concerning the Sabbath of the Lord, the church is admonished that until further revelation is received, or the quorums of the church are assembled to decide concerning the law in the church articles and covenants, the saints are to observe the first day of the week commonly called the Lord's day, as the day of rest: as a day of worship, as given in the covenants and commandments. And on this day they should refrain from unnecessary work; nevertheless, nothing should be permitted to go to waste on that day, nor should necessary work be neglected. Be not harsh in judgment but merciful in this, as in all other things. But not hypocrites nor of those who make a man an offender for a word.—Doctrine and Covenants 119: 7.

Also section 59 was given August 7, 1831, which was on Sunday. This is of importance because of the last clause of paragraph 2, "on THIS, the Lord's day."

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; nevertheless thy vows shall be offered up in righteousness on all days, and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations, and thy sacraments, unto the Most High, confessing thy sins unto thy brethren, and before the Lord.—Doctrine and Covenants 59: 2.

For us, then, the question is fully answered as to what day to keep.

The above quotation also instructs how it should be kept, "rest from labors—pay thy devotions to the Lord—nevertheless, thy vows shall be offered up in righteousness on all days."

The value and merit of a day of rest was pointed out a year ago in these columns. Doctor Cowles, lecturing on psychiatry (or insanity), emphasized that each day a certain amount of energy is used up; a good night's rest restores a large part, but not all. But Sunday as a day of rest completes the restoration, so a man starts out renewed (recreated) Monday morning. If there is no such period of rest, the supply of energy decreases little by little, as each morning finds itself with less than the preceding morning, till an average of about eighty per cent is reached, and then nervousness appears.

If continued without proper rest, nervousness becomes a chronic neurosis, and decline may be even more rapid to sixty per cent where melancholia sets in. There will be spells up and down, but the scale may continue still to decline.

Rest is essential. A day of rest is best. Where effort for a time is necessary, it should be followed by a longer period of rest and absence from exciting or depressing factors.

It is not surprising to find the divine plan confirmed by the best of human thought. That plan is safest when it is still beyond our thought, even though we do not yet know the reason why. If we continue in the right way the reason will become

plain when we are able to understand. It was true when we did not understand the reason. Though we do not understand, yet it is true.

Next, we should "offer our vows in righteousness upon all days and at all times," "pray without ceasing." But this should be a day of special devotion to the Most High, to offer our oblations and sacraments unto him.

Recreation may be largely secured by a change of activity. Recreation is a rebuilding. There is a need at times of rest, and a need of fresh air. The day and its decorum should always be observed. But to-day many of us go, of necessity, more than a Sabbath day's journey to attend services; the ministry go much further to administer to the sick or to hold mission services. It is lawful to do good on the Sabbath. (Luke 6: 1-9.)

In many places there are no afternoon services, but several are held in the forenoon and two in the evenings. This is true in certain large cities.

In these places many of the young people, as well as those older in years, have to work early and late during the week. The question is sometimes raised of their walking in the park or going for a ride when there are no services to attend. Some places they have mission work which gives an outing. But the opinion of the writer is that it not only is not wrong, but it is very right for people to get out to quiet recreation, in harmony with the day, when it does not interfere with their proper attendance at church services and does not bring association which prevents a later enjoyment of the service.

But deeper than this there is the fact that religious service, properly accepted, is reviving; that it is recreational; that as the psychologists would express it, it calls forth the higher powers of man—is "erethic" and brings added strength. In other words, that as this day as a day of rest is beneficial to man, and re-creational, so is this day as a day of devotion also beneficial even in a physical sense, but in a fuller sense it is recreational in a spiritual and mental sense, and so makes for continued sanity.

Proper decorum should be our rule every day and everywhere. But on this day a special effort is becoming to avoid the unseemly; yet in a fuller sense its great purpose is the right, deep, spiritual worship of God, respect to the house of God, and good to man. Truly "the Sabbath was made for man, and not man for the Sabbath." (Mark 2: 27.)

S. A. B.

Do not carry a chip on your shoulder, strutting around and defying some one to knock it off. Preach Christ. Hold him up before the people. All other personalities are simply echoes; nothing more, and scarcely that.—T. W. Williams.

ORIGINAL ARTICLES

THE LAW AND THE COVENANTS--Part 1

BY COLUMBUS SCOTT

PREFACE

The above is the title of a late work by one R. A. Underwood, on the "Ten commandments" of Exodus, chapter twenty, being an effort to show the fallacy of the position that the obligations of the moral law are not binding upon Christians. Second, the relation of the old and new covenants to the law and the gospel; third, their object; fourth, duration, when and with whom made; and fifth, of what the old and new covenants consist.

These state the full purposes of the writer of the work, as found in the preface, that it may be before us in the examination we may make of the validity of the author's position.

Further, the writer quotes profusely from those "pioneer" writers of "The Seventh-day Adventist denomination," such as Mrs. E. G. White, J. N. Andrews, M. Smith, and J. H. Wagoner.

The author further states that this pamphlet is a synopsis of Bible studies given at the Northern Union Conference held in Minneapolis, March 5-15, 1908, and is published at the solicitation of the delegates to said conference, and others. Surely this leads us to accept this pamphlet as containing the latest and best offered on the subject treated.

It is our purpose to treat briefly on the questions: Is "the ten commandment law" still binding on God's children as a religious guide? Was that law a part of the code of laws given to ancient Israel at Sinai? And is it a part of the gospel?

THE OLD COVENANT

The Lord had given by an everlasting covenant (Psalm 105: 10) the land of Canaan, extending from the mouth of the Nile River to the Lebanon mountains, north and south; and from the Mediterranean Sea, on the west, to the River Euphrates, on the east (Genesis 15: 18, 19; Deuteronomy 11: 23, 24), to Abraham and his seed.

A covenant was made with Israel by Jehovah, including the code of law to constitute them a nation, "a kingdom of priests," unto him, through Moses, who was chosen the mediator. We read thus:

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation. These are

the words which thou shalt speak unto the children of Israel.—Exodus 19: 5, 6.

This covenant with Israel was about four hundred and thirty years after the land was covenanted to Abraham (Exodus 12: 2 and 40; Galatians 3: 17).

Israel a holy nation? Above all others nations to the Lord? A kingdom of priests? No other nation was so chosen and dealt with. No other nation has ever been called upon by Jehovah, as a nation; selected from among all the nations of the whole earth, as Israel was; to enter into covenant with the Lord, and to receive "statutes" and "judgments," a law constituting them a nation and a people of the Lord; as was Israel. Proof:

And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? . . . Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only he heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.—Deuteronomy 4: 8-14.

Here Moses tells Israel that the ten commandments are the covenant God made with Israel, including, no doubt, the statutes and the judgments that God gave to Israel at that time.

What other nation, therefore, ever received their national law or code of law, direct from God as did Israel at Sinai? "From his right hand went a fiery law for them." "Moses commanded us a law, even the inheritance of the congregation of Jacob." (Deuteronomy 33: 2, 4). "He showeth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them, Praise ye the Lord."—Psalm 147: 19, 20.

Moreover, the law as a whole, statutes, commands, and judgments, the entire code, was a righteous law. (Deuteronomy 4: 8.) "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3: 2.)

The law was never divided by Bible writers, nor by our Lord, into two distinct laws; one being called the "ceremonial," and the other "moral." This has

been done by uninspired men, but not by the word of God. With him there was no partiality to be shown in Israel, as between law and commandment, statutes and judgments. "Ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren; this do, and ye shall not trespass." (2 Chronicles 19: 10.) It was trespass against God to be partial with the law. By the law, if faithfully kept, Israel could be organized into a kingdom of priests, a semi-religious government, a union of church and state. Nothing in the covenant or ten commandments forbids it, or is contrary thereto.

The ten commandments are but a brief part of the code, but are the basis or constitution of it. They are found, therefore, after they had been spoken by the voice of God amidst the thunderous quaking of Mount Sinai; and the people heard and feared and entreated that Moses let the Lord speak his will to him, lest they die. Moses went into the mount with the people's agreement to do all that the Lord said they should do, and they would be obedient.

The law given was written in a book, including the decalogue, and the arrangements were made to consummate the covenant. (See Exodus, chapters 19 to 24.)

THE COVENANT MADE

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.—Exodus 24: 3-9.

Paul says concerning this event:

For when Moses had spoken every precept to all people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament [covenant] which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.—Hebrews 9: 19-21.

According to this statement of Paul, the book, containing all the precepts of the Lord, was sprinkled as well as the altar, the place of their offerings, and the people. Another fact to be observed by the careful student, is before the covenant was consummated between Jehovah and Israel, some of the ten commandments are developed in their character as

law, as among the judgments to be recorded in the book of the law or covenant. As examples: "Thou shalt not kill." "He that smiteth a man, so that he die, shall be surely put to death." "And he that curseth his father, or his mother, shall surely be put to death." (Exodus 21: 12, 17.)

Again, by way of showing that strict justice shall be meted out to transgressors under that law: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." (Exodus 21: 24, 25.)

And further, in defining the penalties of the law given before the covenant at Sinai was made, note carefully Exodus 20: 4, 5, and then read the following: "He that sacrificeth unto any god, save unto the Lord only, he shall be utterly destroyed." (Exodus 22: 20.) Again:

Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed. And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.—Exodus 23: 12, 13.

These examples show conclusively that the ten commandment law is the basis on which the foregoing enactments of the law had been written by Moses, soon after God uttered them with his own voice, before the covenant with Israel was made.

On page 9 of the work we are here reviewing, the author says: "This book of the law is the same as the book of the covenant," and quotes Exodus 24: 4, 7, 8; 2 Kings 23: 2, 3; and Deuteronomy 29: 18-25 as evidence. And to this we fully agree, for in Exodus 34, over forty days after the covenant at Sinai was made, we read that God said, speaking of that covenant including the ten commandments:

And the Lord said unto Moses, Write thou these words: for after the tenor of these words *I have made a covenant with thee and with Israel*. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.—Exodus 34: 27, 28.

"For after the tenor of these words *I have made a covenant with thee and with Israel*." This covenant had been made prior to the time here indicated when God bade Moses to write the "words" on the tables of stone, forty days before Moses went up into the mount.

Covenant: A mutual consent or agreement of two or more persons, to do or forbear some act or thing; a contract, stipulation. A writing containing the terms of agreement or contract between parties; or the clause of agreement in a deed containing a covenant.—Webster.

"After," or according to the "tenor" of these words; the ten commandments.

TEN COMMANDMENTS PART OF COVENANT MADE AT SINAI

A law of the Hebrew language was, when referring to subjects of law, or institutions, to refer to a part as the whole, or refer to the whole as a part. And the same is true sometimes in the English language, as instance:

"And cry repentance unto a crooked and perverse generation" (Doctrine and Covenants 33: 1).

"Say nothing but repentance unto this generation" (Doctrine and Covenants 10: 4).

Now it is evident that the word *repentance* as here used refers to the gospel plan, the entire gospel.

Again, Jesus says, "Preach the gospel." (Mark 16: 15.) The word *gospel* as here used evidently refers to all the principles of the doctrine of Jesus Christ, as see Hebrews 5: 12 and 6: 1, 2.

Again Jesus says: "And I know that his commandment is life everlasting." (John 12: 50.) But we are not justified in forming the conclusion from this statement that we are saved by keeping just one of his commandments, but are to obey "all things whatsoever I have commanded you." (Matthew 28: 20.)

The word *commandment*, as used above is intended to include all gospel commandments. This rule is noted by all students of language.

As illustrative of this truism, note the following:

Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations for a perpetual covenant.—Exodus 31: 16.

Here the fourth one of the ten commandments is called a covenant. A part of the covenant is put for the whole, in name. But again Moses rehearses:

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.—Deuteronomy 4: 12, 13.

Here the "ten commandments," which God spoke with his own voice, from Mount Sinai in the audible hearing of Israel, is called by Moses "his covenant" with them. But the decalogue is not all of the covenant, but surely is part of it.

An enactment found in the book following the decalogue reads:

If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.—Exodus 21: 2, 3.

Now this one enactment is called by the Lord "a covenant." We read:

Thus saith the Lord, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out

of the land of Egypt, out of the house of bondmen, saying, At the end of seven years let ye go every man his brother a Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee: but your fathers hearkened not unto me, neither inclined their ear.—Jeremiah 34: 13, 14.

That the ten commandment law was a principal part of the "covenant" God made with the children of Israel at Horeb, is true as the Bible is true. Let us read:

And Moses called all Israel, and said unto them, Hear O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, (I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount,) saying I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage. Thou shalt have none other gods before me.—Deuteronomy 5: 1-7.

Moses then continues to reiterate the ten commandments in full in that chapter. After forbidding idolatry under penalty to be visited on fathers and children, proceeds to state the fourth commandment thus:

Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.—Deuteronomy 5: 12-15.

Since God made not this covenant with their fathers, he did not command them to keep the seventh day sabbath. Law is a rule of action, and is designed to enforce order and peace always, also to organize governments, build them up and punish the lawbreaker.

The reason assigned by the Lord for requiring Israel to observe the seventh-day-rest-sabbath, was assigned by himself thus:

And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.—Exodus 20: 1, 2.

Through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.—Deuteronomy 5: 15.

Since God made no covenant with any man or nation enjoining the seventh day of the week as a sabbath or rest day save Israel at Sinai, either before, or since, is any man or nation under any obligation to observe it as such?

By what covenant or command? Where? When? For all the foregoing reasons assigned, the fourth commandment, and all the ten, are a part of the national code of law given to Israel by covenant, and any one of its statutes or judgments are equally binding, as a religious law or guide. All equally adopted to this "kingdom of priests" or theocracy.

One command or statute of that covenant or law has no supremacy over another. All its statutes, judgments, laws, commands, and ceremonies were equally adopted to the government of Israel. All are in the book of the covenant, or the book of the law, and when all were deposited in the ark; it was called "the ark of the covenant." (See Deuteronomy 31: 26.)

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.—Deuteronomy 31: 24-26.

Thus we learn that besides being written in the book of the law, as part of the covenant, the ten commandments were written on two tables of stone and they were put in the ark of the covenant of the Lord.

The foregoing is sufficient to show plainly just what the covenant made with Israel, in part and as a whole, was.

(To be continued.)

"OPERAE PRESTIUM EST"

It is worth while that we give thoughtful attention to some of the problems with which we are confronted at the present time. It was no less of a one than Jesus of Nazareth who said to the self-complacent, self-righteous Pharisees of his day: "Ye can discern the face of the skies, but you cannot discern the signs of the times."

PHARISAICAL BLINDNESS

No doubt we have all read this scripture a great many times, but the query that persistently arises in the mind of the writer is: Have we properly understood its application, and hence able to profit by it? Or are we disposed to misunderstand and hence misapply it, and thereby injure not only ourselves, but also injure others by such misapplication? Strange as it may seem, it is nevertheless a fact, that it is very difficult for any people to properly understand the signs of the times. To be plain spoken about it, we are so prone to see everything but that which is most important to us. We are generally able to speak quite freely of the mistakes of others, and of the blindness of the primitive Pharisees, but we are very slow about discerning our own

errors, and piercing our own blindness concerning the vital elements of life.

The Pharisee is the man who can see errors in everybody but himself; and you may rest assured that all the Pharisees did not pass away with the first century of Christianity. There are many modern Pharisees. There are still a few of us who, whether we know it or not, hold very tenaciously to the philosophy of the Quaker who said to his good wife: "The whole world is queer but thee and me, and thee is a little queer sometimes." That is to say, it is easier for mortals to find fault with others and condemn them than it is to discover and correct the faults within themselves.

LOOK FORWARD

And again I repeat, it is well that we give thoughtful consideration to some of the problems that confront us in life. You know there are two prevalent weaknesses in human nature; one is the tending to dwell almost exclusively in the past, and the other is to dwell always in the future. It will be very readily observed that the individual who dwells either in the memories and traditions of the past, or in the possibilities of the future, is unable to rightly discern the signs of the present time. It is, however, true that the future must be an outgrowth, a child, so to speak, of the present, just as the present is an outgrowth of the past, but this does not warrant us in living in either the past or the future. It is therefore obvious to the thinking mind that our social, our economic, our ethical, and our religious philosophies should be expressed and thought of in present tense living rather than in past memories or future mysteries.

Jesus, in speaking to his apostles, sought to make this idea clear to their minds when he said to them: "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." What does this scripture say to you? Have you considered it as you should have done, think you? To me, Jesus is simply saying to his followers: You need not delay by reason of your tendency to dwell in the future, because if you will receive it the time is *now*; not four months hence, when you should apply yourselves; so you must work in the present and not seek to live merely in the expectation of the future. In fact, this was the tenor of his entire message to the children of men, for when he returned from his fasting in the wilderness, he said: "The time is fulfilled, the kingdom of heaven is at hand, repent ye and believe the gospel." Later in his ministry: "Work while the day lasts, for the night cometh wherein no man can work."

THE TIME IS AT HAND

I wish to have you observe carefully the words of Jesus when he says *the time is at hand*, not in the future, and not in the past. Saint Paul also emphasized this thought when he says: "Behold now is the day of salvation." You will notice that the verb is in the present tense in each case. I can live only once, and that once is *now*; for if I fail to live now the chances are very uncertain that I shall live at all. If, however, I live now, and live as I should the chances are very good that I shall continue to live. I believe, therefore, that if we would quit singing, "This world will be blessed by and by," and begin to sing, "I will help to bless this world here and now," it would have a very wholesome effect upon our lives.

Christian people have quite generally had a misconception of Christianity. With all good intentions they have believed that the Christian religion is intended only to prepare men for the future, and so concerned have they been about the future, that, in a large measure, they have lost sight of the only means of preparing themselves for the future, which is living in the present.

UNCHANGEABILITY

Right here I wish to speak of one other matter, and I trust I may not be misunderstood, misjudged, or have my message in this matter too hastily set aside, because it involves a matter of grave importance. It is this: we speak of God being unchangeable, which is very true; we speak also of the gospel being unchangeable, which is also true; but do we do justice to that truth in our interpretation of the matter therein involved? Do we make our interpretation of it large enough to cover the truth or are we apt to narrow it down to our traditional ideas? For example, a little boy in the sixth grade of the grammar school said to his father: "Papa, I know as much about grammar now as you do." His father said to him, "Very well, my son, will you tell me what a compound-complex sentence is?" And the little lad answered, "Well, I haven't had that yet."

The thought I wish to convey is simply that we grasp in part the requirements of the gospel teaching; we understand in part its possibilities, and we are therefore too prone to say that our understanding of it is the whole truth, and if anyone else sees in it something that is not included in our interpretation, it must necessarily be a gross error. It is error to us because it is outside of the limited interpretation we have placed upon the gospel of Christ.

When a brother advances a thought that is new to us we are too prone to say, "Well, the gospel is unchangeable, and that idea is therefore false, and

because I never heard it taught before, it is an innovation." The difficulty is, I am like the little boy who thought he knew as much about grammar as his father; I haven't had that yet. Very well, then, it is worth while to give a broader interpretation to the term gospel than we have been sometimes wont to do.

The facts are that God doesn't change, nor does the gospel change, but I must necessarily pass through a process of successive changes if I am to adjust myself to the requirements of the gospel, and unfold and develop my life thereby until I grow into the stature and fullness of Christ.

Brother, sister, friend, we have a long journey, so to speak, before we reach that condition, and what is our general tendency? Are we daily unfolding and growing into a knowledge of the truth, or are we trying to narrow the truth down so as to have it fit our traditional ideas? It is proper that we should change and change radically in some things, that thereby we might approach a little nearer to the standard of divine truth than we are at the present time. All of truth that we have discovered and all of virtue that we have acquired should be retained and we should enlarge our lives thereby; but we should not fail therewith daily and hourly to eliminate our errors as they are discovered, and to take on and acquire the truth until we are so enraptured by it that we become the truth. To me, this is the only process by which we are or shall be able to approach unto God.

BEGINNING TO OBEY THE GOSPEL

We frequently hear people as they testify in prayer meeting, speak of the time when they obeyed the gospel, and whether they are aware of it or not they are nevertheless interpreting the gospel in past tense rather than in present tense terms. Such a one evidently intends to speak of the time when he joined the church. He has the terms *church* and *gospel* confused, and uses them as being synonymous. This is a grave error, and it will be well to give it a little consideration. I may properly speak of the time when I joined the church, but I cannot properly speak of having obeyed the gospel until I have reached the stature and fullness of Christ. I may, however, very properly speak of the time when I began to obey the gospel. There is a vast difference between having obeyed the gospel, and having begun to obey the gospel.

I trust I may not be misunderstood when I say that it is simply a confusion of terms when people speak of the time when they obeyed the gospel. I simply began to obey the gospel when I joined the church; I didn't obey it.

You will readily observe, I trust, that the crux of

the whole matter rests in the fact that the gospel is something to be lived daily and hourly, as long as we are in the world, and not something to be put on by the mere observance of certain outward ordinances. It is true that the outward ordinances are a part of the gospel, but they are, at best, only a very small part of it. For me to say that I have obeyed the gospel is for me to say that I have done all that is needful, and I will therefore sit down with folded hands and rest in "carnal security." Note the tense of the verb in the foregoing sentence and see if it does not give you a new vision; for there can be no wholesome growth and unfolding in the life of the individual who understands and speaks of the gospel only in past tense terms.

How much better, therefore, it would be for me to say, "When I am obeying the gospel," than to say, "When I obeyed the gospel." The first is a present activity, the latter is only a past memory. I may very properly speak of having begun to obey the gospel at the time I observed the requirements of the outward ordinances, but it is very improper for me to speak of having obeyed the gospel until I have become obedient to all its requirements, and have by reason thereof grown into a life and character that approximates closely that of the Son of God.

The individual who says he has not changed his mind in the least for the last ten years, admits by that very confession that he has not grown a particle in all that time, and is therefore nothing more than a fossil. Whereas the man who is constantly changing his life is growing, that is, if he has the proper vision and the proper idea before him. When I view the matter from this angle, I am able to understand the philosophy of Solomon when he says, "A wise man changes oft, but a fool never."

"OPERAE PRETIUM EST"—IT IS WORTH WHILE

It is worth while, always, for me to break away from the traditions of the past if by that means I may be able to conserve and develop the best interests of the present hour; if by that process I might discern the signs of the times, and by means of that discernment assist in leading my fellow creatures into the present sunlight of God's love.

Let men resolve that "I" will be the best and do the best *now*, and the great problem of life will be solved; old things will have passed away and all things will have become new. This is the beautiful vision that enraptured all the seers of the past, and this is the priceless garment that must clothe all the sons of God in the present hour. Yes, brother, it is worth while; will you not therefore bestir yourself and make every effort possible for the bringing in of the reign of Messiah? J. E. VANDERWOOD.

OF GENERAL INTEREST

DISAPPOINTMENT OVER SUNDAY'S CONVERTS

When on May 19 Billy Sunday closed a ten weeks' campaign for souls in the big tabernacle at Chicago Avenue and the lake the final record was: Number of trail hitters, 49,165; expenses of the campaign, \$135,000; number of cooperating churches, 424. The result of the campaign in additions to Chicago churches, it is estimated by the various pastors, will not exceed 1,000.

Billy's farewell utterance was: "I've done my duty. Like a physician after he hands the new baby over to the mother and the nurse, takes his departure, so I commit these new converts to the churches, and I go on my way to other fields."

"TRAGEDY," SAYS PASTOR

The Reverend S. J. Skevington, pastor of the Belden Avenue Baptist Church, one of the most active of the cooperating churches, described the trail hitting results as a "tragedy."

"I received about sixty cards signed by those who had hit the trail," said Doctor Skevington. "Eighty-five per cent were members of my church. Six per cent could not be found, either because the name or the address was incorrectly reported. Four per cent seem to give no promise of further interest. Five per cent might be called available material. I have thus far received four into membership, all boys from my Sunday school. I think the trail hitting in itself was a tragedy, but I am looking forward to the fall and winter work in the church hopefully."

"FATAL ERROR"—THOMAS

The Reverend J. S. Ladd Thomas, pastor of the Austin Methodist Episcopal Church, chairman of the Billy Sunday campaign, said he received 169 cards.

"Of the 169 card signers ninety-six were members of my church," he said. "Seventy-three were reported as nonmembers. I received on a recent Sunday eighty-four members into the church, sixteen of them trail hitters. Of the sixteen several were members of other churches who brought their church letters, and the others were from my Sunday school. I only count one man uniting with the church who was not already in some way connected with the church.

"Last year at this same time I received 128 members into the church after a series of meetings led by myself. I commend heartily the work done among the business women downtown and in building up the men's Bible classes, both of which give promise of permanence, but I think it is a fatal error for the

church to depend upon special preachers rather than upon the house to house system, as we are now preparing for in Austin."

FINDS THREE CONVERTS

Doctor Johnston Myers, pastor of Immanuel Baptist Church, Twenty-third Street and Michigan Avenue, who was chairman of the personal work committee in the Billy Sunday campaign, said he had found three persons whose conversion could be traced to the Billy Sunday meetings.

"I received 175 cards," he said. "All were professed Christians and many of them my leading and best church members. While our church members said they were benefited, I felt, as a whole, we lost ground because of the closing of our church."

The Reverend Norman B. Henderson, pastor of the Irving Park Baptist Church, said he had received thirty cards, two thirds of them church members and only one addition to the church.

NOT A MEMBER

The Reverend A. S. Haskins, pastor of the Irving Park Methodist Episcopal Church, said he received eighty cards and not a church member was gained.

"Nine tenths," he said, "were already church members, and the other one tenth yielded no results. I could have done better without the meetings, because I depended on them to accomplish certain results which were not accomplished."

More favorable reports were received from the Reverend J. L. Anderson, pastor of the Sheridan Road Methodist Episcopal Church, and the Reverend Henry Hepburn, pastor of the Buena Memorial Presbyterian Church. Mr. Anderson said he had received fifty new members, about two thirds of whom he attributed to the Sunday campaign. He said he expected to receive about fifty more. Doctor Hepburn said he received five members out of 125 cards, but he thought he would receive twenty to twenty-five more.

TWELVE NEW ONES

The Reverend Paul Allen, North Shore Congregational Church, one of the nearest to the Sunday tabernacle and one of the most active of the cooperating churches, said he received seventy cards and out of the list twelve new people.

Favorable reports on the success of the Bible class movement in connection with the campaign were made by Mr. Allen and the Reverend F. W. Barnum of the Oakland Methodist Episcopal Church.

The Reverend W. C. Covert, pastor of the First Presbyterian Church, Forty-first Street and Grand Boulevard, said of the 142 cards received, about three quarters were already church members and only one man united with the church who could be

directly traceable to the tabernacle meeting.—W. B. Norton, in *Chicago Tribune*, June 24, 1918.

OTHER QUAKERS

Not all Quakers wish to be included in ranks of faith expressed by the Philadelphia meeting whose pronouncement on the war was quoted in our issue of May 11. There is a distinct difference professed by the New York head of the Friends' School in both boroughs. So also is the divergence seen in Baltimore from which comes to us a personal letter after our earlier article. The writer of this declares that "the young Quaker of the present day is so true to his inheritance—that of being allowed to act as his conscience dictates—that there are already many in the service, and that, too, with the fervent cooperation of their Quaker parents." The writer, a lady, adds:

When one of these young Friends—now a trusted officer in the American infantry, who enlisted before war was declared by our Government—was challenged by a Quaker friend, he promptly replied: "I am showing my regard for my Quaker ancestry and training in the fact that I cannot and will not allow war to stalk upon the earth unchecked. It is my personal responsibility. Only by meeting the Devil face to face can one hope to crush him."

These sentiments are voiced by many Friends, who are too busy helping to uphold the cause of humanity (which is the cause of Christ) to attend meetings for useless talk.

Mr. Carver, who sets forth in the *Brooklyn Eagle* what the Quaker youth is being taught about the war, says:

First and last, let us have no compromise or suggestion of compromise as to the justice of the American cause—no admixture of false pacifism in relation to one of the few absolutely just and unavoidable wars that the world has ever seen, unmarred by fanaticism, mistaken hatred, or lust of gain. Let us permit no confusion of ideas between the old-time war of aggression or revenge, and this present war of unselfish sacrifice to save humanity from the reign of the beast.

In his recommendations for teaching the war to children of the Friends' School we see none of the sympathetic aloofness which the Philadelphia meeting felt was the proper Quaker attitude. Mr. Carver writes:

I would treat the war, then, in the primary grades in a manner not unlike that which a careful parent takes toward the little child in the event of a death in the family—avoiding so far as may be the elements of sorrow and horror, and emphasizing strongly the need for loving thoughtfulness toward those in grief. For the spirit of consecration—no matter if the word itself is foreign to the childish vocabulary—the spirit of consecration is not foreign to the spirit of the child, and loving thoughtfulness can be made to grow abundantly in very little children. This only should the world-war mean to them.

In the intermediate grades a distinctly new element enters into the situation. Geography is for many the favorite study.

Facts are a delight. The spirit of adventure has hold upon the boy and even upon the girl. The live youngster cannot be kept from the newspaper, nor should he be. Wise supervision is what he needs. He is certain to follow the campaigns on every front, and to trace the forward movement of every battle line. . . .

The pupil in the grades, then, is strong on the practical side of the war, and what we offer him must be planned accordingly.

On the ethical and emotional sides the grade pupil is in a transition stage. Those elements that we have mentioned as belonging to primary school-teaching must not be lost sight of in the grades; they will need, of course, less minute elaboration. To sensitive souls there is still the danger of shock from details of horrors. Let us diligently keep away from what is morbid.

The glamor of war, if the pupils feel it, will not be the glamor of the dress parade, as it used to be. Boys and girls of the grades are not too young to realize what it means for men to go forth and give "the last full measure of devotion."

For the boys and girls of the high school there must be conference as with adults:

Their knowledge of Europe henceforth must be clearer and more mature than it has been. They must understand both Prussianism and the spirit of Europe that is at death-grips with Prussianism. Particularly must they be in sympathetic touch with the habits, the institutions, and the national hopes of our great allies. Only so can they appreciate America's place in this struggle and in the world's future. No standing aloof in times like these!

With this touch, this perception, they will be roused to comprehend the titanic struggle as a conflict in which there can be no compromise; a war for ideals that are worth all they cost, no matter how much that may be, ideals the overthrow of which means return to savagery.

—The *Literary Digest*, June 1, 1918.

PASTOR RUSSELL'S FOLLOWERS

[Many have written us about the position taken by the Bible Students' Association. It is with regret we read the following extract from the Saint Louis Daily *Globe-Democrat* of June 22]:

Joseph F. Rutherford, successor of "Pastor" Russell as head of the International Bible Students' Association, and six of his associates were to-day sentenced to twenty years' imprisonment for conspiracy to violate the espionage law.

The others sentenced are: William E. Van Amburgh, treasurer of the Watch Tower and Bible Tract Society; Robert J. Martin, auditor of the society; Fred H. Robinson, personal representative of Rutherford; A. Hugh McMillan, superintendent of the Bethel Home, domicile of many members of the organization; George H. Fisher and Clayton J. Woodworth, joint authors of *The Finished Mystery*, and directors of the International Association.

Sentencing of Giovanni De Cecca, another defendant convicted, was deferred for two months pending an investigation into his past career, suggested by the court.

The sentences of twenty years are concurrent sen-

tences of twenty years on each of four counts on which the defendants were convicted.

Twenty years on each count is the extreme penalty, and Federal Judge Howe, who imposed the punishment, denied all motions for setting aside the verdict, staying sentence, or liberating the defendants on bail pending an appeal. Counsel for the defendants announced their intention to appeal at once to the Circuit Court.

WOMAN'S AUXILIARY

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Our Government's Relief Work

Of late there has been a great impetus given organized relief work by our Government, which has added to its duties now that of caring for the families of the "boys" who have been called to the colors. The lives of men on earth are so interwoven that it has been found to be impossible to isolate their interests. What affects one, or a group, is seen to affect the whole population of a country, and while, in many instances, the taking of this or that unit from the avenues of production and placing him upon the soldiers' list, might not have had a direct bearing upon any, it has the indirect effect, at least, of causing some to be nearer the line of dependence. The income of a son might not have been the only one in a struggling family, but it had lightened the load for the others.

As the leaders in our Nation have access to expert advice, and are placed where they have long observed causes and effects, and spent considerable time and money in collecting information and surveys, it can be fairly well conceded that their methods of relief may be classed as authoritative; and since our church has always stood for, and applied many of the underlying principles of relief, and of late years, we women have undertaken to assume some of the practical portions of that work, we feel that a study of the methods adopted by our Government at this time might be in order.

Thus we asked our young sister, Lovita Andrews, to outline for the readers of the column, the work which is undertaken by the "Civilian Relief and Home Service" of our Government. This she has most promptly and efficiently done, in a series of three short articles, which will be valuable to our workers both for reading, and for suggestions and reference, when later they, as we most earnestly hope they will, throw themselves more energetically into this part of our auxiliary work. It is desirable and necessary if we would avoid misunderstanding and overlapping of interests, that all work of this sort which is attempted by our women, should be done with a proper counseling with the church officers of their section or branch. We are to be helpers, and not hinderers; we must supplement the work of those placed in authority over the affairs of the church membership, and should always consult with and be willing to be directed by those officers.

A. A.

Civilian Relief and Home Service.—No. 1

ORGANIZATION

All the work of the chapter which is for benefit of civilians belongs to its committee on civilian relief.

This includes assistance to those in need because of disaster. Fortunately this is not the constant responsibility of

any chapter and will never be imposed upon many of them. A Manual of Disaster Relief is being written which will deal with this duty of the civilian relief committee, as this manual deals with home service.

The work of home service should be concentrated within the home service section of the civilian relief committee. Unless there is other civilian relief work to do, the civilian relief committee and the home service section may be identical in membership and the latter title used in the conduct of all work for the families of soldiers and sailors. It is desirable to use the name—*home service section*—as a means of identifying the purpose and duties of this part of the chapter's organization, and as a means of allaying the opposition which may be created by any title including the word *relief*.

When it is desirable to organize the home service section as a subordinate part of the civilian relief committee, it is usually better that the most active members of the civilian relief committee should be the nucleus of the membership of the home service section. Not all the members of the civilian relief committee need belong to the home service section, nor do all the members of the latter need to belong to the former. It is important, however, that the leading members of the home service section should belong to the civilian relief committee.

As a matter of practice, many chapters have organized only the one committee which, concerning home service matters, acts in the name of the home service section, and which is ready to act as the civilian relief committee at any time that other distinctly civilian relief matters arise.

The home service section should have a membership as representative as possible of the various local interests—business, professional, church, and social work.

DUTIES OF THE SECTION

The home service section should be responsible (through the civilian relief committee, when such different committees exist) to the officers of the chapter for the proper conduct of its work for the families under its care. It should decide matters of policy as to its own work; it should prepare and submit the budget required for carrying on the section's activities; it should have charge of the employment of the clerical and visiting staff of the section, the enlistment of volunteers, the organization of the office system, and the making of required reports to the chapter, and to the division director of civilian relief at the division headquarters.

The primary responsibilities of the home service section is the service which families of soldiers and sailors may need. In small communities this may be dealt with in its own meetings. Where the work is considerable a consultation committee should be appointed.

The section should have a chairman and a secretary. This chairman may well be the chairman of the committee on civilian relief. The secretary should be chosen with special reference to his or her ability to direct the work of the section of which this officer would be the executive.

The responsibility for raising funds for home service rests with the finance committee of the chapter. The finance committee may find it desirable, at times, to seek special contributions from the public for this branch of chapter work.

THE CONSULTATION COMMITTEE

The home service section may choose a consultation committee. This committee should include the persons engaged locally in public health work and in social service and having special experience and knowledge of local social conditions. It is important that, if possible, there should be upon this committee some one familiar with military and naval affairs,

able to advise the section about how to proceed in verifying the fact of a man's enlistment, and about the proper military or naval authority to whom to submit facts regarding the dependency of an enlisted man's family when this may be necessary.

There should be also upon the consultation committee a lawyer ready to instruct the workers about the municipal and state offices from which copies of documents, such as marriage certificates, birth records, will, court records of divorce proceeding, and the like, can be obtained.

The principal function of the consultation committee should be to consider the difficult problems arising in the work with individual families. In any such discussion of family difficulties at committee meetings—discussion made necessary by some question of policy involved—it is urged that the name and identity of the family be suppressed. The affairs of the families under the care of the Red Cross should be regarded as strictly confidential and should not be repeated as gossip. In every way possible the families should be protected from annoying publicity.

The consultation committee should facilitate cooperation between the Red Cross and the agencies and persons regularly engaged in family work.

This committee is subordinate to the home service section, and the section decides upon questions of general policy. The consultation committee decides upon the application of these policies in specific instances.

EXECUTIVE SECRETARY

The secretary of the home service section should be its executive and should direct the work with families. It is desirable that this person, whether salaried or unsalaried, should have experience, training, and aptitude for social work. Wherever the number of families to be helped is likely to exceed one hundred, the secretary should give his or her whole time to the work. It is probable that in most places it will not be possible to find such a qualified secretary, able to give his or her service without pay. Money thus spent will bring better results than an equal amount given in relief without the service of one well qualified to direct such expenditures.

In smaller cities there may be only two agencies to which the section can turn for such a secretary. One of these is likely to be a health and nursing agency, employing a nurse whose advice will be invaluable on the health side. The other will usually be an agency engaged in work with families, employing a social worker whose experience in helping individuals and in community activity will be quite as serviceable in the new task as it has been in his regular work. Such a social worker knows existing community resources and how to make the most of them, and knows what it is reasonable to expect of people and what it is not. He, or more often she, is accustomed to getting a great deal of work done in an orderly and thorough way, and knows how to help volunteers to use their time to the best advantage to the families whom they would serve.

HOME SERVICE VOLUNTEERS

Some of these volunteers will be able to give their whole time to the work. Many who have had the advantage of training in social service are coming forward with the gift of their whole time. They make excellent leaders of other volunteers.

That home service section in which the volunteers are drawn from no one group in the community, but in which people of different ages, different religions, different incomes, different occupations, and different amounts of leisure are utilized, will be most successful. Soldiers' wives

will some of them have more leisure than usual, some will have less, but many of them will be drawn by a strong natural interest to this work. Some stenographers have persuaded their employers to let them give a stated half day or two half days a week to the office or field work of home service. Teachers are coming forward, some of them giving their whole summer vacation.

PREPAREDNESS

Each chapter should have a home service section, no matter how few men have entered the service from its territory and no matter how self-sufficient their families may appear to be. By no other means can the responsibility for home service be fixed. Without a group charged with this responsibility, there will be soldiers' children dropping out of school, and others deprived of timely medical treatment; there will be soldiers' wives wheedled out of their income by shrewd agents or cheated out of it by fakirs; and there will be soldiers' homes broken up during their absence by temptation or misfortune of one kind or another which the strong will and informed mind of a friend at hand might have overcome. There is a real task for helpful friendship in every community from which soldiers have gone, and from which more must go. Ten families have just as much right to home service as have one hundred families. It is not the volume but the character of the work that counts. Red Cross preparedness for home service must be commensurate with that of the Nation for military success.

(Authority for above, as well as two succeeding papers on this subject, was obtained from booklet on Home Service, prepared by Karl de Schweinitz, of the staff of the New York Charity Organization Society, and from Bill No. 90, drafted by Julian W. Mack. My practical experience in this work has been with the Omaha branch of civilian relief and home service.)

LOVITA ANDREWS.

American Mothers, Will You Help "Hold The Line"?

THE QUESTION UNCLE SAM IS ASKING OF LOYAL AMERICAN WOMEN

(This is the fourth of a series of weekly articles on how mothers can help children's year, by Mrs. Max West.)

Back of that hotly contested battle line in Flanders and Belgium, which marks the stand of liberty against despotism; back of the splendid stanchness of the battle cry, "ils ne passeront pas!" to which the United States has sent and is sending such ringing response, stands another fighting line, hardly less important to the safety of civilization. This line is held by American mothers. Thousands of them have sent their sons to France, and thousands more will send theirs before this bitter fight is over. But in this "second line of defense," as it has been called, stand many mothers whose sons and daughters will be given to the service of the United States in the years to come in no less patriotic sense than those are given who now go forth to war. For at the close of this war and for generations to come the progress of civilization will depend upon the kind of men and women who are ready to take up its battles.

The young American mother must begin to-day to lay the foundation of perfect health, upon which the highest degree of physical and mental efficiency is built. To direct and manage the food and care of young children so intelligently that every child will have the best possible start toward such a life is the big, patriotic task which the Nation is asking of young American mothers, and it is one which will bring immeasurable reward in the years to come if it is well done now.

Many thousands of young children in this country are suffering from the lack of such intelligent care, particularly from poor food and improper methods of feeding. A recent article in this series has called attention to the great importance of proper feeding in the first year of life, more especially to the great need of breast-feeding. But throughout infancy and childhood the food must still be carefully selected if children are to thrive. A great many mothers boast, smilingly, "Oh, my baby eats everything we have on the table!" as if that were something to be proud of. They fail to realize that the digestive machinery of a young child is no more capable of dealing with all the foods which an adult may eat than are their muscles and brain capable of doing the work of a grown person. This dangerous idea, which is widespread, is without doubt partially responsible for much weakness, illness, and imperfect development of the growing child's body.

To help mothers select and manage the diet in such a way that the child will secure all the elements necessary for healthy growth, and to suggest many details of the routine care of the normal child, the Children's Bureau, United States Department of Labor, Washington, District of Columbia, will soon publish a simple bulletin on the care of the child of the preschool age, which any mother may have, without charge, by addressing the bureau. One practical point for mothers to remember is that milk is essential in the diet of young children, and that for them there is no other food of equal digestibility and availability that will take its place.

At the present moment a wide effort is being made throughout the United States to learn whether our young children are above or below par in physical health, by weighing and measuring those under six years of age. These measurements will be compared with average heights and weights for children of each age group. The attention of parents will thus be called to the needs of children who are noticeably below the average.

Parents desiring to have their children weighed and measured may secure information regarding the national test by addressing the nearest chairman of the woman's committee of the Council of National Defense, or the Children's Bureau, United States Department of Labor, Washington, District of Columbia.

LETTER DEPARTMENT

The Economy Club

Families and individuals of various stations in life are learning how to reduce the high cost of living by forming clubs for the purpose of obtaining wholesale prices, and purchasing goods at a distance wherever the prices are lowest. There are said to be hundreds of such clubs in New York City, Philadelphia, Chicago, and other large industrial centers, and many more scattered throughout the country; some of the largest clubs employing clerks either permanently or specified portions of the time, and saving in some instances nearly twenty-five per cent after incidental expenses are paid.

These clubs are composed of bank, office, department store, and factory employees, as well as of more wealthy persons, who do not disdain the large percentage saved by this plan. The number composing the clubs may vary from a few individuals to over two hundred, and in a few instances more than three hundred are reported to have joined. Their purchases include meats, groceries, vegetables, eggs, butter, milk, coal, wood, dry goods, clothing, and a variety of other articles; in fact, anything for which there is sufficient demand to secure

a reduction in price for the quantity ordered. The average saving probably amounts to fifteen or twenty per cent, though a few save more and others less than that amount, depending upon the variety and kind of purchases made. Besides a saving in money, however, better goods are in many cases obtained from dealers who are anxious to retain customers ordering in large quantities. Sometimes the producer may get as good or even better prices, by sending the freshest and best goods possible, and still save the consumer a substantial sum of money and considerable time as well.

The profits of the middlemen are to some extent indicated by the fact that firms employ many clerks and other employees to handle the business of various departments, while their expenses do not prevent them from accumulating large fortunes by this means. It is claimed that some firms pay large salaries to a considerable number of buying agents alone, such salaries in some instances having been more than twenty thousand dollars. These firms take advantage of the fact that many individuals will not spend the exertion necessary to save for themselves, preferring to pay out their money in the easiest way even when the family income is hardly sufficient for their comfortable maintenance. This lack of energy keeps them in poverty, perhaps, until failing powers and old age bring them to the poor house; but if they would be guided by discretion in early life they might possess a comfortable competence in later years by saving a little of the profits that make others rich.

The amount that can be saved in an average family may be approximately realized by the fact that the clubs of one minor city saved over seven thousand dollars on butter imports alone, the saving on each pound being only six cents. Even at a saving of six cents a pound an ordinary family that uses three pounds of butter each week would save more than nine dollars during one year on this item, and many articles may be purchased at a much greater saving. By methods of this kind a family can save enough to change penury into sufficiency, and forced economies into abundance, when the system has become thoroughly operative. Until the methods of the club are thoroughly systematized each member can help to ascertain where goods may be bought to the best advantage. The work will become a pleasure to the members, aside from the savings secured, as it enables them to meet at stated times and enjoy the social advantages that naturally accrue, while it develops the business acumen so commonly needed by the household economist. Why should it be said that "The children of this world are in their generation wiser than the children of light"? A little persistent effort and cooperation will bring results that will amount to a pocketbook revelation of a very pleasing character.

A. B. PHILLIPS.

"Damnation" Banned

"Convocation of Canterbury, meeting at Church House, Westminster, has been exercised over *damnation*—not the subject, but the word, which figures with painful frequency in translations of the gospels and in the English Prayer Book. Old as is its authority, there are people, clerical and lay, who object to the use. It is its appearance in the prayer book that has made the subject a living issue. Lower House of Convocation has offered proposals for revision of the prayer book, and the dean of Christ-church informed his clerical colleagues yesterday that 'they had been searching for a substitute in various places.'

"Both houses were at one that *damnation* should go. The lower house suggested *condemnation* as more fitting to modern ears. The upper house, not less sensitive, proposed instead to

have *judgment*. Before convocation separated yesterday both houses had agreed to *judgment*, and that word is to take the place of the offender in many places in the revised prayer book."—*London Daily Telegraph*, May 2, 1918.

The word *damnation* appears no less than eleven times in the authorized version of the New Testament, *damned* three times, *damnable* once. The translators could not, according to their religious traditions, see any difference in the degrees of punishments, therefore the sameness of its use. The Inspired Translation modifies its use according to the degree of punishment attached to the subject in consideration.

Thus once more we see that the inspiration of the young prophet was eighty-six years ahead of the wisest of the wise of our time.

Time, like God himself, is a great arbitrator and an adjudger. Truth is like the stars, they may be hid for a time by the smoke of the straw, but they will shine, and will yet reappear.

R. MAY.

LONDON, ENGLAND.

Minnesota Reunion

Our Minnesota reunion has passed, and all have returned home to attend to the busy affairs that are a part of everyday life, yet with renewed strength and new life, as our meetings were of a high spiritual order, especially the prayer meetings.

The bulk of the preaching fell upon the following brethren: J. E. Wildermuth, W. E. Shakespeare, Thomas Leach, H. M. Curtis, and Lester Whiting. The sermons from these men were uplifting, encouraging, and many of those not of the church were well pleased with what they heard. The rest of the priesthood assisted and took charge of the various other services, and the condition of brotherly love and cooperation which marked the entire reunion was enough to repay one for any effort made.

In our prayer meetings the spirit of meekness and humility of soul pervaded every session. Beautiful prayers were offered by many, and testimonies will never be forgotten, I am sure. Such experiences as were related in these meetings were enough to cause the downhearted to take a second lease on life, and forget past misfortunes. We enjoyed the gift of prophecy in several of these prayer services, Sister M. D. Graham, from Burlington, North Dakota, was the one through whom the Lord sent those inspiring messages. Some received answer to their prayers and went home greatly encouraged, and we were commended for our efforts, unity, and humility.

The Sunday school work was ably handled by Brother H. M. Curtis, and we realize that in him Minnesota District has one of the best district superintendents it ever had. Many advanced methods were advised that have to do with the success of the Sunday school, and there were many others that said and wrote things of interest, which we do not wish to forget.

Of the Religio we might say the same as we did of the Sunday school, only that it was in charge of Sister Graham, the district president not being able to attend, but the efforts of all in this department of the church work was educational to say the least.

The Woman's Auxiliary was well represented by Sister Graham, who responded to the many calls for assistance. We feel to make special mention of the noble efforts of this sister, and in the Woman's Auxiliary work many were edified and enlightened with her efficient instruction. The social purity work, which was for women and girls only, was appreciated by all who attended, and many expressed themselves as well pleased.

We had regular song services each evening before services, which attracted the attention of those living within ear shot of our tent, and some who were quite talented joined us in singing, also rendering some beautiful solos. Some said, "We heard your singing away up town," and complimented us. The key to our success was unity.

On the last Friday of the reunion, we had a picnic at Wimer Lake, in which all had a good time. Lunch was served, games and other recreational features were provided for. Seven autos conveyed the people from the reunion tent to the picnic grounds.

After this pleasant afternoon, we all returned to the tent, and were favored with an excellent musical and literary program, in which outside talent figured very prominently, and we had the promise of the assistance of the Methodist choir, but, unfortunately at the last moment they declined, their reasons for doing so are not known.

Following this, a lecture on the Red Cross work was given by the writer, in which the newly purchased stereopticon machine of the Minneapolis Religio was a gratifying feature. The lecture and slides were obtained from the Minneapolis Public Library. We visited the president of the Frazee chapter of the Red Cross and obtained her consent, which was heartily given, and a representative sent to assist in taking up the contribution at the close of the lecture. One of our sisters in her Red Cross uniform was also appointed to take part in this work, her name being Sister P. M. Martin, who is well known to all our district. The collection resulted in \$22.50.

Two fine young men were inducted into the kingdom, Brother Fay W. Kenyon, of Fordville, North Dakota, and another young man well known around Clitherall, whose name we forget. The sick were healed at this reunion, and in the homes of outside people.

Next time we meet at Minneapolis for our fall conference, the last Saturday in November, the Sunday school and Religio conventions meeting on the Friday just before conference.

The reunion for next year has been decided upon, the date to be decided later, but the place chosen by the recent conference was Clitherall, and our anticipations for another successful time is in evidence in the hearts of all, I am sure.

I should like to here express the thanks of all who attended our late reunion at Frazee, for the courtesies and hospitality shown us by the Frazee Saints. We had a number of visitors from the North Dakota District also, and we enjoyed their association indeed.

Wishing all a successful year, I desire to remain,
Respectfully,

E. H. BENNETT.

MINNEAPOLIS, MINNESOTA, 526 Queen Avenue North.

Toronto Branch Notes

Niagara! Neither pen, tongue, brush, nor chisel can portray thy beauty, measure thy power, or describe thy majesty! Four times in my life has my soul communed with God. Once on the mountain top; once by the seashore; once on the desert; and now, Niagara!

Brother John W. Rushton who has been in New York for a time returned to Toronto on Friday, Brother Joe Williams and the writer meeting him at Niagara Falls. Together we visited Brother Place who took us to view their cozy and well located chapel. We made the trip through a drenching rain.

The attendance at church continues about as formerly reported. Held a very interesting priesthood meeting on Thursday evening. Most of the priesthood remain loyal to the church. We suggested the adoption of a definite plan of

action, providing for the using of all members of the priesthood, districting the city, systematizing visiting and general team work. Our program was enthusiastically indorsed.

The Sunday school and Religio are both moving along nicely and prospects are very encouraging. In accord with the wishes of the general organizations I have appointed Brother J. T. Whitehead, 48 Euclid Avenue, Toronto, as superintendent of the Toronto District Sunday School Association, and Fred Long, 29 Bellwoods Avenue, Toronto, as president of the Toronto District Zion's Religio-Literary Society. Those interested please note.

Sunday was a busy day. The priesthood prayer service at 9 a. m. was addressed by Brother Rushton. Branch prayer service at 9.30 a. m., in charge of T. W. Williams and John W. Rushton. Preaching at 11 a. m. by T. W. Williams, subject, "Prayer, its function and purpose." A group of the ministry, under the direction of Brethren Fred Long and Jack Whitehead, took autos and drove about twenty-five miles to the home of Brother Farr at Woodridge. A goodly number of the Saints from the surrounding country to a distance of thirty-five miles had gathered. Arrangement was made for an outdoor meeting. Brother Rushton was the afternoon speaker at two o'clock. The people were all attention. "The mission of Jesus and our relation to that mission" was the theme. The speaker sounded the depths of loyalty, of faith, and of service.

Immediately at the close of the service, Brother Rushton, accompanied by some members of the priesthood, returned to Toronto for the evening service. The remainder of the afternoon was spent in social intercourse. I took a long stroll through the Canadian "bush." We would call it "woods" in the United States. The scenery is beautiful at this time of the year.

At five o'clock lunch was served. One thing I have discovered. In Canada they have "meals at all hours." We have our regular "three meals" a day and sandwiched between these a lunch whenever any member of the family desires it. As a result most of our time is engaged in eating. Canadians are good liver. Haven't had the heart to talk "conservation" as yet.

Brother Williams was the evening speaker. The services were held in the house as the weather was too cold for outside service. Brother Williams's subject was, "The gospel, the power of God unto salvation." The subject of Brother Rushton's sermon in Toronto was, "The baptism of honor."

Meetings are announced for the week as follows: Tuesday night, T. W. Williams; Wednesday, J. W. Rushton; Thursday, Brother Williams; Religio on Friday night.

One can hardly realize that you are having warm weather in the States. A letter from California reports 117 degrees in the shade, Omaha 105, whilst here in Toronto it is so cold that we are wearing overcoats and have need of fire morning and evening.

I have seen more babies in arms and more baby carriages in Toronto during the last three weeks that I witnessed in California during the entire year. Evidently the term *race suicide* is unknown here.

Sincerely, your brother in Christ,
THOMAS W. WILLIAMS.

DUNEDIN, NEW ZEALAND, May 13, 1918.

Editors Herald: I am sending my subscription to *HERALD* and *Unity*, for which find inclosed the money order.

I can only indorse the testimony of all the writers to the *HERALD* by saying that I appreciate reading them from beginning to end. They are not long in my possession before they are disrobed of their wrappers. Then what food for thought is inclosed therein! I always admire the editorials,

but the ones who pen them, I admire the more, for their straightforwardness and the clear understanding one receives from the product of their brains inspired by Almighty God. What a proud people we should be to have such noble men at the head of affairs in the church.

We are still holding forth here in Dunedin and doing what we can to spread truth abroad. This war gives one not much encouragement but we look forward to a better and brighter day. The priest in our branch appeared before the medical officers last Wednesday, and has to go into camp when called upon. We are all hoping that that will never be, as our number is small enough at present. It is hard to get the people here to realize the greatness of the message we have. They are lovers of pleasure more than lovers of God.

I had a beautiful dream one night prior to receiving *The Unity* with the questions in regard to blessing articles for the healing of the sick. Here it is:

My wife and I were in a room together when a tall lady dressed in black came in with a bunch of flowers in her hand. We were both surprised to see her coming into the room, but she soon informed us that she had heard we believed in healing the sick, and she had brought the bunch of flowers to be blessed so that she could take them to her sick child and have him healed. I immediately asked her if she believed in the laying on of hands for the healing of the sick and she said, Yes. I then said to her, "Why not have the genuine article instead of the blessed bunch of flowers?" I told her I would get an elder to come and administer to her child and she was so overjoyed at the suggestion that we went to find Brother Hall, and it was while on our way that I awoke. I was so impressed with the dream that I related it to my wife, and imagine my surprise when this same question was traveling over the waters to me in *The Unity*.

I must say that we have been blessed in many instances through calling in the elder to administer to our sick ones. At the present writing our only girl is very ill with a severe attack of tonsilitis. We have had her administered to, and trust in God to raise her up to her usual health again. He has heard our prayers in behalf of one sister who was ordered to the sanitarium and we are thankful to say she is back in our midst enjoying the associations of the Saints. Brother and Sister Savage and Brother Robinson and wife are up in Auckland and are meeting with success. I have just received seven certificates of baptism, all one family who belonged to the Utah church, and we pray that many more will be led into the true fold.

We have had no news of the conference so far, but are anxiously waiting to learn of the good spiritual times you lucky Saints over there enjoy. We are all pleased to learn of the advancement the work in Lamoni is making regarding the flour mill and laundry, etc., and feel sure that it is a step in the right direction.

I will close with best wishes from the Saints in Dunedin for the advancement of the work and trust that we will all do our part in the building up of Zion.

I remain, in gospel bonds,

J. C. BRADLEY.

RENTON, WASHINGTON, June 2, 1918.

Editors Herald: To-day is the eleventh anniversary of my baptism into the church by S. P. Cox, in Skookumchuck River, Centralia, Washington. A number of times I have been asked by Saints why I have never written to the letter department of THE HERALD; and now for the first time in my eleven years of experience in the church I find myself isolated from the Saints—meaning the Centralia Branch—

and therefore disposed to write. This anniversary, coupled with the relaxation from activities I enjoyed in the branch, tends to a reminiscent mood.

My spiritual birth and the annual recurrence of its anniversary means more to me than the date of my physical birth. The day of our baptism (for Sister Bertha Wells and Brother G. R. Kerstetter accompanied me) was a warm and beautiful day in June; and "what is so rare as a day in June?" On that day the whole course of my life was changed; my destiny could not remain the same. As I stood trembling beside the elder whose hand was solemnly pointed heavenward for a moment, it seemed good to know that his arms were strong enough to bring me back safe from my watery grave. A moment later I came, dripping wet, back to the little band of Saints on the bank, a newborn child in the kingdom of God.

An hour or so later, we met in prayer meeting at Brother Kerstetter's home, and were confirmed. I hope I shall never forget the sacredness, the heavenly peace, the purest of joy, the divine touch that I experienced upon that occasion. I drank in every word of the testimonies of those faithful old Saints; Brethren S. Crum, Willard Wells, and Sister Mira Stainton. Then came the confirmation and the prophecy that I should some day enter the ministry and become a polished shaft in God's hand. I didn't like that. I wanted to be a devoted and righteous Saint; but I didn't want to advertise my faith as I knew a preacher must. I was a young man of eighteen and one half years, in high school, with ardent ambitions for a brilliant future. Whether I could have fulfilled them or not is another question.

But what joy I felt in those days in my newfound faith. It was *my* faith because I had found it, I had closely examined it, and found it to be Biblical, "The old, old path, made strangely new," the religion my soul had cried out for in the darkness of atheistic despair—I had not followed meekly in the footsteps of pious parents. There was an indescribable charm in the history of Joseph Smith and his progenitors and of the founding of the church; I read every church book on doctrine or history I could buy or borrow, and there was a pleasure and delightful newness in all those golden days I can never describe. It had taken six months to convert me to the gospel, therefore I logically reasoned that in six months more my folks would be rejoicing with me in the restoration.

I came home alone from those wonderful experiences of the day. I was alone with my mother when she said that night: "You are one with us so far as the family is concerned, but so far as your religion is concerned, you cannot be one with us, we will have nothing to do with you." Where was the sweet Spirit that made me so strong that day? I was alone that night as I dampened my pillow with tears till I slept. I was alone so far as any earthly relative or friend was concerned, but I am sure that the tender hands of angels touched me while I slept and gave me the strength to press on, which I did not possess. But I would not exchange the experiences of those times for the experiences of any Saints whose parents made the way easy before them; because their purging and strengthening effect can be had in no other way.

Since my baptism, a brother and sister of mine have entered the church, and my brother and I have been honored with the heavenly calling. I have been active in branch work since its organization on February 5, 1911, until April 24, last, when wife and I were forced to leave Centralia in search of employment with better pay, for Uncle Sam pays his rural carriers a mere pittance. In Renton here I am seeking light and guidance on how best to let the gospel light shine and bring some into the fold. We live in a little

tent so cannot start a Sunday school, and I am inexperienced in the missionary work of the isolated, but it is my earnest ambition to fulfill my whole duty as a Saint and realize the promises made to me.

Yours fraternally,

LEONARD S. RHODES.

PORTLAND, OREGON, June 3, 1918.

Editors Herald: I certainly enjoy reading your lines of encouragements, and the light I receive is no small amount.

We have a fairly good branch here in Portland. Some good spiritual manifestations have been given of late. It shows God has his all-seeing eyes on his children at all times. I was just reading an article in the HERALD about writing our thoughts to the church papers, and it is surely a good one, or at least I think so. It is regarding the way we should use our punctuation and grammar. It states some get offended and use harsh words, but with me it is different. I am very much pleased to note the interest our good editors take in their work. They show plainly that they want the work done right. I am sure I would not think of saying anything in the church papers if I could not have the words and punctuation adjusted. I feel safe to say, "He knows."

I am not disposed to mention what little I have done for this great church, but I love to tell Saint and sinner what great blessings God has bestowed on my wife, baby, and myself. While I am here writing in my rude and rough manner, I feel very grateful to my heavenly Father for this beautiful sunshine, and green lawn with such beautiful roses and other flowers, and the greatest blessing of all is our health and his loving Spirit that we surely enjoy. Some day I am going to write my experience before I came into the church. I won't take up any more space to-day. Let us be faithful.

Don't argue or find any more fault; let us do our part. That is all God requires of us. May God be with us all in my prayer in Christ's name.

CHARLES F. MURRAY.

41 East Twenty-eighth Street.

LINVILLE, ARKANSAS, June 12, 1918.

Editors Herald: I am now in my field of labor. I am entering into my year's work under some disadvantages over which no man has control. I have had some fine meetings since General Conference. Baptized some five people, and I know this morning while writing these few lines that the Lord's work will triumph. I have heard and seen too much in this great latter-day work to believe otherwise.

Yes, there is no dimness in the vision of the prophets concerning God's everlasting kingdom. The word of God is pledged that the power of Satan shall be broken, death is to be destroyed. The earth shall be redeemed, the stains of sin shall be effaced from the abodes of men. All prophecy is burdened with this pledge of a future triumph, so complete that nothing can be desired to be added to it, and the last prayer of the Bible is for the speedy coming of the Lord to assume his kingdom, and to complete his work.

In the midst of wars and rumors of wars, of national changes and the uncertainty which attends all human planning, this kingdom is the refuge of faith and the hope of man, wearied as we may be with the rising and falling, the waxing and waning, the uplifting and the destroying, which are the successive developments of man's wisdom and power. We may give glory to God that we stand near a throne that can shelter us always and belong to a kingdom that cannot be moved.

Dear Saints, let us look beyond the dark cloud that has come to destroy Babylon and to let us know that the coming

of our Savior is near at hand. So may God bless his work in all parts of the earth this year.

I am still bishop's agent for my field of labor. The Saints did well in this country last year in tithes and offerings. May they be blessed with God's Holy Spirit, and with health and strength and the necessities of life, that they may do all that God requires at their hands. My address for the next three weeks will be Dale, Arkansas. I will be glad to hear from any Saints in Arkansas or Louisiana who want preaching done in their vicinity.

My home address is Wilburton, Oklahoma.

E. A. ERWIN.

LINCOLN, MISSOURI, June 10, 1918.

Editors Herald: We are isolated, just two families of Saints here: R. H. Beebe and ourselves. We find much pleasure in reading the inspiring sermons and letters found in the HERALD. I have been in the church nine years and never desire to go back in the world, but do desire to advance in the Lord's work.

Our doors are open, and we are anxious for some elder to make us a visit and open the work here. There has been some preaching done here, but not right in the neighborhood.

We would be pleased to have some Saints wanting to locate on farms settle here. Ever praying for the advancement of God's work that we love and esteem,

Your sister in Christ,

MRS. W. W. SNELL.

PALMS, MICHIGAN, June 11, 1918.

Editors Herald: I have been a reader of the HERALD and *Ensign* ever since I embraced the gospel, and I esteem them very highly.

It is now almost three years since I first heard and embraced the angel's message. It was under the preaching of Elder O. J. Hawn, at Carsonville, in 1915, that I was converted to the latter-day work; prior to this time I engaged in most all of the pleasures of the world, and had what I then termed "a good time." But since rendering obedience to the divine plan of God, I have often said that I would not exchange the blessings and enjoyment received in one hour of a good prayer meeting, for all the enjoyment I ever had in the world.

One year from the day I was baptized, I was ordained a priest, and, being commissioned by the Spirit through one of the Lord's servants, to devote my time to the preaching of the gospel, I immediately began devoting my entire time to the work of the Lord. About seven months later I was ordained under the hands of Elders William Grice, J. F. Curtis, and S. W. L. Scott, to the office of elder; I then accepted a General Conference appointment, under which I have been laboring ever since. While it truly required a sacrifice for me to leave my business opportunity and take up the missionary work, I do not feel that the sacrifice has been too great, for I know our reward is sure by and by; therefore I want to continue to work in the interest of the work of the Lord.

When I embraced the gospel I had little or no knowledge of the word of God, and for this reason I found the HERALD and *Ensign* not only a source of comfort and strength to me, but also a fountain of education, at which I drank each week. I feel that no Latter Day Saint can afford to be without them, and may the time speedily come when they will be found in the home of every Saint. I do not think that anyone can find an excuse that would be legitimate

in its character for not taking them, as the price is within the reach of all.

About four weeks ago I came here, to what is known as the Union Branch, to hold a series of meetings. For two weeks the meetings were very successful; had an attendance of from seventy-five to two hundred every evening, but the Monday of the third week I took sick. Not thinking there was anything seriously wrong with me, I preached that night, but Tuesday I was worse, and had to consult a physician, and he at first called it stomach trouble and a nervous breakdown from too much preaching, but the next day proved that the doctor was mistaken, as I broke out with the small-pox. I then was quarantined at the home of Brother William Innis for two weeks, at which place I am at this writing.

During my time I have had several afflictions, but this one is the worst of them. For a few days the Saints here where I am staying had little or no hopes of me getting better; but God in his transcending love saw fit to spare my life, and I am now on the road to health and strength again.

I shall never forget the kindness shown toward me by Brother and Sister Innis while I was sick with that dreadful malady, and I trust that God may bless them spiritually, physically, and temporally, for their hospitality.

There also were many others who did acts of kindness by sending me dainties to eat, which was very acceptable, as my appetite was not very good. Among them was Mrs. Bootz, a German Lutheran lady, who, previous to my coming here, had never heard the gospel preached; but during the two weeks of meetings that I held before I took sick, she came out and became very interested.

There is much gospel work to be done in Eastern Michigan District. I am continually receiving letters from the various parts of the district, requesting me to come and hold a series of meetings, many more than I have time and opportunity to fill. May the Lord send us more laborers.

We have two brethren in the district working locally this year, devoting their whole time to the work, and we trust that God may bless their labors, so that they may receive encouragement to continue on in the gospel work. Their names are Richard Kinney and Kenneth Green. Saints of Eastern Michigan please take notice and lend them your support.

Our district conference is to be held June 22 and 23, at Flint, at which I anticipate a shifting of the missionary force of Eastern Michigan, as the district is to be divided according to General Conference arrangement. But wherever we may be appointed to labor, may we all work with a single eye to the glory of God, that the honest in heart may be gathered into the fold of Christ, and the Saints brought to the condition that Zion may be redeemed.

Your brother and humble servant in the one faith,

THOMAS L. CLARK.

MANSFIELD, WASHINGTON, June 12, 1918.

Editors Herald: Thinking the Saints might want to hear from this part of God's vineyard, I thought I would write a few lines.

On February 27, 1916, my wife and I were baptized and confirmed by Elder J. A. Bronson. I attended the conference and reunion of the Spokane District held at Sawyer, Idaho, the last of June and the first of July. While there the Lord saw fit to call me to the priesthood through the one who baptized me, and I was ordained to the office of elder under the hands of Apostle Peter Anderson and Elder J. A. Bronson. In November, 1916, I was elected president of the Mansfield Branch, and then began to preach the gos-

pel in my weak way, and continued preaching when time and opportunity offered until General Conference this year.

I then sent in an application for a mission, and was given my home district. Since then in the missionary work I have been made both to rejoice and to lament. When I go among the Saints and find them cold and indifferent, taking no interest in the church work, and when we go to our sacrament meetings and see no spiritual manifestations I wonder what is the reason. Is it not because we are not worthy? Is it because we are taken up with the affairs of this world, and do not give ear to the voice of our Lord, wherein he has said, "Shun all appearance of evil"? I fear it is.

It makes my heart ache when I hear of the Saints partaking of the ways of the world, in fashion and worldly pleasures; oh, that it were not so! And if the priesthood could be as Paul: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Corinthians 2: 1-5.)

But as I said before, I have been made to rejoice since coming into the church. We have been blessed many times in cases of sickness, and now I wish to relate an instance that took place last night, which has caused me to write this letter.

Elder R. Newby, one of our missionaries in this district, and I drove out to a schoolhouse about fourteen miles from home to preach at eight o'clock in the evening. It was near unto midnight when we reached home and I found my wife very sick, having been poisoned by some of the food she had eaten. Her hands and feet were cramping and her stomach was swollen very badly, and the cold sweat was standing out all over her. We proceeded at once to administer to her, and before we had taken our hands off her head the cramping had stopped and the swelling had also gone out of her stomach. She is not able to be up all the time yet, but she is fast improving.

We are glad to know that the Lord is still watching over his people, and is willing to answer our prayers when we will comply with his laws.

Elder Newby and I have been laboring together since General Conference, trying to keep God's law, where he tells us to go two by two, declaring his word like unto angels of God.

Asking the prayers of all the Saints, I remain,

Your colaborer in the gospel,

PEARL REED.

SAINT MARYS, ONTARIO, June 13, 1918.

Editors Herald: I came to Saint Marys direct from Lamoni and am preaching nightly six miles in the country where I made a new opening last winter. The interest is still good.

The Adventists were holding a meeting when I arrived. I went to hear their preacher two nights, as I was informed that he was one of their heavyweights. Then, too, they had expressed a wish before my arrival that I was here so their man could meet me. But for some reason he was shy, and his people didn't even make me acquainted with him. He was very careful about how he expressed himself, but the last night, when I was not there, he told them that if anyone came around and contradicted what he said rela-

tive to the Sabbath he would be back. He will likely have occasion to return, if he meant what he said.

He made it plain to us all that he was an educated man, having finished a course in homiletics under a professor. My first impression was that he was a man-made preacher, and he confirmed my suspicion before he talked very long. There is no need of a divine "call" now. Anyone can preach who has been properly trained by competent instructors, so it was said.

No wonder the world is being devastated by the fires of a terrible war. Infidelity has seized the reins of ecclesiastical government, and the word of God is superceded by the traditions of men. Nephi was right when he said they would "preach up unto themselves, their own wisdom, and their own learning." The Book of Mormon, with its unmeasured wealth of timely advice, looms up big in these days of doubt and disaster.

But how many of us are reading it? How many of us know that it clearly, definitely, and accurately points out the present world-crisis, with the causes leading thereto? That our own measurement is recorded with an uncanny precision? Not satisfied with the divine arrangement, the Christians have refashioned the house of the Lord until, like the Kaiser's prize cup, it is mostly pewter, with a deceptive veneer which has been shot away, revealing the cheap substitute, valuable only as junk. They were blinded by the glittering polished surface concealing the worthless alloy.

How strange it is that the same flimsy "polish" has such a magnetic attraction for us! Is there not a lesson for us in the dire calamity that has overtaken the world? Can we not analyze the situation with profit to ourselves? Will our anchor hold? Shall we continue to rely on the chain of truth? Or will we exchange it for a rope of error?

But shades of psychology! I didn't expect to preach when I sat down to write. But being a preacher, it appears to be my first duty. With your pardon, brother editor, I will desist, but let me say in closing that I am still in the faith, and hopeful of a glorious triumph for the cause we serve. But if the "suckers" continue to menace the life of the tree, we will soon have to apply the pruning hook.

Yours ready for the task,

E. E. LONG.

DAVENPORT, IOWA, June 20, 1918.

Editors Herald: Just a few items to let you know our whereabouts. Brother P. M. Hanson and I came to the tricity the first part of June, and have been busy all the time since. We attended the district conference at Kewanee, Illinois, June 8 and 9, and were very much pleased to meet with the Saints of that district.

W. E. Peak is the district president and Elder Curtis the missionary. They seem to have their work in good shape, and have a fine lot of Saints to help them. We then returned to these cities and have helped in the good work.

Brother Hanson left here a few days ago for other parts. He and Brother William Sparling, president of the Eastern Iowa District, expected to stop at Waterloo to organize a branch. Then Brother Hanson would go on to the western part of the State.

There are three cities here together and we have a church and branch in each. Through the devoted effort of Doctor Asay they have a nice seven-thousand-dollar church at Rock Island, Illinois. This is just across the Mississippi from Davenport. Of course Doctor Asay did not do it all, but he was the principal one to make it a success. The good Saints and friends there have stood by him, and they will soon have it ready for dedication.

The branch at Davenport is at present meeting in a hall, and are building a church; when completed it will be about as large and as good as the one in Rock Island.

I think the work in these cities is in a better condition now than it has been for some years. Prospects seem very good. I go from here to-morrow to Clinton, Iowa, to attend the district conference. Brother Sparling is the president.

Plenty of rain and fine prospects for crops here.

Yours sincerely,

W. M. AYLOR.

FORT MADISON, IOWA, June 20, 1918.

Editors Herald: At the June convention of the Sunday school and Religio of the Nauvoo District June 14, we were favored with the presence of Brother Arthur W. Smith of the Lecture Board. He gave two illustrated lectures on Mexico and Ancient America at this place during the convention and conference. From here he went to Burlington to give two lectures. They were very interesting and instructive—as has been the case with other lectures by members of the lecture board. We hope the work of this board can be enlarged.

The district banner which is awarded each convention to the local sending the largest representation was given to the Rock Creek school.

Things moving along nicely at present here, although war conditions are felt here as well as elsewhere. Six of our Sunday school boys have already enlisted in the service of the United States. Next conference at Rock Creek. I recently had the pleasure of baptizing three persons into the church.

W. H. GUNN.

ELSNORE, UTAH, June 22, 1918.

Editors Herald: It has been some time since I have contributed anything to the columns of our valuable church paper, so will make an effort to respond. The past year has shown some progress in church work in this district and, while we do not congratulate ourselves that we have done all that we could have done, we feel grateful for the advancement made. Under the peculiar conditions prevailing here in the valleys of the mountains we naturally do not expect the advancement to be made that we see in some of the central stakes or districts. Under the trying circumstances in which our representatives work, we are at least gratified in being able to report progress.

Since the first of January we have baptized about thirty-five people in the district. While many of these are the result of the labors of others in the years of the past, we are glad the missionaries have been able to water the seed already sown. Credit must be given to Elders C. N. Heading and Willard Parkes for the greater number of these baptisms. Several more are near the fold and we hope to see an ingathering of these in the near future.

There is a growing spirit of liberality here among the dominant church membership. In conversation with some of the sons of the leading men of that church we notice a disposition to be fair, and a willingness to discuss some of the differences in a dispassionate manner. We believe we can see the day dawning when priestcraft will be swept away and men will feel a freedom that they have not felt in the history of the past. If we expect to do any good here in the valleys of the mountains we need to exhibit a spirit of kindness that will convince these people that we are here as their friends, and not to simply antagonize them as to their religious belief. The spirit of moderation is a dominant factor in reaching any people, and the Mormons are no exception to that rule. The methods employed by some in the past are not the

methods we should employ to-day. New propositions are constantly confronting us, and we trust divine wisdom will be given that we may be able to meet these problems in a way that will work for good among mankind. From my experience here in Utah I have been convinced we must not be possessed with a spirit of hatred against those who have been led astray. That kind of spirit will not only fail in reaching the people, but it will disqualify those who allow it to dominate their work.

We are pleased to report that many of our branches are showing an advancement in spirituality. This is largely the result of faithful labor done by those in charge. Some of our local men are responding nobly to the call which has come to them and we hope to see good results from their labors. Our aspiration is to see every ordained man in this district at his post of duty, but this may never be realized.

At the present time, in company with Brother B. L. McKim, I am making a missionary tour of the southern part of the State. The missionary auto is being brought into use and it will enable us to reach some sections of the State which we otherwise could not visit. We are preaching on the street of a small town near, called Monroe. The attendance has been fair and the interest is good. We have already been here two weeks tracting and preaching and we feel the interest will justify our continuing for a short time at least.

It is a pleasure to visit some of our isolated Saints and find them still holding on to the "rod of iron" and firm in the faith of the restored gospel. Special mention should be made of the family of Brother and Sister Lorensen of this place. They have stood firm for many years and even their neighbors have learned to respect them, even though they have been bitterly opposed to them religiously. Many of our early missionaries can testify of their love for the gospel and how they cared for the representatives of truth in the years of the past. Their home has always been a stopping place for the missionaries. Others have also done much in caring for those who have labored in this field.

We expect to continue farther south and may not get back to Salt Lake City before the latter part of August. We would be glad to remain here for a considerable period of time but duties along pastoral lines make it necessary for us to return as soon as possible.

We could relate many valuable experiences here in connection with our work but space will not permit. In conversation with one of the leading officials of the dominant church a short time ago he made a very important statement, relative to the selection of the president of their church, in which he stated he had "often wished God would tell their church just who he wanted for the head of the church, but he does not, and so we do the next best and do our own choosing." I have not given his statement verbatim but rather the thought as he expressed it. This same person said that as a church they were not a religious body, but rather engaged in commercialism.

With a prayer that the work may move on and the honest in heart be gathered out for the coming of the Lord,

I am hopefully in the conflict,

L. G. HOLLOWAY.

Mission address 336 South Fourth East Street, SALT LAKE CITY, UTAH.

BURLINGTON, IOWA, June 25, 1918.

Editors Herald: We were especially glad to welcome back Brother D. J. Williams as pastor for another year. The activities of himself, wife, and daughter are thoroughly appreciated, and we can but hope and pray that the feeling and activity now existing in the branch may be continued.

Opportunity was afforded for some publicity during the week of May 19, when three lectures were delivered in the city by Mr. Vernon J. Danielson, ex-Mormon high priest, who is with the National Reform Association, lecturing on Mormonism from the inside. He is fair in differentiating between the two organizations when questioned following the lecture, and those of our people who met him found pleasure in the acquaintance.

Five of our young men are now in the service, and others may follow soon. A service flag is to be dedicated Sunday, June 30.

A number of representatives from Burlington attended the district conventions and conference at Fort Madison, Iowa, June 14 to 16. A new departure was attempted in convention work, devoting the three sessions on Friday to programs. The plan proved quite successful this time, and the time was used to good advantage. We were especially fortunate in having with us Brother Arthur W. Smith, of Saint Louis, who gave his illustrated lecture on Mexico, ancient and modern, Friday and Saturday evenings. He also gave helpful contributions in suggestions on Sunday school and Religio work at the morning and afternoon sessions, and injected some more enthusiasm on the Christmas offering Sunday morning. We are assured that our workers feel well repaid thus far for availing themselves of the services of the lecture board.

We were pleasantly surprised to have Brother J. A. Gillen with us for the conference sessions Saturday and Sunday. He presided over the conference in conjunction with the district presidency, and submitted the recommendation of the joint council, for Brother Arthur Allen as district president, thus releasing Brother D. J. Williams and enabling him to concentrate on his work in Burlington, which he has found may easily occupy his time to the utmost.

Brother Allen is at present with Brother and Sister Layton, who are stationed in Nauvoo. He hopes, however, when improvements are completed there, to make a thorough canvass of the district.

Brother Gillen spoke Sunday morning and evening at the conference services, and officiated in the ordination of Brother August Lee of Burlington, to the office of deacon.

The lectures on Mexico by A. W. Smith were repeated in Burlington Tuesday and Wednesday evenings, June 18 and 19, where they met with equally enthusiastic reception. A number of nonmembers were in attendance, from whom subsequent inquiries indicated interest aroused. Local workers have also expressed themselves as still aglow with enthusiasm after Brother Smith's talks to officers and teachers, preceding his two lectures.

A meeting of officers and teachers is called this week, with a view to carrying out some of the suggestions offered.

The Sunday school was on "dress parade" Sunday, June 23, in a patriotic Children's Day service, which was exceptionally well rendered. Brother Truman Ziegenhorn, on leave from Camp Dodge, added the finishing touch, in his uniform. He gave an added touch of patriotism to the services of the day in a short talk to the Religio in the evening.

We are advised of the death of our aged brother, W. O. Schweers, Monday, June 24, resulting from intestinal cancer. His sons, Brethren Fred, Henry, and Loren, are expected from Independence to attend the funeral.

CORRESPONDENT.

The heroism of private life, the slow, unchronicled martyrdoms of the heart, who shall remember? Greater than knightly dragon slayers of old, is the man who overcomes an unholy passion, sets his foot upon it, and stands serene and strong in virtue.—Grace Greenwood.

MISCELLANEOUS DEPARTMENT

Conference Minutes

GALLANDS GROVE.—At Coalville, Iowa, June 8 and 9, in charge of District President J. L. Butterworth and Apostle J. A. Gillen. Branches reporting: Cherokee, 126; Coalville, 87; Mallard, 62; Deloit, 254; Dow City, 153; Harlan, 74; Lanesboro, 47; Denison Mission, 67. Power was granted the district presidency to perfect a branch organization at Denison. Report of bishop's agent for past quarter: On hand February 9, \$259.01; receipts for 4 months, \$3,509.93; on hand \$393.54. On recommendation of the district treasurer, \$100.00 will be raised for the treasury as "working capital" in prosecuting missionary work in the district. Under the direction of C. E. Anderson, a directory will be compiled containing the names, addresses, and occupations of all members of the district, designating all members of the priesthood and auxiliary officers, together with all branch organi-

zations and their locations. Orris Salisbury was ordained to the office of deacon. Following officers were elected for the coming year: district president, J. L. Butterworth; first counselor, C. E. Anderson; second counselor, E. R. Butterworth; secretary, Wave Cross; treasurer, C. E. Anderson; chorister, James Pearsall; assistants, Vinnie Hatch and Eunice Dobson; member library board, Virgil Butterworth. C. E. Anderson was sustained as bishop's agent and F. R. Schafer, district historian. Time and place of next conference left in hands of district presidency. District reunion at Dow City, Iowa, August 16 to 25, inclusive. Wave Cross, secretary, address until August 10, Des Moines College, Des Moines, Iowa.

LAMONI STAKE.—Chariton, Iowa, June 6 to 9, inclusive. The stake and its auxiliaries met under the spirit of the action of the late General Conventions and Conference on coordination. The conference being organized in the regular way, presided over by the stake presidency, the auxiliary having each due portion of time as per previously arranged program. The conference and conventions voted favorably for coordinating the work of the stake, the heads of the several departments together with the stake president being appointed a committee to consider the proposition and report to the next stake conference. The resignation of C. I. Carpenter as stake secretary and recorder made necessary by his removal to Independence, Missouri, was accepted, and Amy Vredenburg was selected to succeed him in both offices. C. I. Carpenter resigned as president of the Stake Religio and Sister C. I. Carpenter as secretary of this association. To succeed C. I. Carpenter, Frank McDonald was selected, and to succeed Sister Carpenter, Maurice DeLong. Marcella Schenck resigned as stake Religio historian, Tessie Morgan being selected to succeed her. W. E. Prall was selected to succeed C. I. Carpenter as stake auditor. C. I. Carpenter having resigned as president of the Lamoni Stake Quorum of Elders, and the quorum having selected C. B. Woodstock to succeed him, and he having selected Oscar Anderson and E. D. Moore as counselors, the action of the quorum as reported was approved. Conference adjourned to meet at the call of the stake presidency. Harmony prevailed and the Spirit of the Lord was present in abundance. Amy Vredenburg, secretary, Lamoni, Iowa.

OPPORTUNITY AGAIN AT YOUR DOOR

The Board of Publication has a plan by which some young man or young woman may win a scholarship to Graceland College, which can be used for the coming year, or for any succeeding year within a reasonable length of time. The contest will open at once and will be closed September 1, 1918.

A postal card to the Advertising Manager of the Board of Publication, R. J. Lambert, care of Ensign Publishing House, Independence, Missouri, will bring full particulars of this attractive proposition to your address.

HOLDEN STAKE.—At Warrensburg, Missouri, June 15 and 16, with stake presidency in charge, who with Peter Anderson were chosen to preside. Reports from stake presidency, stake bishop, high priests, quorums of elders and priests, woman's department, Religio and Sunday school departments, and reunion committee. Bishop's report shows total receipts of tithes, offerings, and consecrations for last five months to be \$4,390.53, also that a number of our soldier boys are contributing regularly to the church. Resolution passed discontinuing the delegate system of representation for our stake conferences. The plan of coordination of church and auxiliary interests passed by General Conference was, insofar as it may be applied to stake work, adopted by Holden Stake conference and auxiliaries. John A. Miller was ordained elder in harmony with action of conference. Harold G. Thayer was recommended for ordination to office of elder. Recommendation accepted and ordination ordered provided for. There being no reunion planned for Clinton, Missouri, District, a special invitation was extended to them to attend the Holden Stake reunion. R. A. Lloyd conducted several interesting workers' meetings. His advice and instruction were much appreciated. Sunday evening was occupied with appropriate program for dedication of our Warrensburg Service Flag. Adjourned to meet with Post Oak, Missouri, Branch. Mrs. A. M. Fender, secretary.

CLINTON.—At Coal Hill, Missouri, June 15 and 16, 1918. Session at 10 a. m. called by H. E. Moler. F. M. Sheehy was chosen to preside with the district presidency assisting. Reports of district officers, of missionary force, and statistical reports of branches were read. Invitation from Holden Stake asking Clinton District to meet with them in their reunion was read and accepted. Session at 1.30 opened with Brother Sheehy in the chair. Sister Kearney's report of Woman's Auxiliary work read. Election of officers: president, H. E. Moler; first vice president, W. H. Lowe; second vice president, S. C. Williams; secretary and treasurer, Zora Lowe; district recorder, Lucy Silvers; member library board, Susie Hartley. W. E. Reynolds, bishop's agent, and Lucy Silvers, local historian, were sustained. Report of Red Cross Committee read and approved and committee continued. Motion to abandon the delegate system was referred to our next conference.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Preaching in evening by F. M. Sheehy. June 16, Sunday school at 9.30; preaching at 11, by Brother Sheehy; prayer service at 2 p. m.; preaching at 8 p. m. by W. W. Chrestensen. Adjourned to meet at Fort Scott, Kansas, November 2 and 3. Zora Lowe, secretary.

EASTERN IOWA.—With the Clinton Saints at Clinton, Iowa, June 22 and 23, with District President William Sparling, Vice President E. R. Davis, and Apostle William Aylor, presiding. Attendance unusually good, and God's Spirit was with us. Discourses by Apostle Aylor were enjoyed by all. Branches reporting: Anamosa, Cedar Rapids, Clinton, Davenport, Fulton, Muscatine, and Oelwein. Officers elected were: president, William Sparling; vice president, E. R. Davis; secretary, Cora B. Hart; treasurer, John Heide; librarian, Florence Pool; member gospel literature board, F. Pool. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

LITTLE SIOUX.—At Sioux City, June 8 and 9. Amos Berve and J. W. Lane in charge. Report of bishop's agent from February 1 to June 1 showed receipts to be \$7,606.15. Change of day upon which to hold quarterly conference was made, from Saturday and Sunday to Sunday and Monday. This makes it possible for more to attend. Election of officers: president, Amos Berve; secretary, Ada S. Putnam; treasurer, Charles F. Putnam; member library board, Raymond Smith. J. W. Lane and W. R. Adams chosen by president as counselors and choice ratified. Committee was appointed, with power to act, to raise funds for purchase of automobile for use of district presidency and missionary purposes. Next conference at Mondamin, Iowa. Ada S. Putnam, secretary.

Convention Minutes

CLINTON.—Religio, at Coal Hill, Missouri, June 14, 1918, at 2 p. m. Mabel Braden called assembly to order, district officers authorized to preside. Reports were read, and election of officers resulted: president, Mabel Braden; vice president, Orral Andes; secretary, Helen Hawley; treasurer, Zora Lowe; member library board, Virginia Budd; temperance superintendent, Vere Davis; home department superintendent, Adrian Lowe; member gospel literature bureau, F. A. Hawley; normal superintendent, Bertie Bailey. W. W. Kearney was recommended as leader of the boy movement in this district. Adrian Lowe, secretary.

CLINTON.—Sunday school at Coal Hill, Missouri, June 14, at 10 a. m. Called by Lucy Silvers. District officers took their places. In absence of assistant superintendent, Sister Mina Kearney was chosen to assist. Reports from district officers read. Tabulated report of district schools read. Convention voted that hereafter the Sunday school conventions be changed to mass conventions. Adjourned to meet at Fort Scott, Kansas, November 1, 1918. Benediction by F. A. Hawley. Zora Lowe, secretary.

Conference Notices

Saints and friends attending the Saskatchewan conference and conventions to be held in Saskatoon, July 10 to 14, will please note that meetings will be conducted in the old Knox Church, Spadina Crescent (on River Front), between the traffic and Canadian Northern Railway bridges. Board and lodging can be obtained at the rate of \$1.50 a day and upward. Accommodation committee.

Convention Notices

Northwestern Ohio, at Toledo, Ohio, in the Saints' chapel, 1124 Waverly Avenue, joint Sunday school and Religio convention, July 13 and 14. Everybody welcome. W. G. Kimball, superintendent, C. Bethel, president.

Reunion Notices

Kentucky and Tennessee, July 20 to 28. A cordial invitation is extended to all Saints and friends in the surrounding territory. A good meeting is expected. T. C. Kelley, minister in charge, J. R. McClain, president.

Lamoni Stake, Lamoni, Iowa, July 31 to August 11. Order tents of A. Carmichael, and to insure service, order at once: Low wall, 10 by 12, \$4.25; 12 by 14, \$5.25. High wall, compartments, 12 by 12, \$8.25; 14 by 14, \$11.50. Meals on grounds, excellent service: Twenty-one-meal-ticket, \$4.50; ten-meal-ticket, \$2.75; single meal, 35 cents. Beautiful, well-equipped grounds. Recreational, auxiliary, and general church activities under able direction. Reunion opens with

prayer and sacramental service at 9 a. m., July 31. Let all be located for the opening hour, to avoid confusion and to allow the entire assembly to unite in the beginning for the good of the gathering. For further particulars write J. F. Garver, Lamoni, Iowa.

Southern California, at Convention Park, Hermosa Beach, California, August 2 to 12. Speakers will be J. W. Rushton, G. H. Wixom, S. A. Burgess, N. T. Chapman, V. M. Goodrich, W. H. Garrett, and D. E. Dowker. Cafeteria services discontinued this year. Woman's Auxiliary society will operate a delicatessen. Send orders for tents, cots, and mattresses to Peter Kaufman, Montebello, California. Prices: tent 12 by 14, \$3; tent 10 by 12, \$2.50; double cot and mattress, \$1.25; single cot and mattress, 75 cents; tables, 25 cents; chairs, 15 cents. R. T. Knowlton, 914 West Forty-sixth Street, Los Angeles, California.

General Religio Officers Appointed

James W. Stobaugh, general secretary of the Zion's Religio-Literary Society, and William F. Sage, general superintendent of the home department, both having answered the call of the Government to defend the cause of freedom, which necessitated resignation from their positions in the Religio, announcement is hereby made of the following appointments by the general executive committee of the Religio to fill these vacancies: Miss Donnie Lehman, Cameron, Missouri, general secretary; Mrs. Zella Harder, 716 Root Street, Flint, Michigan, general superintendent of the home department. Hearty cooperation of all Religio workers is earnestly requested to assist these new officers.

G. S. TROWBRIDGE, General Superintendent.

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FROM HERE AND THERE

The *Omaha World-Herald* of recent date pictures Brother Donald Maule and his two great-great-granddaughters, Margery and Ruth Stucker. He was recently given a surprise in commemoration of his ninety-seventh birthday. There were present four of his children, seven grandchildren, six great-grandchildren, and two great-great-grandchildren. He was born in Scotland and was one of the earliest settlers near Magnolia, in Harrison County, Iowa. He attributes his long life to good habits, avoidance of worry, being contented, and having something of interest to do, and being thankful for the blessing of life. He is reported by the *World-Herald* correspondent as standing as straight as an arrow and looking after his business affairs as well as a man of sixty.

DOCTOR HARRINGTON IN THE SERVICE

Doctor G. Leonard Harrington left Independence June 29 for Palo Alto, California, where he enters the medical service of the United States Army on the call of the Government. Doctor W. E. Harrington will have charge of the Sanitarium as physician in charge during his absence. Mark H. Siegfried is general superintendent of the institution and R. H. Loosemore, formerly of Kansas City, is business manager. All of the graduate nurses of the institution, excepting those entering special work, are reported as entering the Red Cross service.

A CHILD OF BUNKER HILL

On June 17 Sister Abbie Horton, who for years acted as correspondent for the *HERALD*, hoisted the flag at her door and celebrated the Battle of Bunker hill in 1775. Sister Horton as a child played around this memorable spot and listened to the stories of the men who had been inspired by patriotic motives to give their all for the cause of freedom. She heard Garrison, Phillips, Lucy Stone, Mary Livermore, and other silver-tongued orators, and later read with intense interest the enunciations of such men as Emerson and Theodore Parker, all leading to the war for freedom of slaves. With a useful life of eighty years to her credit and such memories as these, we feel that Sister Horton has much reason for historic reminiscences. She is still an alert member in the audiences at Independence, always seeking to keep abreast of the times.

The Latter Day Saints are still at work improving their properties in the First ward. The south and east fronts of the "Old Homestead" will be left as they originally were, showing their hewn logs. This building is 80 years old and yet substantial. It is to be held as a real relic, where once lived the prophet and his parents. The grounds will be improved, and the monument in memory of Joseph Smith will be erected in the near future. These places will be of historic interest to everybody.—*The Nauvoo Independent*, June 22, 1918.

JEWS SEEK HOLY LAND

PITTSBURGH, June 25.—That the present Jewish Legion of 8,000 men, now fighting with the British for the complete conquest of Palestine, is but the nucleus of a force ten times as great which will form the national standing army of the coming Jewish republic, was one of the most important points developed to-day during a session of the Zionist convention here. Every Jew who has enlisted in the legion from the United States has pledged to remain in Palestine for the re-

mainder of his life, according to Dr. A. A. Newman of Philadelphia.

Major Brooman-White, chief of the British recruiting officers in this country, told the Zionists he had learned unofficially that more than 50,000 American Jews are now in Egypt on the way to join the legion already with General Allenby in the Holy Land.—*Ohio State Journal*, June 26, 1918.

"Please let me say to any of the missionaries and others interested that my address during July will be Paris, Tennessee. Statistical reports should be sent promptly; please do not delay. Any information as to the work in any part of the mission will be appreciated. Yours in gospel bonds, T. C. Kelley, in charge."

TWO PATRIARCHS PASS AWAY

By letter from Elder Haworth to Apostle Paul Hanson we learn that Patriarch J. W. Barkus of Australia passed away Sunday, May 12, from blood poison, following an operation for a carbuncle. The aged Patriarch Henry Kemp passed away in Independence, at the Sanitarium, June 28, after a long illness. Elder Kemp was born in London, England, in 1830, and had served the church for a half century. The funeral sermon was by Elder Joseph Luff, Sunday, June 30.

As chorister, I wish to thank the Saints and friends of the Eastern Iowa District for their prompt assistance at our Clinton conference. We appreciate the effort on the part of all, but especially those who have had no opportunity to practice with us, and those who so kindly assisted who are not as yet united with us.—Cora B. Hart, chorister, 1416 Harrison Street, Davenport, Iowa.

WASHINGTON, D. C., OFFERS PRAYERS FOR VICTORY AND PEACE EVERY DAY AT NOON

The people of Washington, District of Columbia, observe 12 o'clock each day as a special time to offer prayers for victory and peace. A committee, so formed as to be representative of all the people without regard to religious denominations, creed, sect, or race, promoted this observance, according to John G. Capers, chairman of the committee.

The President has authorized the heads of all Government departments to sanction this observance through their chief clerks. The Secretary of War permitted a signal for the ringing of the bells to be fired from the top of an office building. The District Commissioners issued a statement giving their sanction to the observance. "This sanction carried authorization through the Public Utilities Commission for the observance of the movement by street cars and traffic, which stops on specified days, during the time of prayer," said Mr. Capers.

Posters similar to those of the Liberty loan drives and the Red Cross campaigns have been made and will be hung in all the churches, Sunday schools, clubs, hotels lobbies, banks, and restaurants. "Give a moment to God" is the suggestive phrase of the posters. These posters call the attention of the public to the necessity of prayer for the success of our allies and an enduring peace.

MILK—THE BEST FOOD WE HAVE

Give your children milk. A quart a day for every child, if possible, a pint without fail. Plenty of milk will help give all your children, big and little, the chance for health they ought to have. Buy more milk and less meat and your family will be better fed.

Milk helps your children to grow. Besides well-known food substances it has something special which they must have to grow. Your children can get a little of this from other foods, but not enough. Give your boys and girls milk for their chance to grow.—United States Food Leaflet No. 11.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, July 10, 1918

Number 28

EDITORIAL

BLUE PENCIL NOTES

The Master said: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

This is a striking simile, as one who has plowed the field will understand. A stake is set up at the further side of a field, the plow is struck into the soil, and then the driver must keep his eyes on the mark toward which his course is set.

A crook in the first furrow will show in all the later furrows. If the driver looks to the right or to the left the team will swerve from its course. If he looks backward he cannot go straight.

The furrow behind him will take care of itself. His business is to look at the goal and press forward. If he makes straight furrows they will show for a long time and be an evidence that he is a skilled and careful workman. If he makes crooked furrows they will show for just as long a time and be as marked an evidence to the contrary.

They will show even after the grain has been sown, perhaps after it has been harvested. They may show until the field is all plowed over again. Such a hard matter is it to undo bad work.

It is much the same way in the church. Each one must have something to aim at—a fixed goal. If Jesus sets the goal, well and good. If our own ambitions fix the mark, disaster will follow. If the mark is changed each day, or at every passing whim, or at *any* whim, the result will be distressing.

If we look backward at the things left behind we will take a rainbow course and will not prove worthy of the kingdom of God. Our crooked work will show after the seed has been sown and after the harvest has been reaped. It may show even after we have done our first works over—if we are permitted to do so.

Our eyes are put in the front of our heads. It is not intended that we shall look back too much. We must not keep our eyes on "the good old times" of the past so much that we fail to see the good new times of the present.

When one is looking back too much to the time when "the church had more blessings than now," when "the elders had more power," and when the "Saints were more sociable," and all was very lovely (in the shades of memory), he is not likely to see the work that he might be doing right now, so he proves unworthy of the kingdom.

The man who looks back with regret at the foolish things of the world that he has put away will not go forward very long. The same is true of the man who looks back with regret to the time when his own will was supreme and resents the control of the higher will and the laws of the church.

Once in a while we see one turn back; by his own confession not worthy of the kingdom. What does he gain? Watch the lives of those who have done so. Is their course ever upward? Is it ever happy?

One may be happy before he ever hears of this work—never, after he has loved it and deserted it. Never after he has proved untrue to God and the church and the friends who have fondly trusted him.

Let us then keep our eyes on the goal and strike a straight, true furrow in the sight of all men.

ELBERT A. SMITH.

PARTNERSHIP WITH GOD

This is indeed a great subject but one which is apparently often misunderstood. We have noted recently several instances of this. One article relates: A man planted his corn in the spring and then spent the whole summer going to camp meetings, saying he had left his crops in the hands of the Lord. When he came back he found a good crop of weeds; so fine a crop that it took years before they could all be killed off.

The Lord has given us natural laws and he expects us to observe them. He does not expect us to plant a crop and then tell him to take care of it, and go off and leave it alone. If it were for our own best good, we doubtless would be thus protected; but since it is not for our best good and development he does not do it so.

We find instances recorded in history where crops have been miraculously cared for, because the man was not idle, but earnestly engaged in a good work under divine command, so the Lord provided for him. This we can reasonably expect through our faith. So, if it is necessary to cross a river, or do anything else, seemingly beyond human power, if the necessity is sufficiently great, we may with confidence call upon divine aid. But it is written of old, "Thou shalt not tempt the Lord thy God." The gifts of the Spirit, the gifts of God to us are not simply a means of permitting us to live in idleness or to dodge our just responsibilities.

A second instance refers to those who would trust in the Lord when it came to a matter of providing for our loved ones. It was inferred that we should go to the asylums of the land, the homes for the insane, to find how the Lord provides. But the speaker, for his part, preferred to make his own provision rather than to leave the Lord to provide for them—in the charitable institutions, the children's homes, and the insane asylum.

This last seems to us to be decidedly unjust, as that is by no means divine provision, and we would challenge directly how far a lack of life insurance, for example, has ever sent anyone to an insane asylum. One should make provision for his own, so far as is humanly possible. He who does not provide for his own, those of his own household, we are told, is worse than an infidel.

But the world's way, though good, is not the only way of provision. Earnestly laboring, means are provided within the church by which the widow and

the orphan may properly be cared for, so we may work together as one common body.

We have known business men using no business principles, because they are on the Lord's work or had a good purpose in view. It seems to us, that of necessity, such a case must fail. How could it be otherwise? As, unless this is true, it would seem as if the Lord himself were encouraging such impropriety and carelessness. And it has meant more than that sometimes—it has meant gross injustice to others and a failure to follow out just and honest principles in dealing with our fellow men.

The principles of modern bookkeeping, of safe administration, of avoiding large debts greater than we can safely carry, are founded upon principles of justice and integrity, both to our creditors and to those associated with us.

Every once in a while one finds an instance that reminds one of the story of the colored man who put a notice in the paper! "I and my wife has dissolved partnership. All who owe the firm see me. All who the firm owes please see my wife."

That is the plan with altogether too many. We are willing to look after the assets, if the Lord will look after the liabilities. But such is not our calling as partners with God. With him the profit is to be the salvation of our souls—the development of a sense of responsibility and ability for his work. Is it not probable that Zion is to be saved, because it develops a competent, worthy people; wise servants, harmless as doves, ready to deal justly one with another, and who are qualified for the work which they have severally undertaken?

We are glad to say that we believe that any such ideas as those criticized above have a very limited application. But there is a need of appreciation of the splendid possibilities involved in this partnership with God, especially as a means of learning how to conduct business on Divine principles.

Our heavenly Father expects us to do our share, not that he is not able to do it all, for he is, but for our own sake he desires that we should share in the labor that we may share in his glory. So he has left it that we may do much good of ourselves; and he has left it that we must, in assuming greater responsibility, carry out the highest principles of personal integrity.

S. A. B.

This is a day of specialism, when men give themselves, body and soul, to their chosen work. It is well-nigh impossible to excel in any of the fields of achievement, without giving themselves a living sacrifice to their chosen profession; and the indications are that the race will be more acute in the future than it is at present.—John Clarkson.

CHURCH ARCHITECT

The action of the recent General Conference in providing for a church architect and that no building be bought, sold, or rented without consultation with the Presiding Bishop, has given rise to some comment.

Many times has it happened that services could only be held in some hall, poorly located and very unsatisfactory, or there has been no place to meet. The problem has been to get a place at all.

In many a rural town or country district, land has been generously donated, or secured to good advantage, lumber and time donated; the missionary often a leading spirit, taking off his coat and helping right along, if not taking charge. Many of these buildings have been as well located as circumstances permitted, and many of them well built and of neat, simple design.

Much credit is due for the devoted effort which has made these buildings possible.

But, on the other hand, many church buildings have been very poorly located, hidden in some out-of-the-way spot, and amid unsatisfactory surroundings. Many of the members may have palatial homes, well located, but their church edifice is quite the reverse.

Many buildings are without a line of beauty, while others are a medley. We saw plans once for a fairly large church involving over ten different systems of architecture. It had some thirty different windows and no two alike.

A church architect would prevent this and make possible a good general design. And this may be true also of the small country church as well as the larger churches of the stakes.

By having an architect it is also possible, in time, to develop and establish a distinctive style of church edifices for our own use.

Where good work has been done in the past, such work will be consolidated and extended. Where poor work and poor choice has been shown in the past, the new plan means decided gain. S. A. B.

THE T. W. WILLIAMS ADDRESS IN ARENA

The Arena editors inform us that they are just in receipt of manuscript of Vice President T. W. Williams's address at the General Religio Convention, and that it will appear in the August *Autumn Leaves*, due about July 30.

We feel we owe this much by way of apology for a seeming attack upon it which inadvertently we admitted to our columns. It will be seen that this was an address, not a resolution of the convention. And as an address it sets forth a few basic principles of the gospel.

That restraint is sometimes necessary is shown in the "prison house" and in the Mosaic law and is conceded in this address. But that is not the ideal method of teaching. The gospel is affirmative; learn to do good, not simply avoid evil. The latter is necessary, but real development belongs to the part of learning to do right.

A long face is not an attribute of righteousness. Recreation and work cheerfully done is the best for young people's spiritual growth. The reunion season is upon us. In some places the whole time is taken with services every day. Six services, or more, are held—no time given for recreation—yet we wonder why they are not more spiritual. We forget cleanliness is next to godliness. Health and life are essential to our best service.

At other reunions the forenoon is given over to three or four services, prayer, educational, preaching, etc; the afternoon is given to recreation, except on Sunday, when an afternoon service is held. Then preaching again is given at night. The result is good prayer meetings. The young people voluntarily arrange sunrise prayer services and come fasting. They go to every service to make it a success. Such a course is rational and spiritual.

We want discipline of our youth; yes, and of those older in years, but not with a stick or purely arbitrary methods. The objection to the old methods based solely on forced restraint and corporal punishment is that they do not produce the results.

Real discipline, real spiritual development, real regard for the Sabbath day and the life of the work is the desideratum; not simply a demonstration of parental or scholastic authority and power. Growing out of that we will have respect for parents and all right authority.

The address by Brother Williams is well worth reading. S. A. B.

CONCILIATION PROCEDURE

The *Journal of the American Judicature Society* for June, 1918, (vol. 2, no. 1) is devoted to conciliation and informal procedure, especially the former.

Informal procedure is a method for disposing of small claims by summary trial before a judge, who dispenses with needless etiquette, but makes an early finding and enters judgment.

It is part of the movement for better courts for the small claimant, as shown by the organization of municipal courts in many of the large cities of this country. The municipal court dispenses with the justice of peace court in cities and gives competent lawyers as judges.

As to conciliation, the opening editorial states:

Conciliation procedure involves submission of a controversy by the parties in person, and without attorneys, to a special

tribunal or commission; the hearing is private and procedure is entirely informal; the parties tell their stories and the conciliation judge or commissioner advises them of their respective rights and urges them to agree upon an equitable settlement; if an agreement is made it is entered as a judgment; except in disputes of an exceptional nature no claimant will be permitted to begin an action in a court of law until he has received a certificate showing that there has been an attempt at conciliation. Such procedure is adapted to controversies involving large amounts as well as small.

Conciliation procedure had its origin over a century ago in Norway and Denmark. It met with immediate success, and remains to-day, after numerous political and social changes, the cornerstone of the structure of judicial procedure in both nations and a cherished social institution.

The North Dakota legislature in 1893 endeavored to transplant the system to American soil, but the experiment was crude and the result abortive. The act permitted a party to send another to represent him at a hearing. This was a fatal defect. It also required the conciliation commissioners to function within a regular justice of the peace court. This subjected the plan to the competition of a horde of petty politicians entrenched in an office which was dependent upon fees. It was absurd to subject conciliation procedure to the influence of officials who made their living through adversary litigation, and who were closely affiliated with the pettifogging element of the legal profession. In 1895 the statute was amended so that the consent of both parties was requisite before the conciliators could be called in, and that put an end to its limited usefulness.

Then came a long period during which the evils of expensive procedure were linked with the faulty organization of our inferior courts and the situation grew steadily worse for small claimants throughout the land. The creation of the "organized" municipal court, related in the *Journal* for February, 1918, furnished at last a favorable environment for experiment, and in March, 1913, the municipal court of Cleveland opened a branch for the summary adjudication of claims involving not more than \$35. This branch was named the conciliation branch court.

It was not, in fact, a court at all. A judge was assigned to act as mediator in these small cases and to effect a settlement in an extra-judicial way. The branch had no compulsory process and its judgments rested wholly upon agreement of the parties. But it filled the bill perfectly within the scope intended. Defendants always appear in response to notice. The proceedings are private. An agreement is always reached. There are no appeals.

The small claim branch of the municipal court of Chicago, in March, 1915, made a distinction between conciliation and informal procedure. The jurisdictional limit which was at first \$35, has been in-

creased three times until now it is \$200. The court disposes of over twenty-five thousand cases each year.

The municipal court of Minneapolis has also established a conciliation court, with a jurisdictional limit of \$1,000. If the claim is less than \$50, and the parties fail to agree, the judge forthwith renders judgment.

The municipal court of New York has likewise worked out rules of conciliation and arbitration.

Some interesting cases are cited. But the points of marked interest for us are, that the hearing is private, the judge or commissioner tries hard to secure a settlement, and that in many instances this effort must precede action in court. In Norway no action can be brought except the case comes up from the court of conciliation, with certificate that an effort has been made officially by the parties for a conciliation.

This copies closely the purpose of the teacher's visit with the parties in an effort to settle all private difficulties in the church before a court is called.

Another point is that small cases are settled by the court, even if the parties do not agree.

Everyone has the right to a fair hearing, but no one has a right to keep a matter agitated. It is the duty of the parties and a conciliation court, to try to agree to a settlement and to dispose of the points of difference. It is no less so in an elders' court.

Cases of minor importance are tried before elders' courts and bishops' courts, and then to the High Council, which should have been settled long before the first court sat. Fortunately there are but few such cases. There should be none. Needless litigation should be eliminated.

S. A. B.

MAGAZINE NUMBER NEXT WEEK

We are now working on the material for a fine magazine number of the HERALD on the Society Island Mission, which will be issued next week. It will be full of interesting information and contain a large number of pictures from recent photographs. Brother Clyde F. Ellis has been securing the material for this number for some time and deserves much credit for his success. Extra copies should be ordered early at five cents each. Every person who has labored in the islands, or who has had relatives there on missionary duty, should get a number of extra copies, as they will be in great demand.

It seems to me a great truth that human beings cannot stand on selfishness, mechanical utilities, economies, and law courts; that if there be not a religious element in the relations of men, such relations are miserable and doomed to ruin.—Carlyle.

ORIGINAL ARTICLES

PROBATION AFTER DEATH

The question, "What is there to be gained by preaching probation after death, and that hell is not a place of literal fire?" is often asked, especially by those not of the church, and occasionally, by one of the church. And with the question the argument is made that to teach that there is still opportunity for repentance after death is very apt to encourage procrastination. By the way, a similar question and statement was made in *The Unity* a while back. The question is a fair one and we accept the challenge.

Were we to answer the question very briefly, in fact it could be answered in one sentence, we would say; the literal, eternal hell fire, and damnation doctrine take from God some of his attributes, without which *he could no longer be God*; and is altogether inconsistent with all else in the gospel.

But to consider the matter more in detail and to prove the above assertion we offer the following: First, God is charged with being brutal, worse than inhuman, an eternal grudge holder, etc. The God of that doctrine, were there such a God, has kindled a fire for the express purpose of inflicting pain upon those whom he created; not that he intends it to do any good, but just to satisfy his hurt feelings. He does not intend to dispose of any so far as their existence is concerned; far from that, but after having given them anywhere from six or eight years to eighty or ninety years of probation in this life, in which to accept the gospel of repentance (I presume the length of time given depends on how much he happens to like each one), he removes them from under his most holy love and puts them beneath the pressure of his awful hate! And we must remember that he does not intend to annihilate them. That would be much too mild a treatment to appease his anger; but he wants to burn them and make them howl, twist, scream, and suffer, not for five or ten minutes, not for one year or one hundred years or one hundred times one hundred years, but forever, worlds without end! He would not permit them to repent, even though they begged him. No, he is angry; mad with a rage that, were we to indulge in, would of itself invite his indignation upon us and prepare us for the pit! Such is a minute word picture drawn by some of God!

We resent the charge, and picture to the world a God of love, a God of justice, and eternally so. I am glad that most of us have too high a conception of fatherhood to allow such a slander to be directed

at "our Father, who art in heaven" without protesting. We who have seen and learned of him consider him an ideal Father in every respect. Were a father of the flesh even to take a red-hot poker and burn out the eyes of his children because he was angry with them, knowing it could do them no good, he would be looked upon as insane. And does not the Bible say, "Shall mortal man be more just than God?" Is it not true that no matter how wicked a father might be, he simply could not do such a thing if he possessed sanity of mind? Should some one tell that my father in the flesh actually got so angry at times that he inflicted the pains of fire upon his children, and it was a lie, think you I would not deny it for him and in a just indignation challenge the allegation? My father loves his children and is kind to us and as such a father I shall hold him before the world.

The attributes of the God of heaven are, first, and above all else, love, justice, holiness, and he is eternal, immutable, and omniscient. He is "our Father"; ever forgiving; far-reaching; and wills that "all the ends of the world shall remember and turn unto the Lord" (Psalm 22: 27); insomuch that he "will have all men to be saved, and to come unto the knowledge of the truth." (1 Timothy 2: 4.) So "in due time Christ died for the ungodly," and to him (Christ) God gave "the keys of hell" (Revelation 1: 18), with which he "opened the prison to them that were bound," (Isaiah 61: 1), to whom he carried the "glad tidings of great joy." That those prisoners were the spirits of those who had been disobedient and that God loved them and felt after them there is no question in the light of the following scriptures:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing.—1 Peter 3: 18-20.

Be it noticed that Peter thought it not unwise to write that after Christ was put to death in the flesh (crucified) he went to the spirits in prison who had been disobedient, and that, too, away back in the days of Noah, and that he preached the gospel to them.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit.—1 Peter 4: 6.

The prophet Zechariah, who, as other men of old, spoke as he was moved upon by the Holy Ghost, said:

* As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope.—Zechariah 9: 11, 12.

We wonder if those who think it unwise to teach that the "prisoners in the pit wherein is no water" are "prisoners of hope," and have the gospel preached to them, mean to hush up the former-day advocates as well as the latter-day ones.

The apostle John, realizing that literal, eternal, hell fire doctrine was a perfectly good scheme when it comes to scaring folks to the bench, and all of that, stated boldly and plainly: "Death and hell delivered up the dead which were in them," and that after they had delivered up the dead, "death and hell were cast into the lake of fire" (Revelation 20: 13, 14), or destroyed. There are three things for us to notice in this teaching from John: first, he considered it best to teach the truth regardless of the far-reaching schemes of men about hell. Secondly, hell is not eternal, for it is to deliver up its dead. Thirdly, hell is not the lake of fire but is to be cast into the lake of fire after delivering up its dead. I wonder if the "ban" is to be put on him, too.

Much more might be written to offset that miserable doctrine but we trust that enough has already been stated.

Now just one or two things about as to whether or not it is wise to preach the truth about this matter. We are told that to do so might encourage some to wait till they get in hell to repent, etc., while frightening them will bring them to their senses. To be sure hell is to be dreaded and avoided! All the known laws to man tell us that the transgression of law is sure to bring disappointment. If we transgress the laws God has given for the care of our souls we suffer for it, here and hereafter. Sin is to be avoided, for it can bring us no good. There is nothing so dreadful as the results of sin. But does that mean that to top it all off God will turn against us some day? It seems to me that the proper question would be: "What good can come from preaching anything but the truth?" A soul can never be shriveled into small enough a coward to sneak into heaven; might in righteousness is the saving gospel! We want men, great men, real men, brave men, and righteousness is the only thing that can make such men; and righteousness is a result of grace, not fear of hell.

The hell-fire-and-damnation doctrine has never saved a soul, after all, but it has made many, many skeptics and taken men from God, while the doctrine of God's eternal love has reached and saved hundreds

and thousands. "Which should we preach?" did some one ask?

Ingersoll preached more truth alone in his statement, "Do right because it's right to do right" than all the advocates in all ages of "Do right, because if you don't you'll be eternally damned the second death separates your body and spirit, be it sooner or later."

A minister said to me one time after a three-hour visit on that subject: "Yes, it seems that you are right, so let's go home, get our families and enjoy ourselves like others do; what's the use of doing right any more? We can be saved in hell! Why not have a good time here?" I answered him something like this: "Really, I love the Lord, and it makes me feel bad to see others do wickedly, and even though they were to be burned for it the fire would not hurt me, but I hate sin! And the only real joy I have ever had, real joy, has been in doing right! So I do not care to live a wicked life, thank you, I am quite happy serving God. And had you ever been truly converted you, too, would hate sin and love righteousness!"

"Yes, yes," he said hurriedly, "I did not really mean that, and I apologize. I said that in the heat of the argument." Poor fellow, he never cooled off enough to change his mind so far as I know.

Again we say, God is not that awful God! He is good and kind to all everywhere and at all times. Hell is a place of confinement for the disobedient, but instead of its being a place of literal fire and torment it is a place where the gospel is preached and those who will are called "prisoners of hope."

And in closing we wish to repeat that no one wants to go to hell any more than one would want to go to prison here, notwithstanding they may come out again sometime; it is to be feared. The consequences of transgression are awful in their very nature, be it here or hereafter, and to be avoided. The results of righteousness should be the incentive for all good deeds. God should be presented to the world as the loving Father that he is. And his children should be instructed to build upon the great eternal principle, love, which alone can build our character—salvation.

J. A. BRONSON.

The progress of the church is, and has been, hindered because individuals have thought their wisdom or the wisdom of their associates sufficient to settle perplexing questions without the aid of inspiration. In proportion as such individuals are numerous the church is vitiated and inevitably tends toward apostasy. In proportion as the individuals who are in touch with God are numerous, the church is enlivened and enriched, and its progress toward final triumph is assured.—Elbert A. Smith.

THE LAW AND THE COVENANTS--Part 2

BY COLUMBUS SCOTT

THE COVENANT MADE WITH ISRAEL AT SINAI SUPERSEDED BY THE GOSPEL

On this topic we will say but little, as the Christian world in general are agreed. The law, or covenant made with Israel, was a "schoolmaster" to prepare them for a covenant wholly religious, a system of worship set forth in the gospel of Jesus Christ (Galatians 3: 24). A covenant extending unto them, not only prosperity in earthly things in this life, but to lead them to their Messiah, who has opened up to them the way of eternal life and never-ending glory!

The ancient kingdom of Israel in all its provisions was but typical of the glorious kingdom of the coming Messiah, who, when he first came, was to "be cut off," crucified "but not for himself." It was unto him "the gathering of the people" was to be. (See Daniel 9: 26, Genesis 49: 10.) It was of him that David hopefully sang,

Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.—Psalm 2: 6-12.

It is through this "Son" that the God of Israel brings the new covenant into operation with Israel, as their Mediator, Savior, and King. He is the heir to David's throne in its restoration by the new covenant with Israel. "Israel," listen to the testimony of thy standard of evidence!

Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.—Psalm 45: 6, 7.

Who is this whom God anointed with the oil of gladness above his fellows? Let the standard of evidence answer:

He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. . . . My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.—Psalm 89: 26-37.

This is a covenant not to be broken nor altered. The leading character in this prophecy of David was to recognize God as his Father, and be the Father's "first born," and when coronated, was, or is to be, "higher than the kings of the earth."

Again, the prophet Isaiah, in his inspired testimony, after describing the Savior's humble itinerary among men, his first mission, says:

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.—Isaiah 42: 4-9.

By these statements of the Lord, with the first advent of his Son, our Savior, the new covenant is offered to Israel and the world of mankind, and, unless "the former" covenant with Israel is "come to pass," been fulfilled, two covenants or wills of God are binding at the same time. All this providing the prophet Moses made no mistake in calling the ten commandments the covenant God made with Israel at Horeb (Deuteronomy 5: 2, 3), when "out of heaven he made thee [Israel] to hear his voice" (Deuteronomy 4: 36). Nor was that covenant made with their fathers, but with Israel brought out of Egypt then.

ISRAEL'S SALVATION YET FUTURE

Although the house of Judah refused to accept the everlasting covenant and its consequent salvation when offered to them by the Savior, but as a house, or government, went into desolation, "captivity," broken off from the tame olive tree, counted "unworthy of eternal life" (see Matthew 23: 37; Luke 21: 23, 24; Acts 13: 38-47; Romans 11: 25-28), yet the time is near at hand when they will see the hand of the Lord, their blindness of heart will be removed, and they will be brought into the "everlasting covenant," or gospel they once rejected (Revelation 14: 6, 7; Matthew 24: 3-14; Hebrews 11: 25, 26), when "the times of the Gentiles" are "fulfilled," or "the fullness of the Gentiles be come in." (Luke 21: 24; Hebrews 11: 25.) But to try to convert the two houses of Israel until Paul's "until" expires, would be to prove Paul a false prophet!

The conclusions of the apostle Paul, in Romans 11, are confirmed by the sacred word of prophecy

relative to Israel's salvation, at the ending of the Gentile times, under the everlasting covenant, the gospel restored. (Revelation 14: 6, 7; Matthew 24: 14; Acts 3: 21.)

It is to be a time near the end of the world, and when previous eras have grown old. Hark!

Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto me, ye stout-hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.—Isaiah 46: 9-13.

This language is addressed to the "house of Jacob, and all the remnant of the house of Israel." How undeniably positive is the above from the prophet Isaiah! Says God, "I will do all my pleasure." Who that believes in God will deny this, or say Israel, literal Israel, will not be brought into the gospel in God's due time, wherein God's righteousness is revealed, "brought near," to Israel?

Israel has been in captivity now since 720 B. C., and their land placed in possession of the people of Babylon, by the king of Assyria (2 Kings 17: 21-23), nor have they ever returned from this captivity. The house of Judah was desolated about A. D. 72, after a seven years' war and invasion by the Romans, Vespasian being emperor. (See Wilson's Outlines of History, pp. 197-199. See also Josephus, the Jewish general at the time, and also historian later.) But the long, severe captivity of the Hebrews among the Gentile nations is now terminating, through their becoming citizens, franchise being restored to them in a number of countries of Europe and America. And all this as the "fullness" of the "Gentile times" are closing.

JACOB'S TIME OF TROUBLE BEFORE HIS FINAL RESTORATION

It would appear that at the time of this writing, during the time of this, the world's greatest war, Jacob's concluding time of trouble is on. No less than six millions of Abraham's descendants are in its realm, suffering its tortures, partaking of its desolations, and crying to Israel's God for relief. Shall they cry in vain? Shall they perish? Shall all the promises made to them through the prophets of olden times fail to be realized? Is their hope lost forever? Note what the prophet Jeremiah says, when he prophesies of their final recovery, gathering, restoration, and salvation. He is commanded

to place it on record, and the time of its fulfillment is plainly indicated. Let us hear and note it.

The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel, and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble. But he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.—Jeremiah 30: 1-10.

The fulfillment of this prophecy is in or during the time that "a voice of trembling, a voice of fear, and not of peace" rings among the nations. Jeremiah being an Israelitish prophet, keeps his eye on the condition of his captive people at the time indicated. At the time referred to a highly surprising disappointment seizes the nations, as seen and described in verses six and twenty-three, as a continuing whirlwind" rages among them, and human passion rages throughout the world, even the "distress of nations with perplexity," as Gentile times close. (See Luke 21: 25.) The angel conversing with Daniel (Daniel 12: 1) confirms this conclusion.

Isaiah was not alone as he views with prophetic eye Israel's salvation coming out of Zion, when they accept the new covenant, the gospel as once offered to them. David, also, the sweet singer of Israel, when viewing and portraying latter-day events as related to Israel, exclaims:

Oh that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.—Psalm 14: 7.

It was doubtless to these and many like prophecies that the apostle Paul referred when discussing "the fall and rising again of many in Israel," in giving the conclusion to his famous argument on this subject, saying to Gentile saints:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my

covenant unto them, when I shall take away their sins.—Romans 11: 25-27.

As we read and contemplate this great latter-day work of God, the sending of "the everlasting covenant" to the descendants of his friend, Abraham (Isaiah 41: 8; James 2: 23), we, too, exclaim:

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments; and his ways past finding out; For who hath known the mind of the Lord? or who hath been his counselor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen.—Romans 11: 33-36.

THE DOUBT REMOVED

Shall the literal descendants of Abraham, Isaac, and Israel be forever rejected, and remain outcasts from the favor of God, and remain in banishment from the land covenanted to them, because they rejected the Messiah and the gospel, when he was here? Many entertain the belief that they will never as a people be brought to see the promises of their return and conversion to the Christ fulfilled. But when "the veil shall be taken from their minds," in reading as though still binding as law, now, the old covenant, they will see in Jesus of Nazareth their Savior and their Redeemer.

A statement or two just here will be of interest to the Bible believer.

But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish.—Isaiah 41: 8-11.

But again on this point:

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even everyone that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.—Isaiah 43: 5-7.

These two statements are attested by the God of Israel to them in his own name, to gather them from the four quarters of the earth. This has not been done since the house of Judah was sent from the land that God gave them by covenant to "a thousand generations" (thirty-one thousand years at least). (Psalm 105: 8-11.) Sent them away by the Roman army, A. D., 65-72.

Now let us consider the word of the Lord further at this point.

And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me. Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? Thus they have despised my people that they should be no more a nation before them.—Jeremiah 33: 19-24.

This prophecy has been fulfilled, and this cry made almost from the time of our Savior's first visit to earth. But when God unites these two families, Israel and Judah (see Ezekiel 37: 22, 23, 26), when in the last days God makes with them the everlasting covenant in the land given to their fathers, this will no longer be said. God has placed salvation in Zion, the church, for his people, the seed of Jacob, his chosen.

Let us further quote:

Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take away any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.—Jeremiah 33: 25, 26.

When Israel comes into the "new covenant," "the everlasting covenant," and its consequent salvation, the covenant that embraces the perfect law of the Lord by which the soul is converted to the Lord and his righteousness, they will be able to see that the covenant made with their fathers at Horeb, or Mount Sinai, will govern them no more as a religious guide, will be no longer binding, for there is no eternal salvation attained by it. So the word of God teaches.

Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord; neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.—Jeremiah 3: 14-18.

It will be noted that the prophetic citations, mostly under the topic, "Israel's salvation," associate the

house of Israel and the house of Judah. This has never been done yet. Has not yet been fulfilled. And the last one quoted declares that "the ark of the covenant" shall not be visited, nor remembered!

And for the best of all reasons, the law, covenant, the gospel will be inscribed on the tablets of the hearts of the redeemed by the everlasting covenant. This both prophecy and New Testament truth testify to. Let us read:

Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.—Jeremiah 31: 31-34.

Let us note, further, that verses 35-38 confirm in an incontrovertible manner the position herein taken on Israel's "latter-day" salvation through Christ.

Note secondly, that when God made the covenant with Israel at Sinai, he included as the constitution or basis of that covenant the ten commandments, and after he wrote them and gave them to Moses, he told Moses to teach them to Israel. The Lord says, "For after the tenor of these words I have made a covenant with thee and with Israel." The word *tenor* signifies "according to, to the course of," or as we say, "not deviating from in any sense." (Deuteronomy 4: 13-23; 5: 2, 3-17; Exodus 34: 27, 28.) After the tenor of these words includes the seventh-day sabbath, to be observed by Israel, "for a perpetual covenant." (See Exodus 31: 12-17.) And "a sign" between God "and the children of Israel." It was holy unto Israel.

In connection with the foregoing, let us note the "new covenant" God was to make with the two houses, is "not according to the covenant" made with their fathers! (Jeremiah 31: 32.) If it includes the ten commandments, it is not only in accord with but is the same thing reenacted! A very graphic subterfuge this.

(To be continued.)

God is not so much interested in seeing a few individuals rise to extremely high altitudes of inspiration and spiritual development, as he is in seeing the great body of the church rise to as high an average level as it is possible for them to reach.—Elbert A. Smith.

OF GENERAL INTEREST

PATRIOTISM DOES NOT JUSTIFY A MOB?

The executive committee of the American Bar Association has addressed a letter to all members of that association concerning the occasional outbreak of lawlessness on the part of those who claim patriotic motives.

It is not the part of citizens to take the law into their own hands and execute judgment. Such methods do not help, but rather hinder real patriotic service.

As citizens it has been our duty, not only to support the Government directly in service, in economy, in subscriptions to Liberty Bonds, and to War Savings Stamps, and donations to the Red Cross and Y. M. C. A., but it has also become the duty of the lawyers especially, to assist the different departments of the Government in securing the custody of alien property held in this country, and of the property of aliens.

But it is not the duty or privilege of individuals to attempt to execute judgment. Such lynch law is in fact, manslaughter, if not murder, and should be punished accordingly.

It is the duty of the bench and bar to see that such cases are prosecuted rigorously. It is the duty of citizens called to jury service to see that the law is upheld. But first of all to prevent such wrongs, if possible. Mob violence is not justified by patriotic motives.

The letter from the executive committee follows:

To the Members of the American Bar Association: This is the time above all times for the United States to give a notable example of lawfulness and order even under extreme provocation; a time when our people aroused as they never have been aroused before by examples of injustice, lawlessness and perversion of all proper rules of conduct on the part of the enemy nation, should make certain that there be no examples in our country of that lawlessness which we so bitterly and justly resent in the enemy. Furthermore, this is a consideration which appeals with irresistible force to those who, like our members, are sworn to uphold the law at all times and in all circumstances. Lynchings, destruction of property, and deprivation of civic rights in any respects by citizens of this country when dealing with those who are in sympathy with the enemy, are particularly lamentable in the midst of a war waged as far as the United States is concerned for the sole purpose of establishing right and justice and the determination of human interests by proper judicial proceedings rather than by force.

The claim has been made, apparently without any clear justification, that adequate measures have not been taken to prevent espionage, sabotage and hostile activities by enemy aliens. Such claims have been made not only in public addresses, but also in the newspaper press, and have been the

subject of editorial comment. Such charges have not taken into account the far-reaching and thoroughgoing efforts made by the department of justice not only to prevent enemy activities within our own borders, but to detect and punish them when they have taken place; nor have they taken into account the lack of statutory power to combat these activities. The most important consideration is that such criticism and fault-finding cannot but lead to lawlessness within our own borders. The inclination which is induced by such claims is an inclination on the part of those who are thereby moved, to take the law into their own hands. There have been demonstrations of this in two or three of our commonwealths.

The American Bar Association, since the declaration of war by the United States, has been serving the Federal Government in many ways, and has thereby secured high appreciation in official quarters. Members of the association have been called upon by the Government to act in legal advisory capacities in connection with the provisions of the Selective Service Act, and in other positions of trust and responsibility to meet the needs of the peculiar situations created by the state of war, and to all these calls the membership has responded promptly and gladly.

There is a further service, and one of paramount importance, which the membership of the association can now perform:

You are urged to exercise your influence and power affirmatively and by all such means as may be at your command to accomplish the maintenance of law and order. In this way the association may perform a service higher than those which it has yet performed, although they have been large, and in this way will the just measure of cooperation with the Federal Government in its arduous task be furnished. We ask accordingly for your earnest and continuous support in this course, and to that end will thank you for such suggestions as you are willing to make for the guidance of the association in the accomplishment of this purpose.

EXECUTIVE COMMITTEE OF THE AMERICAN BAR ASSOCIATION

THE GOSPEL OF BRUTE FORCE

I will, in my next address, complete the present simple exposition by speaking of Nietzsche's "Gospel of Brute Force," analyzed and applied to our own times.

It will reveal to us some tragical discrepancies. It will make us understand how one, himself a man of extraordinary power, a man of genius, could have composed unethical ethics, a moral justification of the massacre of the Innocents, a glorification of might masquerading as right, the philosophy of top-syturvydom.

Perhaps as a German he anticipated the imperial gospel of the mailed fist by his national war lord. Perhaps looking upon the insolent tyranny of swollen and powerful enterprise even in ostensibly free countries he offered his philosophical reflections as a solace to some Overmen in the compulsory isolation that should and will await them. Perhaps the frightful hypocrisy of many contemporary chieftains, of men muttering beatitudes and working deviltries, may have moved him to a Philosophy of the Real,

systematizing the worst while ignoring the best in the extant human heart. Perhaps intoxicated by a science that still halts at the cockcrow of its revelations he forgot that a stern morality in accordance with Nature must include humanity also as a part of that common Nature, and its unanimous voice and instinct as an element of the cosmic processes.

And then as we go on, we can demonstrate as against the perverted ethics of this strange juggler with ancient sanctities that there is one imperishable code of an ancient race that does not exalt or command pity without justice; not maudlin sympathy but social righteousness; whose morality is virile and aggressive; whose aspirations are for a time of which the Hebrew Prophets have so grandly spoken, when the feeble shall not perish but have power by the very tokens of service, when they shall beat their "plowshares into spears and their pruning hooks into swords, and the weak shall say, 'I am strong.'"—From the Temple Israel Pulpit, discourse by Rabbi Leon Harrison.

THRIFT AND ECONOMY

The Council of National Defense and the Advisory Commission of the council believe that a concerted effort for economy by the people of the Nation will not only go far toward paying America's expense in the war, but will also reduce consumption of raw and manufactured materials essential to the conduct of the war.

The council urges all to refrain from unnecessary expenditures of every kind, and to bear constantly in mind that only one thing is now of real importance, and that is the winning of the war.

The Nation's resources in man power, money, transportation, foodstuffs, raw materials, and fuel, have already been subjected to heavy strain, and it is the clear duty of every citizen to guard against increasing this strain by a single wasteful act.

It is most creditable for everyone—man and woman, boy and girl—to be economical in dress, food, and manner of living. Every evidence of helpful self-denial on the part of all in a time like this is most commendable.

This war is more than a conflict between armies; it is a contest in which every man, woman, and child can and should render real assistance. Thrift and economy are not only a patriotic privilege; they are a duty.

Through books the embryo intellect becomes quickened and enlarged. Literature is a door for the unfettered soul, through which it passes on its eager journey of quest and accumulation, to the utmost bounds of the material universe.—H. J. Davison.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON | 5020 Cal. St., Omaha, Nebr.

Are You a Domestic Scientist?

Elsewhere we are publishing a communication from Sister Bertha Mader, in charge of our domestic science classes, together with a splendid outline of the work which is available for our church women in this line. It occurs to us to ask how many of you are taking advantage of these opportunities. If we are to be saved by light and truth, and if these can only be attained by thoughtful study and application, can any of us afford to remain contentedly in ignorance of any helpful subject when we have a chance to inform ourselves upon it?

The Government is sending out everywhere men and women qualified, by experience and knowledge, to educate the women of this country concerning the very vital subject of food, and its proper use in the present very serious condition of the world. If we are to avoid being in the starving situation which is gripping other portions of God's footstool at this time, if we are to properly nourish our own men who have gone forth to fight our battles, if we are to divide, in any Christian-like degree, our plenty with those whose table Nature has not so plentifully provided, we must know how to intelligently use what we have, how to save, how to discriminate, and how to share. If ever there was a time when the topic of food economy was properly a popular one, it is now. Indeed it has come to be a reproach to any woman not to understand the fundamentals concerning this branch of service.

Let us, in our plans for the summer and fall, see that we include as much time as possible for a more scientific study of our homes. Let us make ourselves qualified priestesses therein—capable of offering a more acceptable service than ever before. Write Sister Mader, and get the help she is so qualified and ready to give.

A. A.

From Sister Mader

Dear Sister Anderson: Under separate cover I am mailing you an outline for the Domestic Science course, together with a small leaflet gotten out at conference time. Sister Glines has suggested that the idea be placed before our women as soon as possible, that they may know we are ready for work. Outlines for the other divisions of the department will be completed in a few weeks.

From experience I deem it best to organize classes for the domestic science work, and choose a leader or teacher. One thing I wish particularly to impress upon our sisters, and that is the advisability of using all outside local helps possible, such as home economics teachers, or demonstrators, as well as the Government aids in the shape of bulletins, pamphlets, etc.

Any isolated sisters should feel at liberty to study the course directly with me. This they can do by writing out their questions concerning each lesson, and mail to me. Perhaps I can help them to meet and overcome the difficulties of any lesson.

I have been answering letters about our work, and am anxious to get the material I have to offer in the hands of our sisters before their summer conventions, if possible, and shall appreciate any effort made by our ministers, local or mis-

sionary, as well as others, to advertise the "preparedness" in this department.

My address is Holton, Kansas, rural route 4, and I will welcome any inquiries or suggestions.

BERTHA L. MADER.

Outline For Course in Domestic Science

(Arranged and submitted by Bertha L. Mader, Instructor.)

BULLETINS

1. Industrialist, March 6, 1909, Manhattan, Kansas. Van Zile.
2. Uses of Fruit as a Food—Farmers' Bulletin No. 293.
3. Canning Peaches on the Farm—Farmers' Bulletin No. 426.
4. Several topics treated—Farmers' Bulletin No. 296.
5. Canned Fruit, Preserves, and Jellies—Farmer's Bulletin No. 203.
6. Canning Vegetables in the Home—Farmers' Bulletin No. 359.
7. Beans, Peas, and Other Legumes as Food—Farmers' Bulletin No. 121.
8. Several topics treated. (Use with chapters II and III) Farmers' Bulletin No. 342.
9. Potatoes and Other Root Crops as Food—Farmers' Bulletin No. 295.
10. Cereal Breakfast Foods—Farmers' Bulletin No. 249.
11. The Care of Milk and Its Uses in the Home—Farmers' Bulletin No. 413.
12. Cheese and Its Economical Use in the Diet—Farmers' Bulletin No. 487.
13. Eggs and Their Uses as Food—Farmers' Bulletin No. 128.
14. Sugar as Food—Farmers' Bulletin No. 93.
15. Bread and Bread Making—Farmers' Bulletin No. 389.
16. Economical Use of Meat in the Home—Farmers' Bulletin No. 391.
17. Meat: Composition and Cooking—Farmers' Bulletin No. 34.
18. Poultry as Food—Farmers' Bulletin No. 182.
19. Nuts and Their Uses as Food—Farmers' Bulletin No. 332.
20. Care of Food in the Home—Farmers' Bulletin No. 375.
21. Bulletin No. 28—Office of Experiment Stations, U. S. Department of Agriculture.

The first bulletin may be obtained from the Kansas State Agricultural College, Manhattan, Kansas. The others may be secured by writing the United States Department of Agriculture, Division of Publications, Washington, District of Columbia, giving the number of the bulletin, the one at the right.

The text used in these lessons, Foods and Household Management, by Kinne and Cooley, may be secured through the Herald Office for about \$1.25.

Lesson I

Chapter II

KITCHEN FURNISHINGS

Planned and furnished for cleanliness, comfort, and convenience.

- I. Plan of kitchen:
 - A. Size, determined by: size of family, location in town or country, uses to be made of it (must it serve as laundry room, too?).
 - B. Arrangement of table, stove, cupboard, etc., to save steps.
- II. Furnishings:
 - A. Walls; washable:
 - Tile, table oilcloth, paint, washable paper.

- B. Floors:
 - Inlaid linoleum, hardwood floors, tiling. (Last named is very tiring to the worker.)
- C. Woodwork:
 - Enamel, paint.
- D. Furniture, only necessary pieces:
 - 1. Table: top of glass, painted steel, hard maple.
 - 2. Cupboards and shelves: movable shelves, smooth paint finish, hooks.
 - 3. Refrigerator: construction of walls, connection with sewer, lining of food closets.
 - 4. Sink and slop bucket: White enameled iron or porcelain sinks. Galvanized half bushel bucket in homes without modern conveniences.
 - 5. Utensils: Smallest number consistent with needs. Should be easily cleaned and handy.
 - 6. Labor saving devices: Dover egg beater, bread mixer, meat chopper, etc.
- E. Care of kitchen:
 - Spotless cleanliness.

Lesson II

Chapter III

FUELS AND STOVES

- A. Fuels:
 - Coal, coke, coal oil, alcohol, gas, gasoline, charcoal, wood, electricity.
- B. Stoves:
 - 1. Constructed to avoid wasting heat: fireless cooker, steam cooker.
 - 2. Kinds of stoves: Coal range, gas stove, kerosene stove, electric apparatus.

Lesson III

Chapter I

FOOD MATERIALS AND FOODSTUFFS

- I. Foods:
 - A. Sources:
 - Vegetable; animal.
 - B. Purpose:
 - Body building and giving energy for heat and work.
- II. Foodstuffs:
 - Protein, fat, carbohydrates, mineral matter, water.
 - A. Elements in foodstuffs:
 - 1. Carbon from sugars and starches.
 - 2. Nitrogen from protein foods, from grains, beans, peas, milk, eggs, cheese, meat, fish, nuts.
 - 3. Oxygen from water.
 - 4. Phosphorus, iron, calcium, sodium, chloride, etc., mainly from vegetables, grains, and fruits.
 - B. Function of foodstuffs:
 - To produce energy for heat and work.
 - C. Measure of energy from food:
 - Calorie.

Lesson IV

Chapter IV

FOOD PREPARATION, THE PRINCIPLES AND TECHNIQUE

- I. Effect of heat on various foodstuffs.
 - A. Protein:
 - Coagulates at a temperature below boiling point.

- B. Fats:
 - Liquified by heat.

- C. Carbohydrates:
 - 1. Starch: boiled in water, the granules expand and burst, freeing the pure starch which thickens; boiled in acid, starch is changed to dextrin, and the mixture becomes thin; in "dry" heat, the granules open, the starch becoming dextrin.
 - 2. Sugar: melts and then decomposes, giving off water.
- D. Mineral matter:
 - Unchanged by heat.

- II. Process of food preparation:
 - A. Have tools and materials ready.
 - B. Study recipe till you have it in mind, and follow directions exactly till you have had experience.
- C. Standard measures and abbreviations:
 - t or tsp.—teaspoonful; 3t equal 1T.
 - T. or tbsp.—tablespoonful.
 - C.—cup; 2C equal 1P.
 - P. or pt.—pint; 2P equal 1Q.
 - Q. or qt.—quart.
- D. Preparing and mixing:
 - 1. Washing, paring, peeling, cutting, slicing, etc.
 - 2. Mixing methods:
 - Sifting, stirring, rubbing, cutting in, beating, cutting and folding, kneading and rolling out, pounding and grinding.
- E. Cooking process: to improve appearance of food, develop flavors, to render foodstuffs more digestible, and to destroy organisms.
 - 1. Direct heat:
 - Toasting, broiling, roasting.
 - 2. Indirect heat:
 - a. Water medium:
 - Boiling, steaming, simmering.
 - b. Fat medium:
 - Deep fat frying.
 - c. Heated surfaces:
 - Pan broiling, sauteing, braising, baking.

Lesson V

Chapter V

BEVERAGES

- I. Water:
 - A. As a beverage:
 - Soft.
 - Hard: temporarily and permanently.
 - Freedom from contamination.
 - Boil suspected water.
 - B. In cooking:
 - Used as a medium to soften fiber in which to dissolve substances from foods.
 - C. Boiling at high altitudes:
 - Necessary to use pressure for some foods in order to secure high enough temperature.
- II. Fruit Beverages:
 - Refreshing and nourishing.
- III. Cocoa and chocolate, tea and coffee.
 - Is there any difference in the food value of the four?

Lesson VI

Chapter VI

FRUIT AND ITS PRESERVATION

- Study figures 25 and 26 of your text. Compare the foods given for nutritive or calorie value.

- I. Reasons for preserving:
The presence of molds, yeasts, and bacteria spoil food unless excluded by heat, dense sugar or salt solutions, acids, or the entire absence of water, as in dried fruits, etc.

Lesson VII

Chapter VII

VEGETABLES AND VEGETABLE COOKING

- I. Composition:
Mainly carbohydrates and ash.
Cellulose—tender in lettuce leaf; firm in beets and softened only by cooking.
- II. Principles of cooking:
Softening of fibers, opening starch granules, retaining mineral and flavoring matters.
- III. Time for cooking:
Depends upon method. Try new ways of preparing your most used vegetables and report results to class at next meeting.

Lesson VIII

Chapter VIII

CEREAL PRODUCTS

- I. Most important cereals used as food:
Wheat, corn, oats, rice, barley, rye, millet.
- II. Rank of cereals according to foodstuffs:
Carbohydrate—all high—rice, rye, wheat, corn, oats.
Protein—wheat, rye, oats.
Fats—oats, corn.
- III. Breakfast foods:
A. Prepared: give variety but expensive, nutritive value often questionable.
B. Home cooked: less expensive, more nourishing. Buy best quality. Beware of bargains for quality is often poor.
- IV. Principles of cooking cereals:
A. Soften fiber by long cooking at low temperature. (Use a double boiler.)
B. Open starch granules by the boiling temperature of water.
- V. Pure starch from:
Corn, wheat, rice, arrowroot, tapioca, etc.

Lesson IX

Chapter IX

EGGS, MILK, AND CHEESE

- I. Eggs:
A. Composition:
Protein, mineral matter.
B. Preserving eggs:
1. Pack in sawdust or salt.
2. Sink in water glass.
3. Coat shell with paraffin.
4. Put in cold storage.
- II. Milk:
A. Composition:
Fat, protein, carbohydrate (sugar), ash, water.
B. Watch conditions under which your milk is produced and delivered to see that conditions are sanitary.
- III. Milk products:
A. Matsoo—soured milk.

- B. Kumyss—slightly soured and fermented by yeast.
C. Condensed milk—sweetened or unsweetened.

IV. Cheese:

- A. Composition:
Made from milk curd which contains protein, fat, and ash.
- B. Manufacture:
Strain out the whey and press curds together. Allow to ripen.
- C. Kinds in most common use:
Swiss, American, Club, Cottage.
- D. Care of:
Keep dry and covered.

Lesson X

Chapter X

FATS AND SUGARS

I. Fats:

- A. Composition:
Carbon predominates.
Hydrogen.
Oxygen.
- B. Kinds:
1. Lard, olive oil, cream, butter, pure fats.
2. Beef fat, bacon, mutton tallow, cottonseed oil.
- C. Principles of cooking:
1. All fat melts at a low temperature; decomposes at high temperature.
2. Making of sauces and gravies:
(a) Proportions for sauces:
(x) Thin: 1 tbsp. fat; 1 tbsp. flour; 1-2 pt. liquid.
(y) Medium: 2 tbsp. fat, 2 tbsp. flour, 1-2 pt. liquid.
(z) Thick: 3 tbsp. fat; 3 tbsp. flour; 1-2 pt. liquid.
(b) Method of making sauces:
Melt fat in sauce pan; stir in flour, pour in all the liquid, cold. Stir steadily at moderate heat till mixture thickens.

II. Sugars:

- A. Kinds:
1. Glucose, from grape juice, sweet corn, onions.
2. Fructose, in honey.
3. Lactose, in milk.
4. Maltose from starch in germinating seed.
5. Sucrose, from cane and sugar beet.
- B. Digestion:
Easy of digestion in moderate amounts at meal time. Irritates stomach, producing acid fermentation, if taken in larger quantities.

Lesson XI

Chapter XI

"QUICK" BREADS, CAKE, AND PASTRY

I. Ingredients:

- A. Necessary: flour, salt, and liquid.
B. Additional: fat, sugar, eggs, flavoring.

II. Leavening agents:

- A. Steam.
B. Air.
C. Carbon dioxide gas; made by using:
1. Acid with a carbonate.
2. Yeast fermentation.
3. Machinery.

For many years it was thought that the only way to make good baking powder was by using tartaric acid, and soda. All others were branded injurious. But science has proven that acid phosphate and soda make a good baking powder that has no injurious effects. The phosphate baking powders are less expensive than those made from tartaric acid. Be careful to select a good quality. Poor grades contain too much starch.

- III. Proportion of ingredients:
General rule: As the quantity of butter increases, there must be more flour or less liquid.
- IV. Ways of mixing flour:
 - A. For popovers, griddle cakes, muffins, and plain cake.
 - B. For biscuits and short cake.
 - C. For richer, finer grained butter cake.
 - D. For sponge cake.
- V. Tests for oven temperature:
 - A. For loaves, white paper must turn light brown in five minutes.
 - B. For biscuits, etc., paper must turn a golden brown in five minutes.

Lesson XII

Chapter XII

YEAST BREAD

- I. Standard for good bread considers:
 - A. General appearance:
 - Size (Not too large to bake through without burning).
 - Shape: crust.
 - Crust: Color, smoothness.
 - B. Internal appearance:
 - Depth of crust.
 - A. General appearance:
 - Texture, lightness.
 - Crumb, moistness, color, elasticity.
 - C. Flavor.
- II. Ingredients:
 - A. Essential: flour, water, yeast.
 - B. Nonessential: salt, sugar, fat.
- III. Kinds of wheat:
 - A. Soft—winter—white, smooth.
 - B. Hard or strong—spring—creamy, granular.
- IV. Other forms of flour:
 - A. Entire wheat (See recent bulletins issued by the Government).
 - B. Graham.
 - C. Rye.
- V. Yeast:
 - A. Used to produce carbon dioxide gas which expands within the dough but cannot escape because of the gluten in the flour.
 - B. Kinds: compressed, dried.
- VI. Proportion of ingredients for bread per loaf:
 - 1 C. liquid, 1 tsp. salt, 1 tbsp. sugar, 3 to 4 cups flour, 1-4 to 1-2 cake yeast, 1 tbsp. shortening.
- VII. Mixing:
 - A. Dissolve yeast and add to liquid (measured).
 - B. Add half of flour and sugar. Let rise to twice its bulk.
 - C. Add salt, shortening, and remainder of flour.

- D. Knead well 10 to 15 minutes.
- E. Let rise and shape into loaves. May be kneaded twice before making into loaves. Long mixture gives fine grain.
- F. Allow to rise to twice their bulk.

VIII. Baking:

Bake from fifty minutes to an hour in an oven that registers 380° F. slightly increased for thirty minutes, or test your oven by using white paper, browning it delicately in five minutes.

Lesson XIII

Chapter XIII

MEAT AND POULTRY

Do you buy your meat by the pound or by the so-many-cents worth? Do you ask for the kind you want by name or must you tell your butcher you would like a roast or a boil, etc.?

We suggest that most of us change our ways in this matter for more intelligent ones and thereby get more satisfactory results.

Draw or ask some one to draw for you the outline of a cow, a lamb, and a hog on a large piece of muslin or tough paper to be used for the class. Then visit some accommodating butcher and ask him to mark off on these drawings the various cuts of meat and name them for you. He may do this lightly in pencil and you can go over it with a heavier line at home.

Using the suggestions of your text on page 211, learn to locate the different grades of meat and name them.

Visit some good meat shop as a class. The one in charge of the shop, with whom you should make previous arrangements for the visit, will be able to demonstrate the difference in fresh and stale meat by appearance, odor, etc. Such a visit will also be an opportunity to review what you have learned of cuts of meat and their names.

- I. Composition of meats:
 - Protein, fat, and mineral salts.
- II. Dangers from eating meat:
 - A. Animal parasites, injurious to people, may be eaten. (Killed by thorough cooking.)
 - B. Poisons may be developed by bacteria when meat is kept too long.
 - C. Bacteria, sometimes present in meat, are directly injurious to man.
- III. Principles of cooking meat:
 - A. Fat is melted by heat.
 - B. Meat fiber shrinks with intense heat.
 - C. Meat fiber softens at a temperature below the boiling point of water.
 - D. If meat is put into cold water or heated slowly at a low temperature, juices escape.
 - E. For roasts, broiling, and pan broiling, use suggestions under B at first, then C. For soups, use suggestions under D at first, then C.

Lesson XIV

Chapter XIV

FISH, SHELLFISH, AND OTHER MEAT SUBSTITUTES

- I. Fish:
 - A. Most common varieties.
 - Bass, blackfish, cod, flounder, haddock, halibut, herring, mackerel, salmon, shad, whitefish.
 - B. Composition:
 - Much the same as meat. Proportion of water greater.

- II. Shellfish:
- A. Kinds: Oysters and clams, most common. Scallops, lobster, crab.
 - B. Preserved by smoking, salting, canning, and preserving in oil.
 - C. Principles of cooking—the same as for other protein foods.

Lesson XV

Chapter XV

SALADS AND DESERTS

- I. Materials used:
Green vegetables, fruits, jellies, eggs, cheese, nuts, meats, and poultry.
- II. Dressings:
- Sugar:
Sugar.
Vinegar or lemon or lime juice.
Olive oil.
Mayonnaise.
French.
Cooked.
- III. Adjuncts:
Salt, pepper, cayenne pepper, mustard, paprika.

Lesson XVI

Chapter XVI

PREPARING MEALS AND TABLE SERVICE

This chapter deals with the things that make up a woman's final test of efficiency about her kitchen and dining room, the place where she spends most of her working hours. We cannot advise you more clearly or concisely than does the text, so we shall attempt no outline.

Our authors have given us some excellent suggestions on table equipment and service; ways of saving time and work and yet helping us maintain a standard of practice that will keep us well within the ranks of the more refined while still giving us time for study and improvement.

In the matter of table service, we do not advocate carrying out every suggestion at every meal, but we *do advise* that every care be taken to have the table correctly and neatly set, though it be for only a cup of bread and milk in the kitchen. And do teach the little family the right use of the knife, fork, and spoon. Teach them good table manners and practice them *every day*.

Nothing, after correct speech, more quickly betrays one's lack of home training than bad table manners.

Lesson XVII

Chapter XVII

COST AND PURCHASING OF FOOD

The contents of this chapter can best be studied by considering the topics treated in their relation to your own local conditions.

It would be well to find the present cost and nutritive value of the articles given in the table on page 283.

Our telephones are a necessity but we abuse their use when we do all our shopping over them. Go, see what you buy. Purchase in large enough quantities. You will not need to order every day. Good managers never do. Buy the best quality you can afford. Bargains in food are usually expensive.

Lesson XVIII

Chapter XVIII

MENUS AND DIETANES

This is an excellent chapter. Work out the problems it suggests for your own family, not every day, to see how your food supply tallies with the body needs.

Using the tables on pages 299, 301, 310, 311, 313, calculate the number of calories the different members of your family need and how much of the usual foods on hand you must prepare to meet this requirement.

We cannot take time to work out such problems every day, but a few times trying will give us a basis from which to judge the food we supply the family.

In closing, let us say that no one is to feel that such studies as are found in the foregoing lessons are useless because every penny must be so carefully counted. We are all counting the pennies these days and should always do so not in miserly fashion but with the purpose in view of spending wisely. See how much you can do with little. It is real work of course, but the kind that makes us thinking workers and really worth while.

(Part two, on "Household management," in issue of July 24.)

Civilian Relief and Home Service.—No. 2

When at last our country's soldiers and sailors return home, their families should be found to have maintained the essential standards of home life. Nothing less than this will measure up to American ideals. The Government is doing its full share to conserve the homes of its fighting men, and a majority of their families are going to be able to make good with no other aid. Many others, however, without the kind of friendly, democratic helpfulness which the Red Cross offers, would be crippled in spirit and in health by the stress of these times. Relatively speaking, only a few are likely to need the money relief described later, and from now on such relief will be the least important part of home service. It has been the least important part in the past.

Home service has already proved its ability to conserve human resources in thousands of homes by helping to maintain there good standards of child care, of physical and mental health, of education, and of working conditions. In some communities these standards have been achieved only after long toil. How can home service continue to help in maintaining them?

STANDARDS OF CHILD CARE

Living is more difficult in war times, and the first thing for a home service visitor to understand, in trying to conserve the welfare of children, is that their mothers are often lonely and discouraged. Whatever will give the mothers courage to "carry on" helps the children. The absence of the man deprives the family of the interest which he brings home with him from the world of trade and industry. "It is not merely the work I have to do," said a woman whose husband had died, "it is not merely that I have to be responsible alone for the children, but there is nobody that comes home at night." This lack and the loss of companionship must, so far as possible, be replaced. Various forms of recreation, including clubs and classes, become, therefore, very important for the mother as well as the children.

The health of the young children must be a matter of constant concern on the part of the home service worker, who should consult a physician advising the section about the obvious indications of malnutrition, adenoids, and other fre-

quent ailments of infants. Speaking generally, any sign of debilitation, such as a persistent cold, cough, loss of weight, or appetite, mouth breathing and pallor should prompt the visitor to urge the parent that medical advice be secured.

STANDARDS OF PHYSICAL AND MENTAL HEALTH

Many people become so accustomed to a low health standard that they regard it as a normal thing. It is emphatic that families should be accustomed to a higher standard. Attention must be given to dental defects, eye defect, nose and throat defects in time, bringing them promptly to the notice of the proper medical and dental specialists.

It will be necessary, in particular, to guard against an increase of tuberculosis. The experience of foreign countries in this war, indicates the possible rapid spread of this disease. Suspected cases should be immediately referred to a doctor or to the local dispensary for tuberculosis. If the presence of the disease is determined, adequate care in an available sanitarium or hospital or at home, should be provided. Close cooperation between Red Cross visitors and the local anti-tuberculosis agencies is advised. In communities that have none, the division director or civilian relief may be able to procure advice as to treatment.

It ought to be unnecessary to emphasize the importance of diet at this time, for the whole country is going to school to the home economist and the dietitian. Mr. Hoover's messages about food conservation should be distributed by home service visitors wherever they go.

Almost as important as diet are the housing conditions that make for health and decency. These should be properly maintained, and the board of health should be sought in remedying unsanitary conditions and in removing nuisances. Often it has been possible to help families to move to better quarters, to establish those in homes who had been living in lodgings only, and to aid others, who had more rooms than they needed, to find desirable sub-tenants among their own relatives.

The signs of mental defect and mental disturbance escape those who have had no experience of either, but it cannot be too strongly advised that a specialist be consulted at once if there is reason to suspect feeble-mindedness or mental disease, either in the children or older members of the family.

EDUCATIONAL STANDARDS

Mention has been made of the importance of keeping children in school and assuring regular attendance there, but home service sections are doing more than this. Children who had been removed and put to work to meet a shrinkage in the family income are being returned to school promptly as soon as home service is called in. There is danger that other children may be kept out of school even after the Government's family allowance makes their return easy, unless attention is given to insuring this return. The right adjustment might be made by seeking information from those schools in which instances of withdrawal are known. One home service section reports a boy working illegally nearly fourteen hours a day, who has been returned to school. This section is making special provision to keep children between the ages of fourteen and sixteen in classes where they will receive a good preparation for earning their living later. Another is taking children out of "blind alley" occupations and providing special aid to give them training for better work. Another reports upon a wayward boy who has been introduced to the Boy Scouts and is now doing well in school.

STANDARD WORKING CONDITIONS

Unless we are able to learn by the mistakes of Great Britain in the earlier years of her present struggle—mistakes which she recognizes now—we shall be confronted with attempts to speed up industry at the expense of the health and strength of the workers. There is no excuse for this. President Wilson has pointed out. Strict administration of the laws now on our statute books for the protection of workers against long hours and unwholesome processes, and the earnest cooperation of every volunteer engaged in home service to assure this enforcement deserve special emphasis.

First, the home service worker should know the laws regulating working conditions and the agencies and officials responsible for their enforcement. What is a standard working day for men, for women, for children of working age. Is night work prohibited for women? for children? Children who work are required to have employment certificates. Have these been issued legally?

Home service should do its share keeping the family intact in every possible way. The sections are systematically avoiding the practice of thrusting women into industry who can serve the family better at home. Before family allowances made earning outside the home less necessary, they were assuming extra financial burdens cheerfully in order to keep mothers with their children, and it will still be important to safeguard home life on this side. When married women are childless, however, or their children no longer need constant home care, they naturally seek occupation, and home service has aided many to obtain employment who were not able to secure satisfactory placement through employment bureaus.

LOVITA ANDREWS.

LETTER DEPARTMENT

Temple Chimes

One of the most popular places in the whole country is the town of Kirtland—something doing every minute, and the grand old temple the center of interest.

High school graduation exercises recently conducted in the lower auditorium was a very nice affair as also the G. A. R. memorial service. At the latter, Bishop Becker was the speaker, and delivered a very fine address, appropriately emphasizing the good fight of faith by the regulation, order, and system of military tactics.

The good Spirit was present to a marked degree during a recent sacrament meeting, urging us all to "come up higher," in order to share more of the divine light, and secure God's protection in these "perilous times." The preaching services have been largely attended.

Choral organization was effected to join efforts with temple orchestra, and Brother John Lewis was chosen president; S. W. L. Scott, director, in joint work with Brother L. Curry, director of orchestra; Brother Wilson, secretary; and Sister Pauline Becker, pianist; with privilege of choosing assistants. Two dozen "Winnowed Anthems," numbers 5 and 6 combined, have been ordered. Fine chorus work is expected from the aggregation soon—anthem rendition a specialty.

The musical feature of the reunion is anticipated as a chief department. The sacred cantata "149th Psalm" by Dvorak under the direction of Sister L. F. P. Curry, of Pittsburgh, is being rehearsed by combined chorus with the purpose of rendering the same. Everyone rally.

"Children's Day" here was observed with beautiful fea-

tures. The west pulpit was banked with a floral profusion on each breastwork, which charmed. Many visitors took away snapshots. The program was promptly executed, each "tot" doing his "bit" in approved fashion, and significant of efficient teachers in the background. Seven children were baptized, Brother Wilson and Brother S. W. L. Scott, officiating. These were confirmed at the evening session.

Visitors are yet in evidence at the temple, and explanation of the attitude of the Reorganized toward the Utah church is a perpetual necessity. Visitors of Salt Lake tabernacle coming here, say that they are informed in the tabernacle that there is no "break in the chain from Kirtland to Utah." Court decisions and history change their opinion of the Utah faction. Well, it is one long sermon. We are preaching, while exclamations of surprise at the beauty and purity of the temple, and the religious significance of its interior, are evoked from the lips of all.

Hopefully yours,
S. W. L. SCOTT.

to visit with us and not be acquainted, with the real cause of our actions.

I refer to our unbecoming deportment in the house of God before the services, proper, begin. We forget, and even the "call to order" remains unheeded, and it was almost necessary to use the gavel quite peremptorily before the attention of the Saints could be had that the services might begin.

It would seem, upon sober reflection, that this is certainly a condition calling for our attention. And just how can we have opportunity, at these gatherings, to do our visiting which is beneficial, and have it so that when we come to the prayer meetings, especially, and in the other sessions as well, we remember to so comport ourselves, as is becoming to children of God in the house dedicated to think about it? Are we as a people guilty of a breach of decorum in the house of God, or is it all right as it is? I would like to hear from the observations of those whose duty it is to teach.

MARY E. GILLEN.

PEORIA, ILLINOIS, 115 Clarke Avenue.

Pageant at Independence

One of the special features of the Children's Day exercises in Independence, Sunday, June 23, was a pageant given in the evening on the lawn east of the Stone Church. It dealt with the rise of the Sunday school, tracing with tableau pictures religion as taught to the people of different ages. First, the patriarch gathering his family and servants about him to tell in story of religion and God. Going on then from one picture to another we saw represented Samuel in the temple, Isaiah reading the law to the young priests, Lois and Eunice teaching little Timothy, the monks of the Middle Ages, Robert Raikes gathering the London street urchins together to form the humble beginning of our present day Sunday school, and many more scenes that led down to the Sunday school, as we know it now, with its broad scope reaching out to everyone from infancy to the aged.

The music rendered by the choir during these series of tableaux was in keeping with the time represented by each scene. So we listened to the psalms and chants, music of the reformation age down to the time when our hearts were thrilled and we stood to join the choir in the last song, "I have found the glorious gospel."

From the standpoint of the visitor who writes this, it was excellent throughout, and seemed to represent months of labor, though it was whispered to me on the side that they only spent two weeks or so getting ready for it. I'm not ready to vouch for the time in which it was accomplished but I'm sure I enjoyed every minute of it. M. S.

Order in House of God

We had such a nice meeting at Kewanee in our district conference just recently passed, and feel that good was done by our meeting together. More Saints attended than for some time past, and in many ways there seems to be the indications of growth.

And how glad we are to see each other and clasp hands and talk. We greet each other like brothers, indeed, and feel our affection increase as the years pass away and as our interests grow closer together.

We feel that the opportunity for "just visiting" at these conferences is all insufficient. And the effect seems to result in that which works to our detriment, and which must appear very unbecoming in the eyes of any who may chance

Thankfulness

Are we always as thankful to God as we should be? When we see our fellow men in need, whether they be brothers in the church or not, if we are able to help them, we should do so. When we see people spending their means unwisely and we know the worth of a dollar, we should pity them.

When we see people addicted to the use of the filthy tobacco, and we have observed the admonition given to us in the word of God to avoid the use of it, we should thank God for the wisdom and light he has given us.

To be truly thankful to God is great. When we take to ourselves honor and forget to be humble we are on dangerous ground. There is not much danger of one falling if he is truly thankful to God. Thankfulness and humility are closely related, and if we possess these excellencies the Spirit of God will dwell with us; and as sunshine and rain make the grain to grow and flourish in the field, so will the Spirit of God enliven our souls to develop.

I remember when a boy mother would take a walk out in the field late in the afternoon to view the growing grain, and I would go along with her. And she would exclaim, "Oh, how the Lord is blessing us!" I have thought of it many times, and like mother, felt to use the same expression. After I grew to manhood, I remember that I wished I could get a little piece of land of my own. But that was almost out of the question, except with those who had means. I never thought of the blessed land of America where there was a land of plenty. After believing the gospel, my desire was to go to America. Though it was for the gospel's sake that I came here, my desire to own a piece of land was granted. Many times with tears in my eyes have I thanked God for my home, and many other blessings too numerous to mention. And I have been made glad to know that our ministers who have labored here in our field have always felt at home here with us. I would be glad to greet them all again.

Brother Scott, our stake bishop, has just been here. He preached four sermons with good results. He has won the confidence of all the Saints here. Brother Okerlind is with us, a man whom we have all learned to love. At present the fields promise a great harvest. The world is rolling in plenty, but how long it will be so, God only knows. The signs of the times indicate that there will be a change. The Lord will gather his people for some purpose and will bless his own.

To be humble and prayerful, and keep all God's commandments, thankful to him for all past blessing, and trust

him for all that is to come, should be our greatest delight each day of our life.

The religion that can bring to us comfort in the midst of trials is beyond all praise.

A. JENSEN.

SARANAC LAKE, NEW YORK, June 24, 1918.

Editors Herald: Last February I wrote you from Sherrill, New York, where I was holding a series of preaching services. Brother Pycock joined me on February 8, and continued with the writer until the 20th. Stormy weather hindered us some, but we felt that good was being done, and on Sunday, the 24th, I had the pleasure of baptizing Sister Sarah Taylor. We were at a loss for a while as to how we could baptize, seeing that everything was frozen up so solid, but before the time set for the baptism the town authorities ordered the stream cleared of ice that was obstructing the flow of water, so we had a nice place to perform the ceremony.

From Sherrill I went to East Pharsalia where we have a nice little chapel, but very few who have the honor of attending. A ride of ten miles with a mail man who had to stop at every mail box, was interesting if not exciting. Elder Floyd Rathburn and wife kindly entertained the writer while there.

March 6 found me at Wellsville where I held services until the 13th. I then went to Greenwood, where no services had been held all winter. It always takes some time to get the people coming at Greenwood, but they come all right after a while. On the 27th I baptized Sister Gertrude Stevens of Greenwood, in a mountain stream near her house. The next day I left for the General Conference. My daughter, Metta, received me with open arms (no figure of speech this), and I felt as everybody ought to feel in Zion—at home. While at conference I met many old friends and some new ones. While at Independence I baptized Sister Anna Hayes and Carmen McClean, the latter from Saranac Lake, New York. She is studying to be a nurse in the Sanitarium.

Sunday, May 5, found me in Providence, Rhode Island, where I preached for the Saints once. My little girl, Lillian, the last of the family, was baptized by Brother Farrell on that day. I preached for the Saints in Attleboro the next Sunday, and baptized four young men that had been members of my Sunday school class when I was pastor of the church there. I feel grateful to the Lord to know that the work is progressing in the beautiful little city of Attleboro. A trip on the steamer and I am in the city of New York, easy to say, but the getting there. My! I thought I was a sailor, but every time I get to feeling big, something comes along and takes all the conceit out of me. I have been over the "Sound" a good many times, but I never saw the boat act so. I felt lonesome anyhow and went to bed. Brother E. Squires and Brother Christy are good men to meet in New York or anywhere else, so I enjoyed their company for a day or two, and attended the ministerial conference of the New York and Philadelphia District. Two weeks spent at Wellsville and Greenwood and then we left to attend the district conference. Brother Bishop was at the conference and was elected president of the district. We were glad to see him and the rest of the brethren, and to have a chance to get acquainted with them. Brother Angus and Doctor Weegar came to the station to meet us and took us to the hospitable home of Brother and Sister G. H. LaFey. It is a fine thing to be looked after instead of having to hustle for one's self.

From Buffalo I went to Niagara Falls and spoke for the people on Sunday. Brother Pillsbury took Brother Angus, Sister Potter, and the writer for a sixty-two mile trip along the Niagara River, and around the falls. It was great.

Brother and Sister Landes as well as others, were very kind to the writer while at the falls.

Back to Buffalo, then in company with Brother Lee Lewis, an auto trip to Rochester, but I could not stop there, as I had an appointment to fill at Sherrill. I got as near Sherrill as I thought I could that night, and was about to hunt for a hotel to stop in, when I heard some one call my name, and on looking around to see where the voice came from, saw a young man who was a boarder in the family of Mr. Fred Comfort of Sherrill. He said, "Come along with me," and so I went. Brother Mesle said that he would have Mr. Comfort arrested for kidnapping me. Well, it is nice to have more than one place to go, and I am usually a debtor both to the Saints and to friends. The good people of Sherrill are somewhat disappointed in not being able to proceed with their church building as they have no public place to meet in, and the deed of the lot is held up for the present because of some opposition by some very religious (?) people. Well, our God still lives and what is right will be accomplished.

I had a nice visit with the Saints and friends at Sherrill, speaking for them in a private house on Sunday night. Brother Mesle deserted me on Sunday, but I will forgive him because he went to Fulton and preached for the Saints there. I arrived at Saranac Lake, Wednesday, and began services the next night in Sister Hatch's residence. Sunday, June 23, I baptized four in the beautiful lake and felt the approval of God on our work. Sister Polly Hoxie has kept the work alive here, by her efforts in the Sunday school class, and in living her religion. May the Lord still continue to bless her! I am to remain here this week and then go to Malone, New York.

Yours as ever,

GEORGE W. ROBLEY.

MILWAUKEE, WISCONSIN, June 25, 1918.

Editors Herald: I would ask that any Saints who have relatives or friends who might be interested in the work here in Milwaukee, let us know. We would consider it a favor if we could call on them and be of help to them.

While the Milwaukee Saints have made no great gains, we have had to fight against great odds owing to outside influence, and we have little outside interest.

We have looked forward to the time when we could show a material gain both in spirituality and in numbers. Our hopes ran high. We wanted a missionary to be appointed here, as we know it would be the beginning of a great work here, as the Salt Lake Mormons have tracted the city time and time again and have done a lot of work here, but our local men are not in a position to do likewise. But we live in hope.

We still meet in the National Building, south side corner Grove Street and National Avenue. Entrance on National Avenue, and there is elevator service. Take any T. M. E. R. and L. Company car and transfer to corner of Grove and National Avenue or North Shore Electric Road to S. S. Station and walk one block east. Boys from Great Lakes training station welcome.

We meet on Sunday at 10 a. m. for Sunday school; at 11 a. m. for Religio; and 8 p. m. for evening service. Prayer meeting Wednesday night at 8 o'clock. Wishing for great success of the work,

Your brother,

W. E. GITENS.

429 Fifth Avenue.

Language affords no sweeter, nobler words than woman, wife, mother, daughter, and sister. Beware of the villainy of him who is unwilling to fervently confess this nobility and sweetness.—D. F. Lambert.

BELLAIR, ILLINOIS, June 27, 1918.

Editors Herald: This leaves Brother Henry Sparling and the writer in the performance of duty trying to advance the work of the Lord in this place. We are both happy in the work, and thankful for the Spirit of the Master that is with us to cheer and bless us in our efforts in preaching the gospel, and in private conversation with the people.

I am very glad to be permitted to labor this year in the Southeastern Illinois District where I first heard the gospel and began to labor in the ministry over twenty-five years ago. I had a very deep feeling of regret when I learned, at the close of the General Conference, that I would be separated this year from that very excellent body of Saints in the sunny South where I labored almost continuously for ten years.

But being in this field nearer home will give me an opportunity to visit loved ones more often than heretofore, and this thought helps to dispel the feelings of regret. Ten years of experience in the South, and in charge of the southern field, has brought me into close touch with nearly every member of the church, and I am glad to note that there has been continual progress in the work through my efforts in connection with the help of other brethren, which includes those sent there from the north as missionaries, also those who labor locally, as well as those who have been raised up as missionaries in that part. The work spread out into new territory as never before during the time I labored there and with such an excellent army of efficient workers, I feel sure the work will be carried on to victory.

I am highly in favor of the move of putting Brother T. C. Kelley in charge of that field and trust one of experience will be kept in charge in harmony with the rule that has been successful for many years. My work in the South will be remembered with a great degree of pleasure, and I will continue to be very deeply interested in the welfare of all the Saints and friends and I trust that some sweet day we will meet again.

Lack of space does not permit me to speak of the many Saints whom I will always remember with great delight by reason of their good works and the power of the Spirit that I realized was blessing both young and old. While we are separated by distance yet we are one in the power of the gospel which unites us so strongly that this tie cannot be broken by death if we are faithful.

Many of us may never meet again in this life, but if we continue on in the work, we will meet each other face to face in that perfect condition. I make the following quotation from a letter that one of our noble men of the priesthood in the South lately wrote me!

"Dear Brother Slover: To think that this year is to go by and we are not to see you does not seem real, neither is it a pleasant thought. We are thankful for men in the church to whom we can look as being true. We are proud of the careful, humble, faithful work that you have done in the past several years. Few men have won a place in the hearts of the Saints as well as those outside, as you have done. We hope that in your new field of labor you will find those who appreciate your labors of love, and that your efforts will be that strong influence for good there as they have been with us. May the good Master abundantly bless you, that you may spend many more happy and profitable years' work in the advancement of his cause and that some of them may be with us."

To all the Saints throughout the sunny South, I wish to say, as a closing word, that while we are separated so far as space is concerned, yet I feel that the Spirit of the Master

binds us together in the bonds of love which is stronger than death.

May peace and love and prosperity, both spiritually and temporally abide with you all, is my earnest prayer.

Yours in gospel bonds,

F. M. SLOVER.

RICH HILL, MISSOURI, June 28, 1918.

Editors Herald: Just a few lines from Rich Hill to let people know it is still on the map, and that we are trying to keep the gospel banner afloat.

Brother Lee Quick closed a two weeks' series of meetings here June 16. They were all very successful. We had an introductory street service Saturday night. It was held on the main street corner. It was well attended and the remarks were brief and to the point. An invitation was extended to everyone to come to the church the following evening. As a closing song we sang "The old, old path." We sang all the verses, and repeated the last one softly, while the crowd lingered for more. I wish there had been at least two or three more verses, for the music as well as the words of that sweet song is inspiring.

Notwithstanding the warm weather we had a large crowd the very first night and they grew more and more interested. One name was given for baptism the second Sunday.

We advertised in the daily paper, also placing placards in conspicuous places stating the subjects to be discussed; and the last Sunday we had a basket dinner in the beautiful East Park. Then we went to the Rock Quarry, where there is "much water," and Brother Quick led five more precious souls into the kingdom of God. Those baptized were grown people, including a brother of the writer and his wife, the last of our family to unite with this great work. It certainly was a time of rejoicing for we saw mother follow her daughter into the waters of regeneration. We do not consider it all over yet, as there are a number of excellent people interested and investigating the work. We are supplying church and other literature and hope yet to reap from the good seed sown.

Brother Quick expressed himself as having been royally entertained among the Saints, and the Saints as having been wonderfully strengthened and encouraged.

The editor and his staff, who published our notices free of charge, were treated to ice cream by the branch. We feel very happy, and trust we may live better lives and never be ashamed to say, "I'm a Latter Day Saint," but rather, as the Apostle Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth." And if we will live it, we will have the love and respect of our neighbors.

So may God help us all to do his will, is the prayer of your sister.

GOLDIE CONKEY QUICK.

"Men may laugh at the shrewdness of a girl in a game of cards for stakes, but she is not the girl they will trust or honor or that they care to marry. That is an argument to the quick, and may find its way home. The man who marries a gambling girl is already an incipient suitor in a divorce court."

"There is a lesson in each flower,
A story in each stem and bower;
On every herb on which we tread,
Are written words, which, rightly read,
Will lead us from earth's fragrant sod
To hope and holiness and God."

SAN BERNARDINO, CALIFORNIA, June 27, 1918.

Editors Herald: Since my appointment to the general missionary work I have endeavored to learn the needs of the work in this district and I shall try to meet the demands. I resigned as pastor of the San Bernardino Branch, June 5, in favor of Brother A. H. Mills who has been sent to take charge in that city. The Saints are to be congratulated that they are able to secure his services. Before leaving San Bernardino the Saints planned a surprise for me, and at the close of the prayer meeting and after my resignation had been accepted, on the evening of June 5, Sister Ella Harris took charge and a very interesting program was carried out and at the close of the exercises Brother Fred Hogben, in a very feeling and appropriate address, presented to me a pocketbook containing a number of greenbacks as a gift from the branch over which I had for more than four years presided, as an expression of their good will and appreciation of my humble efforts to build up the work in that city. An expression of appreciation was voiced that after these years of association together as colaborers in the branch work, that the general church had seen fit to extend my labors into a larger field, and the Saints wished to take this means of assuring me that I would have their hearty support wherever I should go as a representative of the church. I thank the Saints for their encouraging words of good will.

On leaving San Bernardino in company with Elder N. T. Chapman I went to San Diego, where we held preaching services for two weeks with a good interest; fine crowds attended all these services and those not of our faith have promised to investigate our message still further. While in San Diego, upon invitation, I addressed the soldier boys at the Camp Kearney Y. M. C. A., and while there I was the guest of Lieutenant Chester Young, who is an elder in our church. I remained over night at the camp, a privilege which I enjoyed very much, as it gave me an opportunity to get acquainted with the officers and the many acquaintances of Brother Young. While on the ground I had the pleasure of hearing an address by B. H. Roberts, chaplain of the Utah Battalion stationed at this camp, his subject was: "Why have faith in God and his wonderful law?" Mr. Roberts handled his subject in an able way. He urged his men to think good thoughts which led to good deeds and to refuse to think evil thoughts which always preceded evil deeds. He said: "You cannot stop thinking, but you can direct your thoughts." He called attention to the words of Jesus when he said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." He warned the boys of this awful evil. Mr. Roberts, while beginning to age, speaks with his oldtime fire and eloquence. My first acquaintance with Mr. Roberts was at the time of his meeting Elder Harris in debate at San Bernardino, an event I am sure Mr. Roberts will not forget, for he was called upon at that time to meet an argument and a volume of facts that to the present time he has never been able to overturn. Elder Harris has long since gone to his reward but his testimony and work as a representative of Jesus Christ shall live as long as time shall last.

After leaving Camp Kearney I was invited to speak at the North Island Aviation Field by Mr. Sam Coy, formerly of San Bernardino. Three very talented singers assisted me at this service, which seemed to be enjoyed by the soldiers and aviators very much. My subject was: "America and her ideals." An invitation to return was extended by Mr. Coy. I found Lieutenant Young doing a good work among the men, and he has worked diligently to keep in touch with all the members of the church who are enlisted as soldiers at this camp. The branch at San Diego is presided over by Elder Levi Hemenway, who is an earnest worker, supported by a band of faith-

ful Saints who seem to take delight in making the missionary feel at home.

Elder Chapman and I made our next stop at Laguna Beach, where a fine crowd met us Monday night, the 24th instant. We will preach every night this week and continue over next week. Last evening the pastor of the local Presbyterian church offered the opening prayer and a member of his choir sang a solo for us, which was very much appreciated.

This place is an old historic beach town where the early elders of the Reorganized Church held their conferences and reunions thirty-five years ago, and the names of Elders Gaud Rodger, D. S. Mills, J. F. Burton, Joseph Clapp, H. L. Holt, and others are held in pleasant memory by the Saints here.

Since receiving notice of my appointment to act as district president until the convening of the district conference August 5, I have tried to get in touch with all the workers of the district in an endeavor to make complete arrangements for our district reunion and conference, which will be held at Hermosa Beach August 2 to 12, and we are anticipating a very pleasant reunion. We are very much pleased to know that we are to have with us as our guests Elder S. A. Burgess and wife, Sister Dora Glines, and Elder J. W. Rushton, also the able assistance of Elders D. E. Dowker, A. H. Mills, W. H. Garrett, V. M. Goodrich, N. T. Chapman, Hemenway, N. Carmichael, and others. The Woman's Auxiliary has volunteered their services and will take charge of the delicatessen for the reunion. We feel the need of a fully equipped tent for missionary work, but since we are left to do the best we can without such equipment, we are doing what we can to reach the people through the cooperation of the membership by holding services in their homes or on their lawns wherever possible. In this way we can reach the people of the different communities which would be hard to reach in any other way. The awful conditions in this world as a result of this war are causing many to inquire as to what the scriptures have said relative to our time and it seems to me that we should be wide awake to the splendid opportunity this is now opening before us as a church. Our wonderful message and program should be placed in the foreground.

May we all be faithful to our trust and loyal to God and each other.

Yours sincerely,

G. H. WIXOM.

936 Eleventh Street, SAN BERNARDINO, CALIFORNIA.

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN MAINE.—At Corea, June 29 and 30, presided over by U. W. Greene and J. F. Sheehy. Statistical reports: Jonesport, 273; South Addison, 53; Kennebec, 88; Corea, 32; Total, 446; priesthood, 28. Charles Cummings recommended to presiding bishop for appointment as agent. Next conference at Jonesport, date left with district presidency. Preaching by G. H. Knowlton, J. F. Sheehy, U. W. Greene, and N. M. Wilson. Neuman M. Wilson, Corea, Maine, secretary.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—With Coldwater Branch, Saturday and Sunday, June 15 and 16, district presidency presiding. Statistical reports received from the following branches: Battle Creek, baptisms 3, net gain 1, loss 1; Belding, net gain 1; Buchanan, loss 1; Lansing, baptized 4, gained 2; Galien, loss 6; Grand Rapids, baptized 10, net gain 15; Clear Lake, loss 3; Coldwater, baptized 1, loss 1; Hartford, loss 2; Hibbard, no change; Jackson, loss 1; Kalamazoo, baptized 1, net gain 7; Knox, baptized 1; Sparta, loss 4; total membership of district, 1,137. Net gain 8, baptisms 20. Ministerial reports received from branch presidents. On motion the counties of Washtenaw, Livingston, and Monroe, were transferred to the Eastern Michigan District. Ordi-

nation of Carl C. Smith to the office of elder, and George Cassel and Rossie Worthington to office of priest were provided for. A joint educational gathering of Sunday school, Religio, and Woman's Auxiliary was talked of and left in the hands of superintendents of the societies and president of the district. Lansing, Michigan, first Saturday and Sunday in October, chosen as place and time for next conference. W. P. Buckley, secretary.

KEWANEE.—At Kewanee, Illinois, June 8 and 9. Presided over by W. E. Peak, W. M. Aylor, and Paul M. Hanson; Mary E. Gillen, secretary. Branches reporting: Kewanee 144, Joy 111, Dahinda 92, Buffalo Prairie 75, Twin City 75, Millersburg 75, Peoria 73, Matherville 67, Rock Island 51, Canton 53, total in district, 816. Absent from branches 312. Priesthood consists of 1 seventy, 20 elders, 14 priests, 14 teachers, 13 deacons, total 62. Report of bishop's agent for 1917 showed total collected \$2,583.29, balance January 1, 1918, \$245.88; auditors' certificate stamped correct. Request from Dahinda Branch that Fred Forquer be ordained to the office of elder was referred to the district president and his report was that he had consulted Brethren Aylor, Hanson, and Curtis and that the "consensus of opinion was that no action be taken in ordaining him to the office of elder at the present time." But that he be ordained a priest. Conference approved. At the request of the conference the reunion committee got together and considered a reunion this year. They decided to try to hold a reunion at Matherville in August. In order to facilitate the transacting of the business of the conferences, the following resolutions were adopted: "Resolved, That all the local priesthood report their labors to their respective branch presidents and that branch presidents include this with their own report to the district president; Resolved, that hereafter we dispense with the reading, in full, of the minutes of the previous conference, unless specially requested, and that the secretary give a synopsis of the actions taken, or work carried over, instead; Resolved, that the district president be the permanent chairman of the program committee, choosing such help as he desires to arrange the program of meetings for each conference." Election of officers for the year resulted in choosing W. E. Peak, president; George Sackfield, vice president; Mary E. Gillen, secretary; H. C. Ziegenhorn, treasurer; Eva Bean, librarian; H. C. Ziegenhorn was sustained as bishop's agent, J. G. Cole as chorister, and Mary E. Gillen as historian. Conference was unusually well attended by delegates from each of the ten branches, as well as many visitors from abroad. Brethren Aylor and Hanson were gladly welcomed by the Saints on this their first visit to the district. If they were as well pleased with Kewanee Saints as the Saints seemed to be with them, all will be well for a continued profitable acquaintance. The entire conference included one session each of Sunday school, Religio, Woman's Auxiliary, with a combined entertainment in evening, two business sessions, two prayer meetings, four preaching meetings, and one priesthood meeting—thirteen profitable meetings. Kewanee Saints and friends were to be specially commended for their untiring efforts to care for all the visitors. Next conference at Joy. Mary E. Gillen, 115 Clarke Avenue, Peoria, Illinois, district secretary.

Conference Notices

Southern California, at Convention Park, Hermosa Beach, August 5, 10 a. m. Sunday school and Religio conventions during week. Anna Crine, secretary.

Central Nebraska, at Neligh, August 24 and 25, at 10 a. m. Saints and friends invited. Bring or send all reports to Mrs. Mary Patras, Neligh, Nebraska. W. M. Self, district president.

Alberta, at Ribstone, Alberta, July 27 and 28. Branch and ministerial reports solicited in full. Station on main line of Grand Trunk Pacific Railroad, only one block from Saints' church. Warm meals served on grounds. Visiting Saints provided for. William Osler, president.

Northern California, at Irvington, August 23, at 9 a. m. on reunion grounds. All district officers, branches, branch presidents, elders, and priests who are working under the supervision of the district president, will please send their reports to the undersigned two weeks before the convening of conference. John A. Lawn, Hollister, California, secretary.

Reunion Notices

At the Erie Beach reunion will occur a special meeting of priests. Very important business is to be considered and all priests are requested to be present.

Northern California, at Irvington, California, August 15 to

GET A FLYING START

Have you written for particulars of the offer of a Graceland College scholarship, free of cost to the young man or woman winning in the contest, arranged by the Herald Publishing House? *Do it right now.* You do not want the disadvantage of a time handicap, and we want you to have every possible chance to win either the first or some other good prize. A postal card of inquiry will bring particulars to your address.

The season for this contest is from now till the second day of next September; not quite two months. Have you got energy and tact to trade for the scholarship and a good business experience? Address the Advertising Manager of the church publications, Richard J. Lambert, in care of Ensign Publishing House, Independence, Missouri.

26. Other particulars later. Cecil Hawley, secretary committee, 481 Fifty-ninth Street, West Oakland, California. C. W. Hawkins, chairman, 615 Spencer Avenue, San Jose, California.

Kirtland, at Kirtland, Ohio, August 15 to 25. Prices: tents, 10 by 12, \$2.50; tents, 12 by 14, \$3.50; cots, 50 cents; meals, 20 cents for breakfast, 35 cents for dinner, 25 cents for supper. Be sure to send in your orders early. Meals served in hotel. Mail orders to Bishop J. A. Becker, R. F. D. 2, Willoughby, Ohio. James E. Bishop, secretary committee, 226 Edgar Avenue, Steubenville, Ohio.

To all who sing and expect to attend the Kirtland Reunion, announcement is made that the sacred cantata, Psalm one hundred forty-nine, by Dvorak, will be used, also the following anthems: Mozart: "Gloria," from the twelfth mass, Octavo 3515. Beethoven: "The heavens are declaring," 3032. Shelley: "Breast the wave, Christian," 4292. Himmel: "Incline thine ear to me," 801. Baumann: "Dear refuge of my weary soul," 679. Buck: "Rock of ages," 462. Parker: "The prodigal son," 8235. Stainer: "Ye shall dwell in the land," 246. Those who play on wood, wind, or brass instruments, practice these and join the orchestra. Soloists, voice or instrumental, send your names to Mrs. L. F. P. Curry, 2317 Fremont Place, Pittsburgh, Pennsylvania. Orioles who come, bring Oriole uniforms if possible, as a company will be formed and drilled under the direction of J. A. Jaques. Anna Morgan Curry.

Appointment of District Choristers

To Whom Concerned: Sister Cordelia McCormack, No. 7 Pollyanna Apartments, Indianapolis, Indiana, has been recommended by the Southern Indiana District for appointment as district chorister. This recommendation is hereby approved and the appointment published, with the sanction of the First Presidency of the church. We bespeak for Sister McCormack the heartiest cooperation of all the musical forces of this district. Sister McCormack has had considerable experience in song and choir work, and it would be well for the musical forces to unite their abilities with her enthusiasm, to the accomplishment of good for the district.

ALBERT N. HOXIE, *General Chorister*,
ARTHUR H. MILLS, *General Secretary*.

Approved by F. M. SMITH, *For the First Presidency*.

To Whom Concerned: Brother A. E. Anderton, of 527 East Tompkins Street, Columbus, Ohio, was at the last conference of the Southern Ohio District, recommended for appointment to the office of chorister of that district. The appointment is hereby made and published, with the approval of the First Presidency; and we bespeak for Brother Anderton the faithful cooperation of the musical forces of the district.

ALBERT N. HOXIE, *General Chorister*.

Approved by the Presidency, FREDERICK M. SMITH.

Notice to Our Soldier Boys in France or England

At the bishop's house in London will be found a home or resting place for our soldier boys of all allied nations who may be privileged to be sojourning in London.

Directions: On arrival in London please note the routes from the principal railway stations; from Paddington, Great western Railway, Euston, London North Western Railway, Saint Pancras, Midland Railway, Great Northern Railway stations, take the Underground Metropolitan Railway to Aldgate Station, then take Bus No. 42 or Clapton Common tram to Clapton Station, which is at the end of our street near our house. From Victoria station, take Bus 38 or 38A to Lea Bridge Railroad, Upper Clapton, and walk three blocks north to Ickburgh Railroad. From Waterloo Station take tram or bus to Elephant and Castle, then Bus 35 or 35A to Lea Bridge Railroad, Upper Clapton. From London Bridge Station, Bus 35 to Lea Bridge Railroad, Upper Clapton. From Liverpool Street Station, Great Eastern Railway, take train to Clapton Station.

As our accommodations are limited, if possible please notify us when coming, beforehand, and bring ration cards.

We will be exceedingly pleased to see any of our boys at the address below.

Preaching and prayer meeting services held every Sunday at 6.30 p. m. at our house. Church papers and books on the premises.

We will be pleased to visit any sick or wounded who are within reach. Correspondence invited. We would like to

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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have, if possible, the names and addresses of all our boys coming abroad, also their home addresses.

RODERICK MAY.

LONDON, ENGLAND, Upper Clapton, 58 Ickburg Road.

Sunday School Appointments

This is to notify all concerned that owing to the resignation of the superintendent of the Toronto District, Brother J. T. Whitehead, 48 Euclid Avenue, Toronto, has been appointed to fill the unexpired term.

Because the assistant superintendent of the New York District has moved out of the district, Brother L. H. Lewis of Hammondspport, New York, has been appointed acting assistant until the next election of officers.

G. R. WELLS, *General Superintendent*.

Addresses

Daniel Macgregor, headquarters address, 10½ Celestine Street, Saint Thomas, Ontario.

Corrections

In HERALD for June 12, please note in Brother H. A. Stebbin's article, "Future rewards and punishments," the following corrections: In the fourth line of second column, page 567, the word *source* should read *course*. And on page 568, fourth paragraph of second column, "Satan can remove the sinner from *his* world," should read, "Satan can remove the sinner from *this* world," etc.

Our Departed Ones

WICKES.—Minnie A. Wickes died at Independence, Missouri, April 16, 1918, aged 69 years, 1 month, and 23 days. Although ill when she left Lamoni, she wanted to attend conference and visit her children and sister, but was suddenly taken worse. Body was brought to Lamoni for burial. Service in charge of John Smith, sermon by H. A. Stebbins. Two

sons, 2 daughters, and 3 sisters mourn their loss. Baptized in 1868 and loved the gospel, especially helping the cause while living in Chicago, in 1874 to 1880. Very kind to all poor and sick people.

FROM HERE AND THERE

In our items last week we stated that W. E. Harrington was in charge of the Sanitarium in the absence of Brother G. L. Harrington. This was an error and should have been W. E. Messenger.

PRESIDING PATRIARCH OFF ON EASTERN TRIP

Brother F. A. Smith left Lamoni on the 6th for an extended tour of the districts east of Chicago. He will be at a number of the eastern reunions—Low Banks, Onset, etc., and visit most of the larger places at least in the Eastern States. When it is possible to secure the services of a local stenographer he will give blessings in connection with his patriarchal office.

The editors are in receipt of two fine large photographic views taken at the Philadelphia Navy Yard Recreation Center, on May 21, 1918. It was "Community Chorus Night," and the barrack is filled not only with jackies but a goodly number of young ladies and civilian musicians, all led by Brother Albert N. Hoxie, General Church Chorister, who is now a lieutenant and in charge of the musical activities at the League Island Navy Yard, New York City.

Brother R. S. Salyards, jr., is now located at Prescott, Arizona for the summer, and with him is Sister Christiana Salyards. The climate is salubrious and he is feeling fairly well and very hopeful of full recovery.

COMMENDS BROTHER WIXOM

Members of the Reorganized Church of Latter Day Saints, both local and from Santa Ana, attended this week a series of sermons in Whisler Hall. On Monday Brother Chapman introduced Mr. Wixom, a former mayor of San Bernardino, as the principal speaker for Wednesday evening. Mr. Wixom has, besides a commanding stage presence, the three principal essentials of a public speaker, to-wit: language, imagination, and memory. The meetings were well attended and while *Laguna Life*, as a secular sheet, cannot possibly enter into any theological controversy, it proudly proclaims the fact of its having many good friends among the members of this church.—*Laguna Life*, June 28, 1918, published at Laguna Beach, California.

CHURCH RECORDS TAKEN TO INDEPENDENCE

The list of the entire membership of the church is kept in the office of the Church Recorder. For years they were enrolled in about a dozen large, leather bound books, but during the past seven or eight years the office has been in the process of transferring these names and the items concerning them to an up-to-date card system. Should the books or the cards be destroyed, it would be a serious loss, so extra precaution was taken in the recent removal, of leaving them in the fireproof vault here till such time as Brother Carpenter could return and have them taken to Independence by auto truck, thus minimizing the danger of loss by accident. They left Lamoni on the morning of the 1st, the Lamoni Stake bishopric hauling them in a trailer behind their car. They broke down at Cameron, phoned back to Lamoni for a truck, got on the train and came home. Brother Carpenter stayed with the records till picked up again.

MILITARY MORALS

One of the uses of the proceeds of the Liberty Loan that will appeal strongly to the great mass of American people is the care and attention given to the moral welfare and protection of the American soldiers.

Heretofore, with the American Army, and even now with some of the armies of our allies, the moral welfare of the soldier was and is a matter largely ignored. In the German armies provision is even made for immorality.

It is to the glory of American arms and American national character that of the men who wear the United States uniform a high standard of conduct is expected and demanded, and provided for. Kipling's "Single men in barracks" are not to find their prototypes in the American Army.

General Pershing says there is no cleaner-living body of men in the world than the American Army in France.

BLUE STEPPING STONES

As the printing costs six cents a line, it means that every name printed for a donation of less than six cents means a loss to the church. A donation of eleven cents pays the church five cents and the balance for advertising. Why don't the local Sunday school home classes look after the individual donations in each stake or district, so as to eliminate this publication from individual names? Soon they will be lonesome.

NEW ORIOLE LEADER

On request of Sister J. A. Gardner, of Independence, who has carried the work of looking after the general leadership of the Oriole girls movement since its organization by her and some other devoted sisters in 1915, Sister Grace Thompson, of Lamoni, Iowa, has been chosen as the leader of the work for the church. Detailed announcements will be in the August number of the *Autumn Leaves*, Young Woman's Department.

LOCATION OF SOLDIERS' HOME IN LONDON

We are pleased to note the announcement from Brother May in the Miscellaneous Department of this issue. More and more of our boys would like to visit London and get in touch with the Saints there, and if this notice is sent them they will be able to indicate an address and thereby secure the privilege of visiting the great city of London when they are granted leave.

OPPORTUNITY FOR FREE SCHOLARSHIP

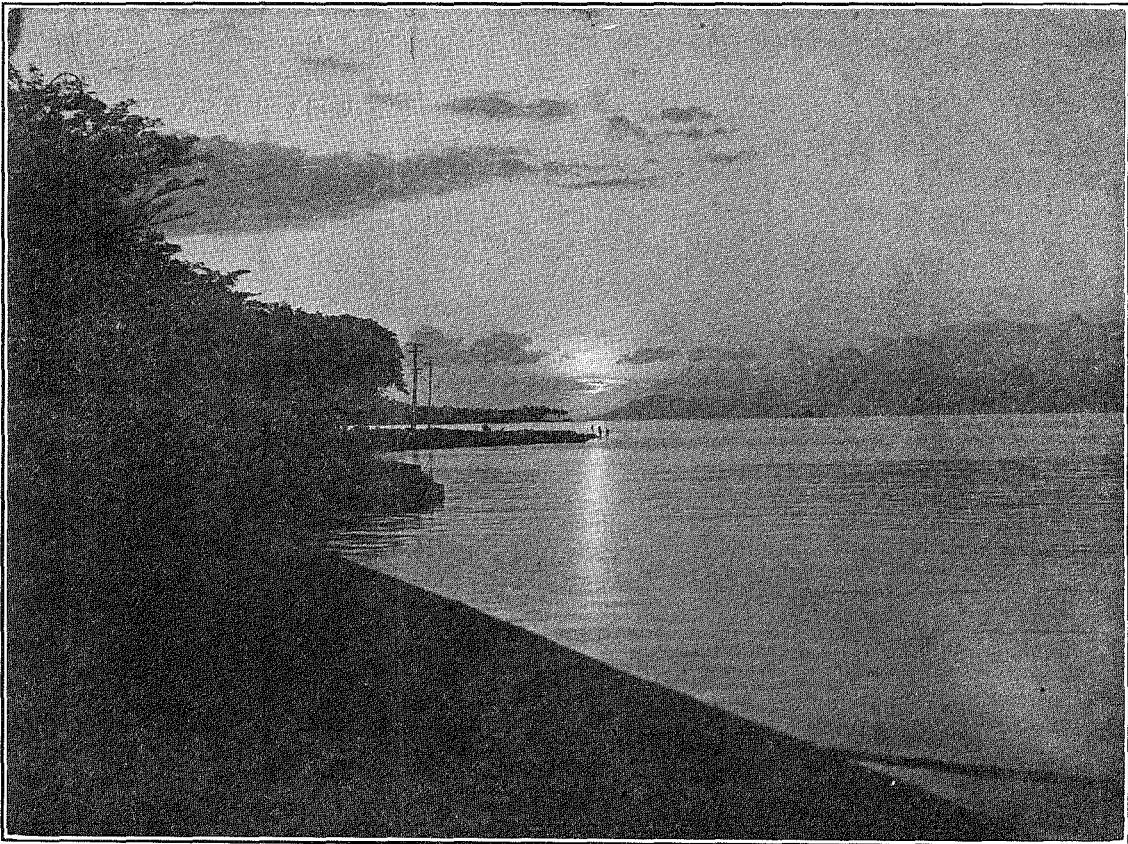
The announcement in this issue by the Advertising Manager, pertaining to a scholarship for Graceland College, will be of special interest to a great many of our readers. In these days of fierce competition, an education is essential for those who would succeed in any line. It is possible to secure an education without attending a college or school of higher learning, but it is very seldom done. The equipment and devoted faculty are at one's service at a very nominal cost. In fact if an energetic young person will enter heartily into this plan, he will be enabled to secure free tuition.

Milk helps your children to keep well. Look at children who do not get milk, but get tea and coffee instead. Aren't most of them pale and sickly? There are always very many sick children in cities and in countries where milk is scarce. When milk prices go up and mothers begin to economize on milk more children become sick. Do not let your children run this risk. Give them fresh, clean milk and help them to grow up strong and well and win in their fight against disease. Save on other things if you must, but not on milk, your child's best food.—United States Food Leaflet No. 11.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

The Saints' Herald

Society Island Magazine Number



A LAND THAT "DWELLS CARELESSLY"

The island of Tahiti, with the island of Moorea in the background

TE OROMETUA

"I mas maite outou i ta'u parau, e pipi mau te outou na'a i reira. E te te outou i te parau mau, e na te parau mau outou e faa'ama'i." Joane 4:14, 15.

"Eiaha hoti te hoti outou, e rahi, maori ra, o te hoti noa iho vahine, e eiaha raa hoti i vahine to'ou." Buku a Moma'i, Iakobo 2: 6, B. M. U., Iakobo 2: 27.

BUKU 9. PAPEETE, TAHITI, Febuare, 1917. NO. 2.

Te Vahine Rau, e Tamarii ia na te I'o nei.

(Tuahira)

DAVIDA RA'AU, O SOLOMONA.

Mai ta tatou i hi'opoa i roto i na vea i mairi a'enei no te mau taata i tahiti e ra, tei parauhia e te momoni e, ua haapao ratou i te vahine rau na roto i te hinaaro e te faaueraa na te Atua, e te hi'opoa'ia iho a ia i na i na taata i papahia i na nei. Ia hi'opoa ra tatou i te raveraa o teie nei na taata e tia'i, e ia ite hoi tatou e, ua faane anei te Atua i te reira, e ua faatia anei te Atua i te reira? E horo tatou i Te Iritiraa i Uruhia ei haapapuraa i te mau mea i titaahia e matou i roto i teie nei parau. Eiaha te mau taata maohi ia mana'o e, ua tohuhia teie nei mau parau ia ratou ana'e, e tei na ia ratou ana'e teie nei mau faahaparaa. Te mau faahaparaa i roto i teie nei mau parau, te tohuhia nei ia ia ratou tei tere mai i rotou i te taata maohi i te haapii-haere-raa i teie nei mau haapiiraa p'i'o, tei ore roa e au i tei faanehia mai i te Ekalesia mau. Tei na ia ia ratou tei tahuna i te parau mau e te maramarama, mai te faaita atu i te mau parau ana'e tei au i roto iho mau hinaaro. Na roto ia i te hoti e ite ai tatou i te ma'itai no te tumu, ia avaaia te hoti ra, ua avaaia atoa te tumu no te mea, mai reira mai te avaaia no te hoti. Ia parauhia ore te hoti ra, ua parauhia ore hoti te tumu no te mea, na te tumu i faa'ama'i ei faatupu hoi i te hoti. I roto i te Samuela 2, 12:3, te taito nei tatou i te

The printing room is an eight by twelve room on the front porch and contains the press, the type case, working table, and paper cupboard. It is an impossibility to take useless steps, for you can stand in the middle and nearly reach everything desired.

THE NATIVES' DELIGHT

BY CLYDE F. ELLIS

We know of nothing that will excite and please a native more than a lot of native-roasted hogs as seen in the picture. The picture is a native gathering where hogs, flour, and oranges, as seen in the foreground, were presented to the visiting ones of their race. It is no uncommon thing for one native to get away with sometimes from four to five pounds of fat pork at one meal. They are roasted in their native made ovens which are very simple. Stones and wood are gathered and piled one upon the other. When prepared the wood is lighted, and when burned the stones are heated to the temperature necessary, then something such as leaves is placed upon the stones, the hog rolled on, covered with leaves or sacks, and then completely buried with dirt, resembling very much when finished a potato pit of Michigan. When cooked the natives are seen with their shovels and wheelbarrows, ready to uncover their greatest delight and convey it to the place of consumption. Brother Hubert Case was present at a conference when \$20,000 was spent for provision and preparations for one feast. Those were days when the pearl fishing was more lucrative than now, and it was also before the war, when provisions were more plentiful.

This picture speaks for itself, but being in the Tahitian language, most of us will hardly understand it. This monthly paper has done a great deal of good in this mission where the Saints are scattered over so wide a territory.

THE DEVIL'S WORKSHOP

BY CLYDE F. ELLIS

A number of years ago, in the days of Brother Joseph Burton, a press was purchased and a mission paper commenced, which was called *Te Orometua*, meaning "the instructor." The press was run by a man not of the church, while Brother Burton edited the paper. During the storm of 1906 it was destroyed, and the printing of the paper was discontinued until the year 1909, when Brother C. H. Lake purchased for the mission a small hand press that is still in our possession, and with which we print our mission paper, quarterlies, tracts, and report blanks.

We have at the present time a small twelve-page mission paper, printed entirely in the Tahitian language. It is devoted to general gospel topics, a division for the priesthood and one also for the Woman's Auxiliary Society. The paper is the means of carrying the gospel to the branches and Saints who do not have the privilege of meeting us very frequently.



THE NATIVES' DELIGHT

All ready for a big feast. The hogs are all roasted, ready to eat, and there are sufficient oranges and sacks of flour to provide several square meals.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, July 17, 1918

Number 29

EDITORIAL INTRODUCTION

It is with considerable pride that we present this magazine number of the HERALD to our readers. It represents a great deal of effort, mostly on the part of our contributors, under the careful direction of Elder Clyde F. Ellis. It has been quite difficult for him to handle the matter, being so far from the mainland and sometimes out of reach of the regular mail steamers, but we are sure you will be as pleased with the results as we are.

Most of the pictures showing island scenes are from photographs taken by Brother Ellis, though there are some by Brother A. H. Christensen. A camera is a wonderful aid in work of this kind, and when we come to an effort of this kind, we especially appreciate pictures.

It would take several special numbers like this one to adequately represent the work done during the long period in which the church work has flourished in these far-away islands. There have been many missionaries, each doing his part, whose work, including that of their respective wives, might well be dwelt on, but it was necessary to use such material as could be secured and to present a few typical aspects rather than to try to cover the entire field. We are sorry it is so, for we should have been glad to have printed the pictures of many other faithful workers, of the former years and the recent past, as well as the present, but God knows, and we try to appreciate the fact, that they each did a good work, for which an abundant reward will be meted in due time.

While the historical items are necessarily brief, there are some things in them which deserve mention. For instance, note the long years that Elder John Hawkins worked faithfully on in that mission. The records show that he was baptized in 1844, and it was only in recent years that he finally died in the islands. Then there were the years of faithful labor by Brother Anton Johnson, left there as a sick sailor, became converted, ordained an elder, and worked nobly for many years.

On account of the difficulty of learning the language and the necessity for taking time to learn the local situation, the customs of the people, and becoming acclimated, it is a most commendable thing that some have found it possible to stay for years

and even, as did Brother and Sister Burton, return and continue the work begun years before. But because of some prevailing customs of the natives, it is not a good place to raise children, so none of us would offer a word of remonstrance with those who would return to Joseph's land that their offspring might be reared with the advantages of our modern life, and they themselves have the benefit of association with friends in the homeland.

With hearty appreciation of the kind efforts hereby shown, and a hope that those who read will appreciate the spirit of sacrifice and devotion manifested by those who have left native land and given up other aspirations to labor among these gentle island people, we present the Society Island number for your perusal.

HERALD EDITORS.

We are confident that some of the native preachers in the islands were years ahead of us in some things. For instance, in a letter to the HERALD from Joseph Burton, as early as 1899, he tells us the average length of the sermons delivered by the local elders there was from eighteen to twenty minutes. Some were as short as five minutes, while others were as long as twenty-five. But he said they occasionally heard of a long-winded preacher who would use an hour before he could quit. "They rarely make any preliminary remarks, and as rarely make any 'application'; they tell their story and stop short off," says Brother Burton.

In the sermon which is reported from notes taken, Brother Roo, of Rairoa, is shown to have delivered a sermon which consisted of the following questions, with brief answers, after saying that he would represent the church as a ship: What is the church of Jesus Christ like? (A ship.) Who is the captain of that ship? Through whom does Jesus give his commands to the boatswain? Who are the cook, steward, and sailors? What is the chart? What is the compass? What course does the ship steer? Of what kind of cloth or canvas are her sails made? What is the wind that fills her sails and makes her move? To what port is the ship going? His answers were uniformly an apt scriptural passage, enlarged upon briefly by the speaker. It is pleasing to note that his selections of scripture were very good, and his reasoning logical.

AS WE VIEW IT

BY CLYDE F. ELLIS

As a mission we are peculiarly situated and climatically affected, causing as a result the arise of many conditions unknown and scarcely believable by those who have had no experience in such a field. These conditions with which we are confronted are the outgrowth of environment and circumstances into which this people have been thrown. In many instances they are the fruitage of years of growth, while upon the other hand many are of a spontaneous nature, showing their heads to-day but to-morrow will see their declination. The antiquity of the many traditions which are largely the cause of the unwelcome environment, the stanchness with which they have been and are at the present time adhered to, and the slothful inclination to embrace the better way, all go to make conditions which are, in their primary analysis only, very difficult.

The power of tradition upon the mind, with no alternating influence to conflict it, has left its impression upon this one of the world's primitive races, necessitating as a result the sacrifice of time, money, lifelong toil and struggle, and in some instances life itself, as a means by which the counteracting influence of righteous teaching might leave its weight, and assist in overcoming that which is detrimental to a spiritual development. Some of the many traditions are printed elsewhere in these columns, as well as evidence of the untiring and lovable labors of those who have unbegrudgingly placed their all upon the altar that these dark-skinned brothers and sisters might be assisted in bringing about a righteous environment.

Our membership is not large when compared to the large territory over which it is scattered, numbering as we do somewhere near the one thousand mark. But considering the race with which we labor, their personal and hereditary weaknesses, the almost complete starvation in a literary line, and their total ignorance of a higher code of ethics, together with their isolation from those who have experienced the profit of such a standard, we are left handicapped and must depend entirely on our own labors and the divine interventions of the One who has called us to labor. They will not frequently plant the seed for the solicitation of a better environment through their own efforts or initiative, but will follow more often the foreign missionary after the ground has been plowed and the seed sown, and even then one cannot leave them to cultivate the tender plant lest it be uprooted by the power of tradition and by their ignorance of its value. But still the native people are a lovable race and to come in contact with them and become acquainted with their

condition, is but the lighting of the fire of ambition within the soul. When once that devotional spirit is aflame, no sacrifice is too great, no labor too difficult, and no trial too trying.



CLYDE F. ELLIS AND WIFE

Brother Ellis is at present in charge of the Society Island Mission, and it was his efforts that secured us the most of the material for this number of the Herald.

We find that the same conditions with which former laborers contended in this mission are still in existence, and in many places retain their influence, continually holding in their grasp the power to uproot the better environment that we are endeavoring to inaugurate. Because of few laborers we find that it is not an easy undertaking to reverse the attitude of generations, and that the reversing process is so near an impossibility upon the mind which has for so many years been nurtured by tradition, that to be to any degree successful, we have come to the conclusion that the evolutionary process must be applied to the young and tender mind of the native child. Through such an application of our

energy we believe the time would not be far distant when a body of well prepared Saints could legally be admitted to Zion's ranks. For years we have gone from island to island persuading, commanding, and and at times almost discouragingly praying and laboring for the benefit of our brethren. Our wits' end has been reached in seeking means and ways by which we could eliminate these conditions. We have silenced officers, excommunicated the membership, demanded open and humiliating confession, but still the roots remain and continue to send forth their sap to the tree above. Because of the existence of these conditions it becomes increasingly necessary and imperative that we should as a church put forth greater means for the elimination of them, and establish in the stead thereof that which will be elevating, extolling, and wholly beneficial in the spiritual, physical, and mental development which must be attained by this people.

At the present time, the only education the majority of the Tuamotuan inhabitants have the privilege of receiving is what the foreign missionary force imparts, and that is not an education in the things of the world, but only includes that which can lawfully be associated with our missionary labors. The effort made to develop them spiritually only, to the exclusion of the physical and mental, is a crippled development and cannot at its best be conducive to the inauguration of the essentials desired in the emerging process of a primitive race from the jungles of darkness and uncivilization. Due to the lack of stability and initiative upon the part of our native brethren, which of course has been fostered by tradition and its long-lived influence, we have long since recognized the need of a means whereby we could take into our own hands, under strict tutorship seasoned with the Spirit of Christ, the rising generation of the native race and teach them all that would elevate and lead them from the regions of ignorance to realms of light and knowledge. Such a dwarfed condition of mind in this field is a great barrier to the spiritual development which is needed, thereby retarding the desire for the enforcement of the moral law. A broad, expanded, and considerate mind in touch with the divine will attain the righteous standard desired. We are thoroughly convinced that through some means as before mentioned many of the old traditions can be removed and the influence former teaching has had be nearly if not entirely subdued. Higher ideals can then be impressed upon the mind, and the practical benefits of the same be demonstrated continually before them, thereby regenerating the very life of the native child. Through such an undertaking we believe that there would gradually be a strong environment for good brought about in the several islands. And through this vigor

of life-giving environment, closely watched and fed by increased foreign force, we believe that the rising generation would take strides worthy of notice. As before stated, such an influence should not be intrusted solely to those of our native brethren who do not fully discern its value, for should it be done they would soon be submerged and the wave of defeat take captive that which must not be sacrificed.

Were it possible for us to inaugurate such a means of assistance among the rising generation, we believe it would not be long before the native homes would take on different appearances, and a better home-spirit established therein, thereby claiming with stronger and more influential appeals the native children who so young find the ways of impurity because of the lack of parental care. Better individuals, better homes, better branches, better districts, a better mission would arise, thereby assisting to make a better church, saying nothing of the benefit such development would have upon the temporal protectorate of the land.

The straightening of the tender limb is much easier and more enjoyable than the repeated effort to straighten out a life-long twist, which has been held in place by crooked and improper splints. Ofttimes in making bare this twist by removing the long before placed splints, trouble is encountered and a quick application of some nature must be sought or death ensues. It is not so, however, with the tender twig. It is with the afore-hinted conditions that we are confronted, grappling with a strong hand, putting forth an effort to bring forth from the jungled mass a well-shaped and presentable people for abode in the land of their fathers, Zion.

As we retrospectively view the past, from 1844 to the present time, and carefully compare the conditions of those days to to-day's we are cognizant that they are better now than then. Some evils have gradually lowered their heads while truth has been exalted. Still there are many, many more to be removed of which the above is only a hint. By the interlinking of the labors of all the former missionaries to this field, there has been created a strong and powerful chain which still holds these our native brethren. We are at a loss to say which link could successfully be removed. We hope to be included in this chain of power for good when we shall leave to be succeeded by others, as has been repeated from 1844 to the present time.

Those mail periods are looked forward to with eager anticipation. Occasionally we experience a feeling of disappointment or dissatisfaction; do not know whether the fault is with ourselves in not being in harmony with certain elements that predominate, or whether in the element itself.—Emma Burton.

WHY I BELIEVE THE NATIVES TO BE LAMANITES

BY ALBERTA LAKE

The main reason for believing the natives of the South Sea Islands to be Lamanites, is because the Lord has so revealed it. All other reasons are circumstantial, but none the less confirming.

The Lamanites are the descendants of Laman and Lemuel, who were the rebellious children of the prophet Lehi, who, with his family, and that of his relative Ishmael, came to America from Jerusalem about 600 B. C. They were of Israel, descendants of Joseph who was sold into Egypt, through his son Manasseh.

In America they grew to be a great nation, part of them serving the Lord. Laman and Lemuel and their descendants, because of their wickedness, were, like Cain of old, cursed with a skin of darkness, and became the ancestors of the American Indians found in America when Columbus came here.

When the patriarchs of the church visited the Society Islands and gave blessings to the brethren and sisters there, the lineage of a number was given as of Laman, which makes it evident to those who are acquainted with Book of Mormon history that, at some time in the past, their ancestors must have come from America.

The traditions of the natives themselves, as to their origin, is, that their forefathers came from the Hawaiian Islands to New Zealand, and from there scattered abroad in the different islands of the Southern Pacific.

How they got to Hawaii remains shrouded in mystery. That the natives of the Hawaiian Islands, New Zealand, and many other islands, including the Society and Tuamotuan group, are of the same origin, is proven conclusively by all having the same root language, customs, features, etc.

But the link to connect the Hawaiian Islanders with the American Indian is lacking. There again, though the evidence may not be conclusive, the Book of Mormon furnishes us with sufficient, that, supplemented with a little faith, the last link is welded.

We read in the thirtieth chapter of Alma, that about 54 B. C. one Hagoth built an exceeding large ship on the western shore of the Pacific down by the Isthmus of Panama, in which many men, women, and children entered, and steered their course northward. After a while the ship returned, and many other men, women, and children embarked to go northward, and were never heard of again.

Later another was built and set out for the coast of America, north of the Isthmus, and were never heard of more. What is more probable than that, as they were steering their course in a northerly

direction, they were driven westward and affected a landing on the Hawaiian Islands, and afterwards some of them set out to find their way back to the coast of South America and were driven farther south, to some of the islands in the southern Pacific?

The features of many of the natives of the Society and Tuamotuan Islands are identical with those of the American Indian. Occasionally we see items in the newspapers concerning the similarity in many of the traits of the American Indians and those of the Israelites.

The same thing is noticeable among the natives of the South Sea Islands, for instance, the relationship of their kindred. All the uncles and aunts are called papas and mammas, and all cousins, brothers and sisters.

We can better understand how James could be called the Lord's brother, and yet be only his cousin.

Many ideas and customs of the natives are like those of ancient Israel, which all tend to confirm us in the truth of that which has been revealed to us in these latter days, concerning their origin in common with that of the American Indian to be of Israel.

DISCOVERY AND EARLY HISTORY OF THE SOUTH SEA ISLANDS

BY J. W. PETERSON

According to the Night of Toil, the South Sea Islands, later named the Society Islands in honor of the London Missionary Society, "was first seen by an English captain called Willis in the year 1767," a hundred and fifty years ago. I am inclined to think, however, that the Portuguese and Dutch discovered the islands more than two hundred years ago. Certainly such was often told us in Tahiti some years ago. It makes some difference, I suppose, whether one reads Portuguese, Dutch, or English literature, just when those islands were first discovered. Certainly Captain Cook had visited Tahiti before that date. In fact, the same book incidentally records Cook's visit prior to that date. I think perhaps it is a typographical error, and should be 1757. It is not wonderful that dates differ, for history differs as to who first discovered America and when.

At any rate, the English were the first to "colonize and Christianize" the South Sea Islanders. On the 10th day of August, 1796, thirty-nine persons, thirty men, six women, and three children, sailed out of the River Thames on the good ship *Duff*, commanded by a pious captain named Williams, under the auspices of the London Missionary Society, who desired to establish the gospel literally at the end of the earth.

On March 5, 1797, they beheld the lofty mountains of Tahiti, the principal island of that group. On the 7th they went ashore, but they were not the first white men to set foot on that island, even if we leave Captain Cook out of the account, for they found two Swedes dressed like the natives, named Peter and Andrew, who had a few years before been



J. W. PETERSON

Elder Peterson and wife labored in the islands from 1899 to 1902, and their work is highly spoken of.

shipwrecked there. They could speak a little English and had also learned a little Tahitian. These men were of great service to the missionaries, as interpreters, though they themselves were worse than the natives in some regards.

Not all the thirty men were missionaries. Some were doctors, tailors, carpenters, or blacksmiths. But all were pious, God-fearing men, according to their manner of worship. They were of the church of England. Some questions, however, afterward arose as to their authority to confirm the natives, so that even yet the native church there is not considered really and truly Episcopalian, but the mother church sends a bishop to preside over them. They are called "The Protestant Church."

Among the men who came on the *Duff* was Mr. Nott, who afterward translated the Bible into the Tahitian language, and in 1836 took it to England and directed its publication. Forty years were thus spent in the undertaking. Mr. Henry, his friend

and assistant in that work, could not be persuaded to leave the islands. He was one of the first to come, and the only one of the number who did not return. His son, Isaac, near ninety years old, translated the Doctrine and Covenants, in 1899 and 1900, into the Tahitian language. Who knows but the refusal of the elder Mr. Henry to leave the islands was a result of divine impulse? Certainly his son often expressed great joy while translating the Doctrine and Covenants. He came first of all to see President A. H. Smith when he visited Tahiti and expressed the supremest joy of his life to see a son of the latter-day prophet.

The names of some of the other missionaries were Messrs. Cover, Jefferson, Hodges, Hassell, Lewis, Clode, Puckey, Smith, Harris, Eyre, Broomhal, Bick, Elder, Scott, Shelley, Tessier, Bicknell, Davies, Wilson, Youl, Hayward, Watt, Ellis, Cook, Darling, Bourne, Barff, Bennett, Tyerman, Threskeld, Jones, Armitage, Aberlain, Doctor Gellham, and Wilson, son of the captain of the *Duff*.

They found Tahiti "more beautiful and fruitful than they could have imagined." It appeared as the "Garden of Eden" but for the debased savages. Fruit unknown to them and other tropical fruit greatly delighted them. The climate was truly Edenic. Beautiful sparkling streams and bubbling springs greeted them everywhere. Large forest trees were laden with beautiful flowers whose pleasing fragrance wafted on the balmiest of zephyrs made it all appear as a very pleasant dream. No reptiles, no savage beasts, one could as safely dwell under a palm tree as in his own house. Vines and brambles, in fact, every shrub sent forth sweet-scented flowers. Warm showers were frequent, but seldom any storms. Perhaps months passed without lightning or thunder. Rainbows nearly every day and among the brightest on earth. Fruit, flowers, and rainbows mixed in brilliant profusion. What a happy dream, only to be shattered and broken by the evil and idolatry of the natives. To their credit, it can be said, they were never cannibals.

At the very shores, and inside the corral reefs that fenced the islands from the dashing waves, swarmed myriads of the finny tribe of most gorgeous hue. Shrimp in the streams, lobsters in the ocean, bread, milk, butter, custard, and cocoa grew on trees. What more could the human heart desire? And yet the natives were among the most miserable of God's creatures. In them, however, was a spark of divinity that needed only to be touched by the candle of God when it burst into a flame of divine light and intelligence, seldom, if ever, obtained so suddenly by any savage race before or since. After the "night of toil" came the "peep of day," both of which have been portrayed in literature, to be followed by the

brighter light of the gospel of truth. What an indictment against the doctrine of total depravity!

The natives were of a coffee brown color. Tall and straight, and agile as deer. Hair and eyes jet black, the latter sparkling as diamonds, a true type of the Indian race.

They have no knowledge of the origin of their race, but if pressed for an answer will say their first parents came from Hawaii. If asked how they know that, they will answer, "Our hearts tell us so." This may be a veiled tradition among them, and if true, may trace their origin to Hagoth's ships, 37 A. D., as mentioned in the Book of Mormon. Some Tahitian and Indian words are similar and others identical.

Through their *Tabu* man and others I learned that a society had always been among them, and that through it they knew of some of the cardinal Bible points. Their local societies were called *pupus* or classes. When "the heaving of the sea beyond its bounds" had tried their faith (Doctrine and Covenants 127: 5) they turned to this society, which brought them some trouble later, as it did in Book of Mormon times.

When discovered, they had two forms of government: ecclesiastical and civil. Mane-mane was the high priest at that time, or as he is now called, the *Tabu* man. He could *tabu* laws and rules. From this we get our modern expression "tabooed."

Mane-mane first visited the missionaries on board the ship, and threw his cloak of authority around Captain Wilson, making him his friend and changed names with him. When next day a few of the missionaries, the two Swedes, and Mane-mane went ashore, the natives began jumping, laughing, and shouting to express their joy, no doubt much as our children would do now on seeing a superior race from a distant planet, for so it seemed to them.

Upon their second visit ashore the natives "ran into the sea and dragged the boats toward the shore and taking the captain and missionaries on their shoulders carried them to land, so great was their delight." At this time they first met on the beach the king and queen of the Tahitians, riding on men's shoulders. A law forbade them touching the ground except at home, otherwise where their feet touched, the thing became their land or house or ship, as the case might be.

The king's name was Otu, ancestor of the present prince Hinai, who would now be king but for the French who rule those islands. Hinai's father had a special chair in the chapel, built near the royal palace by Brother T. W. Smith, where he often attended Latter Day Saint services. Otu was about twenty years old when Tahiti was visited by the first English missionaries, and of a grave and pious mind. While his queen, Tetua, but fifteen years of age, was

quite the reverse. The king's father was living and so was his grandfather, but they no longer were carried on men's shoulders. His grandfather's name was Pomare ("night cough," taken upon him because he nearly strangled one night while coughing), and his wife's name was Idia (pronounced Eedeeah). ("I" has the sound of a very sharp "e," while "e" has the long sound of "a," and "a" the sound of "ah.") Pomare was a very wise man for a heathen, and was treated with much respect. He was very pleasant and cheerful. The natives never permitted him to feed himself.

The king's grandfather was named Oten, and at the time of the first missionaries was seventy years old, and his long hair and beard were white as snow. He, on account of his age, was treated very rudely and abusively by both his son, Pomare, and his grandson, King Otu. Though he greatly desired to see and converse with the captain of the *Duff*, they would hardly permit him to do so, a custom yet clinging to the natives, and one hard to eradicate.

The favorite god of the Tahitians at that time was Oro, a log of wood about the size of a man. I cannot find that it was carved in any manner. From the fact that it was often hidden when stolen by some conquering tribe, I am inclined to think it was a plain log. Usually he was kept in a little shed among other logs and trees, to be less liable of detection and capture. Within a stone inclosure many altars like high tables were kept and on these a number of dead pigs were kept, which filled the air with such dreadful odor few could approach the god Oro. They were also intended as sacrifices. This place was called a *Marae*. Men also were sacrificed and hung on the trees in large baskets. A most horrible place, both for sight and odor, as well as dreadful deeds. No woman was considered worthy to approach a *Marae*, neither was she considered worthy to be a sacrifice.

The priests of Oro of whom at that time Mane-mane was chief, required many sacrifices, little of which reached the *Marae*. In this way they obtained their food or got rid of an enemy. They never, however, ate human flesh. Many gods were kept in every house of the priests, each with a sword or hammer in his hand with which to kill all who did not sacrifice to Oro.

They had one god, Hiro, whom they thought protected thieves. He was quite popular with many. Most early accounts speak often of the thieving disposition of the early natives. At present it is almost an unknown quality among them; less so than any people I know. A tribute to Christianity, or a hereditary trait of Book of Mormon times, again predominating.

The first missionaries had much trouble from

thieves. One man, chained to a dead coconut tree for stealing, climbed the tree at night, broke off the branches, and ran off with the chain and padlock. They seemed to take delight in the difficult feats of stealing, and sometimes they even stole Oro himself. Missionary things seemed to be their greatest desire. They even stole their clothes when the missionaries went bathing.

One time the missionaries hired three natives to herd seventy hogs, but soon they lost so many hogs they had to let the men go.

The king one day informed the missionaries that their servants were stealing many things, and offered them some of his servants if they would discharge theirs. As the king had employed men to steal for him, they preferred not to make the change.

Murder was quite as common as stealing. One custom was to kill their newborn babes unless some relative or friend managed to take them away. The custom now of giving their children away may have descended from that time. The missionaries labored hard to stamp out this, the most awful of crimes, and are to be commended and honored for their success. The missionaries agreed to take all the babies that the natives did not like to bring up. These they trained to a better life, and through their religious training became leaders and teachers among their race, and shortly quite overcame the terrible evil.

Human sacrifice was not so easily overcome. Ecclesiastical rules are hardest changed, for they are based on the deep-seated religious convictions that affect not only the outward, but also the inner man who is hardest to reach.

Oro was their god of war. Before beginning any important work they sought to enlist his favor by human sacrifice. When the priest desired a sacrifice he generally sent word to the king who then sent a small stone to one of his chiefs who knew the meaning, sometimes slaying the most honored guest beneath his roof.

If one man of a family had been offered up, the rest were in great danger of sharing his fate. Such men usually forsook the communities and wandered alone among the mountains in mortal fear, and became fierce and senseless, as wild beasts of other countries.

Through kindness and lives of honor in their own domestic circle, the missionaries little by little caused the natives to desire such a life. By doctoring their sick, and sympathizing with their bereaved, they won their confidence. And after patiently teaching them to read the Bible which they had translated into their own language, and no doubt aided by the light divine, the natives grew tired of their heathen customs and earnestly sought and in part found the better way. Surely full credit is due these patient,

earnest men for their "night of toil." One cannot read of their work without feeling a sense of honor for them and a hope of reward for their labors which, however, was only the "peep of day" for a greater work which will be told of in these pages.

THE WORK OF THE WOMEN IN THE ISLANDS

BY EMMA B. BURTON

I am glad to have the opportunity of touching again on the pioneer work in the Society Islands mission, and want it understood that I simply speak of the leading features in the work of those missionary sisters, for all had their part in whatever work devolved upon the missionary's wife, besides much by way of helping the missionary in his work.

Sister L. R. Devore's work of reorganizing the Sunday schools and the Sunday school association, cannot be hid; it bears witness continually, while that of Sister Hubert Case was in a more quiet way, but equally as great, being as it was, in the first stages of development of class work, all of which was new to the Saints.

Sister Case's Sunday school in Hikueru was beautiful to look upon. True, she had a portion of nearly all the Sunday schools that Sister Devore had organized.

At that time of the diving, there were two hundred Latter Day Saints with the divers at Hikueru. These were from ten or twelve different islands and formed as many different classes with a teacher from their own island, for the natives do not mix. These classes more than covered the entire floor of the big new church. A few classes were outside, sitting on the ground under shade trees in front and at the side of the church.

She had a first-class assistant, Tapu, and so left the work at the desk to him, and gave herself entirely to looking after the classes, threading her way among them, giving a little assistance here and a word or two there. Having been a school-teacher, she could more readily detect friction, or lack of interest, and was soon with them to give the needed word that set them going smoothly again. This may seem strange for "grownups," but it must be remembered that it was A B C work to nearly all, never having heard of that kind of work before.

Both the order and the interest was splendid. She was certainly the right one in the right place, capably teaching the schools of all the islands in the one school, and besides much other work, writing out all the lessons each week, no printing work being done at that time.

The next to bring to pass a conspicuous work was Sister Lillie Peterson. The leading feature in her

work was going from island to island organizing the Religios, and I presume the Sunday schools, too, which fairly captivated the natives. She did a very splendid and acceptable work with her self-made maps, both large and small. Map work suits the natives better than anything else except singing.

Sister Laura Gilbert had her place, too, but her poor health did not admit of much knock-about work. She, as well as all the rest, taught the natives several hymns, and she certainly excelled all others of the missionary women in assimilating her voice with



MATAHIRA

A pure native, and "mother" of the missionaries.

the natives while singing with them. I have looked her right in the face while thus singing and could not detect her voice. So when the natives wanted to learn a nice song they sought Laura. But if the question was about the Sunday school work they appealed to Sister Alice Case, if it pertained to the Book of Mormon they went to Alberta. But if they had a pain, the toothache, or were sick, they called for "Ama" (Emma).

The annual conferences of the mission are attended by about a thousand people, as a rule. In 1899 there were 850 present, 200 of them being non-members. Brother Burton says: "We enjoyed the most spiritual meeting preceding this conference that I have ever experienced in these islands." Visions, tongues and interpretation, prophecies, and a general outpouring of the Spirit were had at the sacrament meeting, which is typical of such meetings in the islands.

ANCIENT CUSTOMS AND TRADITIONS OF THE POLYNESIAN RACE

BY H. W. SAVAGE

Being requested to write an article dealing with this subject, the first thought that came to my mind was, What good will it do? I have never written on this subject for the church papers, not because I never thought of it nor because I did not study it, for I searched diligently for years among the old customs and traditions for something good, pure, and wholesome, elevating, beautiful, or edifying; but very little or nothing of the kind could be found. Instead of the good, we find so much licentiousness, so much that is degrading, that I have thought it best for those who do not know these things to remain ignorant of them. For ignorance in such cases is innocence.

Our labors in the Society Islands consisted chiefly in a constant struggle against the effects of tradition and custom. Every step forward is met by a tradition or custom. "*E parau tahito. E peu mataro roa.*" I have never been in the Hawaiian group, so my remarks must be taken to refer to the islands south of the equator. I am glad to learn that the Hawaiian sisters have taken an interest in those of the Society Islands, writing them a letter of encouragement. From their letter we are pleased to learn that they never had the false tradition, found among the southern islands, that celibacy will result in death to girls at the age of puberty if they continue in their virginity. This tradition has brought the inhabitants of the Society Islands down to the lowest standard of morals and holds them to the custom of mating their children at a very early age, allowing them to live with the parents, though unmarried, for years, waiting till they are old enough to be married, the companions being exchanged in some cases three or four times before a marriage finally comes to pass. This custom is known as the trial period, to see if they get along well together, and especially to see whether there will be any children.

It will be easily understood by those who read this, that this abuse of the very young children leads on and on into more sin, disease, misery, and death. Many, in fact most of the elders of the native race, still believe this tradition, and when their children come to the age the father deliberately lays aside his office work, so that he may shelter fornication under his own roof in conformity to custom and tradition rather than obey the law of God. There may be exceptions, but this is the rule.

It is always the sex problem that hinders the progress of those people. And they are bound down by so many corruptible customs and traditions re-

lating directly to sex, that it seems like trying to move hell itself to turn them from this evil. William Ellis, in his Polynesian Researches, says: "Of all the natives of the islands of the Pacific Ocean, there are none so superstitious as those of the Society Islands."

I have been unable to find anything in their traditions that promises any better reward in the hereafter to the kind and gentle, the honest, merciful, and loving, than is promised to the most vicious and



H. W. SAVAGE AND WIFE

They labored in the islands five years, returned to America, and in 1916 were assigned to New Zealand, where they have been since.

fiendish. They feared their gods as some so-called Christians do, believing that God is a dreadful being who must be kept in a good humor. They offered sacrifices to them to gain favor with them, and in cases of war the success of the petition depended on the greatness of the offering. You might gain favor with the god, but your god might be bribed by the opposing party offering a greater sacrifice. In most all cases the priest offered the sacrifice and interceded for the people at the *Marae*, (altar) which, in the coral islands, was a rectangular piece of ground about fifteen by twenty feet, raised about six inches to a foot, with another raised place in this about six by two feet, by about six inches high, with a pillar of stone, sometimes a carved idol, standing at the head. Here the gods or spirits were thought to dwell, or to enter into the idol when an offering was made. The priest pretended to catch the answer

from the god through the song of a bird, the sighing of the wind, or the twitching of the nerves and muscles of the expiring victim offered up to the god.

Sometimes the priest pretended to be possessed of the spirit of the god; that the god entered into him instead of entering into the idol. In such cases, the priest was not supposed to be responsible for his actions or words. He was in place of the god. Then he rolled his eyes, muttered inarticulate words and sounds, rolled on the ground, contorting his body, frothing at the mouth, etc. This spell usually passed off in an hour or two, but sometimes it continued for two or three days, though not so violent. On one occasion, when the Rurutu natives called a meeting for the purpose of renouncing idolatry, at which time it was their intention to openly violate many of the superstitious laws and customs of heathenism, a certain man came among them at the meeting, pretending to be *uruhia* (inspired), threatened them with death and all manner of agony if they broke the laws of the gods. He was told to sit down and be quiet; but he continued the ruse. One of the Raiatea natives visiting there said, "If the god is in we will see if we can twist him out." After a long struggle the inspired one, being overpowered, hung his head and sat down. It was explained that the god, being insulted at the rough handling of his chosen vessel, had departed.

To offend the gods was to eat certain forbidden things, to set foot on the *Marae* before going fishing, to use wood from the vicinity of the *Marae* to kindle a fire, to spear certain kinds of fish instead of catching them with a net, to dry and store up certain kinds of fish, etc. Morality, chastity, mercy, love, and truth had nothing to do with righteousness. In fact the spirits after death in Raiatea and some other places were supposed to return and inhabit certain flowery dells, living an eternal life of singing and dancing, with food in abundance and *every indulgence*; which is the native's highest traditional idealism. This state of indulgence was called *Rohutu*, and was enjoyed by those spirits who had passed through the *Po*, state of night.

This depraved conception of the state of eternal bliss, coupled with a natural inclination to enjoy a touch of heaven in this life, is the foundation of the not only very ancient, but very modern custom of holding boisterous, riotous, hilarious festivals.

The state of night or *Po* was the first abode of the dead after their demise, and in order for them to escape from this place of darkness, the relatives offered sacrifice on the altars and hired the priest to offer prayers in behalf of the suffering ones in the *Po*, that their torture might be more speedily carried to completion and they might be allowed to pass into the *Rohutu* or state of bliss. The torture

inflicted in the *Po* consisted of the spirit being scraped or grated to a fine pulp, and eaten by the Orametuas, or semideified spirits of departed warriors. The spirit had to be thus scraped and eaten and pass through the demigod and eaten again, thus passing three times through the demigod before they could escape from the *Po* or purgatory and enter into *Rohutu* where they lived as above described and came to inspire men at times or tell them of future events.

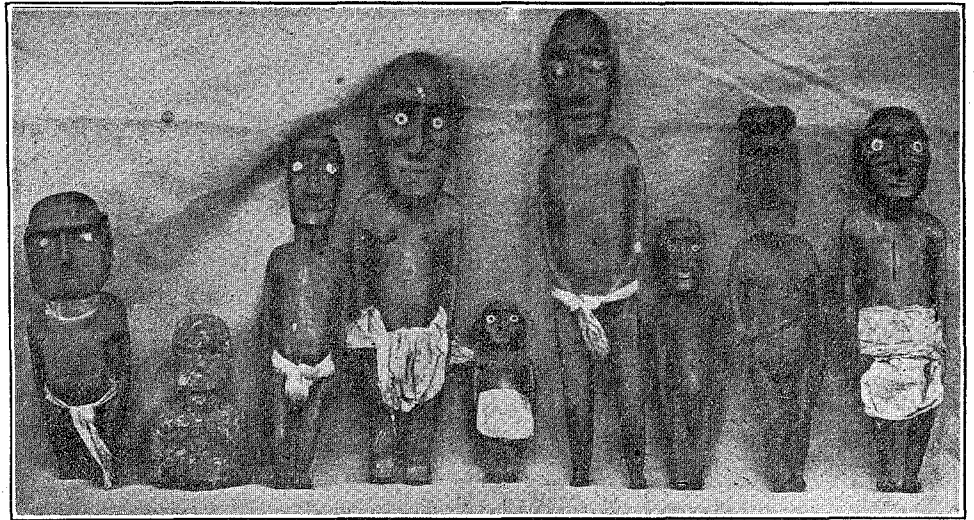
GODS AND EMBLEMS

There were many gods and demigods, each of which was honored with an image or emblem, all of which were kept in sacred and holy reverence. The tribal god was kept in the *Marae*, that is, temple, and others, family gods, were kept in the home and used when at prayer. These were sometimes carved stone or wood, or even shapeless pieces of wood from eight or ten inches long to eight or ten feet. Feathers of birds were also used as emblems. These emblems were brought to the priest, who took them to the great idols and asked the god that his spirit and power might permeate them that they might be a means of reminding their possessor of his duty to his god, and they also were believed to have power to ward off disease, etc. When at prayer the heathen addressed himself to the god through the emblem. Certain fishes and birds were also regarded as sacred, and when a sacrifice was placed on the altar the god was supposed to enter the birds and eat it. The cries of these sacred birds were regarded as expressions of appreciation from the gods. Even to-day the natives put out food on the graves for the dead. It is claimed that the dog, pig, cat, and fowl were originally possessed by these natives and were among the things offered on the altar to the gods. But these things and fishes were not the only things offered. Human beings were often sacrificed in times of war or great anxiety over the illness of the king. The victims were taken from among those taken prisoner in war or from among families or persons with whom the priest or chief was displeased. The victim was treated differently in the leeward islands than in the Tuamotuan Islands, where he was brought alive to the *Marae* and killed with ceremony; but in Tahiti and Raiatea Islands

the victim was knocked down and killed without warning and brought dead to the *Marae* or temple and placed upon the altar, when the ceremony and prayers were performed by the priests and the body left on the altar to decompose and be eaten by the sacred birds. The bones were afterwards buried under the *Marae*.

POLYNESIAN TEMPLES

The temples, called *Marae*, were either national, local, or domestic. The former were the depositories of their principal idols, and the scenes of great festivals; the second were those belonging to the several districts; and the third, such as were appropriated to the worship of family gods. The



OLD NATIVE GODS

In the accompanying article Brother Savage finds little ennobling in the old religious customs of the islanders

Marae of the mountainous islands were more elaborate and much larger than those small ones of the Tuamotuan Islands which I have before described. The *Marae* of Tane at Maeva contained a depository for the gods, i. e., the idols. It was a house set up on high poles which raised the floor ten or twelve feet from the ground. This was to keep them up out of the way of the people, as it was believed they were constantly strangling or otherwise killing the chiefs and people. The ground in the vicinity of the *Marae* was considered sacred. Some national temples consisted of several distinct *Maraes*, and altars (called *fata*), and sacred dormitories, each of which was dedicated to some of the distinguished deities, and all inclosed in one large stone inclosure of considerable extent. The form of the interior or area of most of these temples was that of a square or parallelogram, the sides of which extended forty or fifty feet and some of them as much as two hundred feet. Two sides of this space were inclosed by a

high stone wall about two fathoms or twelve feet high; the front was protected by a low fence; and opposite, a solid pyramidal structure was raised, in front of which the images were kept, and the altars fixed. The altars are said to have been ten or twelve feet high when in perfect preservation. Some of these pyramidal structures were immense. One of them which formed one side of a large square of the *Marae* in Atehuru is reported to have been two hundred and seventy feet long by ninety-four feet wide at the base, and fifty feet high, being at the top about one hundred and eighty feet long by six feet wide. A flight of steps lead to its summit; the bottom step was six feet high. The outer stones of the pyramid, composed of coral and basalt, were laid with great care, and hewn or squared with immense labor, especially the *tiava*, or corner stones. Within the inclosure the houses of the priests or keepers of the idols were erected.

LINEAL PRIESTHOOD

The priests of the national temples were a distinct class. It is interesting to note that the office of the priesthood was hereditary in all its departments; that is, it came down to the head of the posterity or eldest son. In the village, the family of the priest was sacred and the priest was also a chief. The king was sometimes the presiding high priest of the nation; or some member of his family often held this highest priestly authority. Thus, the superstitious people, governed by despotic rulers, were the more easily held in subjection by the priestcraft, superstition, and idolatry in the hands of their rulers, who often personified the gods, receiving the offerings and petitions of the worshipers. The prayers, though brief at times, were often long and full of vain repetitions. The sacrifice was called *taraehara*, meaning to disentangle from guilt. The word is now applied to Jesus Christ.

The only motives by which they were influenced in their religious homage, or service, were, with very few exceptions, superstitious fear, revenge towards their enemies, a desire to escape the wrath of their gods, and to secure their sanction and aid in the commission of the grossest crimes. I have induced several of them on various occasions to rehearse some of the ancient *oreros* or orations which were customarily addressed to the gods, by the priests, or others, and they chiefly consist of a multiplicity of words eulogizing the god, who may be an ancient king, pronouncing the most wonderful panegyric on this character of the mysterious past, telling of his miraculous beginning or birth, as of Munanui, son of Putangirua, son of Roururoroa (very long hair); which Munanui had such great power from the beginning that he had an island, Haoroangai (now called Hao), brought up out of the ocean for his special heritage.

Their belief in the return of departed ones has not been cast off. The first or second evening after the death of a native Polynesian is often marked by an episode founded in that very ancient tradition. Some one of the mourners, a near relative usually, begins to act strange, rolling the eyes, muttering disjointed or inarticulate words and sounds; they even froth at the mouth. This is a time of mourning and as Solomon says, "The living lay it to heart." Great attention is paid to the actor, for this is a sign that they are soon to hear from the dead; the actor being the mouthpiece. After the self-induced spasm has progressed to the proper stage of development, some one versed in superstition and witchcraft addresses the spirit who has taken possession of the medium, saying, "Who are you?" The answer usually comes, "I am ——," naming the relative recently deceased or some other departed one, a parent or grandparent or some one known to have been famous for spiritualism and superstition among them. Then follows a conversation and many questions are asked by the living and answered by the dead, through the medium. Professing Christians give strict attention to all this and are so intensely interested, so carried away by it, that we can scarcely believe our ears when we discover that they are still enslaved by the same kind of superstition as were their heathen forefathers.

About four years after Elder Metuaore died, one of our elders, president of a branch, reported that he had seen Metuaore walking about in the early morning. The good brother said he advised Metuaore to give up his ramblings over the hills of Tahiti and go to the place which must have been given him as a reward for his services. Another elder who presided over the district and who had served for years under conference appointment, heard of the return of Metuaore and was so angry because of this impropriety that he went to the grave of Metuaore which was covered with roof iron upon which covering our highly respected brother pounded with a club till he raised the neighborhood, and then addressing Metuaore in a loud voice, upbraided the dead bishop for snooping around on the face of this earth before the time, and commanded him to remain in his place till the dawn of the millennium. Referring to the savage beating which he had administered to the top of Metuaore's grave he said he would teach the bishop not to stroll over the hills of Tahiti in the cool of the morning.

A native sister who had traveled much with her husband in the interests of the gospel became angry with a young woman who refused to send for the elders at the suggestion of the old sister when the young woman was very sick. The old sister secretly cut off some of the patient's hair and took it and put

it on the grave of a relative and requested the departed spirit to come and take the young woman to the *Po*, the state of night. She afterward confessed this before the church.

TRADITION OF THE GREAT DELUGE

In Raiatea they have a tradition of a great deluge which came as a result of the anger of Tangaroa, the god of the ocean, who cursed the land and raised the ocean over the highest mountains because a careless fisherman got his fishhooks entangled in Tangaroa's hair while the god lay asleep at the bottom of the lagoon. The fisherman fell on his face and begged for his life, and Tangaroa provided a place of safety for him on a low island where the fisherman and his wife and one other person were protected while the sea inundated the earth, even to the highest mountains. Some say they took with them to this place of safety a pig, a dog, a cat, and a couple of fowls. The Tahitian tradition is that the only survivors of the flood escaped in a canoe and landed on Morea when the water went down. Another one is that one man and his wife and a couple of fowls, a pig, a dog, a cat, etc., escaped to a very high mountain while all the earth, even Orophena, the highest mount in Tahiti, was submerged. This may refer to the deluge of the Bible or it may refer to a tidal wave.

THE SUN SLACKENED ITS PACE

Maui's mother could not get anything cooked for Maui because the sun went down so quickly after rising. Maui took a piece of line, went to the horizon and waited for the sun, caught it and made a line fast to it and held it back while his mother finished her work and Maui feasted. Some people think this may have had its origin in the story of Joshua commanding the sun to stand still while Israel fought with the enemy.

A GIANT SLAIN BY A STONE FROM A SLINGSHOT

I think it was in Makemo I saw what the natives say are the petrified bones of a giant killed by a small man with a slingshot. He missed the first and second shot but the third hit the giant on the head and killed him. The rocks do not resemble bones in any way; but some have thought that this tradition had its origin in the story of David and Goliath in the valley of Terebinth or perhaps of Elhanan and Goliath of Gath. (See 2 Samuel 21 and 1 Samuel 17.)

ISRAELITISH ORIGIN

It will be seen from these traditions and customs referred to here, together with the evidence obtainable by a philological review of the question, that these people are an offshoot of the American Indian

and of Israelitish origin. Their temples, altars, sacrifices, lineal priesthood, pyramidal structures, sacred birds, animals, and fishes, traditions of the deluge, the sun being stopped, the killing of the giant with a slingshot, and above all, their vain endeavor to avoid the spirit of the law but to hold to the letter thereof; their great respect for ancient customs and traditions, and the reverence with which they look upon ostentatious ceremony, together with the stubborn resistance towards the Spirit of the gospel of Christ, reminds us often of stiffnecked Israel from Egypt, who always wanted to know what the penalty would be for breaking the law, instead of centering the powers of body and mind on the blessings attending the keeping of the law.

There are many personal experiences which would be interesting and would help show up the points we have introduced here, but I fear I have written more than the editors will have room for. I trust that what we have presented will be of some benefit to some one. Perhaps those who take up the work there in the future may be able through these things to see the cause of present difficulties, and be helped to find the way to remedy the spiritual ailments of a blighted people. If so, I have not written in vain.

ESTABLISHMENT OF THE SUNDAY SCHOOL WORK IN THE SOUTH SEA ISLANDS

BY ELLA R. DEVORE

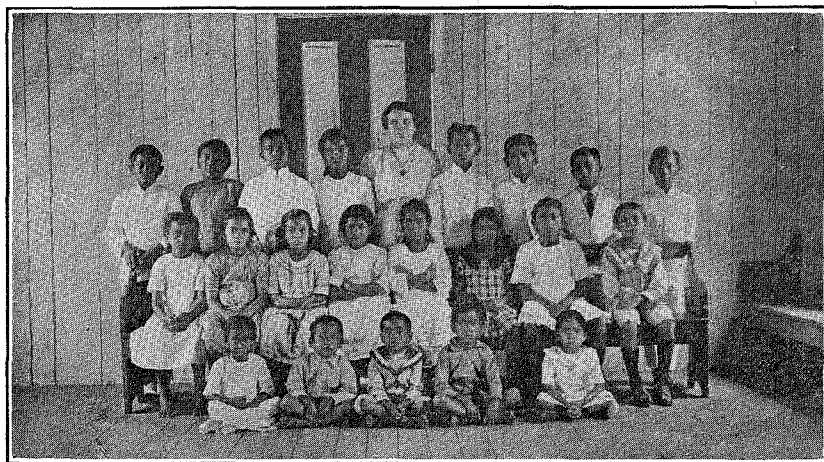
At the General Conference of 1890 Brother Devore was appointed to the Society Islands mission. In February of that year I was told, through prophecy, that I would be called upon to accompany and help my husband on a foreign mission, and that a key would be given me by which to reach that people, etc.

The captain's wife said that the trip across the ocean had been a remarkable one, and they believed that it was because Mr. and Mrs. Devore were on board. We arrived at Papeete, January 30, being twenty-nine days on the way. The natives received us in their church house. We spoke to them through an interpreter and they to us. When it came my turn to speak, they were moved to tears, which caused the interpreter to wonder, for it is a rare thing to see a native weep. I taught them two years through an interpreter, and after that in their own tongue.

Brother M. H. Forscutt, by the Spirit, set me apart to preside over the entire Sunday school work in that mission; to organize schools wherever it was wise so to do—this being the first introduction of that work among that people. He wrote a statement of the occurrence to the few white missionaries, in-

cluding my beloved husband, at the conference to be held on the island of Takapoto, but because of many mishaps, such as leaky boats, seasickness, and adverse winds we were delayed several days. They accepted the statement sent and consented to the work being done, but the natives shook their heads at the new suggestion, yet called for a sample, and, as there was a large attendance from the various islands, we thought best to do so. By the help of my husband we arranged that great crowd into classes with a teacher, explaining what was required of them. The natives at once fell in love with it, causing them to vie with each other as to which island should be visited first.

When conference adjourned all started for home, including the white missionaries. As we stood on the seashore with bared heads an earnest prayer was offered for those entering on the sea and for those who remained, especially for the work that was set for me to do. Thirteen boats started out with their beautiful white sails spread to the breeze, seemingly waving their farewells to me. As I stood, a lone, white woman among so many natives, without an interpreter, not fully understanding their language and equipped for the arduous work before me with only the Bible, having neither concordance, Book of Mormon, nor Doctrine and Covenants, two Mormon elders from Utah stood watching the scene, seemingly realizing the situation. Think you, dear reader, that you can imagine my feelings under these trying circumstances? I walked slowly to the house, sorrowfully, yet rich in faith in the Lord, to proceed in my work, that had been shown to me by the Spirit of God on my way to that conference, lying helpless with seasickness, holding on to the ropes of the boom to keep from falling overboard, the starry heavens my covering.



A BRIGHT LOOKING CLASS

Sister Ellis and her Sunday school class in Papeete

Brother Devore called upon the conference for means to help pay the indebtedness of a church house in Papeete which could not be put off longer. He threw down one dollar on the table and the few white brethren followed. The natives came up like sheep throwing down their dollars, five dollars, ten cents, and so on, until the amount was made up, almost \$1,000. Brother Devore was selected to take it there, which threw me in a quandary. Would I go with him or would I go about my work? I asked his advice and his answer was, "Do as you feel to do, and the Lord direct you, for you know the wonderful sacrifices you will have to make and the great responsibility upon you, and I shall not influence you one way or the other." No other source was open to me but to go to God and his Christ, which I did, alone, feeling that I must be led by him. This is the answer that came to me: "I do not command you to go, but if you will go I will go before you and be your rearward and you shall not suffer with seasickness as much as heretofore." (This proved to be true.) I decided there to do the Lord's work, abiding the consequences.

Organizing a school there and on another island close by, I realized that questions and answers would have to be gotten up and written in their language and that I would need a well-read native to assist me. The Spirit of the Lord revealed to me the faces of the man and his wife who were to travel with me, but not their names nor the island on which they lived, therefore I could make no inquiry for anyone. I went to the third island and the second morning, before I was up, I heard a voice on the porch talking to the sister I was staying with. I knew the person talking to be the one appointed to help me. I soon learned their names and their island, which was Arratura. The branch there had been fasting and praying for about ten days for the Lord to send me to their island, and then selected Tapu and his wife to meet me on this island to understand more about the work I was doing and to bring me home with them if possible. I told them what the Lord had revealed to me and they consented to go with me. After organizing and finding considerable opposition from a native French school teacher which was finally adjusted, I went with Tapu and his wife to their island where the teacher followed us and made more trouble which was again overcome. And there in one of the question schools I failed to produce a scriptural answer which I knew was in the Bible but I could not find it in the absence of the concordance. I gained their

consent to give me until the next day to find it, and knowing their peculiar makeup that if I failed to produce it from the Bible I might as well go home, I searched with all diligence. Failing to find it while it was yet day I prayed the livelong night to be able to find it, but went back next day unsuccessful. When they learned of my failure they with one accord dropped their heads with shame—their confidence was gone. I breathed a prayer to God asking, "Why am I left alone under such trying circumstances? In the name of Jesus, come to my rescue!" I had the Bible open, searching in the book of Luke, thinking surely it must be there. With my right hand lying on the book an unseen hand was laid upon mine and pushed my hand from where it was to the old part of the Bible, and where my fingers touched the leaves I opened, and the first thing my eyes beheld was the answer to the question. I wept with joy and held my book up before them, and Tapu came at once to see where the chapter and verse was. At the unusual occurrence their heads were all up to see what it meant. Tapu found and read it in their own language. Instantly all their confidence was restored with great joy, and my joy was so great I could scarcely go on with my school.

We traveled from island to island organizing schools, finding considerable opposition, but we were able to overcome it. Six months passed by before husband and I met at a conference held on another island, having heard from each other but twice during that time. Then together from that island we went to Niau. There Sunday school and scriptural schools were started and I thought I would have help from my husband, but the Lord had planned otherwise. The light of the scriptures became blank to his understanding and we understood then that that was the work given me to do, for he had an abundance of work to do elsewhere. On that island (Niau) were the only two natural teachers I found anywhere in the mission, and while standing behind one of them listening to her teaching a class of five, a vision was given me and I saw a throng of children marching two by two, and for the first time the thought of a celebration like I had seen in my childhood days entered my mind. I related the vision to my husband and together we planned a celebration, and made a beautiful banner of rich oil calico. The colors were these: Two shades of red, two shades of blue, two of green, two of yellow, and two of brown. The body of the banner was white with suitable words written in the native tongue. Long streamers of blending colors, notched on each side, like ribbon, hung from the back. It was carried on a pole, which was wrapped with the same colors. The poor natives never having seen anything in the way of an entertainment,

were overjoyed and named the day "*Mahana oa oa*," which means "day of joy." The program was all made from the Bible, having nothing else, and it was beautiful, being directed in this also. It was a pleasant day to us all. When all was over and we were sitting in our home, a step was heard at our door, with a thump of a cane on the threshold calling our attention. An old brother in his eighty-fourth year, with tears of joy streaming down his cheeks, calling us both by name, said: "The Lord hath let me live to see the great day of joy. I am now ready to depart, amen." Our tears mingled with his in the thought of happiness that was brought to those poor souls. I could recite many more similar instances but space will not permit.

I went on with my work traveling alone, (that is, without Brother Devore), from island to island until thirteen schools were organized; originating nearly two thousand scripture questions as the needs required. Taught and directed sisters' meetings and held fasting prayer meetings for the sick ones. Presided over two Sunday school conventions at the general conferences of the mission. Taught, encouraged, and sympathized with each in their turn as they came up before me. I resided with them five and a half years.

SOUTH SEA PHILOLOGY

BY A. H. CHRISTENSEN

Much bad philology has been made, and many incorrect conclusions have been reached upon the assumption that wherever a word or words have been found identical in two or more languages, that the people were descendants of the same original stock, or had been associated at some time. To arrive at certain facts, it is necessary to look more closely to the origin and formation of languages. There are some words alike in different languages, whose origin is known, and it is also known that they were not derived from the same common language, as for instance where the Hindus and the natives of Vancouver Island both call the crow a *kaka*, no doubt because that represents the call of it, and the name originated, no doubt, in the same way as the word *moomoo* for cow among American children; or the word *mimii* for cat among Tahitian children.

The words, *oh! ah! uh! pooh! tut!* etc., express the same emotional feelings in many languages, slightly varying in sound, according to the adopted vowel sounds of the various races. Other words are borrowed from races with whom intercourse has been had; as when the American speaks such words as the following: *Opera* and *sonata*, from the Italian; *gallina* and *mulatto*, from Spain. The Hebrews have furnished us with *sabbath* and *jubilee*. The Arabs

loaned us *zero* and *magazine*. From Mexico we have borrowed *tomato* and *chocolate*. Haiti gave us *hammock* and *hurricane*. Peru gave us *guano* and *quinine*; and we even called upon the Society Islands for *taboo* and *tatoo*.

So you see we are great philological borrowers. We have paid back our debts, however, for to the South Sea Islander we have given, *taite* (society), *Bibilia* (Bible), *poti* (boat), *buka* (book), and hundreds of others.

Other words are either borrowed or derived from some quality of the object, as *tiputa* (Society Island), and *tippet* (English), both meaning cloak. This word is most likely similar merely by chance.

So we see that in our zeal to establish the identity



A. H. CHRISTENSEN

Brother Christensen is still in the mission, doing excellent work.

of the natives of the South Sea Islands as direct descendants of the American Indian, we must be careful as to the method and material we use, lest some student arise to embarrass us. Nevertheless, let us stand our ground, for there is truth there that may be told.

There are a great many words that are similar in their root formations, and evidently did not originate as those already mentioned, but date back to the original tongue, perhaps to the time of the confusion of languages at the tower of Babel. Some profane men, with no knowledge of the Scriptures or the creation of the world, have imagined that the first language was born of wants; first the sign,

then the phonetic, then the evolutionary stage, finally the perfected languages. In other words, that languages have been "built." I disagree. I believe that God caused the peoples at Babel to forget their own tongues and speak another in the twinkling of an eye. For example, the gift of tongues in the church of Jesus Christ.

These new languages no doubt changed from year to year until the present time, some having lost all semblance of their former self, others becoming extinct, as the Adamic, which no doubt passed into oblivion with Coriantumr. Marks of others still run through present languages and reveal their kindred, as certain aquiline features run through families for generations. The word *know* (English), the root word, *gno*, from Latin *gnosco*, *gnotus*, etc., carrying the thought to know. The Greek *gignosco*, in which is also found the *gno*. Next, turning to Sanskrit, we find the word *gna*, having the same meaning. Like the tributaries of a river, this word seems to flow down to the common parent, the Aryan.

The Polynesian word *tabu*, meaning sacred, is approached in both sound and meaning in the Arabic word *tabut*, meaning the Ark of the Covenant. This word may be a "cut" clipped by the posterity of Joseph of Egypt, while they still had commercial and social intercourse with people of that language, carried by Lehi and family to the shores of the promised land, and to be re-clipped and carried to these barren coral reefs in the Pacific. Some words, like Indians on the war path, wipe out their tracks as they go; as the word *watch*, meaning a timepiece. Few men that carry them know the origin of the word. It is, however, older than the thing it stands for, having its beginning before the watch was invented, when the town watchman used to sit in the tower striking the hours on the bell. It was his duty to watch, named from the Anglo Saxon, *woeccan*, from *wacan*, meaning to wake, to move. Not so obscure, however, the Sandwich Island word, *kanaka* (man), the South Sea Island *taata* (man), and the New Zealand, *tangata* (man). The trail of this word is clear.

In this way we find many words alike in different languages that bear evidence of common parentage. By a close examination we can usually know them from new or borrowed words. Many Tahitian words are alike in sound and meaning to those of the American Indian; also the rules of formation are similar. I am unable to make an adequate comparison here, not having the Indian words at hand. I would be pleased if some brother would send me a Bible printed in the language of some American tribe of Indians, and I will refund the money paid out by him and be greatly obliged. In Tahitian the method of comparison is the same as in some Indian dialects,

as for instance, in Tahitian, *roa* (long), *roaroa* (very long), and *roaroaroa* (exceedingly long). Also *fati* means to break, *fatifati*, to break repeatedly. So also, when the Algonquin Indians saw a screw steamer, they named it a *yetseh-yetsoleh* (kick-kicker). The Tahitian and Indian custom of naming babies is also the same, as *Te Ata* (The Cloud), *Te Mata'i* (The Wind), *Te Ua* (The Rain), *Te Manu* (The Bird), etc., in Tahitian, and *Big Eagle*, *Red Cloud*, *Big Thunder*, etc., as seen among the Indians.

This very point of similarity of language only complicates matters when we go to the Malay Peninsula, and there find as much similarity to the Tahitian as among the Indians. Similarities are also noted in the Japanese and Filipino languages. We have already noticed instances of increasing quantity or quality, by doubling. We also see the custom in Japanese, as *faitobito* (men), and in Malay, as *orang* (man), *orangorang* (men). Other instances of similarity are: *i o* (close at hand) Malay; and *i o* (close at hand) Tahitian. *Tasik* (sea), *langit* (sky) Malay; and in Tahitian, *tai* (sea), and *rai* (sky). In Malay, *eh!* (triumph), *weh* (compassion), *chih!* (dislike), corresponding to Tahitian, *eh!* (triumph), *ae!* (compassion or sorrow), and *chih!* (dislike).

In Mormon's account he says that both the Hebrew and the Egyptian had been changed by them to the extent that no other people living could read their writing, and for that reason he buried the Urim and Thummim with the plates. It must have changed considerably indeed, for we know that no one can to-day read the inscriptions that are engraven upon the temples of Central America. How our language has changed may be seen from the following examples: By changing, *Quiet* the baby; *Harness* the horse; he is *puffed* up; the workman's *strike*. These are simply nouns and adverbs that have from usage been changed to verbs, etc. Again some have been changed by shrinking, as, *fortnight*, from fourteen night, and boat swain to *boatswain*, and by seamen to *bosun*. The natives of Vancouver Island say *yakpus*, which is all that remains of *yakhpekuksekous*, which being interpreted is, long-face-hair-man, or long bearded man.

As the art of writing is lost to a race, the language undergoes a rapid change, as in the case of the Mulokites, who in the course of three hundred years had so changed their language as to be unintelligible to Mosiah, who also spoke Hebrew. Some English-speaking people, while not having lost the art of writing, have so altered the sounds that other English-speaking persons can scarcely understand them. Compare Old English with American English; or try a stanza or two from Robert Burns. The grammars of to-day contradict the ones studied by me a few years ago. How often do we hear discussions upon

the point of the correct pronunciation of a word, or the syntax of a sentence, to be settled only by reference to an accepted book of authority on grammar, rhetoric, etc., and if that book happens to have been printed in New England the Texan will most likely "stand corrected." But if the school book trust is transferred to "Dixie" for a decade, "you all" will learn a new lesson in language when little Willie comes home from school. And the preacher, who on Sabbath morn, faces a mixed congregation, gathered from the four quarters of the earth, each bearing a philological bushel by which he is to be measured, faces a serious condition indeed. He is to be pitied more than censured.

I am told by Tahitians and Spaniards that Americans are always getting the cart before the horse, because they insist in putting the noun or subject first, followed by the verb, and lastly the object. While they say the proper way is as they have it, i. e., first, verb, next, noun or subject, and lastly, the object. The man that tried to invent Esperanto looked at the matter from an international and scientific standpoint and knew what he was about, but they all pointed their fingers at him. Nevertheless, let us uphold the school-teacher and the printer, lest we become philological barbarians.

Principally because of the loss of writing, the Tahitians lost most of the original language of the Lamanites, or Nephites, and as they saw new objects or acts they invented new words to fit the character of the action or thing, a custom among all people, especially among barbarians. Therefore it is practically a new language they speak. Note the following: cat, *piifare*, interpretation, cry in the house; horse, *puaa horo fenua*, interpretation, beast run on the land; automobile, *pereo uira*, interpretation, chariot lightning; blacksmith, *tupai auri*, interpretation, beater of iron; chair, *parahiraa*, interpretation, sitting place; telephone, *parau niunuu*, interpretation, talk on wire; eat or bite, *amu*; chew or bite repeatedly, *amuamu*; murmur, to complain, is expressed also by the word *amuamu*, presumably because the action is the same, i. e., to work the jaw. Americans have unconsciously followed the same rule when they coined the phrase, "chew the rag." After this phrase has been properly "shrunk" and "cut down" it may be spelled thus, *churag*, and by the hand of a T. R. (tailor of reputation) may be sewed on the old garment of the English language, and everybody will be "delighted."

But to return to the South Seas, we see there is a relationship between the native dialect and that of the American Indian as well as the native language of the Malay Peninsula. Some contend that native South Sea Islanders are from the southeastern part of Asia. To this I agree in part only. I

quote below the words of Edward B. Tylor, D. C. L., F. R. S., from his book, *Anthropology*, page 163:

It has already been seen (p. 102) how the Malays, Micronesians, Polynesians, and Malagasy, a varied and mixed population of partly Mongolian race, are united over their immense ocean district half round the globe by languages of one family, the Malay-Polynesian. The parent language of this family may have belonged to Asia, for in the Malay region the grammar is more complex.

Referring again to page 102, as quoted by him we read:

From the Malay archipelago there stretch into the Pacific, the island ranges of Micronesia, and then of Polynesia, till we reach Easter Island to the east, and New Zealand to the south. The Micronesians show connection with the Malays in language, and more or less in bodily make. But they are not Malays proper, and there are seen among them, high faces, narrow noses, and small mouths, which remind us of the European face, as in the Micronesian (figure 40) who stands here to represent this varied group of peoples. The Maoris are still farther from being pure Malays, as is seen in their more curly hair, often prominent, and even aquiline noses. It seems likely that an Asiatic race closely allied to the Malays may have spread over the South Sea Islands, altering their special type, and crossing with the darker Melanesians, so that now the population of the different island groups often vary much in appearance. This race of sailors even found their way to Madagascar where their descendants have more or less blended with a population from Africa.

It is plainly discernible that the South Sea Islander is a mixture of two or more races, corresponding to the American Indian on the one side, and the Malaysian on the other. The similarity of language and bodily appearance is on account of long acquaintance with each other, which was possible, since the islands are so close together that natives could go from Tahiti to Malay in their canoes.

The present-day Tahitian language seems to be the resultant of a collision of two languages, fitting illy into the straight-jacket of English grammar, into which place it has been crammed by late philological reformers. I believe the South Sea Islander to be a mixture of American Indian and Malaysian.

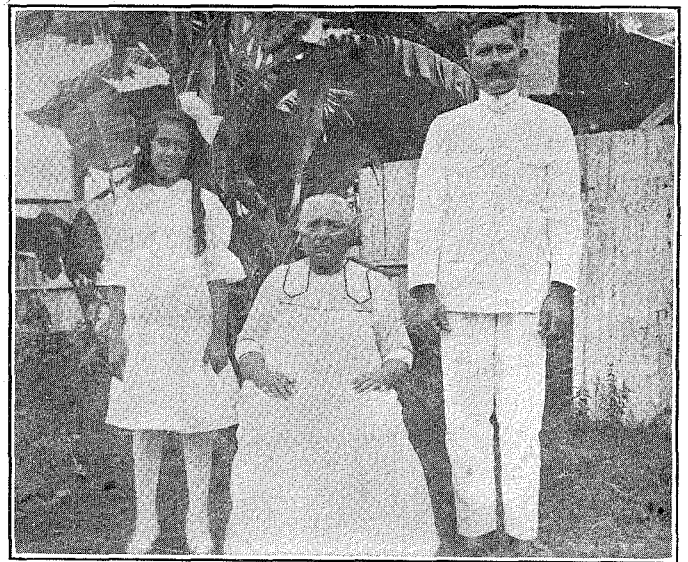
After the return of Brother and Sister Burton to America, Brother C. H. Lake wrote of them: "It seems rather lonely without Brother and Sister Burton about, and the natives come in and say, '*Ua taota anei Iosepha?*' (Is Joseph lying down?) which is their way of saying that they miss him. Mr. Cordella, mayor of the city, told some of the native brethren, 'You will never have another *orometua* (teacher) like Mr. Burton; he is a good man,' and other foreigners speak in the same way. . . . The sick will certainly miss Sister Burton, who, with her tactful and motherly ways won their love. She has indeed been a 'mother in Israel' to the natives."

HISTORY OF THE SOUTH SEA ISLAND MISSION

BY CLYDE F. ELLIS FROM 1843-1890; 1914-1918.

BY J. CHARLES MAY FROM 1890-1914.

It is with regret that we are unable to furnish a complete history of the work in this mission. Many of the items kept were swept away in the cyclones through which these islands have unfortunately passed. However, we submit a few of the main historical features of the work, whereby you who read may get a hint of the labors, trials, and sacrifices for the maintenance of the work here.



THREE GENERATIONS

Daughter, grandson, and great-granddaughter of Elder John Hawkins, the young missionary of the early forties in the Society Island Mission.

Perhaps one of the most interesting features in the introduction of the work in these distant isles is the Lord's remembrance and recognition of these people in the very incipency of the latter-day work in the world. In *Doctrine and Covenants* 1: 1 he says: "Hearken ye people from afar, and ye that are upon the islands of the sea, listen together."

In accordance with such divine favor, the church appointed, in 1843, four missionaries for these islands: Addison Pratt, Benjamin F. Grouard, Noah Rogers, and K. Hanks. After preparation and a rather broken journey to the Atlantic Coast, these brethren sailed on the *Timoleon* on October 9, 1843, from New Bedford, Massachusetts. Elder Hanks was weak in body at the time of embarking, but was desirous of fulfilling the mission appointed him. He, however, continued to grow weaker until November 3 of the same year of their departure, when he passed away peacefully. Not being able to delay

his burial until they reached the Cape Verde Islands, he was buried at sea. Thus passed away one of the messengers upon his way to this distant field. Nothing unusual occurred in their trip from then on, and after doubling the Cape of Good Hope and sailing several weeks, they finally landed on the island of Tubuai, about three hundred miles south of Tahiti, on April 30.



OLD NATIVE FORT

This old fort built by the natives to defend themselves from the invading French, is a number of miles from the seashore in the big Fautaua Valley.

1844

There being no missionary on the island, by request and personal choice, Elder Pratt remained among the inhabitants there, while Elders Grouard and Rogers sailed for Tahiti about May 9. Tubuai stands out as the historical island of all the island missions of the church. It was on that island that the first gospel sermon was preached in this mission of the Pacific Ocean. On May 14, Elders Grouard and Rogers reached Tahiti, but found conditions difficult for missionary work, and were compelled to remain for some time with but little success. In the meantime, however, Elder Pratt was very successful in Tubuai, where, after baptizing some foreigners and natives, he organized the first branch of the church in the Pacific on July 29, known as the Tubuai Branch. Eleven members composed it. Thus was the work of the Lord commenced in an organized branch in the Pacific.

On August 5 following, the Lord's supper was administered for the first time among them. Elder Pratt continued with success in Tubuai. After conditions had shaped, Elders Grouard and Rogers rented a house in Tahiti and at once commenced to preach with success. Some twenty whites were baptized, while many natives professed belief, but because of conditions existing as a result of the French

taking possession of the island, the natives excused themselves.

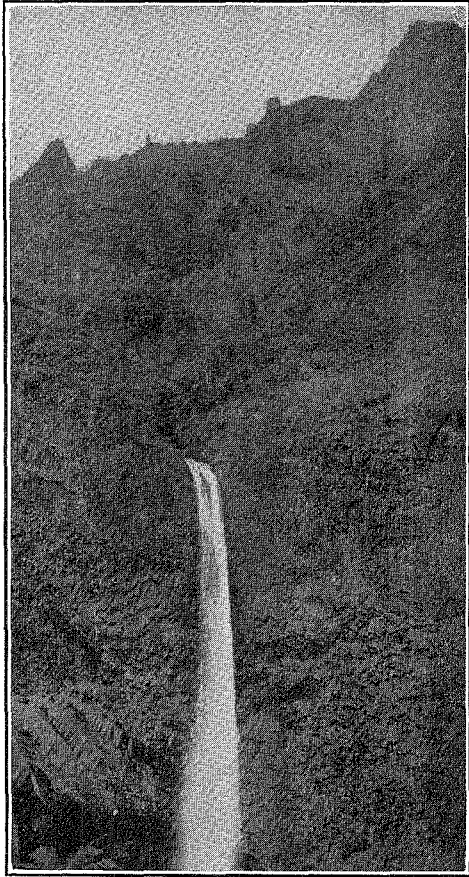
One of the whites, baptized as a result of these early efforts, was a young Englishman by the name of John Hawkins, whose posterity is still among us and firm believers of the gospel. Elders Grouard and Rogers ordained one (a Mr. Lincoln who had been a fellow passenger on board the *Timoleon* and to whom they had taught the gospel at sea, he having been baptized upon their landing in Tahiti) to the office of elder to preside over the branch in Tahiti, which had just been organized. This was the second branch to be organized in the mission. The above Mr. Lincoln is the father of Elder George S. Lincoln of San Francisco, California. Such provision being made, they separated, Elder Rogers going to the islands of the Society group, and to the islands southeast of Tahiti, Elder Grouard going north to the Tuamotuan group, landing on the island of Anaa, where he stayed for some time.

1845-1872

Elder Rogers having returned to Tahiti, left on July 3, 1845, for America on board the *Free Brother*. He reached Nantucket, Massachusetts, on November 6, 1845; and Nauvoo December 29 following. It was some time during the opening of the above period that Elder Hawkins, who had commenced to labor as a missionary in Tahiti, was taken prisoner by the natives, and conveyed to the mountains, where he was detained for about seven months, subsisting upon nature's own plain production, among an uncivilized race. He did not fail to teach them the gospel, and finally, upon being sought out by a young English friend, he, with him, cautiously sought his way to Papeete, by way of the old native trails, reaching the Fautaua Valley just below the old native fort, by way of a very narrow passage, at places only a very few inches in width, where the natives would roll stones down upon the French in their efforts to reach the natives' fort. After many narrow escapes he reached Papeete, but was confronted with a death sentence for taking up arms against the French Government just prior to his capture by the natives.

Brother Lincoln accompanied him to the governor where after explanations and the intervention of divine providence, he was delivered a free man. Elders Grouard and Pratt continued to labor in the islands aforementioned, but persecution arose which was encouraged greatly by Catholicism. It became

so strong the Saints were forbidden to preach, pray, even for their food, or to hold any kind of a meeting. This was to be enforced with severity, and thus officers and soldiers were sent to Anaa where the missionaries had been successful in establishing the



BRIDAL VEIL FALLS

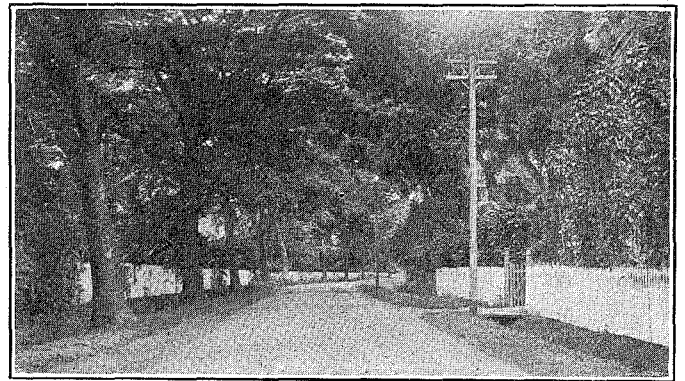
These falls are very beautiful and fall many hundred feet to the bottom of Fautaua Valley. They are very near the old fort shown in this article.

work. On a Sabbath following while some of the natives were engaged in prayer in a house of one of the brethren, a French gendarme was summoned and at once came. Although somewhat intoxicated he entered the house and raised his sword with anger, it catching in the thatched roofing above. Whereupon one of the natives sprang forward, spearing the officer with his fish spear, which was invariably at the native's side in those days. The natives followed him and killed him with clubs and knives. The result was, the four who had killed the officer were hanged on a coconut tree. One hundred and twenty-seven sympathizers were brought to Paapeete, and forced to work upon the public road, which, together with their limited diet, change of climate and conditions, very few survived. Some

were even forced to the Catholic Church at the point of the bayonet. After a few years of servitude, those who survived, about fifteen in number, were permitted to return to Anaa. Thus were the native brethren called upon to sacrifice for the establishment of their religion in these islands. Owing to this persecution the foreign missionaries were compelled to leave. Elder Pratt sailed from Tahiti on May 15, 1852. Elder John Hawkins was left to look after the work and assist as much as possible although he was not permitted to preach. The year

1873

opens another epoch of interest in the history of this mission. On December 13, 1873, Elders C. W. Wandell and Glaud Rodger landed in Tahiti, after a little over a month's travel at sea. It was one of the Lord's intervening ways of establishing again among these people the true gospel. These brethren were on their way to Australia, but because of a leak the vessel put in at Tahiti for repairs. A few days after landing, they found a branch of Saints in the Punaauia District, at a spot called by the Saints, Zion (Ziona). It was their place of refuge, and as they had been taught by the former missionaries concerning Zion, they naturally called this little spot in Tahiti, Zion, it being a place where they could repair without the persecution of their opponents. The majority of the people found here were baptized by men ordained by the first missionaries. Before leaving Tahiti Brethren Wandell and Rodger baptized and rebaptized fifty-one in Zion,



CREATED AT GREAT COST

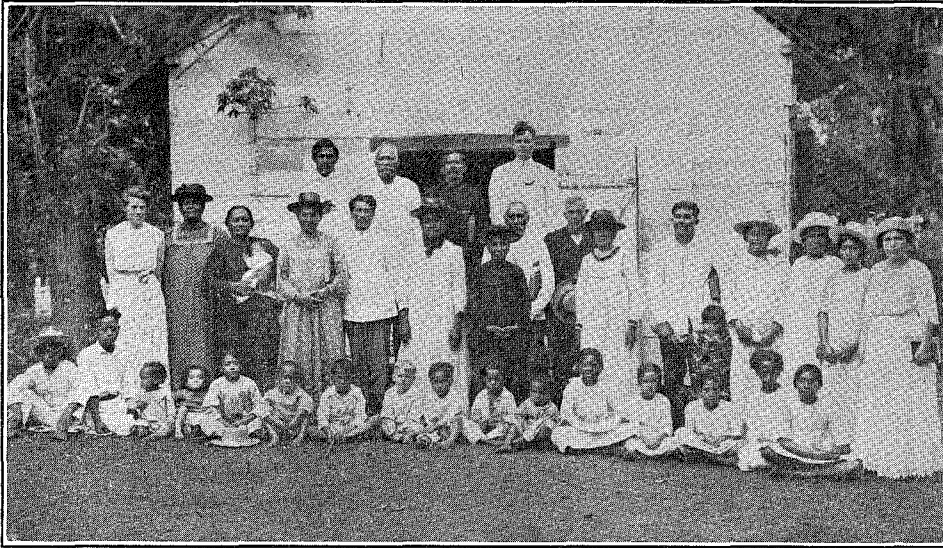
The large public "Fautaua Road" where the Saints were made to work because of their faith in the restored gospel, causing the death of a number of them.

or Ziona Branch, and ordained a number, a few of whom left for Tubuai and the Tuamotuan Islands as messengers of peace to the scattered sheep. Thus the Reorganization was started in this mission. A most marvelous and divine intervention, indeed!

1878

On June 17 Elder William Nelson sailed for this mission, arriving here July 23 following. During his first three months' stay in Tahiti he baptized some thirty members in Ziona.

magnitude of power, in the personality of T. W. Smith, together with the grand gift of spiritual aid the task was made a possibility. Brother Smith traveled extensively until November 4, 1887, when he and wife left Tahiti for Australia.



OLDEST CHURCH BUILDING IN THE MISSION

Saints in Ziona Branch, Tahiti, in front of the oldest church building in the mission. This is the first branch in the Reorganization in these isles. At the left is Sister H. W. Savage, Brother Savage in the center at back, and Sister Clyde F. Ellis at the right.

1879

Elder Nelson returned to America, not being permitted to remain but a short time without a permit. Sometime in May he returned to Tahiti.

1879-1883

Elder Nelson was in the Tuamotuan group, laboring among the Mormons and other factions which arose after the departure of Elders Pratt and Grouard. Baptisms were frequent in Ziona, Tahiti, as well as some in the Tuamotus. Elder Nelson left for America some time during this period.

1884-1887

The above year, 1884, also marks an epoch of great interest in our history, as Apostle T. W. Smith and wife arrived in Tahiti on November 6 of that year. The apostle was received with open arms by the native people. He at once entered upon the work of reorganization. He went to the Tuamotuan Islands, also to the phosphate island of Makatea, where he set in order, by rebaptizing and other means, the several branches. There were at that time three divisions among the natives, which were the result of the apostasy in the 40's and 50's. It was no small task to eradicate such conditions, but through the

1889

Apostle T. W. Smith and wife arrived in Tahiti from Australia on March 12. Through the labors of the above the mission numbered about two thousand members, and about twenty-five branches at the time of his departure.

1890

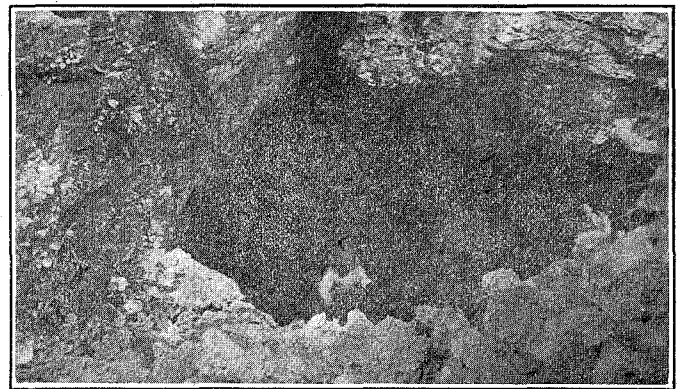
Apostle T. W. Smith and wife left in April for California, reaching there early in May.

1891

January 29. Elder L. R. Devore and wife reached Tahiti.

April 6. Mission conference convened at Papeete, Tahiti. Elder L. R. Devore presided, and Elder John Hawkins assisted.

November and December. Elder Devore labored in the island of Manihi, baptizing forty-four:



AN ISLAND CAVE

Entrance to a cave in Makatea, 120 miles from Tahiti, where Apostle T. W. Smith baptized one hundred and twenty-seven in one day in reorganizing the church in this mission.

1892

April 6. Conference convened in the island of Anaa. Elder L. R. Devore presided over the conference, and was assisted by Elder Derrien. This year's reports showed 210 baptisms for the year.

1893

April 6. Conference convened at Kaukura. Elder L. R. Devore and John Hawkins presided.

July 25. Elders William Newton, J. W. Gilbert, and Mark H. Forscutt landed at Papeete, Tahiti, on *Tropic Bird*.

There were 152 baptisms reported for the year. Elder L. R. Devore baptized over one hundred on the island of Aratua.

1894

March 13. Elder Mark H. Forscutt returned to America on account of poor health.

April 6. Conference convened at Takapoto. Elder L. R. Devore presided, and Elders J. W. Gilbert and William Newton assisted.

September 14. The gospel boat *Evanelia* was launched at San Francisco, and on September 23 was dedicated to the service of the Master, over two hundred Saints and friends being present on the occasion.

November 30. The gospel boat *Evanelia* safely arrived at the island of Tahiti, with Elder Joseph F. Burton and wife, and Elder Hubert Case and wife on board. Elder Joseph F. Burton was captain. Much might be written about their interesting voyage, but space will not permit.

During this year reports show 150 baptisms in the mission.

1895

April 6. Conference convened at Avatoru, Rairoa, with Elder L. R. Devore presiding, assisted by Elders J. W. Gilbert and Wiriamu.

May 11. Elder J. W. Gilbert departed for America.

July. Elder William Newton returned to America. Reports show 111 baptisms for year.

1896

April 6. Conference convened at Turipaoa, Manihi, presided over by Elder L. R. Devore, assisted by Elders Hubert Case and Louis Bellais.

June 14. Elder L. R. Devore and wife returned to America.

July 18. The gospel boat *Evanelia* sunk out of sight in the sea between Rairoa and Tiki hau, heavily laden with dried coconut and pearl shell. Boat and cargo was a total loss. No persons were drowned. The crew and passengers, numbering nine, were taken aboard boat named *Temere*.

December 7. Elder Joseph F. Burton and wife landed in Tahiti on board the barkentine *City of Papeete*.

1897

April 6. Mission conference convened at Panau, Kaukura, with Elder Joseph F. Burton, in charge,

and Elder Hubert Case as assistant. This was an unusually large gathering, over 1,200 being present.

Reports show about 100 baptisms for year.

The mission paper called *Te Orometua* was first published during this year, and 9,200 copies had been printed and distributed.

1898

January 25. Elder Hubert Case and wife left for America aboard the *Galilee*.

April 6. Mission conference convened at Takaroa. Elder J. F. Burton presided, assisted by John Hawkins and H. Jansson. Over one thousand people in attendance, arriving there on 61 boats, 5 schooners, and one steamer. There were 110 baptisms during the year.

1899

April 6. Conference convened at Avatoru, Rairoa. Elder Joseph F. Burton, assisted by Elders Pohemiti and Jansson presided over the conference. There were 863 natives in attendance.

August 1. Elder J. W. Peterson and wife arrived in Tahiti on the *Tropic Bird*. Reports show 81 baptisms for the year.

1900

April 6. Conference convened at Tarona, Papeete, Tahiti. Elder J. F. Burton presided, assisted by Elders J. W. Peterson and D. M. Pohemiti.

May 1. Elder Joseph F. Burton and wife returned to America on board the *Galilee*.

1901

February 23. Elder Metuaore left for America to attend General Conference.

April 6. Conference convened at Papeete, Tahiti, in charge of Elder J. W. Peterson, assisted by Elders Lui and Pohemiti. It was estimated that three thousand were in attendance at one time. There was much sickness at the conference, and twenty-two died during the conference.

October 2. Patriarch Alexander H. Smith and scribe Leon A. Gould, Elder J. F. Burton and wife, Elder J. W. Gilbert and wife, and Elder Metuaore arrived in Papeete, Tahiti, and special conferences were held by them as follows: At Raroia, October 25; at Panau, Kaukura, November 11; and at Tarona, Papeete, Tahiti, November 26.

November 26. Elder Metuaore was ordained to the office of high priest and then bishop by President A. H. Smith and Elder Joseph F. Burton. During the months of October and November the following islands were visited by President A. H. Smith: Tahiti, Kaukura, Fakarava, Makemo, Taenga, Raroia, and Anaa.

December 2. President A. H. Smith departed for Australia.

This was a year full of events for the mission.

1902

February 25. Elder J. W. Peterson and wife returned to America.

April 6. Conference convened at Papeete, Tahiti, in charge of Elder J. F. Burton, assisted by Elder John Hawkins.

December 25. A special conference convened at Panau, Kaukura.

During this year 1,000 copies of the Doctrine and Covenants were published in the Tahitian language.

climb coconut trees. Wife and I climbed a tree, remaining there for about three hours." Through distilling and condensing water the lives of several hundred natives were undoubtedly saved by Brother J. W. Gilbert, as there was a dearth of fresh water after the great storm.

April 6. The mission conference which was to have convened at Hikueru, convened at Papeete, Tahiti, and was presided over by Elder Joseph F. Burton, assisted by J. W. Gilbert and D. M. Pohemiti.

The conference could not meet at Hikueru, as the chapel there had been totally destroyed by the great storm. There was a very small attendance at this conference.

1904

April 6. Mission conference convened at Tuuhora, Anaa. Elders Joseph F. Burton and John Hawkins presided. There were 667 in attendance.

1905

April 6. Conference convened at Papeete, Tahiti, in charge of Joseph F. Burton.

May 6. Elder Joseph F. Burton and wife left for America.

During March of this year another fierce storm visited several islands, doing much damage by strong winds and high tide.

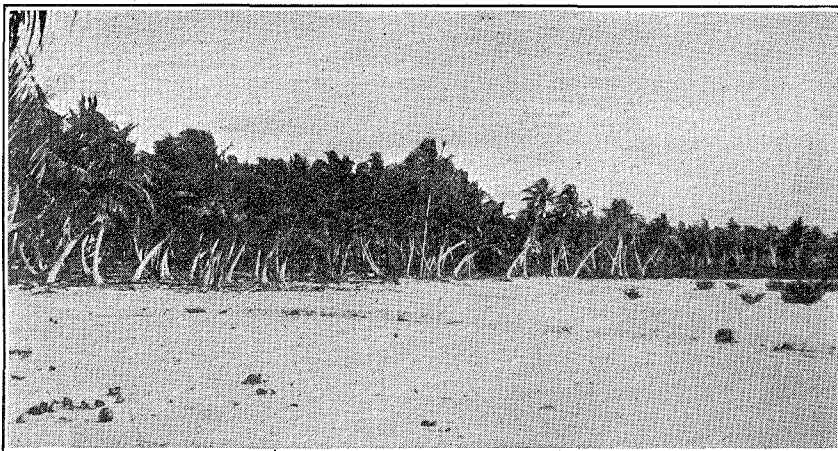
1906

February 7 and 8. Fierce cyclone occurred, utterly destroying Saints' chapel at Papeete, Tahiti, and the missionary house and seventeen other buildings in Taronia, the home of the Saints. About \$7,000 loss to Saints and the church. Two hundred houses destroyed in Tahiti, and coconut trees torn up by the roots. Several other islands suffered much loss from high water, not one house being left on some islands. Ninety-five people were drowned in Anaa, of whom sixteen were members of the church.

April 6. Conference convened at Papeete, Tahiti. Elder John Hawkins presided, assisted by Elder Pou.

July 13. Elder Joseph Burton and wife, and Elder Charles H. Lake and wife arrived at Papeete, Tahiti, having been appointed in accordance with revelation received that year.

July 26. A special conference convened at Papeete, Tahiti, with Elders Joseph F. Burton and Charles H. Lake in charge. Object of conference was to settle some difficulties that had arisen. Certain resolutions were presented and agreed to by conference, the purpose of resolutions being to adjust difficulties



WHERE MANY LIVES WERE SAVED

It was at this spot, on the island of Hikueru, that Brother J. W. Gilbert erected a homemade distillery and provided the water for the refugees of the big storm of 1903.

1903

January 13 to 18. The Society Islands were visited by a destructive tidal wave, resulting in the loss of many lives and devastation of considerable property. The storm raged several days, reaching its maximum on January 17. Five hundred and fifty natives lost their lives, about four hundred in Hikueru, and ninety in Marokau. Many stone buildings owned by the government (French), and both stone and frame church buildings were totally destroyed by the storm. Our chapels at Hikueru, Raroia, and Makatea were completely destroyed. In many places the tide rose over thirty feet higher than the usual high tides. Brother J. W. Gilbert reported the following regarding the storm at Hikueru: "While at Hikueru we were visited by the most terrific hurricane that has ever been known in the history of the South Sea Islands, completely destroying every building, washing the whole village into the lagoon. There were 377 people killed, and those who were not killed had to find the highest points or

which had arisen through a company of Saints called "the priesthood company."

1907

April 6. Conference convened at Tarona, Papeete, Elder Joseph F. Burton presiding and Elder Charles H. Lake assistant.

April 10. Fifty-two brothers and sisters of the "priesthood company" were cut off from the church by vote of conference, sustaining the findings of elders' court.

1908

March 6. The government having opened diving season for pearl shell for April 15, conference convened March 6, Elders Joseph F. Burton and Charles H. Lake presiding. The bishop's court reported having tried several of the Saints belonging to the "priesthood company," of whom thirty-three were cut off from the church.

December. Construction of wall surrounding Tarona for protection against the sea was commenced.

1909

January. Printing of *Te Orometua* was recommenced.

April 6. Conference met at Tarona, Papeete, Tahiti. Elder Charles H. Lake presided and Bishop Metuaore assisted.

April 18. Bishop Metuaore died after ten days' sickness and was buried near the chapel in Tiona.

August 18. Elders J. Charles May and Hinman W. Savage landed in Tahiti.

December 25. The chapel in Amanu was dedicated. Elder Wiriamu a Teihoarii was the speaker.

1910

April 6. Conference convened at Turipaoa, Manihi, with Elder Charles H. Lake in charge.

July 11. Sisters Belle Smith and J. C. May arrived at Tahiti, and the following day Elder Savage and Sister Smith were united in marriage.

July 19. Elder Charles H. Lake and wife, also little Turatahi, departed for America.

December 25. The chapel in Tiputa, Rairoa, was dedicated.

1911

April 6. Conference convened at Niau. Elder J. C. May presided.

July 10. Elder W. J. Haworth landed in Tahiti on his return from General Conference to Australia, remaining in islands about one month, visiting branches in Tahiti, and in company with Elder H. W. Savage visited the Saints at Makatea.

November 17. Elder J. D. White arrived in Tahiti on his way to Australia, and preached that night to the natives.

1912

April 6. Mission conference convened at Avatoru, Rairoa. Elders J. Charles May and Hinman W. Savage presided.

July 18. Elder Charles H. Lake and wife and little Turatahi arrived in Tahiti.

1913

This year proved to be an eventful year for the mission.

February 7. Patriarch F. G. Pitt and wife arrived at Tahiti from Australia, visiting the branches in Tahiti for a season, and then in company with Elder H. W. Savage and wife visited several islands on their way to the mission conference. During his sojourn in the islands many blessings were given, and his labors were effectual and appreciated by all.

April 6. Conference convened at Hao. Elder J. Charles May was chosen to preside until Elder Lake's arrival, and Patriarch F. G. Pitt and Elder H. W. Savage as assistants. Elder Charles H. Lake, president of mission, presided upon arrival and continued throughout conference.

May 3. Patriarch F. G. Pitt and wife left for America.

June 15. Elder Charles H. Lake, president of the mission, died upon the island of Amanu and was buried there. The whole mission mourned at the loss of our brother, who died at his post of duty, a true servant of God, and one loved by all who knew him.

August 31. Apostle Gomer T. Griffiths and High Priest C. Edward Miller arrived at Tahiti, remaining until October 27, when they departed for Australia. A great work indeed was accomplished during the eight weeks following their arrival. In company with Elder J. Charles May they visited the island of Takume where the Saints from various islands were diving for pearl shell.

October 19. Through the untiring efforts of Apostle Griffiths, and after having held several meetings with those connected with the "priesthood company," a spirit of repentance was manifest among those native brethren and sisters; and on this day thirty-eight were rebaptized by Apostle Griffiths. It was a day of rejoicing and one long to be remembered by the Island Saints.

October 26. The branch of Heberona was reorganized and Elder Lui was chosen as president of the branch.

November and December. Elder J. Charles May visited several islands, especially those where members of the "priesthood company" were to be found, accompanied by Elder Tapu, carrying an epistle from Apostle Griffiths to them, during which trip thirty-

one of the *pupu* or "priesthood company" were rebaptized, also forty-one others.

Reports show that during this year there were 225 baptisms including those rebaptized.

1914

April 4. The chapel in Kaukura was dedicated. Elder J. Charles May was the speaker.

April 6. Conference convened at Panau, Kaukura. Elder J. Charles May presided and Elder H. W. Savage assisted. There were 1,020 people in attendance.

1914

June 9. Elder A. H. Christensen and wife reached Tahiti.

August 30. Elder Hinman W. Savage sailed for California, his wife and child having preceded him.

September 1. Elder Clyde F. Ellis and wife landed in Tahiti.

September 22. German cruisers, *Sharnhorst* and *Gneisaw*, bombarded Papeete, at which time a large portion of the business section was destroyed.

1915

February 13. Elder J. Charles May and family left for California.

July 4. Apostle Paul M. Hanson and wife reached Tahiti on their way to Australia. They remained one month, during which time Elder Hanson accompanied by C. F. Ellis visited the islands of Kaukura and Apataki.

August 1. Elder A. H. Christensen was ordained

was dedicated, Elder C. F. Ellis being the speaker, and the dedicatory prayer was by Elder A. H. Christensen.

April 6. Mission conference convened.

July 5. Elder H. W. Savage, wife, and child arrived on their way to New Zealand. While here he visited the island of Rairoa.

September 26. Elder H. W. Savage, wife, and child departed for their mission.

It was in this year the Sunday school in Taronau purchased an organ, the first ever to be installed in a church building in the mission. Sister Ellis at once commenced to teach the na-



A TYPICAL CHAPEL

This is a group of Saints on the island of Hikueru. The trees are coconut trees and the walls of the building are of a fiber from them woven into a matting.



SWEET SINGERS OF SCATTERED ISRAEL

Sister Ellis and her music class. The native Saints have great inclination and talent for vocal music and there is much competition between the members from the various islands when they meet at the mission conferences.

tive children. The year closed with a number of baptisms.

1917

April 5. The chapel in Tikahau was dedicated. Mission conference convened on the 6th.

May 7. A Woman's Auxiliary was organized with twenty charter members, in Tarona. The first auxiliary in the mission.

October 12. Elder Robert T. Brown and wife landed in Tahiti from Merlin, Ontario.

Up to date we have no correct data of the standing of the mission for this year. However, from reports which have reached us, about fifty have been baptized since the opening of the conference year.

EXPERIENCES OF HUBERT CASE AND WIFE IN THE SOUTH SEA ISLANDS

BY HUBERT CASE

In September, 1894, when Joseph Smith, by the laying on of hands set us apart with a special blessing for the work in the Island Mission, he made some very significant statements. After a three months' illness, being unable to work, he pronounced the blessing of health upon my head, saying that I should be free from all manner of sickness and disease during my missionary trip to the islands, and during the four years we were gone I was never sick a day. One very comforting statement he made to my wife was that she should return in safety to her loved ones. These, with other statements, made at the time, served as a comfort to us and it inspired faith for our journey, as we saw them literally fulfilled.

Our journey began with the sailing of the *Evangelia* on October 8, 1894, with Brother Burton as captain. The history of the sailing of this boat and all those connected with the trip is quite fully described in Sister Burton's book, *Beatrice Witherpoon*, and has also been published in the *Autumn Leaves* and *Journal of History*.

Our landing in the city of Papeete was on November 30, 1894, where we received a royal welcome from the islanders assembled from various islands to welcome the coming of the gospel boat. Brother Gilbert was also with them, he being there in missionary work. The first three months we put in much study on the language and customs of the people. The following spring, on April 6, we met in conference with about five hundred of the natives; also the white missionaries, Brother and Sister Devore and Brethren Newton and Gilbert. By this time I was able to preach a little in the native tongue, but from this conference, in company with my wife,

we undertook one of the most difficult feats in missionary experience in the South Seas. Kehauri, one of the native elders, had returned from a brief stay on the island of Rarotonga. He reported a great unrest among the natives and considered the time was ripe for a work to be done among them. He had baptized seven natives and said the others were exceedingly eager to hear. From this report Brother Devore concluded it was best to send one of his force there.



HUBERT CASE

Brother and Sister Case went to the islands on the gospel boat, the "Evangelia," with Brother and Sister Joseph Burton. At present they reside in Lamoni and his mission is the Lamoni Stake. For years he had labored among the American Indians, his island experiences being of much help in reaching their hearts.

Going to Papeete, we went from thence six hundred miles southwest to the island of Rarotonga. This is but one of the Cook Islands where the ship *Duff*, years before, had left thirteen white missionaries who were eaten by the natives, but since that time the London Missionary Society had maintained a mission and made some considerable headway in partly civilizing the natives. We landed upon this island among strangers and without money. The natives were very friendly, but we found the Protestant missionary exceedingly prejudiced and very resentful at our coming among them. He also manifested great antipathy toward the Seventh-day Adventist missionary who had just landed. We had very little money, but we hired a horse and buggy to take us to the locality where Kehauri had baptized his converts. But we found them changed. Cowed and intimidated by the Protestant missionary, and the force of prejudice among the people,

they dared not receive the white missionary into their homes. We returned to Avarua where, after two days, we succeeded in renting a house from a native pilot named Miau, and the next night I began preaching to the natives. They filled our house and many listened from the outside.

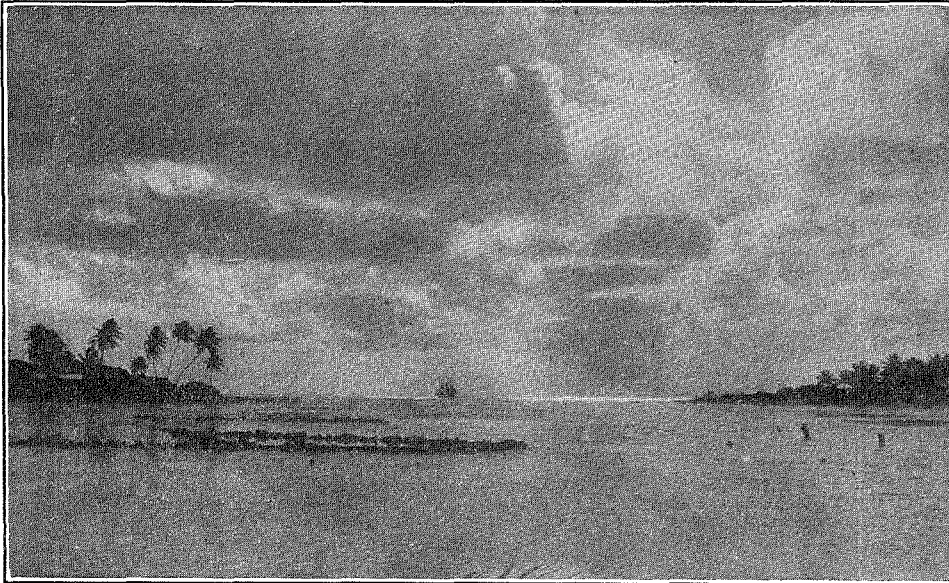
These islands being under the English protector-

ate, a few of the natives spoke a little English, but their own dialect was so different from what I had learned in the Society group it was like beginning over again. I preached five nights to the natives, starting to talk to them in the Tahitian tongue each evening, but as the Spirit came to me I soon found myself using their words instead of the language I

had been learning, and speaking one hour each evening with increased interest until the missionary who had control of the island, Mr. Hutchings, came down along in front of the house, warning the natives not to go in and hear that man any more, proving his authority over them by keeping them away. Many of the natives came privately and talked with me many times. The chief judge of the island, Judge Tapou, told me this man had absolute control and that he had ordered the natives to starve us; not to give us any food or sell us anything to eat.

I wrote the situation home to Bishop Kelley, but it took five months to get an answer. After we had been there a few weeks what few dollars we had were gone for rent and the scantiest possible living, so we made the matter a subject of prayer that the Lord would open the way. While on the mountain side, alone in earnest prayer to the Lord, I was assured by the Spirit that the Lord would provide for us. Arising from my prayer and walking about fifty yards I met one of the native men who told me that he had been ordered not to give or sell us food, but pointing to the little tract of land belonging to him, he told me if I would not tell anyone I could get fruit from his land, and cutting off a bunch of bananas he handed them to me and I carried them home.

After talking some time and eating bananas, I went



“HOMEWARD BOUND”

Looking out through the pass to the sea, from the lagoon, island of Apataki.

Homeward Bound

POEM BY ELDER L. R. DEVORE ON LEAVING THE SOCIETY ISLANDS

Adieu to ocean travel,
We'll say as we step ashore.
Adieu to ocean travel,
We'll practice you no more.

Adieu to ships and sailors
Who love the restless sea;
You'll go upon your journey
Without my wife and me.

For five long years we've tried it—
No pleasure did we see,
Rocking in the sailor's cradle
Has no charms for her and me.

As day and night each other follow,
Off the sea as well as on,
During life we'll often ponder
O'er the scenes through which we've
gone.

For the burdens have seemed heavy,
We have borne so much alone.
Others came and took the burdens—
We are free to journey home.

God be with and bless and comfort
Brother Case and wife while there;
For they are young and need thy counsel
In their trials everywhere.

Tears were shed at our last parting,
Prayers were offered up to Thee
To remain with those behind us,
And be with us on the sea.

How our hearts did yearn with pity
As we took them by the hand,
Knowing well 'twas our last meeting
In that distant foreign land.

We have left them; now we're sailing
Homeward bound—we often sigh,
May we reach that land in safety,
There to live and there to die.

And when life with us is over,
And we reach the other shore,
May we hear our Father saying,
Son and daughter, toil no more.

up to the little village, and entered the store of a Mr. Goodwin. He asked me if I had seen the pamphlet the minister had written against me. I told him, No. He handed me one. After looking it over I told him the man had the advantage of me because I had no money with which to print a reply. After a few moments' conversation he offered to translate the pamphlet into English for me, and my reply into



SISTER HUBERT CASE

The island mission is a most difficult one for the sisters, but they bravely face the dangers and discomforts and leave an impression on the hearts of the natives never to be erased.

the native tongue, but I told him that having no money at all I could do nothing with it, and thanked him for his kindness, when he reluctantly asked me if we had any money to live on, to which I answered: "Not a penny." Without another word he walked behind the counter and counted out thirty-five dollars, saying that he was not a Christian, but he believed in helping a man in time of need. I thanked him for his kindness, saying I would return the money as soon as I could, to which he replied that he hoped I would not inconvenience myself to ever return the money, and if I did not receive money, when that was gone to come back and get some more. This money being Chilean coin, was worth only forty cents on the dollar. When it was gone I went back and he gave me thirty-five dollars again.

During our stay on this island, all the missionary work I was able to do was in private talks and distributing tracts. While making a tour of the little island one day, in company with a young Englishman from New Zealand, whom I had just met a few days previous, we had driven about four miles when we came to the home of an old Englishman by the name of Oliver, with whom my young friend had

formed an acquaintance. He desired that I should stop and see the old gentleman. We did so and as we entered the house I handed the old man six pamphlets. He seemed very much surprised, and looked at me with a look of astonishment, whereupon he told me he had been praying for three months that God would heal him of a very great affliction and send a servant there with the gospel. He told us of a heavenly messenger who touched him and his affliction was healed, and also related a very beautiful vision, which he said the Lord had given him, in which he saw my coming, and said he knew me as soon as I stepped in at the door. After a few minutes talk in explaining the gospel to him, he desired time to think over the matter of obedience, and I told him I would return in a few days and visit him. He said there was one part of the vision he was not permitted to tell me at that time, so upon my return to his place he told me the portion of the vision that he had withheld, saying that one of the pamphlets handed to him by the messenger in his visit he rejected, and he told me at this time that the pamphlet relating to the Book of Mormon was the literal fulfillment of his vision and he would have to reject my message, admitting, however, that he knew God had sent me there as his messenger.



FIRST MISSIONARY CHILD

Cicely Case (recently married to Arthur Church), daughter of Brother and Sister Hubert Case, was the first white missionary child born in the islands.

During our stay upon the island of Rarotonga we made many friends among the natives, but baptized no one.

One incident worthy of note was the limit to which this reverend gentleman's prejudice led him. Just a few days before our baby was born he had the natives throw us out of the house, but we soon found rooms in another home in the village with an English family by the name of Harding. Here our island baby was born, whom we named Cicely.

We found some staunch friends in

this island, among them the governor and his wife, Mr. and Mrs. Moss, he being also a member of the British Parliament in New Zealand, and having read our books he had formed a very favorable opinion of the Latter Day Saints. His wife visited my wife many times, and helped her while she was sick. We stayed eight months on this island, returning to the Society and Tuamotuan Islands where we visited about twenty-five islands during our stay in the South Seas. We passed through all the experiences incident to missionary work in that mission, but we felt we were among friends while traveling in this group, where we had Saints on so many islands. The natives of the Society Isles are people of mild temperament, very kind and courteous toward their visitors, and especially toward the missionaries. They loved our baby, the women fairly worshiping her, saying she was the church baby; in fact the only one that had been born to the missionaries in that mission at that time.

In about a year and a half after leaving the island of Rarotonga I sent the money back to Mr. Goodwin, which he had so kindly given me, which he acknowledged receipt of in a most excellent letter, saying he hoped we had not deprived ourselves to return the money for he gave it, and gave it freely.

There was a large gathering of the natives at the island of Manihi, where Brother William Newton spent most of his missionary experience in the Society group. From this conference Brother and Sister Devore left us, returning to America after six years sojourn in the islands. They were surely pioneers, restoring confidence, building up the Sunday school work and the branches throughout that mission. After their departure we were left with all the responsibility of the mission until the coming of Brother and Sister Burton, about a year later. Brother Newton and Brother Gilbert had previously returned to America.

One who has not passed through the experience cannot realize what our sisters have experienced in that mission, some having suffered seasickness every minute they were on the water crossing the ocean and traveling from island to island, being deprived of palatable food as they were during those early days when no steamers visited the islands.

The natives are large in stature, very much resembling the American Indian with the exception of the brownish cast instead of the red, as seen in the Indian face.

The natives of all the Society group are religiously inclined and very teachable, all of them, old and young, being anxious to learn. This served as a great help to us in making our stay among them interesting to us as well as to them. We had many pleasant experiences with them, and many times the

Spirit of the Lord was manifested, so missionary work has its sunshine as well as its clouds. We translated many songs and Sunday school lessons for them.

THE TRIP OF THE "HITINUI"

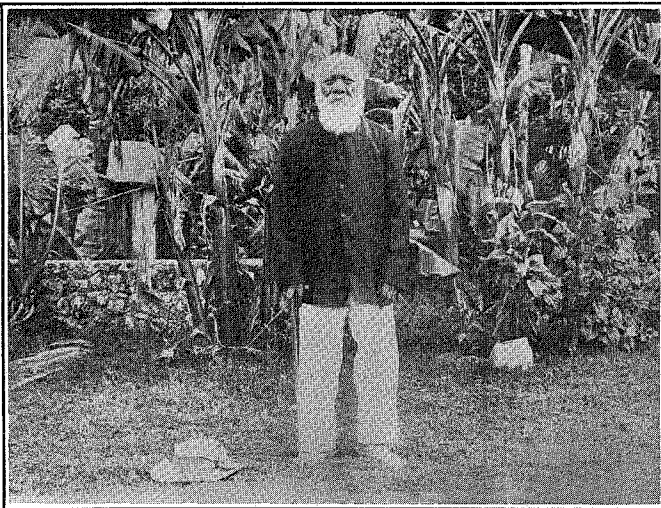
The *Hitinui* was a small boat, about ten tons burden, upon which we spent nine days in a drenching rainstorm, beating against adverse winds which lashed the waves in fury over our little, heavily laden craft. The cabin was filled with dried coconut which sent up such a stench that no one could sleep inside, and during this time, the passengers slept very little, being drenched with rain and the waves of the sea, and being compelled to hold on to the ropes to keep from being washed overboard. My wife being seasick and weakened by the trip was unable to be out of bed for about two weeks after our landing.

RETURN TO AMERICA

After an earnest prayer by one of the native men on the wharf in the city of Papeete and singing, in the native tongue, "God be with you till we meet again," we bade the natives good-by as they stood crying like children. We took passage on the *Galilee*, bound for San Francisco. After twenty-four hours sail with fair wind we encountered what the sailors call a "white squall" which struck our ship almost without warning, carrying away the foremast and disabling our ship so it took us three days turning back on our course, to make the Papeete Harbor again. After spending ten days for repairs we again set sail, landing in San Francisco after a twenty-five day trip, being driven to the westward by adverse winds until we sighted the Hawaiian Islands. Turning eastward we made San Francisco three days after the blowing up of the *Maine*.

A report of the Christmas exercises of the branches of Kaukura, Arutua, Apataki, Takapoto, and Manihi, says that besides the distributing of the presents there were thirteen speeches, a song by fifty people, and closing prayer. People in the islands evidently don't go to sleep during one sermon.

Of the origin of the name *Tahiti*, and something of its history Joseph Burton wrote: "Before the white people visited the island, in 1767, it was known as Niuhihi, which signifies the northeast wind; but when the white people asked the natives the name they understood them to say Tahiti, which means transplanted. . . . Papeete is two words, *pape* is water, *ete* is basket, and therefore Papeete is a basket of water, both *e*'s are sounded as *a* in day, but short."



ELDER VAIAREA

Elder Vaiarea was baptized in the days of the first missionaries sent to these possessions, and was a diligent worker in his early days. He tells with earnestness of the days when Benjamin Grouard, Addison Pratt, and Elder Rogers first labored among them.



SISTER PAPAITERAI

The oldest sister in the mission and was also baptized by the first missionaries to this field. She, from all accounts that we can get, is over 90 years of age, and is so weak that it is impossible for her to hold her head aright. The picture was taken nearly one year ago and still she clings to life.

MISCELLANEOUS DEPARTMENT

Conference Notices

Central Illinois, at New Canton, Illinois, September 7 and 8. Agnes Mintun, secretary.

Portland, at Saints' church, Seventy-sixth and Irving Streets, Portland, Oregon, August 10, 1918, at 10.45 a. m. Marcus H. Cook, district president, Vancouver, Washington, Box 803.

Convention Notices

Northeastern Kansas, at Scranton, Kansas, Sunday school and Religio convention, August 16. All interested cordially invited. Mrs. Emma Hedrick, secretary.

Southeastern Illinois, Sunday school, will meet sometime during the reunion which will begin August 16, 1918, at Brush Creek Branch, six miles south of Xenia, Illinois. Each Sunday school requested to send statistical report to the undersigned in time to reach convention. Sunday school workers urged to be present. M. E. Harris, superintendent, Bel-air, Illinois.

Two-Day Meetings

At Shabbona, Michigan, August 24 and 25. Everyone bring baskets of food; at Marlette September 7 and 8; also one all-day meeting at Snover, September 1. Come and do your part. F. S. Brackenbury, president of district.

At Biglers Grove, Iowa, July 27 and 28, with Elders Joseph Sedden and S. B. Kibler in charge. At Woodbine, Iowa, Number Eight Schoolhouse, August 3 and 4. Elders Fry and W. R. Adams in charge. Amos Berve, district president.

Married

FINLAYSON-BUTTERFIELD.—A pretty wedding took place July 6, 1918, at the home of Brother Harry J. Butterfield, New Westminster, British Columbia, when his eldest daughter, Lillian Iantha, was united in marriage to John A. Finlayson. Miss Hope Butterfield was bridesmaid, and Mr. Stanley Mosdell supported the groom. Ceremony performed by Elder Samuel Pope. Miss Lillian Pope played the wedding march. Quite a large number of Saints and friends were present and the decorations were beautiful. Bride a former Graceland student. Mr. and Mrs. Finlayson will reside in Prince Rupert.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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A GROUP OF ISLAND WORKERS

*Brother and Sister
H. W. Savage.*

*Brother and Sister
J. Charles May.*

*Brother and Sister
Charles H. Lake.*



JOSEPH AND EMMA BURTON

FROM HERE AND THERE

Sister Joseph Elliott, of Fergus Falls, Minnesota, requests the prayers of the Saints in her behalf. She was injured in an auto accident and is in the Saint Luke Hospital at that place. Her faith is strong in God and his ordinances.

The district organizer of the Woman's Auxiliary in Southern California writes to again affirm that that organization will operate a cafeteria in connection with the reunion at Hermosa Beach, August 2 to 12, even though one statement was published that the cafeteria services would be discontinued.

Bishop Mark H. Siegfried of the Independence Stake expects to attend the reunions at Kirtland, Ohio, and Onset, Massachusetts. President Frederick M. Smith and Bishop B. R. McGuire are to attend the reunion of the Toronto District, in Canada. Bishop James Kier is to be at the Lamoni Reunion.

AN ISLAND TOMB

An instance occurring in the islands at the time of Brother Lake's death shows the typical kind-heartedness of the natives: Four brethren left their work and "burned coral rock and made lime with which they made a cement case for the casket, and a cement wall around the grave, and a cement top. It took them several days to do it, and it was all freely donated."

THE SAINTS' HERALD

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

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

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

Volume 65

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Number 30

E D I T O R I A L

WHY DID R. C. EVANS LEAVE THE CHURCH?

The answer to the foregoing question, which some are asking, is found in the character of the man himself as he has chosen to develop it of late years, and in the unchangeable nature of the work of God. There existed no longer a basis of working harmony between the two.

He has furnished a most striking example of the truthfulness of the statement found in the Book of Doctrine and Covenants to the effect that no man can assist in this work except he shall be *humble*, and full of *love*, having faith, hope, and *charity*. He now repudiates the revelations, but he himself has furnished a demonstration of the wisdom of this one in particular. There came a time when he could no longer assist, and now he is trying to tear down.

Not retaining the requisite Christian humility, a point naturally was reached where his own fortunes were of more importance to him than were those of the church. Not cherishing the requisite Christian love and charity, but having instead a spirit of ill will toward his brethren, particularly those of the Quorum of Twelve, naturally a time came when he could no longer continue in fellowship with them in the work of building up the kingdom and establishing the righteousness of God.

Again, no man who is false to a friend will be true to the church. During the life of the late lamented President Joseph Smith this man professed at all times to be his warmest and most intimate friend. Constantly he eulogized President Smith, his protestations at times approaching the point of adulation in their perfervid warmth.

In THE SAINTS' HERALD for April 6, 1910, he recounted his experiences with the Prophet. Of their first meeting he said: "One thing impressed me then (and it has often been made apparent since), that he was a man of just principles." Of their experiences in the General Conference he said: "There have his

faith in God, his proverbial patience, his matchless courage, and unblemished honor been tried and tested. If ever the divine paradox of Sainthood in frail humanity was exemplified, it was in him. . . . In soliloquy I have said, 'There is the most perfect representative of the manger-cradled King.' . . . President Smith has been like a father to me, and in a thousand ways has endeared himself to me by ties that are stronger than death." He closed the article by saying: "Truth is no flattery! Come, let us . . . as priest and prophet of God . . . crown the living martyr with the well-merited title, Saint Joseph, the Just."

But now that the prophet has gone to his rest, so that this man sees in him no possibility of self-defense, he denounces him as a false prophet and a dishonest man, who concealed knowledge and destroyed evidence of his father's alleged crimes. He is held up by this man to public scorn. Calumny is heaped upon the man who was formerly "Saint Joseph, the Just."

Well might Evans now repeat the further words found in the above quoted article, "I have gazed upon him when merciless and cruel criticism was hurled against him from where it should never have been expected."

The moral decline which could permit such a betrayal of the dearest human friend would forbid further loyalty to the church. The spirit of treachery toward man will surely manifest itself toward God and his work.

In a vision described by his own pen in the HERALD for December 30, 1914, R. C. Evans saw, or claimed to see, Joseph the Martyr, and President Joseph Smith walking in the company of the Savior by the side of a beautiful fountain. These men, last seen by him in glory in the presence of Jesus, he now classes, the one as a fallen prophet and an "unspeakable iniquitous man," the other as a mere pretender. There is an astonishing lack of loyalty revealed here,

even toward his own leadings, truly a remarkable crossing of wires both spiritual and intellectual.

The same principle is brought to light in his attitude toward President Frederick M. Smith. No longer ago than the late holiday season he wired the following greetings:

President Fred Smith,
Independence, Mo.

May God's first Christmas light illumine thy soul. May his matchless love radiate thy heart. May he impart to thee spiritual understanding as the chief custodian of his work, regulator of his will. May you stand triumphant as the most prominent representative of his church on earth.

The same R. C. EVANS.

Received 4.14 p. m., December 25, 1917.

Yet at that very time "the same R. C. Evans" in public and in private in the city of Toronto was denouncing President Frederick M. Smith, and doing all within his power to undermine his influence. The prayer sped upon the wires was for his illumination and triumph. The work behind the scenes was for his overthrow and humiliation. It is a shame to be obliged to record such a thing, yet these facts the Saints of Toronto very well understand. Well did James say, "A double-minded man is unstable in all his ways."

We have not been ignorant of the attitude of this man for some time past, but our well-meant efforts to hold his allegiance to the work and win him back to his former state, by giving him marked public opportunity to do services of great importance in the church, seem but to have hastened his decline. Those who are surprised by the final outcome of this man's work are surprised only because they have not been in a position to see beneath the surface.

There may be other reasons which will be more fully brought to light at a later date, but those herein assigned are sufficient. The Presidency and Twelve will take such steps as may be necessary to protect the church and individuals against attack. But it may as well be understood that they do not intend to be diverted from their constructive work. Nor will they enter into a lengthy war of words in the columns of the church papers.

Those who may desire to learn further concerning events connected with the affair in Toronto may obtain from either the Herald Publishing House, of Lamoni, Iowa, or the Ensign Office of Independence, Missouri, pamphlets prepared by Elders John W. Rushton and T. W. Williams. These will sell at a nominal figure of five cents per copy.

We trust that no one will be unduly disturbed by this unfortunate affair. You were forewarned that men of prominence would fall away. You were assured that a sifting time would come. Let your faith stand fast in the work of God. Be loyal to the

church. Jesus has told us that he would build his church upon a rock and the gates of hell should not prevail against it. The church will stand though individuals may fall away.

It is with profound regret that we have found it necessary to write as we have done concerning a former friend and companion in arms, one whom thousands have admired and trusted. But every word that we have written is true and will stand at the judgment bar of God. Had this man quietly withdrawn from the church, it would not have been necessary to write these things. But he has chosen to attack the church from his pulpit and through the mails, as an apostate church, and claims to have withdrawn from it on the advice of an angel of light. The Bible tells us that the Devil has power to transform himself into the likeness of an angel of light. Paul admonishes us not to be led away from the gospel by any such angel or by any other creature.

While we may feel deeply moved to reflect that one who has occupied in positions of trust is now an enemy, our hearts are filled with joy to reflect that the fault is not in the church. The charge of apostasy falls flat. The church is exactly the same in doctrine, organization, gifts, and blessings, and in her attitude touching moral questions as she has been during all the ministry of this man, even since the day when he was known and loved as the eloquent "boy preacher" until now. The change is in him, not in the church. There exists no other reason why he should not now be defending her cause with all the oldtime joy and vigor.

ELBERT A. SMITH.

BLUE PENCIL NOTES

Recently King Albert and Queen Elizabeth of Belgium flew across the English Channel to attend the silver anniversary of King George and Queen Mary. They went in sea planes and made the trip in about fifty minutes. This is a very good time for kings to sprout wings for they may need them at a moment's notice. The Czar of Russia seems not to have taken to the air quick enough.

The only lesson that the Kaiser seems to have learned from the war thus far is that he must be better prepared next time for "the inevitable ultimate war." The allied pedagogues are intent upon making him believe that there "'aint agoing to be any next time."

The man who sets himself in opposition to changes in church doctrine, organization, or revealed moral concepts is on safe ground. But the man who sets

himself merely against changes in methods of work may be on very dangerous ground. He may not be able to see when good cometh, and ultimately will find himself far in the rear of a forward moving procession.

Doctor Pattison tells about a candid, old Scotchman who criticized his pastor's sermon on three points: First, because it was read, secondly, because he did not read it well; and thirdly, because it "was not worth readin' at a'."

A soldier in the English army wrote home a letter that is quoted in *American Cookery*:

They put me in barracks; they took away my clothes and put me in khaki; they took away my name and made me No. 575; they took me to church where I'd never been before, and they made me listen to a sermon for forty minutes. Then the parson said, "No. 575; Art thou weary, art thou languid?" And I got seven days in the guardhouse because I answered that I certainly was.

Christ with unerring wisdom put his finger on the spot where regeneration must begin, and said that man must be born again.

According to Scripture, even Satan at one time enjoyed the benefits of excellent environment, just government, and access to higher education, yet lost it all by reason of a disease which began in the heart, spread to the brain, and finally controlled every part of his being. We need not be surprised, then, if men touched by the same malady of selfish ambition fail and fall from grace. Spiritual heart disease may prove fatal at any time when an extra strain is placed upon the Christian character.

So strong is the desire for companionship that if one be born like Helen Keller, deaf, dumb, and blind, he will yet find some way to break through the triple wall and communicate with his fellows.

One does not get into society; he is born into society, and it is impossible for him to so live his life that it will not affect others.

We know of no "good society" that is not composed of good men and women. Society is everywhere, and everyone is in society. And the "best society" is composed of the best men and women. Let us move in the best society and be worthy of it, whether we wear silk or calico.

Saints should so conduct themselves that at all times their influence may make for peace and good, not for strife and jealousy. "Peace be to this house" was the benediction that the disciples left when departing from a home; but too often now individuals when departing leave some "bone of contention" to be gnawed on after the other refreshments are forgotten.

Though we may lay considerable stress on the duty of *doing*, and properly so, there is a still higher duty, and that is the duty of *being*. What a man *does* depends on what he *is*. We are told that Zion is the pure in heart. The Saints are to be identified primarily by what they are and only secondarily by what they do—though the world of course reverses that proposition, judging them "in action," as it were.

ELBERT A. SMITH.

THE DARKNESS OF SIN

Many times that passage in the Doctrine and Covenants comes to mind: "Light and truth forsaketh that evil one." Taken in its context, its meaning is that the glory of God is intelligence, or, in other words, light and truth; light and truth, or intelligence, forsaketh that evil one.

Light has always been the idea or symbol set forth to represent God and divine knowledge. But, literally, it is true that evil not only loves the darkness, but is darkness? He who persists in wrongdoing finds himself not only departing from God, but losing his spiritual stature. Many men think that they would be willing to do this—to lose their knowledge of God—to depart from him and choose their own way. Or, they prefer to place him so far off, or, as they say, to exalt him, to such an extent that he no longer enters into their life or consideration. Nor is his love sufficient, to their minds, to cause him to consider our necessity.

A man who is honestly choosing to do what is right, with due reverence, does not deserve criticism, let alone condemnation. But he who follows after iniquity will find, literally, that the light, which was once within, has become darker and ever darker; and when that light becomes darkness, how great is that darkness.

Not only does sin mean spiritual darkness, but it means also, physical darkness and loss of strength. It is so in the use of narcotics, as has been so excellently set forth in recent articles in the HERALD. It lessens a man's efficiency; it lessens the strength of his children. It is so with the social evil; it contaminates the very sources of life itself. It is so with the laws of nature, with late hours; this is true es-

pecially in a hot, close place, as at the dance or theater, where it is followed persistently, night after night. It seems to bring its own consequence of physical curse.

But it is also true concerning intelligence. Elder John Rushton loves to quote: "Continued sinning impairs the judgment; the impaired judgment sins continually." We have it again in that "That which is intellectually true cannot be morally bad." We have it in other terms, there can be no lasting intelligence without morality. Insane asylums are the proof of this—that immorality means the destruction of intellectual fiber. But there are many with a less degree of darkness who have not yet been confined to an asylum; but their grasp of the problems of life has grown less and less.

The corollary of the above is, there can be no lasting morality without intelligence. Unless the intelligence is developed, unless we come to know the will of God, we cannot keep it. However, many prefer to do the will of God rather than to learn, still we cannot consistently do his will, unless we first learn to know it. The intention may be good but there is a current expression to the effect that the way to the lower region is paved with good intentions. Good intentions do not excuse loss of life, nor loss of some other faculty to our loved one. There is a moral obligation to be intelligent and an obligation to support the work of God.

Hand in hand we find these two, when we reach the higher plane—morality and intelligence—which is light and truth. Man in his approach thereto, finds his dual necessity to know the right and to do it. And in doing the right he finds his ability, his intelligence, his power to know the light increased; and in knowing and learning of truth, he finds it ever easier to do that which is right. But "light and truth forsaketh that evil one" and all who follow in his steps.

S. A. B.

"THE PEOPLE MUST SING"

The North American, Philadelphia, June 30, contains two thirds of a page, headed, "The 'Sing's' the thing." Across the columns is a picture of the singing being led by Albert N. Hoxie. It sets forth briefly the musical community singing and their favorite songs, foremost of which is "Over there," then "Homeward bound," "Just like Washington crossed the Delaware," etc. It continues:

Down at League Island, under the direction of Albert N. Hoxie, who was so successful with his community singing last summer in Kensington, the boys are singing every night and four afternoons a week with a swing and patriotism hard to beat. To see them gathered together for one of their sings is inspiring. Director Hoxie himself just radiates self-

confidence and melody and enthusiasm. And the boys respond in kind, voicing the melodies with one gigantic wave of sound that sounds like the finest grand opera chorus instead of just a bunch of Uncle Sam's jackies and marines.

Hushed in real lullaby style, they vocalize the "Missouri waltz" as a soothing, lilting cradle song. Five hundred strong, they hum and whistle and gently chant the lullaby as requested till it's hard to believe that the music comes from rough men and hardened fighters. Then, in a trice, they swing into the "pep" of "The last long mile," and put such spirit into the singing that you almost feel the dust under your feet yourself. Then comes an ambitious "part" song, "Sweet Adeline," which sounds wonderful, and which in turn is followed by the spirited "We're going over."

Time just flies during the "sings," and before they are half over the whole appearance and attitude of the boys has changed. They may have been tired and rather quiet when they wandered in. Perhaps the day was unusually hot, or the drill unusually hard or something. But before they are through every man there is wide awake, eyes sparkle, heads are held high, voices ring with fervor and spirit, and a feeling of good-fellowship and high spirits replaces the lassitude with which they entered.

... A ragged old man, a boy, and a young soldier, whistling "Yankee Doodle" in 1775, started another popular song and won another revolution. And to-day, with all the country joining in with the boys as they march and sing "Over there," it looks as if the biggest chorus yet is bound to make the biggest war ever fought end in victory for the singers.

Popular singing a year ago was still an experiment. A few people enthused at once; the rest waited. This year the thing is different. No longer is it optional with the public. If the boys are to do their best, it's not enough for the camps and trenches and ships to be singing their way to victory. Everybody must sing. In the face of setbacks, disaster and trials, the voice of America must be heard in Germany, still chanting its songs of hope and victory. Whatever comes, the people must sing. Gathered together in the public squares on summer nights, meeting indoors when winter rolls round again, the whole country must start Liberty singing in earnest.

This is the feeling of the big song leaders of the country. "Nothing," say some of them, "will so hearten the boys in the fight as the knowledge that their loved ones at home are thinking of them and singing. The more they sing at home, the surer will the boys be cheered. Even across the Atlantic the message of confidence will reach them, and not only will their morale be strengthened, but they simply cannot lose out, while their dear ones are singing at home."

The world is a comedy to those that think, a tragedy to those that feel.—Horace Walpole.

While there may not be a great many who are by nature instinctively honest, there is that in man, which falling under the guidance of the gospel spirit, through obedience, opens into life and activity and becomes the educator of man's conscience, and it is not until this occurs that conscience becomes the safe guide, as it is so frequently held up to be by sectarian philosophy. Under the influence and teaching of the gospel economy men may become honest by a refined second nature.—A sermon from the laity.

ORIGINAL ARTICLES

BISHOP R. C. EVANS VERSUS MR. R. C. EVANS

During the late General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Independence, Missouri, April 6, 1918, certain matters were presented to the joint council, comprising the leading church representatives, which necessitated an investigation of the affairs of the local church at Toronto, Canada. The investigation involved the work and ministry of Bishop R. C. Evans.

As a result, a committee comprising President of the Church Frederick M. Smith, Presiding Bishop Benjamin R. McGuire, and Apostle John W. Rush-ton was directed to proceed to Toronto to investigate and make such disposition of the case as the committee might elect, in harmony with the laws and usages of the church.

These men were proceeding with their investigation in a manly, Christianlike manner when Mr. Evans suddenly resigned his ministry and membership in the church, since which time he has made vicious and unjustifiable attacks on the church and her leading representatives. We herewith present some interesting sidelights to this unusual occurrence.

R. C. Evans has repeatedly affirmed the high character of Joseph Smith the Seer, and of his son Joseph, the late president of the church.

In books, pamphlets, and sermons, on the rostrum and in the pulpit, in public and private, Mr. Evans has fearlessly maintained that both of these men were true servants of Jesus Christ and that God blessed and honored their ministry. He has, with characteristic boldness, affirmed that they were men of pure character and exalted purpose. He has defended Joseph the Seer against the false calumny and malicious charge that he was either responsible for, or implicated in, the teaching or practice of spiritual wifery or polygamy. No man has ever spoken in higher terms of the late President Joseph Smith than he. His present attitude is therefore anomalous, to say the least.

No valid proof, neither testimony direct nor circumstantial, has ever been adduced which would implicate Joseph Smith the Seer, either in the introduction or practice of polygamy.

On this point let me present the statements made by Mr. Evans himself when he was a minister of the church. The following is taken from a pamphlet

entitled, "Evans v. McKenzie," being a correspondence between Mr. Evans and Reverend McKenzie. This letter is dated February 23, 1917:

Those who knew and loved Joseph Smith, that is, his wife, his three sons, and many thousands of his people, urge that he was innocent of the charge. There is not a single word in all the sermons, lectures, editorials, books, or other literature published during the lifetime of Joseph Smith wherein he, by a single word, indorsed the doctrine of polygamy. Eight years after his death, long after Brigham Young had departed from the faith, organized a new church, different in faith, hope, and doctrine from the true Latter Day Saint Church, far away in Utah, Brigham Young presented a paper to his people which he claimed Joseph Smith had given on the subject of polygamy. When challenged to produce the original paper he said Emma Smith, Joseph's wife, had burned it. Now, sir, Mrs. Smith lived to be an old woman, loved and respected by all who knew her, and she claimed all through her life to the day of her death that she had never seen or heard of that paper; that she did not burn it; that her husband never had any wife but herself.

You choose to eject all the public sermons, all the books and other literature given to the world by Joseph Smith, turn down the testimony of his wife, his children, and thousands of his followers, and accept the word of Brigham Young and those who, with him, wallow in the cesspit of polygamy. Yes; you prefer to take the word of Brigham Young and his kind. Well, I have heard that "a man is known by the company he keeps." You are welcome to the inference. I prefer to take the word of Joseph Smith, his wife, his children, and thousands of good men and women. You may continue to take the word of Brigham Young.

On June 3, 1918, Mr. Evans stepped out of the church, since which time he has gone over to the side of Mr. McKenzie in his effort to assail the memory of Joseph Smith the Seer, as well as that of his son. "*A man is known by the company he keeps.*"

In his sermon entitled, "Polygamy," and which is found in his book of sermons, Mr. Evans states:

Polygamy was never acknowledged nor taught nor practiced during the lifetime of Joseph Smith, by his consent, nor by the consent of the church.—Page 324.

If it was done secretly or practiced privately by some individual of the church, then the church should not be held responsible for that, any more than the church is held responsible to-day when some of its members commit murder or rob a bank.—Page 324.

Mr. Evans then proceeds to present the testimony of a number of witnesses to prove that Joseph Smith was not the author of polygamy in the church. He gives the statement of Brigham Young to the effect that he (Young) was responsible for the doctrine, as follows: "Joseph had never mentioned this; there had never been a thought of it in the church that I ever knew anything about at that time, but I had this for myself and kept it to myself. (*Messenger*, vol. 1, p. 29.)"—Page 326.

Mr. Evans shows from the testimony of a number of witnesses of the Utah church that polygamy was not introduced until after Brigham Young had apostatized and led his followers to Utah. He quotes George Q. Cannon who said:

Joseph and Hyrum Smith were slain in Carthage gaol [jail], and hundreds of persons were persecuted to death previous to the church having any knowledge of this doctrine. (*Journal of Discourses*, vol. 14, pp. 165, 166.)—Page 325.

He gives the statement of H. B. Clawson, a son-in-law of Brigham Young, to the effect that "polygamy, at that time (that is, at the time of Joseph Smith's death) was not known among those of the Mormon faith. The doctrine of polygamy was not promulgated until they got to Salt Lake; not, in fact, until some little time after they arrived there. (*Salt Lake Herald*, 1882.)—Page 325.

Mr. Evans presents in this sermon the statement of Brigham Young, given in an interview with Senator Trumbull in 1869, to the effect that,

It (polygamy) was adopted by us as a necessity after we came here.—Page 325.

Polygamy was not practiced by the Mormons prior to, and at the time of, the execution of Joseph Smith. (Ephraim Jensen, a leading Utah Mormon.)—Page 325.

Statement of Elder Whitaker:

Go back to the founding of our church, April 6, 1830. There was no polygamy practiced or taught in Mormon literature until five years after that band of persecuted Saints reached Utah. (*New York Herald*, January 8, 1900.)—Page 325.

Please remember that all these are witnesses used by Mr. Evans. In referring to Mrs. Emma Smith and her testimony Mr. Evans states:

Emma Smith lived to be an old woman. When she died she was loved and honored by thousands. Her house was surrounded, her gardens were dotted with peoples who came for miles to weep at her funeral. If every person for whom she had done good was to drop one tear upon her grave, it would be thoroughly immersed in the waters of sorrow. There is not a man or woman living on record outside of Utah Mormonism but what will say that she was a woman of the highest and noblest character.

On the other hand, you have the vile polygamist and criminal, Brigham Young. There is such a thing as gregariousness. In other words, "Birds of a feather flock together." If you want to stand by Brigham Young as against Emma Smith, you can do it. I would not. . . . There is not a sermon, book, or pamphlet printed in the lifetime of Joseph Smith, under his instructions, that can be produced to show that he ever taught, practiced, or sanctioned polygamy.—Pages 327, 328.

Suppose we say he [Joseph Smith] did teach, practice, or sanction polygamy privately, but the church did not know it. If he did, the church should not be to blame for that. Again, if Joseph Smith secretly taught or practiced polygamy, he did it contrary to all public revelations. He did it in direct conflict with the Book of Covenants, with the Book of Mormon, and with the Inspired Translation of the Bible.—Page 328.

Let it be said here, without the slightest fear of honorable controversy, that Mr. Evans has no additional evidence in his possession at this time but was available to him at the time this sermon was delivered.

Mr. Evans, in a lecture delivered at Broadway Hall, Toronto, Canada, on Sunday evening, June 9, 1918, stated:

Joseph Smith [the Seer] dominated the church until the people were done out of thousands of dollars. Manhood, virtue, and morality were sacrificed by him.

Young Joseph took his father's place. Unfortunately he told so much about his father that the church did not want it. A book was published with much of an unpleasant character in it.

Finally, Attorney Kelley got hold of the books and destroyed them. He told young Joseph, "The witnesses are all dead; all we have to do is to deny it." Everyone of them have been destroyed; plates, type, and copy were all destroyed. Finally, I found one of these old books in New York. It opened my eyes and strengthened my suspicions. Later, in the States, I met a person who had paid one hundred and fifty dollars for a volume of this book. It confirmed the villainy of Joseph Smith (the Seer). When the evidence is placed in my hands, should I continue to cover up, or be an honest man? Joseph's [the late President's] policy was to cover it up. Don't disturb it. [Stenographic report.]

At the Sunday morning service, delivered in the same hall, Mr. Evans stated:

God called Joseph Smith, but just how long after that call he began to sink into unspeakable iniquity I cannot tell. I do not know just when it occurred. I know before we get through we will find many things we have believed are untrue. The evidence came to me we have been mistaken in his conduct. I know one man who picked up an old book, out of publication, paid one hundred and fifty dollars for it and, thank God, that was not the only one. I have that book that wakened me up to a realization that we had been deceived on many things.

I found a book published when Ed Kelley was supreme lawyer of the church, with the confession that Joseph Smith made concerning the church with regard to spiritual wifery and polygamy. He destroyed the type, bought up all the books they could buy, but I bought one. These are some of the reasons why the angel commanded me [to withdraw from the Reorganized Church.—T. W. W.], for the leaders were leading the people astray. [Stenographic report.]

Mr. Evans, in justification of his present position, states that he has only recently come into possession of "a book" which was published by the Reorganized Church, and which contained damning admissions made by the late Joseph Smith, implicating his father; that E. L. Kelley had these books suppressed, and that the late Joseph Smith acquiesced, as his "policy was to cover it up. Don't disturb it." This mysterious book to which Mr. Evans has recourse is none other than the Life of Joseph the Prophet, by Edward W. Tullidge. He also makes reference to the first volume of THE SAINTS' HERALD, which contains a statement made by William Marks and which

has been quoted by Mr. Evans in his book of sermons. (See page 326.) The statement from Marks shows that Joseph Smith opposed polygamy.

This Tullidge book was published in 1880. It received quite a circulation. Subsequently, when the general church elected a historian and began the publication of an accredited history of the church, there was no demand for this other book, therefore it went out of circulation. The book was not suppressed. Books in circulation were not called in nor destroyed. Mr. Evans has had access to this book ever since its publication. He has shown this same book to members of the church as much as seven years ago. This book may be found in the private libraries of many of the ministers and members, also in the general library of the church.

The position taken by the late Joseph Smith has been that he had no knowledge of his father's complicity in the teaching or practice of polygamy, nor had there been sufficient proof adduced to implicate his father, though he searched diligently in every possible quarter to discover same. He also said that, even if his father should be proven guilty, it was equally wrong in his father as in any other man.

There never has been any book published by the Reorganized Church, which fastens the guilt of either the introduction or practice of spiritual wifery or polygamy on Joseph Smith.

There is no book containing any statement from the late Joseph Smith upon which any such a charge can be predicated. E. L. Kelley is not guilty of the charge made against him.

We now present a matter which will prove interesting reading. We commend same to the prayerful consideration of Mr. Evans.

On December 13, 1914, the Toronto Branch of the Reorganized Church of Jesus Christ of Latter Day Saints held a memorial service in commemoration of the late Joseph Smith. Frank Gray, who was then branch correspondent, reported the affair. Same was published in THE SAINTS' HERALD, December 20, 1914, volume 61, number 52. Mr. Gray said:

A remarkable incident took place during this service which is worthy of note. The same hymns were sung as sung at the funeral services of the Prophet, and as the quartet was singing that song written by Joseph, "Lights on the other shore," Brother Evans was wrapped in vision. A number of brethren noticed he was in the Spirit, among whom was Brother Pement of Chicago, who passed a note directly afterwards, asking him what he saw. There were two Utah Mormon elders in the congregation, and during the latter part of the service Brother Evans made some magnificent points to show how the church stood in regard to the teaching of Joseph the Seer, and our Joseph, relative to the polygamy question, and under the Spirit he again buried Utahism deeper than ever, resulting in the following vision as he resumed his chair, which I requested him to write for me for the benefit of the Saints at large.

Before recounting this vision it is pertinent to remark the foregoing quotations are from the sermon of Bishop Evans, in which he outlines the position taken on this occasion. He also recounted a little incident in the life of Joseph Smith where one morning he spoke rather harshly to his wife, Emma, with the consequent result that he could not proceed with the translation of the Book of Mormon. He returned later and asked his wife's forgiveness. The matter had been so trivial that Emma had forgotten all about it. Mr. Evans remarked that a man who had such tender regard for his wife could never have been the author of polygamy.

In his speech, just before he saw this vision, referred to by Brother Gray, Mr. Evans exonerated Joseph the Seer, eulogized his son Joseph, and outlined the general position of the church. Now to the vision:

Elder Frank Gray: According to promise, I write for you the vision. Last Sunday afternoon, while the quartet was singing a song composed by Joseph, entitled, "Lights on the other shore," I was wrapped in glory. The church passed away and I found myself in a most gorgeous park or garden with majestic trees, pretty flowers, verdant slopes, and murmuring waters. While gazing with delight upon nature in all her wealth of beauty, I beheld six persons walking towards a magnificent fountain of water. I was given to know them, and with great joy in my soul I watched them as they approached the marble circle that surrounded the base of the fountain. The persons whom I recognized were Jesus, Joseph the Seer, Hyrum Smith, our Joseph, Alexander, and David. The Master was speaking, and the brethren were listening with great attention as they neared the fountain. Our Joseph recognized me; he waved his hand and smiled very sweetly.

Having arrived at the base of the fountain they stood there, when, all of a sudden the Master turned toward me, and walking four steps away from the brethren, he lifted his hand and looking at me, spoke my poor name, in a gentle but firm tone of voice saying, "Richard, you are justified in taking the position that the principle of polygamy is an abomination in my sight." I watched them for a moment as they stood by the fountain of water, when the vision closed, and I found myself bathed in tears, seated behind the pulpit, surrounded by Saints.

Perhaps I had better say to you that none of the six persons looked to be more than thirty years of age. Our Joseph and Alexander, whom I knew in life to be men weighing more than two hundred pounds, were not nearly so fleshy as when in the flesh; they appeared as young men, strong and beautiful in the full vigor of manhood, as did the others.

My whole being was charmed and filled with joy when our Joseph, looking at me, smiled and waved his hand. When I saw him last he was looking worn, weary, decrepit, and feeble, suffering, as he said, "R. C., please do not pray that I recover; I am so tried I want to go to rest;" and now to see him young, strong, and smiling, in the company of the Master whom he served so faithfully, strolling along mid flowers of perpetual bloom, gazing with pleasure on the sparkling waters gushing from the majestic fountain, enjoying the society of his father, uncle, and his two brothers, I was glad beyond expression. May the Lord give us each strength to wage a faithful warfare, so that when the struggle here is

over, we, too, may be permitted to bask 'mid the sunbeams of celestial splendors in the presence of Jesus and those who have kept the faith, is my prayer.—R. C.

At the time this vision was seen by Mr. Evans, he had just completed a brilliant defense of Joseph the Seer and of his son, whose memorial service was even then being observed; he had outlined the position of the branch on polygamy and denounced the doctrine. As confirmation to him that his position was correct God gave him this vision.

From the above we gather: These men were with Jesus. They were enjoying his presence; they had "kept the faith"; they had "waged a faithful warfare"; they were permitted to "bask 'mid the sunbeams of celestial splendors in the presence of Jesus and those who have kept the faith."

What say you, dear reader, as to Mr. Evans's present attitude? Did Mr. Evans really see this vision? If he did, then his position to-day is all wrong. If he did not see the vision, then his testimony is unreliable in every particular. This man is condemned out of his own mouth.

Mr. Evans has slandered the memory of the best friend he ever had in the world—the late Joseph Smith. He has accused him of dishonesty, of knowingly covering up crime. He has sought to steep him in the cesspool of polygamy.

In his recent book entitled, *Songs, Poems, Notes, and Correspondence of Bishop R. C. Evans*, Mr. Evans recounts the tender solicitude of Joseph, when Mr. Evans was seasick en route to Europe, to the effect that on "the first night out, Brother Joseph took my shoes off and helped me into bed, and in every way possible ministered to my needs. He was kindness personified during the entire trip." (Page 157.)

Again, "President Smith has been like a father to me, and in a thousand ways has endeared himself to me by ties that are stronger than death." (Page 158.)

And what is Mr. Evans's return for all this kindness? When his friend is dead and can make no defense, he cruelly assails his honor and accuses him of covering up crime! For an exemplification of ingratitude, I refer you to Mr. Evans.

Mr. Evans was in his right mind when he offered the following tribute to the memory of Joseph Smith:

He came to the church when it was under the ban of suspicion. He has championed the cause amid the gloom of misunderstanding; he has stood in the front of the ranks 'mid the roar of battle. He has championed the cause for fifty years; he has been in all those years an example worthy of imitation, kind and gentle, just and generous, good and honorable. Even those who eloquently misrepresented the cause he loved dearer than his life have frequently spoken in the highest and most glowing terms of the man, forgetting that he was really the product of the latter-day glory, the output of the angel's message; but if his character was un-

approachable by way of conduct, it was because that character was formed under the principles of the latter-day work.—Page 160.

If ever the divine paradox of saintly power in frail humanity was exemplified, it has been in him—gentle, yet forceful; loving, yet determined; bold, yet cautious; mindful of many interests, yet responsible alone to God. Like a guardian angel he has stood 'mid stormy scenes in defense of the weak, the friendless, and deserted. He has ever been the defender of the downtrodden and oppressed. He has thrown himself in the thickest of the battle to protect those who have been misunderstood in the hour of their adversity.

I have gazed upon him when merciless and cruel criticism was hurled against him from where it should never have been expected. There he stood, dignity and pity shining from his tear-stained face, till instinctively my mind reverted to the Master of men, and in soliloquy I have said, There is the most perfect representative of the manger-cradled King.—Page 155.

Reader, do you think a man possessing a character as described above would be guilty of deceiving the membership of an entire church and acquiesce in the suppression of facts which might undeceive these people? The above testimonial was written after Mr. Smith had gone to his account. His character did not change. Who has changed? Let Mr. Evans answer. I can pity a man who, in the burst of anger, misrepresents the living. There is no excuse for the man who so far forgets the relation of "friend" and "companion" as to unjustly assail the dead.

Mr. Evans charges that Frederick M. Smith is an "autocrat," a "base hypocrite and debauchee." Mr. Evans was in attendance at the General Conference of the church which convened at Lamoni, Iowa, Tuesday, April 6, 1915. It was at this conference that Frederick M. Smith was chosen as President of the church. Several of the leading men of the church gave expression to their appreciation of, and confidence in the man. Mr. Evans was among the number. He said:

Mr. Chairman, Brothers and Sisters: It is with profound pleasure, and I deem it a duty to speak upon this occasion. As many of you know by the revelations of the Almighty, I was closely associated with Frederick Madison Smith as counselor in the First Presidency under his father. For years we served together in this capacity. I have sat with him not only as presiding officer at the conferences, but in the high councils of the church when cases of grave importance were being heard by us. I have been with him in almost every condition of life, those of pleasure and of hard work, and I have found him to be a careful, fair, honorable, Christian brother—modest and yet firm; sympathetic and yet just; tender and yet true to his convictions of that which is right. When in examination of cases before the High Council I have known him to study deeply in profound silence for a long time before he would pass one word of judgment.

I feel that God has called him to this high and honorable position, and knowing the man as I do, both in boyhood and manhood before he held the priesthood and since, I feel that the church is and should be happy in the selection God has made as his servant and our President in the person of

Frederick Madison Smith.—Conference Minutes, 1915, p. 2,054.

To show that this expression of confidence and good will was continued, I herewith present copy of a Christmas telegram which Mr. Evans sent to Mr. Smith on December 24, 1917. This telegram was delivered to Mr. Smith's office in Independence, Missouri, by the telegraph company and forwarded by mail to El Paso, Texas, where Mr. Smith was then.

HOLIDAY GREETING

Western Union Telegram

Toronto, Ontario, 24.

Pres. Fred Smith,

Independence, Mo.

May God's first Christmas light illumine thy soul. May his matchless love radiate thy heart. May he impart to thee spiritual understanding as the chief custodian of his work, regulator of his will. May you stand triumphant as the most prominent representative of his church on earth.

The same R. C. EVANS.

Received 4.14 p. m., December 25, 1917.

What becomes of Mr. Evans's charges of autocracy, of hypocrisy, and debauchery? Mr. Evans made these statements voluntarily. Now, when his official acts are under investigation and it is clearly evident that he must answer therefor to the responsible officials and judicial bodies of the church, he, rather than meet this investigation, resigns his position as bishop of the Toronto District, relinquishes his membership in the church; and institutes a campaign of villification and abuse.

Mr. Evans's commendation of Frederick M. Smith as late as Christmas Day, 1917, precludes any side-stepping. His present position is inconsistent and defenseless, for there is a notable absence of any definite and concrete instance, and the want of a single specific fact in his so-called "charges."

His eulogy of Joseph Smith the Seer, was given under the influence of the Spirit of God. In confirmation thereof he beholds a vision which portrays Joseph Smith, his brother Hyrum, and his three sons, Joseph, Alexander, and David associated with Jesus Christ, and Jesus, speaking to Mr. Evans, confirms the position which he had taken concerning the life and work of this man.

Mr. Evans's puerile attacks on his own ministry and the lives and works of the servants of God will be as impotent as the attacks of his opponents, during the passing years of his successful career in the church. His testimonials in commemoration of the virtue and manliness of the late President Joseph Smith preclude renunciation now. His personal assaults on President Frederick M. Smith but show the extremity to which a man will go who does not wish to face the consequences of his own official record.

We cannot contemplate the condition of Mr. Evans

without experiencing inexpressible sadness and pity; pity because he has the potential qualities for doing great good among men; sadness, in that he has thrown discretion to the wind and, in desperation, seeks to overthrow the work of a lifetime. Thank God that the work which he upheld in righteousness will stand despite his present attitude! May God be merciful to him!

As a fitting tribute to the character of President Frederick M. Smith, we append the address of Representative W. P. Borland.

With love for all and malice toward none,

Yours only for the truth,

THOMAS W. WILLIAMS.

TORONTO, ONTARIO, CANADA, July 10, 1918.

STATEMENT OF CONGRESSMAN W. P. BORLAND

Mr. President, My Friends, Ladies and Gentlemen: I esteem it a great honor to be called upon to occupy even a few minutes of the time of this important deliberation as your guest to-day. My own heart is with our soldier boys in the field; my work at home, and in Washington, has but one aim to-day and that is the perpetuation of our American institutions and the victory to our boys who have gone so gallantly forth to offer their lives upon the altar of our country.

I know that in whatever assemblage we find ourselves, particularly in a religious assembly, the subject of "Our Boys" is very close to our hearts; it is close to my heart. I am very glad to see this numerous assemblage here in the capital city of our county, in the capital city of our congressional district. I have had the pleasure on frequent occasions of working with your distinguished president, Reverend Frederick M. Smith. I regard it, my friends, as a privilege to say to you that no man stands higher in my estimation for a clear cut, transparent, manly character, a man of influence in the community, and in the Nation, than Frederick M. Smith, of Jackson County, Missouri.

Whatever I have had the honor to receive in the way of communication from him, has had my unbounded, complete, and perfect confidence in its reliability and in the fact that it represented the highest type of citizenship and moral attainment in the community. I am glad to find that he represents an element which is aggressive for the good of mankind; he is always on the moral side, on the betterment side of every proposition. He has always felt free to consult with me upon any question of public importance; I have found that his sympathies are broad; they are nation-wide and world-wide; they extend to our colonial and insular possessions; they have always touched with a healing hand in every

enterprise in which they have engaged. I want to renew to him and to you my feelings of the deepest sympathy and cooperation, and tender to you upon every occasion my own services along lines which I know, in advance, will be for the betterment of humanity.

I want to say to you that I shall in the future, as in the past, take it as a matter of honor and privilege to work in the same harness, side by side, with such distinguished leaders as preside over you to-day, for the great betterment not only of my own district, for we are not narrow in our sympathies, but for the better interests of the United States of America, and for the colonial possessions which have come under our charge, and for the world which looks to us, to-day, for the leadership of humanity. I thank you.

The ideal of God regarding man should be our first duty, and to express that ideal was the work of the Master; God was humanized in him, that man might be "divinized." You cannot sin without influencing others in your sin; you cannot do good without influencing others in your goodness.—John W. Rushton.

Motherhood beams with a very different light. The bud has blossomed and borne fruit. The tree of knowledge of good and evil, and also the tree of life, have been tasted. The intuitions are larger, the quality of innocence loftier. These two sides of womanhood here blended have evoked love and adoration in the world second only to that which Jesus himself has called forth. Religious sentiment here idealizes woman as she is conceived to have come from the hand of God, and many a Protestant envies his Catholic friends their attitude toward the Blessed Virgin. No one has ever asked whether she knew Egyptian, Chaldean, or even could read or write her own tongue. She cannot be conceived as bemoaning fancied limitations of her sex or wishing to make sex a sect, but she triumphs and glories in her womanhood and has been adored all these ages as its supreme type, more generic, nearer to the race, richer in love, unselfish devotion, and intuition than man, so that the Madonna idea which teaches that it is more holy to be woman than to have achieved eminence in any kind of superiority, should teach our own sex a corresponding lesson. The worship of Mary has been of potent influence in safeguarding womanhood from the growing danger that it will decline from its orbit, lose just confidence and due pride in its sex as such, till in lapsing toward mannish ways its original divinity becomes clouded.—G. Stanley Hall, *Jesus, the Christ, in the Light of Psychology*.

THE LAW AND THE COVENANTS—Part 3

BY COLUMBUS SCOTT

PAUL AND THE MINISTRATION OF DEATH

In chapter four, of the booklet we are having under review, the author devotes himself to an effort to save the ten commandments, and therefore the sabbath of the old covenant, from abrogation by the new, or gospel covenant.

The writer quotes 2 Corinthians 3: 6-11, and then presents an assumption from another writer to the effect that Paul in his chapter refers to what they call the "ceremonial law," not including the ten commandments. And on this assumption bases the entire fourth chapter of the booklet, asserting that "from this statement some have supposed that the apostle was here contrasting the ten commandment law with the gospel. This view is an error" (page 44).

And on page 46 he further argues:

1. The apostle is contrasting in this chapter the ministration or ministry of the two covenants, and not the ten commandment law, with the gospel.

2. Wherever the Bible speaks of the moral law in connection with the "tables of stone," the noun *stone* is used in the singular number, and not in the plural.

Notice how it is thus used and translated in Exodus 34: 12, 31: 18; Deuteronomy 4: 13, 5: 22, 10: 1; 1 Kings 8: 9; 2 Corinthians 3: 3. It is always translated "tables" of stone.

3. The ceremonial law was written upon plastered stones (plural), and the noun is used in the plural, instead of the singular, whenever the inspired word refers to this fact. This is conclusive evidence that the apostle's reference to the law "written and engraven in stones," with its ministry of death (2 Corinthians 3: 7), is the old covenant, including the ceremonial law.

We are then cited to Deuteronomy 27: 2-8. It is true that the apostle is drawing a contrast between the covenant made with Israel at Sinai and the new covenant, the gospel. We have already found that that covenant included the "ten commandments." (See again Exodus 20: 1-18; 23: 12, 13; 21: 12; 24: 4-7.) "Moses wrote all the words of the Lord." "And he took the book of the covenant." Furthermore, by reference to Exodus 34: 4-10, 27, 28, Moses wrote not only in the book of the covenant, the ten commandments, but also he wrote them on the "two tables of stone," and God there states:

"For after the tenor of these words I have made a covenant with thee and with Israel." (Verse 27.) "And he wrote upon the tables the words of the covenant, the ten commandments." (Verse 28.)

If the ten commandments were never written in the book of the covenant, only on "tables of stone," how came they to be in Exodus 20? Who afterwards wrote them into the book thus adding to the covenant? God's covenant!

After "Moses wrote all the words of the Lord in

the book" of the covenant, the altar, the book of the law, and the people of Israel, were consecrated with "the blood of the covenant." (See Exodus 24: 8; Hebrews 9: 18-21.)

It is further asserted that "the ceremonial law was written upon plastered stones," citing us to the transcribing of the law on the stones of an altar at Mount Ebal after the death of Moses, in accordance to a command of Moses before his death (Deuteronomy 27: 2-8), and related in Joshua 8: 30-35.

This is done to show that Paul's contrast between the old and new covenants, did not include the ten commands in this contrast, and thus save the seventh-day Sabbath from being "done away," "abolished" (2 Corinthians 3: 3-13). Now by referring back to the command of Moses, we read:

And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the Lord thy God giveth thee, a land that floweth with milk and honey; as the Lord God of thy fathers hath promised thee.—Deuteronomy 27: 3.

Returning now to the fulfillment of the command of Moses, we read that Joshua wrote "a copy of the law of Moses." (Joshua 8: 32.) This copy was written in "plaster," which they had put on to the stones, and not in stones. It was not written there with "ink" at that time.

Again, what was "the ministrations of death," as referred to by Paul, as contrasted with "the ministration of the Spirit," or "law of the Spirit of life in Christ Jesus"? (Romans 8: 2.) We shall answer by citations from the old covenant, thus: Exodus 21: 12, 13, 15-18; 22: 20; Leviticus 20: 6-12; Deuteronomy 13: 6-10. In each of the cases cited here, the sin was a transgression of one of the ten commandments, except one. Death was the penalty. Israel of old was not to suffer a witch to live among them. These all show that the penalty, by the provisions of the law, covenant, was visited by the hands of the judicial and executive officers. There was no actual pardon under the law.

Christ died to redeem those who lived under the law given at Sinai. Proof: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Galatians 4: 4, 5.

For the law having a shadow of good things to come, and not the very image of things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. . . . For it is not possible that the blood of bulls and of goats should take away sins.—Hebrews 10: 1, 4.

The law was the school-teacher to Israel to bring them to Christ. Christ having come, bringing "in everlasting righteousness." (Daniel 9: 24.) "The ministration of death written and engraven in

stones," was no longer necessary for "righteousness," was fulfilled, and the word "fulfilled," in Matthew 5: 17, has the identical meaning in relation to the law, that it has to the prophets. How often does the fulfillment of the prophets have to be repeated to fulfill them; or to fill them full? How often will Daniel 2: 44 have to be repeated to be fulfilled? Or the atonement made, repeated. Or the prophecies relating to Christ's second advent?

When the perfect law of the Lord that converts the soul was delivered to Israel, and the world, so far as the righteousness of God is concerned, what place in the gospel did the law of Moses fill in the church as a religious standard? What did the ten commandments, called God's covenant with Israel (Deuteronomy 5: 2, 3; 4: 13) and with them only, do religiously for Adam, Enoch, Noah, Abraham, or Melchisedec? They were given to Israel by the voice of the infinite God direct, that Israel might fear Jehovah forever. Their place in the code was in the nature of statutes, and statutes they were. (Leviticus 20: 6-10; 19: 30-37; 1 Timothy 1: 5-11.)

Only in the law of the land can they be of use where penalties are visited.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.—Galatians 3: 19.

THE GLORY THAT EXCELLETH

When Joshua set up the stones whereon he copied the words written in the book of the law written by Moses, Moses was not present, neither did the glory of his face shine so that he put a veil on, so that Israel might look on him. But this Paul refers to in order to identify the great, glorious time, or the occasion he refers to. In order to make this plain he mentions the "tables of stone," in the introductory (2 Corinthians 3: 3). Then he refers to the "tables of stone," in immediate connection with the glory of the countenance of Moses calling them "stones," thus further identifying the time and the occasion he refers to, as being the time when Moses was commanded of God to write "the words of the covenant, the ten commandments," on "the tables," even "on stones," two stones. (See Exodus 34: 1, 4, 27-35.)

And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken with him in Mount Sinai. And till Moses had done speaking with them, he put a veil on his face. But when Moses went in before the Lord to speak with him, he

took the veil off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded.—Exodus 34: 29-34.

In the chapter following, it is recorded that Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the Lord hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord: whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath day.—Exodus 35: 1-3.

This described how the seventh-day sabbath of the law, or old covenant was to be kept.

This is sufficient under this head to show incontrovertibly just what the apostle Paul referred to, when contrasting the old covenant made with Israel, with the new covenant, the gospel, just what he referred to as the "ministration of death, written and engraven in stones," and which, compared with the gospel of the Son of God, had no glory, and that covenant was "abolished," at the death of Christ, abrogated, nailed to the cross. (2 Corinthians 3: 7-15.)

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.—Colossians 2: 14.

What was "the ministration of death, written and engraven in stones," as related to the law given to Israel, without the ten commandments?

To break one of these statutes was death, to break or transgress all of the ten commandments was no more. (See James 2: 10, 11.) This is "the letter that killeth," "the ministration of death," the gospel being "the ministration of the Spirit," "the New Testament," of which Paul and the other ministers of Christ are made ministers.

"For if that which is done away was glorious, much more that which remaineth is glorious." (2 Corinthians 3: 11.) The old covenant, the ministration of death, the letter that killeth, is abolished. (2 Corinthians 3: 13.)

NEW COVENANT NOT MADE WITH ISRAEL AND JUDAH AT SAVIOR'S FIRST ADVENT

The prophetic promise made in Jeremiah 31, that God promised to Israel and Judah, was offered by Christ to the house of Judah, but they refused it then and have to this day.

The house of Israel, having been carried to Assyria into captivity seven hundred and twenty-one years prior to Christ's advent, and never having been restored, has never as yet had this wonderful promise fulfilled to them. As to the house of Judah, notice the Savior's statements, with Paul's. (Matthew 23: 33-37; Luke 21: 20-24; Romans 11: 25-27.) The house of Israel, because of their rejection of the law and of the gospel, (the ten tribes forsook the

law) became "the outcasts of Israel," (Deuteronomy 28: 36, 37; 2 Kings 17: 7, 8, 15, 18) so that at the fulfillment of the Gentile times, the words of Jeremiah will be fulfilled, and they will be brought into the new covenant, and it will be "not according to the covenant made" with their fathers at Mount Sinai.

But let us not despair because the time of Israel's darkness has been so long. The time is near at hand, when the divine favor will be turned to the "ancient covenant people," and God's light, the gospel, will shine unto them as promised, for God has already "set his hand" to recover them, already has God's "ensign," the everlasting gospel, been raised to the nations, that by which God rallies the people to his cause; the angel came to the young man away back in 1823 to 1830 A. D. (See Zechariah 2: 1; Isaiah 11: 12; Revelation 14: 6, 7; Ezekiel 20: 33-38.)

We wish especially to note in this connection that the prophet Zechariah is not referring to the restoration of Jerusalem under Ezra, for at that time Jerusalem's walls were rebuilt, "in troublous times," (see Daniel 9: 25; Nephi 4) whereas Zechariah says Jerusalem's walls were not to be builded at the time here referred to. In our day and civilization, this day of gunpowder and mortars, stone walls are no protection to cities as of olden times.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.—Romans 11: 26, 27.

And in this great divine purpose now near at hand, as in all others, "the gifts and calling of God are without repentance." Such are the conclusions of the inspired apostle Paul (Romans 11). In Paul's day Israel was an enemy to the gospel for the Gentile's sake, but yet "beloved for the fathers' sake."

By this covenant the two houses, Israel and Judah, will be again reunited into one people, no more to be divided. (See Ezekiel 37: 21-26; 16: 61-63.) But Ezekiel tells us plainly that this union or reuniting will not be brought about by the covenant made with them at Sinai. (See verse 61.) "But not by thy covenant."

The great apostle Paul doubtless had the work here referred to revealed to him, as declared thus:

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.—Ephesians 1: 7-11.

THE FULLNESS OF TIMES

"The dispensation of the fullness of times" in which God will gather together in one, all things in Christ, both which are in heaven and on earth, is surely the closing dispensation. It is God's will, his "purpose," and his "good pleasure" that all in Christ be gathered in one, united in "one," on earth, as well as in heaven.

Dispensation: the act of handing out. God began "the act" of handing out the great work of "the last days," (Isaiah 2: 1-4; Micah 4: 1-3; Joel 2: 28-30; Malachi 3: 1-6; Timothy 3: 1-7; 2 Peter 3: 3-7; Revelation 14: 6, 7) preparatory to the restoration of the two houses of Judah and Israel, when the gospel was restored by the hand of the angel to the young man, 1823-1830. (Amos 3: 7; Acts 3: 20, 21; Revelation 14: 6, 7.) Let it be noted that all passages here cited are associated closely with the second advent of Christ, and by the gospel Israel shall be saved.

Let us pause here to fortify this position. In connection with the restoration of "this gospel of the kingdom," the revelator saw other angelic messengers, following in succession, leading up to the harvest of the earth, which Jesus says shall be "in the end of this world" (Matthew 13: 24-30; 36-41; 2 Peter 3: 5-7).

Babylon's downfall, the visitation of wrath on those who enter into obligation with her, receive her mark in their forehead, as also the time of harvest, when to reap, are indicated by the angels seen.

It has been assumed by the Seventh-day Adventists that the angelic messengers seen in John's vision (Revelation 14: 6-20) are not real messengers, not of the angels sent by the Almighty from heaven with their distinct messages, but are successive classes of human ministers providentially raised up to fulfill these respective prophetic messages seen by the revelator.

If this interpretation be correct, what class of ministers will be so highly honored as to inform mankind when the downfall of mystery Babylon shall occur, and when completed? (See Revelation 14: 8; 18: 2-8.)

Without further revelation from God in the last days, what class of ministers will know when the events there seen begin? And what is the "mark of the beast?" What class of ministers will assume to be the angel of verses 9 and 10?

Our friends assume to tell us that "the mark of the beast" is the observance of the first day of the week, as a day of religious worship. Where do they learn this? The revelations of God so far as we have read are as silent as the tomb, so far as this assumption is concerned. What class of ministers are to inform the "one like the Son of man," golden

crowned, when to "thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe"? A high prerogative this!

No uncertainty is to attend the execution of the work to be done when these respective messages are revealed, for "the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." This interpretation of prophecy is not tenable, as we hereby see.

The Revelator heard the voice of God in connection with these messages, and their commission—authority, as example: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth." (Revelation 16: 1.) This leaves us to conclude that when the gospel of the kingdom is to be declared in "the last days," as a witness, even the gospel as Jesus and the apostles preached it (Romans 10: 13-15), as John foresaw, and as Jesus foretold (as the sign of Christ's second coming), and at the end of the world, this gospel of the kingdom, as our Savior calls it, was to be restored after the long night of spiritual darkness and apostasy. After men had "transgressed the laws"—commandments of God—"changed the ordinance," and "broken the everlasting covenant," (see Isaiah 24: 5) and had forfeited the authority by which God authorized men by direct revelation, God would, in fact now has, renewed the covenant, by restoring that authority, through divine revelations, that we may be enabled to understand, obey, and be saved, and be able to understand the significance of the other signs to be shown forth, which indicate the near approach of our Savior's second advent, and the approaching end of the world, and thus be not deceived.

For Jesus says, "And this gospel of the kingdom shall be preached as a witness," in all the world, "then shall the end come." (Matthew 24: 3-14.) When shall this work begin? Who shall do it? Where shall the work begin? No one can answer these three questions until God tells us. Who in these last days, is preaching "this gospel of the kingdom" as the sign of Christ's second coming and the end of the world? Answer who will, but do not go to guessing about it. God has revealed himself and his purposes to men in the past by his own voice, as at Mount Sinai (Exodus 20), by the voice of angels, as to Abraham, Isaac, Moses (Exodus 3), and to others, clear down to John the Revelator. He also promises John that he shall prophesy again before many nations, peoples, and tongues. (Revelation 10: 11.)

Since the gospel, like God, never changes, being based on eternal principles (Hebrews 5: 12; 6: 1-3),

and since, therefore, the gospel is "the power of God," unto salvation, and since therein is "the righteousness of God revealed from faith to faith," it is a continuous, a never-failing fountain of revelation to all who obey it. Need it be thought wonderful that the infinite, loving Father of all would stretch forth his hand and restore the authority to chosen men, by which "this gospel of the kingdom" may be declared in the last days; that we, who live now, may hear and obey, and rejoice in its light, power, and salvation, as did those in the days of Adam, Noah, Abraham, and Moses (1 Timothy 1: 9, 10; Galatians 3: 8; Hebrews 4: 2; 1 Corinthians 10: 1-4), as did those who lived then. The gospel consists of all four essential component parts (1 Thessalonians 1: 5), viz: Word, power or authority, Holy Ghost, much assurance. Revelation attended the proclamation of it, from the days of Adam to the middle of the third century of the Christian era; then its light went out, and "the Dark Ages" resulted. This, the history of those days, both profane and religious, attest. No one who has read the history of the Dark Ages will be able to controvert this. It is a strange idea that believers in Holy Writ will teach that the infinite, unchangeable, impartial God would speak to his children from Adam to John the Revelator, a period of some four thousand years, then suddenly change and speak to his children no more so long as the world stands! No such purpose is revealed to us.

All human experience teaches that man forfeits God's revealments and direction by disobedience and apostasy. What would we call the man who favors in every manly way his four older children, but never heeds the needs and cries of the two youngest? They never hear his voice. He turns his back to their cries! Has not God been represented to us thus? No revelation or direction as to his work of salvation to man since the revelation given on the Isle of Patmos! Strange!

"Ah," you say in reply, "did you never read the closing chapter of John's revelation?"

Ye shall not add to these things, or take anything from the words of this book; curses shall be added; name shall be blotted from the book of life; and so on. (Verses 18 and 19.) God there closed out, forever, further revelation to man except what the canon of Scripture contains?

No, such an idea is not conveyed by the language.

"What?" you exclaim.

I read that he prohibits "any man" from taking from or adding to this word when he does speak. Enjoins on anyone not to "add to" or take any words from "the book of this prophecy," (John's revelation) under penalty of being lost, and being cursed!

God commanded John: "What thou seest write in

a book." John wrote the book of Revelation, and at its conclusion announces plagues on "any man" who would be so unscrupulous as to "add" to it. God did not say he would speak to man no more forever! There is no such idea as this there. As early as the days of Moses, Jehovah uttered a like prohibition to Israel (see Deuteronomy 4: 2), not to add to the ten commandments there declared to be the "covenant," which God made with Israel, at Horeb. And in Deuteronomy 12: 32, is a like injunction not to "add" to what he says, but in none of these texts does he intimate that he will speak no more to his children. A fair inference from these texts is that he would continue to bless his children with revelation and the divine direction from time to time, as he sees our needs.

He always has given direction to man when his work for man's good and eternal salvation is being accomplished. And as an unchangeable Father of infinite love, he will continue to thus deal with his children, as long as his children will hear him.

The Spirit of his church, the body of Christ, is the Holy Ghost (1 Corinthians 12; James 2: 26; John 16: 7-12), as the spirit of man is the intelligent inward man; man's innate intelligence.

Of the Holy Ghost Jesus says, when he is come into the church, when he "is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." Where is the church to-day that is thus actuated by the Holy Ghost?

If the church is not thus endowed with heaven's enlightenment, and by the Holy Ghost enabled to see into the future, is it the church of Jesus Christ, and are its ministry declaring "this gospel of the kingdom," and the sign of the near coming of Christ in glory?

In any past age when God has done a work among mankind for their good, he always authorized it and carried it on by continued revelation, so long as they would heed what was said. Without this all is uncertainty, for God tells us that so far as his merciful works toward us are concerned:

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isaiah 55: 8-11.

How, then, shall man be able to carry on God's work unto man's salvation unless God directs? Even the angels in heaven, his ministers, await his direc-

tion. (Psalm 103:20, 21; Revelation 16:1; Isaiah 61:8.)

(To be continued.)

OUR BOYS AT REUNION TIME

Owing to conditions which we cannot control, we have been unable to get the boy movement as well organized as we should have hoped before reunion time. Plans are under way which, when completed, will mean big things for the boys of the church in the near future. We fear, however, that this will not be soon enough to be of service this summer. But why wait? Isn't there something that you can do in the meantime, especially during the coming reunions? It is with this question in mind that I am writing this note, hoping that it will come to the attention of reunion committees and others interested in the activities of the young people.

Why wait? No one can provide you with a cut-and-dried plan for dealing with boys that will work at all times and under all conditions. This is new work for all of us, and what we need now more than anything else is a series of experiments. Try out some plan at your reunion and report the results. In order to help you in this the following suggestions are offered:

1. The reunion committee should see to it that some one has special charge of the activities of the young people during the reunion. If there has been some one appointed in your district as boy leader he should be consulted in this work.

2. If there is a Boy Scout troupe in your district, such can easily be made the center of this work. Get in touch with the scoutmaster and ask his help.

3. By all means give the boys something to do in connection with the reunion work. Give them some responsibility on the grounds and see to it that they are officially recognized in such.

4. Provide plenty of opportunities for recreation under proper conditions. Two entire afternoons devoted to such and in which all participate, both old and young, is not too much. These afternoons were an unqualified success at, at least, one large reunion last summer.

5. Arrange for young people's prayer meetings, or better still, give them an opportunity to arrange their own. Put some one in charge of these meetings who can reach and hold the adolescent boy and girl.

6. Provide, if possible, a young people's tent where some lectures and entertainments may be held. Don't have all of these for the little tots. Get something that will attract the high school boy and girl.

7. Make every reasonable effort to get the young people to participate in a number of the regular services. Don't expect them to attend every one.

There is such a thing as too much "meeting" for certain ages at least.

8. Play square with the young people and they will play square with you. I well remember when a deliberate body of Latter Day Saints, in reunion assembled, refused to let the young people have one half day off, out of ten whole days of meetings, to take a boat ride on one of the most beautiful lakes in the United States. Do you really think that those young people were especially helped by the sermon on that particular, hot summer afternoon? Think it over.

9. By all means try out some plan and report the results. By another summer these accumulating experiences will be very valuable for us. Let me know if I can be of service to you.

Yours in the cause of Christ,
F. M. MCDOWELL,

Director of the Boy Movement.

IOWA CITY, IOWA, 656 South Governor Street.

THE STAFF

Edited by ARTHUR H. MILLS, 1514 W. Short St., Independence, Mo.

War Emergencies in Our Choirs

It may occur to some, upon reading the above heading, that the editor is about to write a dissertation upon the internal disturbances that are reputed to be the regrettable accompaniment of so many of our choirs, but not so. We are reserving our energies in that line until such a time as we feel more like tackling the job. It is not the dissensions that may exist *within* our choirs that we write about, but the disturbances and disarrangements *to* our choirs, caused by the state of war now existing between this Nation and that portion of the world known as the central powers, Germany and her allies.

The conscription measures adopted by our Congress have taken many of our young men into the service of the flag we reverence and honor. Although we may be a little late in our prophecy, we are of the opinion that before this most terrible of all wars is over very many more of our young men (and some not so young) will also be required to go. We must part with them bravely and as cheerfully as possible, thankful that the cause for which we have to give them is a truly righteous one, in which not merely nations are involved, but the very principles of right, justice, and truth are endangered.

Unfortunately for our choirs the draft exacts its recruits from those ages that are also the most serviceable ones for choir work. As a consequence many of our choirs are "hard hit," and in some instances almost disrupted. In some of the choirs we have met with, almost the entire male contingent has been taken, leaving practically nothing with which the "four part" element of choir work may be conducted. One or two instances exist where a proficient choir leader has been taken as well as his associates, leaving the branch to get along as best it could with a second choice, who must work with depleted forces. Scarcely a choir may be found in the church that has not had to sacrifice in some way. Our general choir movement itself has been levied upon, and Brother Hoxie is now serving the Nation at the navy yard in

Philadelphia, in charge of its musical activities, and he cannot give nearly so much of his time and attention to the general choir work as formerly.

Now, what is the obvious thing for our choirs to do in the emergency now upon them? It is simply to keep the work going until conditions improve, even though the present is discouraging. We grant that the depleting of choirs is disheartening; we can understand that when valuable material is taken and there seems to be an insufficiency left with which to work, it is natural to conclude that nothing can be done. And we then quit. But *the worst thing* our depleted choirs can do is to give up and quit. For the sake of the future, as well as for our present welfare, we must keep the choir work going. This war must ultimately give way to peace, and then we shall again bring our activities to their full strength. But in the meantime we must keep the work alive that our boys may have its benefits awaiting them when they come back to us, for it will be doubly hard to reorganize it after it lapses, and doubly disappointing to them to find it gone when they get back. Let us further remember that the Government is realizing the importance of song work among the soldiers and is providing for its proper cultivation and expression among them. Our boys will come back better qualified to serve in our choirs than before they left us. So, for the sake of these boys who have gone from us in a righteous cause, and who will some day return to us, we must "keep the home fires burning."

You ask, What are we to do; so many of our boys have been taken? The writer realizes the difficulty of choir work when the male voices are gone, so that the "four part" balance can no longer be had, and anthems are no longer possible. But again we say, we must not stop because of this; we must keep those home fires burning with constantly replenished fuel, and they must be brightly blazing when the boys get back. There are other things we can do that will bring paying results. In the line of female work there are many things that are possible. A well-organized ladies' chorus, or quartet, is an asset to any choir; and then there are trios and duets for female voices that can be had for the searching, not to mention the vast number of solos that may be effectively rendered at any time, even in place of the anthem.

One thing of a very great importance that we desire to give special prominence in our scheme of things that can be done, is *congregational singing*. If our choir possibilities are seriously curtailed here is one that, if properly developed, will prove a real strength to any branch, and besides will *save the situation and solve the problem*. So fall to with all your might; start developing congregational singing, and since many of the male voices of the congregation have been taken, fill the choir ranks with younger men and maidens to aid in the work with the congregation. They may not be able to take the place of the others in the anthems, but they are possibilities that may in time develop under training.

We urge that choirs and choir leaders throughout the church awake to the necessity of not allowing the choir work to fail because our boys have gone to the colors. We know their loss has cast a cloud of discouragement in many quarters; but for their sake and our own sake we must "turn the dark cloud inside out till the boys come home," for we shall want the things they loved ready for them when they return to us.

ARTHUR H. MILLS.

"Tell me whom you prefer as companions, and I will tell you who you are like." Do you love the society of the vulgar? Then you are already debased. Do you seek to be with the profane? In your heart you are like them.—A Mother.

We Need More Articles

We mean exactly what we say in the above heading, and by it we are trying to impress upon all the music lovers and workers of the church that The Staff columns are in need of articles, original and selected, that are of value and interest to the choir movement and its work.

We took the post of editor of The Staff last autumn and in the very first number issued under our direction we urged our musical forces and supporters to send us articles (original if possible, selected if desired) of a character suitable for these columns, such as would be of interest and profit to the choir movement and its work. Up to the present writing we have received but two contributions of this kind. Why?

It did not take long to use up the few suitable articles handed down to us from Sister Anderson, the preceding editor, and the few articles we obtained by personal solicitation. The balance of the material needed we have had to supply from our own pen.

Now, no publication or organ (and The Staff is the official organ of the general choir movement) can get along and thrive as it should if its readers are compelled to subsist upon the productions of one individual, be he ever so good—and we are making no special claim for that particular qualification. The writings at all times of any individual will naturally be of a more or less well-defined character, which in composition is termed "style"; and versatile indeed is the writer who can command more than one general style. In time, if not varied by the productions of writers having other styles, the work of any editor will tend to become somewhat monotonous to his constant readers. We must prevent this in The Staff as far as possible.

We again urge music lovers and workers throughout the church to assist us in making The Staff a real representative of our church music work. This invitation is not restricted to choir workers alone; it is to everybody who can aid in this way. Choir leaders may write us upon things concerning their work or give us profitable bits from their experiences; organists may give helpful hints to other organists; choir members may "bear their testimonies" or present some problems viewed from their angles of vision; branch presidents, general church missionaries and officials may write us of some features coming under their observations; even "the laity" may have access. The only stipulation we make is that the customary rights of an editor are granted us, to decline unsuitable or unworthy articles, to correct errors when necessary, or to abridge when conditions require.

The columns of the *HERALD* and *Autumn Leaves* are open to us, in a reasonable measure, for articles of merit upon the music work of the church. There is room enough for all such articles and the needs of the work demand that we have them. Let none hesitate to serve who can.

ARTHUR H. MILLS.

Encourage the Song Habit in Children

In the earliest days of our forefathers, when education was in its most primitive stages, it was quite generally believed that in the three R's—readin', 'ritin,' and 'rithmetic—could be found about all that was needed for the proper schooling of a child for life's battle. We have since learned very differently, fortunately for the development of society.

Not long ago we read an article in which the writer advanced the thought that corresponding to the three R's in our old conception of education, there was for the home three S's that were equally necessary for its welfare—sustenance,

sleep, sociability. To this might be fittingly added a fourth, song.

Unfortunately, America is not distinctly a singing race as is the case of Italy. We are not given to spontaneity in our song efforts. In Italy the people sing naturally because the song-spirit has been inculcated in them for centuries. The children sing from the time they leave their cradles, and not only in the home but at their play and in the street are they heard singing the songs of the race. Groups of men or women naturally break forth into song, and a corps of ditch-diggers may frequently be heard singing strains from their operas. Whether the training our Government is giving the soldiers in the camps under song directors will serve to disseminate the song spirit over the Nation remains to be seen, but we believe it will.

Children are by nature musical, and their capacity to express themselves in music in some way is greater than we have supposed and should be encouraged in every way possible. They should be taught to sing at their daily tasks and at their play, and as the family altar of prayer should be maintained in the home so should the time of music and of song. Every home should have its regular repast of music as well as its regular period of partaking food. We well remember when a boy of gathering every week on Sunday afternoon around the old square piano at "grandma's," where the family would sing the pretty, sweet ballads, many of which still live in honor in the popular affection. These "song-fests" had their value; the lives of the family were made sweeter and more wholesome and the family ties more enduring. It will be so for your family. Remember God's counsel to "the young men and the maidens" to cultivate these "gifts of music and of song," and his injunction to the old not to forget "the gladness of their youth."

Why do children die down musically as they advance in years? We know of but one reason: we have made music too much an art and not a part of our lives; too much of a thing to be practiced and performed and not a thing to be lived.

A. H. M.

The Music of Israel

The entire Christian world has regarded with more than ordinary interest the capture of Jerusalem by the British, for it is one of the splendid things of the war. For centuries the birthplace and cradle of Christianity has been held in the profane grasp of the Turk, who has mocked every attempt of Christian devotion to wrest it from him. But now the most venerated spots of the holy land have fallen into the hands of a Christian nation, who will preserve them in safety to the world.

But have we thought of how our music goes back to the very beginning of the civilization of which Jerusalem was the seat? As from Judea was handed down to us the religion that has lightened the world, so from the race that peopled its hills and valleys has come to us much that is our music of to-day.

Some one once took occasion to sneer at Benjamin Disraeli, the great English statesman, because he was a Jew. "Yes, I am a Jew," he replied, "and my ancestors were making exquisite music, four thousand strong, in the Temple of Solomon, two thousand years before Christ, while your ancestors were wild, naked savages in the forest."

This was true. In that temple, of which there "was no part but was covered with gold" has made of some of the most wonderful music ever heard by the ears of man. Take your Old Testament and read of the wonderful instruments that

were used in that sacred structure and of the magnificent ceremonies, as wonderful and as entrancingly beautiful and artistic as the carvings and traceries of the temple itself. Read also of how the young children were taught to sing, that they might be ready, if called upon, to give their services in that sacred building. Conceive of the impressive grandeur of the temple service itself, when the smoke of the sacrifice and the odor of frankincense were borne to heaven with the pæans of song and praise from the lips of the vested choir. Try to appreciate the poetry and matchless beauty of the Psalms of David, which were sung at these services, when in turn they served as inspiration to David. We receive but faint interpretation of the transcendent beauty of these Psalms, for they come to us stripped of both their sacred, priestly setting and their spirituality-enraptured atmosphere.

To-day the American Y. M. C. A. men have pitched their traveling huts by the site of that wonderful temple, and American and British soldiers are singing their national songs, the anthems of a new dawn for Israel and his land, into which he is so soon to return.

A. H. M.



From President Smith's Address

To a throng which overflowed the lower auditorium of the church, President Frederick M. Smith gave his message to the women, on the morning of April 8.

He stated that, owing to the press of other duties, he had found himself unable to gather the material he wished regarding women's work, and had submitted to Brother Samuel A. Burgess the question, "What is woman's status in the church?" President Smith paid a tribute to Brother Burgess for the excellent assistance rendered, and read before the audience several of Brother Burgess's letters from which we glean the following:

From the vast literature available on "Mother-right" it is found that in ancient times women did occupy as priestesses. The Bible recognizes a Deborah who acted as judge and prophetess. Later her influence in the home and with her children was emphasized more strongly, and we find Paul but reflecting the feelings of the time when he said, "If a woman desires knowledge let her ask her husband at home."

In the Doctrine and Covenants we find women counseled against being baptized without consent of her husband. In all of these statements we find they center in the fundamental preamble that a woman's status in the church is always influenced by her status in the environment about her.

Brother Burgess summed up with the opinion that, with opportunity to develop, women should find that status in the church work where she can function to the best advantage, the equal of men in some lines, and his superior in others.

President Smith threw down the challenge, "How long are you women going to allow us men to assume the egotistical position that we have the brains and you have none?" Women must play an important part in the future work of this church, and the time has come when they must organize, and work together for the accomplishment of much that can only be done in group activity. They must stand for wholesome vision, and be alert to the advance of women throughout the world. He expressed the hope that Latter Day Saints will be in the foreground of all these movements, helping to keep them conservative and safe. Women must intelligently equip themselves to take their stand on morals, ethics, civics,

esthetics, and to change customs that have hindered and bound them, into those of constructive freedom.—*Daily Ensign*.

Three Types of Women

Sometimes we hear the question asked, "Where is a woman's greatest duty; in the home, or in the church?" Let us answer, "Both!"

Many people take the stand that a woman's whole duty is in her home. Let us picture her there! She cooks and bakes, washes and irons, dusts and scrubs, takes care of the children, and attends to all the varied duties of a home. She works hard from morning until night, then gets what sleep she can, and next day starts in with the same old story. I do not call this work, but drudgery! Her children are sent to Sunday school, and perhaps disliked because misunderstood. Their mother is not with them to help them become properly adjusted, for she is spending her time and strength in her home, only.

Now let us consider the woman who feels her first duty is to the church. She is always there, in the front seat, no matter what is going on at home. Her children may be there, too, but she is not worrying about them at all. She feels it her duty to listen to the minister, and "never mind the children." In Sunday school and other places they are unruly and mischievous, but she has no time to attend to that; she expects their teachers to correct and train them. She is busy "warning her neighbors!" She stands for hours telling them the principles of the gospel! When the day is far spent she rushes at her house duties, and tries to do all her work in an hour or two. She fails, of course, and becomes cross and irritable. When the children come home from school, they get out of doors as quickly as possible, and may be found later "somewhere in the neighborhood." Then the mother wonders why her neighbors do not see the "beautiful light" of her religion, and go to church with her!

There we have two extremes. I fancy I can hear the men folks say the first is the lesser evil of the two! I agree with them; but am thankful to know there is still another type of woman to be found in our church.

The third type believes her whole duty is not performed unless she is active both in her home and in her church. She systematizes her work in the former, that she may have time for the latter. She looks after her children, and tries to keep them orderly; she consults with their teachers concerning them, trying to assist in every way she can. She cooperates with all with whom she shares the responsibility of the care and instruction of her children, and tries to encourage other mothers to do the same. She goes about her work with a light, happy heart and a pleasant smile for everyone. "A place for everything, and everything in its place" is her motto, and she tries to impress the beauty of this rule upon her family, making the work of the home lighter. Thus she has time to associate with others, seeking to learn as well as to impart, and becoming more efficient every day.

Does some one say that women like this are few and hard to find? Perhaps when you say that you are not just loyal to the Woman's Auxilliary of our church, which is reaching out a helping hand to all women who desire to attain these heights of efficiency by study and application! The supervisors of our many departments are offering to assist us in every way they can, as we take up study along different lines; *are we taking advantage of the opportunities offered?*

MRS. W. E. GITTINS.

MILWAUKEE, WISCONSIN.

Outline for Course in Domestic Science--Part 2

(Arranged and submitted by Bertha L. Mader, Instructor.)

HOUSEHOLD MANAGEMENT

Lesson I

Chapter XIX

THE HOUSEHOLD BUDGET

- I. Division of income:
 - A. Food.
 - B. Shelter.
 - C. Operating expenses.
 - D. Clothing.
 - E. "Higher" life.
- II. Expenditure for food:

Percentage increases with the increase of salary up to 50 per cent.
- III. Expenditure for shelter:
 - A. Shall we own or rent a home?
 - B. Consider:
 1. Convenience of location to business, etc.
 2. Sanitary conditions of the neighborhood.
 3. Appearance of house and neighborhood.
 4. Adaptability of house to family needs.
 - C. Amount to be spent.

20 to 28 per cent.
- IV. Operating expenses:

Expense of keeping house clean, warm, lighted, insured, and repaired. 10 to 20 per cent.
- V. Clothing, chosen for:

Warmth, comfort, and *real* beauty.
- VI. "Higher" life:
 - A. Education, recreation, philanthropy, savings.
 - B. The choice of which to be made by the family.

Study typical budgets and make out one for your family. There is a reserve of the right kind on the part of most of us in making public our family finances, so do not ask the members of your class to do so, but rather to make budgets for their families from incomes stipulated by the class leader.

Probably you will not agree with the text as to the amount of income necessary to live "decently." Remember that is a matter of personal opinion largely and need not take our attention from the main questions.

Lesson II

Chapter XX

SYSTEM IN MANAGEMENT

To be frank with you, we know of no one thing in our home management that helps us to make better use of the income than a very easy system of keeping accounts, a plan very similar to the one given on pages 334 to 337 of your text, together with a large envelope in which are filed all receipts by the month. These receipts include all cashed checks on each of which has been marked the purpose for which it was given.

A closed desk is the best place to keep our account books but most of us will have to be contented with a deed box or a heavy cardboard box.

A tablet with pencil attached hung in a convenient place in the kitchen makes it possible to jot down needed supplies as they are discovered or remembered.

Lesson III

Chapter XXI

HOW TO BUY

- I. Know what you need and a standard quality of the material.
Know your stores and in what goods each excels.
- II. Buy only what you need.
- III. Do not be a bargain hunter but rather look for bargains at reliable stores in their closing out sales.
- IV. Avoid trading stamps and prize stores. You pay for your prizes.
- V. Make a practice of buying only what you have cash to pay for. Occasional installments are permissible.
- VI. Read suggestions given in your text on pages 346 to 351.

Lesson IV

Chapter XXII

HOUSEWIFERY

Our text needs no comment on the advice it gives. Let us adapt its suggestions to our needs. The test of what we have gained from our lessons will come in putting them into practice. What have you learned that helps?

Civilian Relief and Home Service No. 3

MONEY RELIEF

The plans and purposes set forth in the preceding section are the main task of home service. The family allowances now provided by the Government will form, in most cases, an adequate supplement to service pay, and make outside assistance on the financial side unnecessary. This leaves the Red Cross free to devote its energies and resources to provide service wherever it is found to be needed.

There will remain, however, the task of meeting emergencies and unavoidable delays in the adjustment of claims and making of payments, and the larger task of meeting needs by regular allowances when the most that the man in service can reasonably be expected to do, plus the Government allowance and the family income from other sources, is inadequate. This will usually be in the families of a son or brother in service, who was carrying a large share of the family burden before he was called to the colors. Government allowances are smaller for these relatives than for wives and children.

There will also remain a still larger task of relief to two other groups: First, to the relatives who have a moral claim on a soldier's or sailor's support, but one for which no Government allowance is provided in the War Insurance Act. Here, too, after the man in service has made as large an allotment as can be reasonably expected, but not otherwise, the Red Cross may have to supplement his payments. One home service section has supplemented the allowance made by an enlisted man to his father and mother who became dependent after his enlistment. Because he had not habitually contributed to their support for one year prior to enlistment, they are not entitled to a family allowance under the War Risk Insurance Act.

Second, to the families of the soldiers and sailors of our allies. In both of these groups, the money may have to be continuous, and in both it must be understood to be given as a means toward the achievement of the principal aim of home service; namely, the conservation of the human resources in our American communities, and the maintenance of good standards of home life.

In other words, the money relief given by the home service

sections cannot be regarded as a natural right to which a family, from which a man has enlisted, is entitled without reference to its needs or condition. Each enlisted man under the War Risk Insurance law must allot one half his pay to his wife and children. The Government then makes an additional family allowance without regard to the financial circumstances of the family. The home service section should take these facts into consideration and supplement with care only when necessary. This part of its work will have to be administered with the highest sense of responsibility in order to prove at once its adequacy and its even-handed justice. It must also be administered without publicity or hampering conditions that would hurt the self-respect of its recipients.

The usual forms of relief will be money payments of loans, grants, or allowances given from home service funds.

LOANS

A money payment necessary at the time, but one which it is reasonable to believe that the recipient will be in position to return, without undue hardship, should be given as a loan. The conditions of repayment should be explained, the obligation put in writing and signed, and the collection of the loan (without interest), when it falls due, should be carefully followed up.

After allotments and allowances began under the War Risk Insurance Act on November 1, 1917, payments were delayed for a considerable period. This meant that payments from home service funds for maintenance to families would be duplicated by the Government later for the same purpose in a lump sum. Therefore, some home service payments were given in the form of loans in some instances, and the family was expected to repay as soon as the Government check was received. Families in temporary straits, but unwilling to accept a grant, have been glad to avail themselves of this arrangement.

GRANTS

Grants may be made necessary by demands which the family income and Government allowance cannot be expected to provide for, such as sickness, funerals, the need of special training, and so on. Grants in small amounts may be required to tide over a period of acute distress until proper inquiry can be made and a plan of service can be decided upon. This special relief given until wiser and more thorough-going action is possible should be enough to provide food and shelter temporarily.

ALLOWANCES

These are payments at regular intervals of a stated sum by the home service section to the relatives of a soldier or sailor. From Public Document, No. 90, Sixty-fifth Congress, we read:

"Article II. Allotments and family allowances.

"Section 200. That the provisions of this article shall apply to all enlisted men in the military or naval forces of the United States.

"Section 204. That a family allowance of not exceeding \$50 per month shall be granted and paid by the United States upon written application to the bureau by such enlisted man or by or on behalf of any prospective beneficiary, in accordance with and subject to the conditions, limitations, and exceptions hereinafter specified. The family allowance shall be paid from the time of enlistment to death in or one month after discharge from the service, but not for more than one month after the termination of the present war emergency. No family allowance shall be made for any period preceding November 1, 1917. The payment shall be subject to such regulations as may be prescribed relative to cases of desertion and imprisonment and of missing men.

"Subject to the conditions, limitations, and exceptions here-

inabove and hereinafter specified, the family allowance payable per month shall be as follows:

"Class A. In the case of a man to his wife (including a former wife divorced) and to his child or children:

"(a) If there be a wife but no child, \$15.

"(b) If there be a wife and one child, \$25.

"(c) If there be a wife and two children, \$32.50, with \$5 per month additional for each additional child.

"(d) If there be no wife, but one child, \$5.

"(e) If there be no wife, but two children, \$12.50.

"(f) If there be no wife, but three children, \$20.

"(g) If there be no wife, but four children, \$30, with \$5 per month additional for each additional child.

"Class B. In the case of a man or woman, to a grandchild, a parent, brother, or sister:

"(a) If there be one parent, \$10.

"(b) If there be two parents, \$20.

"(c) For each grandchild, brother, sister, and additional parent, \$5.

"(The monthly compulsory allotment, which means wife, a former wife divorced who has not remarried and to whom alimony has been decreed, and a child, shall be in an amount equal to the family allowance except that it shall not be more than one half the pay, or less than \$15; but for a wife living separate and apart under court order or written agreement or for a former wife divorced, it shall not exceed the amount specified in the court order, decree, or written agreement to be paid to her.)

"Section 206. (c) If he is making the compulsory allotment to a member of Class A, the minimum monthly allotment so designated to be made to members of Class B shall be one seventh of his pay, but not less than \$5 per month.

"Section 207. That the amount of the family allowance to members of Class B shall be subject to each of the following limitations:

"(a) If an allowance is paid to one or more beneficiaries of Class A the total allowance to be paid to the beneficiaries of Class B shall not exceed the difference between the allowance paid to the beneficiaries of Class A and the sum of \$50.

"(b) The total monthly allowance to beneficiaries of Class B added to the enlisted man's monthly allotment to them shall not exceed the average sum habitually contributed by him to their support monthly during the period of dependency, but not exceeding a year immediately preceding his enlistment or the enactment of this amendatory act."

LOVITA ANDREWS.

LETTER DEPARTMENT

Toronto Branch Items

On the evenings of June 25, 26, and 27, the writer delivered three addresses at the local church, covering all the salient points involved in the apostasy of R. C. Evans from the church.

Reference was made to the standard books of the church, and the writings of her accredited representatives. The audience fully appreciated the significance of the statement of Job wherein he said, "Oh . . . that mine adversary had written a book," as we quoted extensively from the writings and public utterances of Bishop R. C. Evans, and compared them with statements of Mr. R. C. Evans.

As a result of these meetings a number of persons who withdrew from the church with Mr. Evans have returned to the church. One woman who had paid fifty dollars towards

Mr. Evans's new church remarked, "The experience is worth all I paid."

The meetings at Guelph were a complete success. Members of the church were in attendance from a distance of sixty miles. The local ministry was well represented. Among those of the eldership we noticed the following: Duncan B. Perkins, district president, Clavering; James A. Morrison, bishop's agent, Owen Sound; S. G. St. John, missionary; John Shields, patriarch.

The following branch presidents were present; J. H. Taylor, Grand Valley; R. W. Tarswell, Cedar Valley; W. J. Goulding, Arthur; D. W. Cameron, Egremont; M. L. Snell, Redickville; Frederick G. Baldwin, Welland. We met Elder James Gerrie from Drew Station and Alex McMullen from Hamilton.

Brother Rushton preached in Toronto in the morning. Immediately after dinner, with several other brethren, he was driven by Brother Prentice in a real automobile to Guelph. Brother Rushton was the evening speaker at Guelph. What happened to the brethren afterward deponent sayeth not. They reached Toronto at 3 a. m., Monday. I overheard "J. W." talking in his sleep about "lost," "way," "mud," etc. But I have learned from association that he does not give away secrets in his sleep!

Brother Pitt had gone to London owing to urgent request. He reports excellent meetings, and the Saints united in their loyalty to the church. He recounts some interesting experiences, which he will undoubtedly report to your columns.

The citizens of Toronto do not do things by halves. On July Fourth they had a regular flag-raising day. Old Glory was raised to the very "top," whilst a loyal Canadian eulogized the "Stars and Stripes," and testified of the common interests of both countries.

I was proud that I was an American and glad that I was in Canada. My hat off to the "Union Jack" and the "Canadian Coat of Arms"!

Sunday morning, July 7, through the kindness of Brother Williamson and wife, Brother Archibald McLean and Sister Mabel Clark, and the writer motored to Grand Valley, a distance of sixty miles, where a "one-day meeting" was held. All the ministry attending the Guelph exercises were present, with the exception of Brother Snell. Apostle R. C. Russell presided at the morning sacrament service. He was also the speaker at 11 a. m. He related his experience with R. C. Evans and recounted the incidents leading up to his withdrawal from the church. At 1.30 p. m., T. W. Williams was the speaker. S. G. St. John spoke at 4 p. m., and R. C. Russell at 7 p. m.

This is the home of the Taylor's. Nearly everyone in the community seemed to be a Taylor or a relative. The Taylors are all right! An experience like I had convinced me that it is always best not to talk about people to other people!

It was a pleasure to meet so many representative ministers of the church. These sturdy men and women are a credit to any cause and may be depended upon to stand loyally by the truth of the angel's message.

It is still winter in Canada; we were chilled through from our drive. The scenery was magnificent. California has nothing on Canada in July.

On Thursday night of this week Brother Rushton was the speaker at Toronto—a good sermon.

On Tuesday night a number of the brethren drove to Humber Bay; Brother Rushton was the speaker. We heard nothing but praise of the effort. He spoke at Hamilton on Wednesday night.

The monthly Religio prayer meeting Friday night was above the ordinary. We called upon all those who had never

borne their testimony before to participate. Quite a large number responded.

Brother F. G. Pitt was the morning speaker at Toronto. He went to Woodbridge for the afternoon. Brother Fred Long held forth at Cookville.

The branch business meeting will be held next Monday night. A farewell service in honor of Brother Rushton will be given on Thursday night.

THOMAS W. WILLIAMS.

TORONTO, ONTARIO, July 9, 1918.

Editors Herald: I am receiving letters of inquiry from different parts of the United States, asking detailed information as to the apostasy of R. C. Evans. It is impossible to answer all of these letters.

Suffice it to say: My faith is strengthened in this work. Mr. Evans's attacks are puerile. In many ways they are ridiculous and childish. In his characteristic exaggerations he runs amuck. His "fall" will have no perceptible effect upon the church at large. Personal ambition and accentuated egotism have been his undoing. Even here in Toronto the church work is assuming an even tenor.

We have nothing to fear from Mr. Evans. His claims of "inside information" and "mysterious books" are pure fiction. He knows nothing against the church which has not been made public by the church. From every indication Mr. Evans is seeking to outdo Clark Braden. *Clark Braden is dead! THE CHURCH STILL LIVES!* Mr. Evans is foully slandering the leading men of the church, both dead and alive. He does not even respect the paternal friendship of the late President Joseph Smith.

For several years Mr. Evans has been an impediment to the church. Many of the Saints have been loath to see this. The scales are now falling from their eyes. Some of our people were tainted with idolatry. The idol is shattered. These now have an unobstructed vision of Jesus Christ, our only hope. It may take some little time for such to acquire proper focus, but their vision will be clearer.

Do not be in the least disturbed. We are not worrying at this end of the line. Our work will be arduous. The experience will be interesting. We are absolutely sure of our ground. Each passing incident but confirms the impregnability of the work. Frederick M. Smith, Benjamin R. McGuire, and John W. Rushton, the committee appointed by the Joint Council to investigate conditions and regulate the work, comported themselves while here as men of God. We have reason to be thankful that God has called them to positions of responsibility in this church.

"Busy as a bee" and "happy as a lark,"

Your brother in Christ,

THOMAS W. WILLIAMS.

136 Hillsdale Avenue.

MISCELLANEOUS DEPARTMENT

Conference Notices

Central Oklahoma, at Tulsa, Oklahoma, September 7, convening at 9 a. m. Conference will be followed by a series of meetings lasting one week. Visitors invited. One or more of the apostles expected to be present. Church on corner of Tenth and Rockford streets. Take Bellview or Orcutt Lake Street car. Edward Rannie, president.

Southern Missouri, with Beaver Branch, August 17 and 18, at the Saints' church three fourths of a mile west of Tigris, Missouri. Teams will meet trains at Cedar Gap, Friday morning only, unless special arrangements are made by let-

GET A FLYING START

"Have you written for particulars of the offer of a Graceland College scholarship, free of cost to the young man or woman winning in the contest, arranged by the Herald Publishing House? *Do it right now.* You do not want the disadvantage of a time handicap, and we want you to have every possible chance to win either the first or some other good prize. A postal card of inquiry will bring particulars to your address.

The season for this contest is from now till the second day of next September; not quite two months. Have you got energy and tact to trade for the scholarship and a good business experience? Address the Advertising Manager of the church publications, Richard J. Lambert, in care of Ensign Publishing House, Independence, Missouri.

ter. Send all reports and communications to the undersigned. Benjamin Pearson, secretary, Tigris, Missouri, Star Route.

The Saints of the Lamoni Stake are hereby called to meet in special conference on the Lamoni Stake reunion grounds, Lamoni, Iowa, Wednesday, July 31, 1918, at 3.30 p. m., to consider resignations and recommendation affecting the personnel of the Lamoni Stake presidency. R. V. Hopkins, acting president.

Convention Notices

Southern Missouri Sunday school at Tigris, Missouri, August 16, 1918. Mrs. Mary Martin, superintendent, 2160 North Campbell Street, Springfield, Missouri.

Central Nebraska, Sunday school, at Neligh, Nebraska, August 23. Phebe Outhouse, secretary, Inman, Nebraska.

Quorum Notices

The First Quorum of Elders of the Spring River District will meet at 5 p. m. August 4, the first Sunday of the reunion at Joplin, Missouri. Other meetings during the reunion will be announced then. By order of F. M. Conner. S. G. Carrow, secretary quorum, Joplin, Missouri.

Reunion Notices

Southwestern Oregon, at Myrtle Point, Oregon, August 16 to 25. August 24 will be devoted to district conference. Come, expecting a pleasant and profitable time. Marcus H. Cook, president.

Southeastern Illinois, at Brush Creek, August 16 to 25. There will be a dining hall on grounds to accommodate all those desiring to get board. Plenty of pasture for horses. Tents are hard to obtain but all that come will be provided for. W. E. Presnell, secretary.

Northern California, at Irvington, August 15 to 25. Prices: tents 8 by 10 feet, \$2.75; 10 by 12, \$3.25; 12 by 14, \$3.75; box mattresses, 50 cents; double springs, 25 cents. To be sure of a tent, have your order in to C. W. Hawkins, 615 Spencer Avenue, San Jose, by August 8. Cook house will be governed by Government requirements, meals furnished as cheaply as possible. No rebate on railroad certificate plan this year. C. Hawley, secretary committee.

Kewanee, at Matherville, Illinois, August 9 to 19. We have a 30 by 60 feet speaker's tent. Those wishing small tents may have them by addressing George Sackfield, Matherville, Illinois, not later than August 1. Plenty of cots. Bring straw ticks. We will fill them. Expect one of the Twelve and other good speakers. J. W. Bean.

Little Sioux, at Logan, Iowa, August 23 to September 1, 1918. Price of tents, set up, are: 10 by 12, low wall, \$3.75; 12 by 14, low wall, \$4.50; 10 by 14, high wall, \$5; 12 by 14, high wall, \$7.50; 12 by 20, high wall, \$9.50. Gold medal cots, 75 cents. Place orders for tents with G. N. Derry, or Frank Hill of Logan, Iowa, cash to accompany order. Orders must be in by August 17. Meals served on grounds. Excellent service. All activities under able direction. Let all be located at opening of service that we may unite in the beginning for the good of the reunion. Opening service will be prayer meeting August 23 at 10 a. m. Amos Berve, president, Logan, Iowa; C. S. Van Eaton, secretary, Pisgah, Iowa.

Nauvoo Reunion has been called off. The conditions caused by the many young men having left to defend the flag, and other things unavoidable, have caused the committee to decide it would not be wise to hold a reunion this year. We regret it, but we are planning to hold two-day meetings in some of the branches and due notice will be given. Arthur Allen, president, for committee, Nauvoo, Illinois, Route 2, Box 128 A.

Prices of tents to be rented during the Far West Reunion, August 16 to 26, at Stewartsville, Missouri: 10 by 12, 3-foot wall, \$3; 12 by 14, 3-foot wall, \$3.50; 12 by 15, 6-foot wall, \$6.50. Those wishing tents please address Elia Hinderks or Charles P. Faul, Stewartsville, Missouri.

Two-Day Meetings

At Bay Minette, Alabama, July 27 and 28, Gregory L. Smith and Henry Hough in charge; Mobile, August 10 and 11, W. L. Booker and D. W. Sherman in charge; Escatawpa, August 17 and 18, W. L. Booker and T. J. Booker in charge; T. J. Booker, district president.

Wanted

Copies are wanted of *The Olive Branch* or any other publication of the church while at Kirtland, Ohio, for the use of the church library, and for purposes of exchange with other libraries. We have been slowly rebuilding the church library and the historian's library since their destruction by fire in 1907. It is of value that books of this kind should be at a central place where they may be consulted by all. We also have a request from the Western Reserve Historical Society. If anyone knows of copies which can be secured on any reasonable terms, kindly advise us. These books are not desired for private use, but for the benefit of the church.

S. A. BURGESS.

LAMONI, IOWA.

Information Wanted

Anyone knowing the present address or having any knowledge of the following lost members of the Northern California District, kindly communicate with Miss Ruth Lowe Griswold, 555 Eddy Street, San Francisco, California.

Lillie M. Laventhal, Minnetta E. Bryan, Fanny R. Brown, Hannah L. Brown, Mary F. Copeland, Agnes Ferguson, Charles D. Freeman, (colored), Christina Freels, Hannah E. Johansen, Louisa A. King, Christina King, Frances A. Kesselaw, Charles Gordon Mott, Mary Estelle Musser, Peter Peterson, Maria Peterson, Maria Richardson Ward, George W. R. Wingate, Clara Emma Sutherland, William C. Smith, Laura Smith, Sarah E. Sweet, Thomas E. Trengove, Herbert R. Trengove, Wheeler Henry Deme, Charlotte Deme, Ida Janette Deme, Sallie E. Cronin, William H. Carlock, Emily Louise Carlock, Emma Calista Cox, Jacob Pinto, Emma Elizabeth Ruth Nelson, Bertha Martin Brown, Alletta Ilo Martin Holmes, Alice Hazel Brown, Mary Evans Davis, Clara Amelia Neblett, Blanch Estella Henderson, Albert Elbridge Martin, Bessie Elizabeth Martin, Dugald Beckwith Grey, Delmar Francis Hansen, James Ross, Mary Smith, Squire Hilton, Sarah L. Johnston, Louisiana Smith, Lucy J. Shields, Mary Eliza Creed, Daniel Perkins, Mary L. Stowers, George H. Kidwell, John Cupps, Abraham Shaner, Adaline L. Fountain, Hazel R. Priest, Charles A. Craven, Mary Brown, Drucilla S. Burdick, Susannah F. Woodward, James Manning Fleming, John Tilley, Olive M. De Bretville, Eliza L. McNamara, Joseph Sprague, Lillian F. Burke, Jeanette H. Maines, Mary E. Aurill, Rosannah E. Lewis, Emma J. Grew, Louisa F. Drennen, Francis V. Stephens, Rebecca Crock, Aida E. Kidwell, William Lee White, Howard T. Marsh, Frank L. Stofer, Mary Morell, Margaret A. Macklin, Marietta S. Hill, Mabel J. Smith, Edmund Brown, Joseph Brown, Rosella N. Dawson, Nettie P. Vaughn, Johannah Peruchi, John A. Lookabill, Minnie Bell Tilley, Caroline S. Gardner, Henry M. Shive, Myrtle Gainotte, Leland H. Burke, Jane Garrity, Emma C. Youd, Emlea Robbins Morey, Matilda Beaker, Dorinda Flore Roberts, Charles S. Mattison, Augusta Viola Bostin Pearce, Julia Donaldson, Mary Elizabeth Copeland, Harriet C. Hettiker, John B. Bonner, Ellen Phegley White, Charlie L. Tomblin, Margurite J. Buck, Mary Robbins Pratt, Rachael Ann Jones Cutting, Josephine Beaker, Henry H. Holler, William Donaldson, Miles S. Young, Samuel A. Robinson, Mary Halverson, Rosa Ann Brice, John D. Allen, Pearl May Brice, Joseph Zastera, Ole C. Olsen, Elizabeth A. Mack, Elbert W. Cato, Edna C. Rinn, Charles A. Allan, Jennie A. Allan, Samuel Brown, William J. Ball, Francis W. Hutchings, William Markman, Calvin Wells, Mabel V. Beckwith, Nancy J. Wells, William A. Mack, William C. Campbell, Emma L. Holmes, Augusta K. Rinn, Charles Albert Allan, Sarah C. Baker, Nancy J. Alexander, John F. Ball, Leonie Tann Roche, Zalmon Branthouse, Simeon Jones, Nancy M. Springston, Susannah Woodward, Louisa S. Putnam, Frances Benson, Orrin J. McCassin, Solomon H. Apple, Sarah A. Willis, John Courtney, Annie Suffer Nelson, John Holtz, Elizabeth Sarah German, Josiah Taylor, John D. Putnam, William McCune, Nancy Farley, Iva Conger, Martha E. Apple, Hattie Green, Frederick Cramer, Mary Ann Courtney, Kate Miller Bell, Helen Alameda Howell, Pearl E. Simpson, Nettie Elizabeth Robinson, Fred F. Damcke, Emilio Hernandez, Otis Elgie Tabor, Charles Hansen, Addie Hansen, William P. Walsh, James L. C. Berry, Amanda Pack, Edith G. F. Lewis, Henrietta Hansen, Emma E. Hanson, Anson Mills, James E. Persian, Henry Primm Bee, Harriet A. Corrilous, Della M. Bennet, Patrick H. Foy, Lillie May Fry, Henry Benson, David Banford, Emily J. Clancy, George H. Dunham, Agnes Ellis, Cornelius T. Garvey, John B. Hanley, Minnie Irene Harvey, Margaret Irish, Hans S. Jensen, Charles A. McCreary, George S. Massey, Clarence F. Richardson, Marbury E. Smith, Mary E. Robinson, Cora Sessions McFarland, Mamie

Walker, John Finnister, Frank L. Miller, Margaret S. Benson, Valentine Bohn, Charles T. Clark, Mary E. Dunn, Joseph H. Edwards, James Forsyth, Hannah E. Holmes, Peter N. Halbery, Judson Jennings, Gladys Harvey, Theodore C. R. Jensen, Elmer Leslie, Mariah G. Mette, Mary A. Moncom, Anna M. Norred, Annie Shawl, George A. Smith, Henry L. Tilton, Charlotte A. White, George E. Gerber, William G. Mette. Ruth Lowe Griswold, district recorder.

Our Departed Ones

DUNHAM.—Edward Wesley Dunham, born September 19, 1901, at Petoskey, Emmett County, Michigan; baptized May 13, 1912, by C. N. Burtch; died at his home near Vanderbilt, Michigan, June 13, 1918, after an illness of only 5 days. Was a faithful, diligent, young worker in the Master's cause. Funeral sermon by C. N. Burtch, assisted by D. Schruer. Interment in the Vanderbilt Cemetery.

THOMASON.—Osman Thomason died at Lamoni, Iowa, May 25, 1918. Born in Norway in 1831, came to America in 1837, married in 1857. His wife and 4 children, 3 sons, and one daughter survive him. Obeyed the gospel in his youth, and his life was an example of honesty and integrity. The son in Montana could not attend the funeral, but the other children were present. Services in charge of Columbus Scott and Peter Muceus, sermon by H. A. Stebbins.

VICKERY.—Wentworth Vickery was born September 11, 1843, near Yarmouth, Nova Scotia. Baptized November 23, 1863. Ordained elder, afterward high priest. Faithful to the cause. Suffered patiently for 6 months. Married Augusta Rarick, August 24, 1864. To this union were born 5 children: George Wentworth, Minnie Viola, Lewis Israel, Zadie Zerelda, and Ethel Mariah. Minnie and Ethel have preceded him. Died June 17, 1918, at the Winfield, Kansas, Hospital. Sermon by Elder Barraclough of Wichita, in United Brethren church at Hackney. Interment in Hackney Cemetery.

SAXE.—Sergeant Mark Alma Saxe, son of John and Mary Saxe, of San Francisco, at Fort Sill, Oklahoma, May 3, 1918, aged 22 years, 10 months, and 13 days. Buried at Irvington, California, May 10, with military honors. Sergeant Mark Alma Saxe was a native of San Francisco, and enlisted in the quartermaster's Reserve Corps in that city on May 21, 1917. Assigned to Motor Truck Company 380 with rank of sergeant. He entrained from the presidio on November 17, for Fort Sill, Oklahoma. Stricken with sickness on April 5 of the following year, he entered the military hospital. Pneumonia and pleurisy caused his death May 3. The remains, accompanied by Sergeant Ernest McPherson of the same company were brought to San Francisco after a military funeral at the Fort. Services at Saints' church on May 10 in charge of G. J. Waller, sermon by C. A. Parkin. Body taken from there to Irvington; after a short service in the Christian church, was laid to rest in the I. O. O. F. cemetery. Baptized June 21, 1903, by J. A. Saxe, confirmed by J. M. Terry, ordained deacon February 16, 1913. Beautiful floral offerings marked the regard in which he was held by both his friends in civil life and his comrades in arms. A faithful son, an upright and conscientious member of the church, and one who was beloved by all with whom he came in contact. His death is deeply mourned by all.

FROM HERE AND THERE

SAINT LOUIS NEWS ITEMS

The Saint Louis Quorum of Elders was recently reorganized at the May conference held at Lansdowne, Illinois. Since George M. Vandell has removed from the district, it was necessary that his successor be selected. John J. Billinsky was chosen as president, with G. S. Trowbridge and George Vandell as his counselors. Brethren Billinsky and Trowbridge were counselors to the former president. Brother Vandell is a counselor to the district president, as well as being counselor now to the president of the elders' quorum. They are taking hold energetically. We note in the first letter of their president: "Don't simply do your bit, do your best. This

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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

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includes remembering our boys at the front as well as attending to local duties."

RADICAL CHANGES IN PROVIDENCE

At recent business meetings in Providence, Rhode Island, where Brother R. W. Farrell is pastor, the following changes were made in their church program: The members of the Melchisedec priesthood were all sustained as assistants to help build up the work in the branch, rather in the capacity of counselors to the president. They have for a long time observed the custom of sustaining the Aaronic priesthood rather than reelecting them. From Brother Farrell's letter we quote his summary of the changes: "Sundays, young people's meeting, 10 a. m.; Sunday school, 11 to 12; readings from the law, followed by appropriate comments, 12 m. to 12.20 p. m.; Sunday mission meetings in the church, 4 p. m. No Sunday evening service for the present, but they will begin August 11. The Lord's supper will be held on the first and third Wednesdays in the month, at 7.45 p. m. Religio will be on Tuesdays, 8 p. m., divided into three periods: musical-literary, study, and social and goodfellowship. At the study period we introduced a class in the Spanish language. We also voted to omit the Sunday collections, having instead a treasury box at the entrance of the church into which offerings are to be placed."

COLLEGE NEWS

The new *Graceland College Bulletin*, volume 12, number 3, contains the catalogue for 1917-18 and the announcements for 1918-19. The new catalogue number is somewhat of a departure from the issues in recent years, in that it has a number of very pleasing views, showing among other things

one of the companies in military training as a feature of the physical training, views of the assembly room, the library, the physics laboratory, the home economics laboratory, the shorthand and typewriting room, the business department, music studios, wireless laboratory, and a typical recitation room. These illustrations add quite materially to the attractiveness and value of the catalogue.

Among the new members of the faculty for next year are noted: F. V. Elliott, of the Western University, London, Canada, the University of Toronto, and the University of Chicago, who will have charge of Science and Mathematics; Helene Laura Landsberg, a graduate of the Iowa State Teachers' College, of the State University of Iowa, the University of Chicago, and the University of Goettengen, Germany, who will have charge of the department of History and Political Science; Olive A. Teeters, a graduate of the University of Nebraska, who will teach English and Public Speaking; Anne M. Bodensieck, of the State University of Iowa, who will teach Romance Languages; and Wayve M. Monroe, a graduate of the Iowa State Teachers' College, and Iowa State Agricultural College, who will have charge of the work in Home Economics.

It is also noted that Mr. F. M. McDowell, who has been on a leave of absence for the past year in candidacy for his doctor's degree at the State University of Iowa, will be at Graceland next year as Dean of the Junior College and in charge of the work in Psychology and Education. Mr. McDowell will also be in charge of the teacher training department of the institution.

Among the lecturers for next year are noted the following: Samuel A. Burgess, Philosophy; Frederick M. Smith, Relation of Church to Society; A. M. Carmichael, School Administration; Augustine Dwyer, Travel and Literature; G. Leonard Harrington, Health; Benjamin R. McGuire, Law of Property; and Walter W. Smith, Psychology and Education.

By special arrangement with the State University of Iowa the college announces in this year's catalogue for the first time a combined commercial-academy course, graduates from which are admitted to the freshman year of the Junior College, the State University of Iowa, or any other institution belonging to the American Association of Colleges and Universities, and also granted diplomas showing their proficiency as stenographers, typists, bookkeepers, etc. This combined course enables a student who is looking forward to a business career to save one full year in his preparation. The college authorities are to be congratulated on this added recognition which the State University for the first time has granted it.

The catalogue also shows in detail the courses offered in the Graceland Radio Institute. The register of students for last year shows forty-eight students from different parts of the country enrolled in the wireless course, so that evidently the Radio Institute is meeting the war demand, and from the fact that the Government is sending out requests for so many wireless operators there will undoubtedly be a large enrollment in that department next year, especially from among the drafted men of the church.

The catalogue number contains the usual announcements of courses in the Junior College, the Academy, the Commercial School, the School of Music, School of Oratory, and full general information relative to the work and general activities of the college. Copies can be secured by dropping a postal card to the President, Graceland College, Lamoni, Iowa.

RESOLUTIONS ADOPTED IN TORONTO

At a business meeting held at Toronto church, Soho Street, the following resolutions were unanimously adopted, as reported in a letter from Floralice Miller, dated July 10: "Resolved, that we herewith express our confidence in the

general officers of the church and pledge our support in enforcing the law as revealed in the standard books of the church.

"Resolved, that we herewith express our appreciation of the wisdom of the missionary appointing quorums of the church in sending T. W. Williams to labor in the Toronto District, and that we herewith extend a cordial welcome to Brother Williams and pledge to him our undivided support and confidence in his efforts to build up the work in the church in this city."

"Resolved, that copies of above resolutions be forwarded to President F. M. Smith, and to the HERALD and *Ensign* for publication."

In our last number Bishop Mark Siegfried was announced for the reunions at Kirtland and Onset. Later his plans were changed. On the 16th he started west by auto in company with Sister Siegfried to spend some time in Colorado.

President Frederick M. Smith and Bishop B. R. McGuire expect to attend the Erie Beach reunion and later the Toronto reunion, the latter we understand is August 3-11.

Elder David Dowker of Los Angeles announces that he shall endeavor to see to it that if there is any division in his field it shall be "between those who are loyal to Christ and those who are not." He adds that "loyalty to the church is the watchword of the hour."

Apostle J. A. Gillen has removed his family from Council Bluffs to Independence and they are domiciled in their old home.

Brother Arthur H. Mills sends his copy for The Staff department in this issue from 230 F Street, San Bernardino, California, his new address. It is a little odd that it should happen that our church chorister should be on one coast and the secretary of the choir movement on the other, but it is indicative of the scope of the musical work in the church.

REES JENKINS SAFE

In a letter to President F. M. Smith from Jerusalem, May 5, 1918, Sister Rees Jenkins wrote that she had learned her husband was safe in Damascus with a Christian minister who is kind to him. This is our first word from him since the Turks took him prisoner from Jerusalem when it fell into the hands of the British. Brother and Sister Jenkins have been in the Holy Land since before the beginning of the war in 1914.

Glowing reports are sent in from Logan, Iowa, concerning the recent visit of Brother Augustine Dwyer and the delivery of a number of his lectures. The audiences were to the limit of the houses and were very appreciative. He has been lecturing in a number of towns in western Iowa of late. He was recently at Burlington and was expecting to leave for Kirtland soon.

The Religio at Sharon, Pennsylvania, fittingly celebrated the birthday of Elder Richard Baldwin on the evening of June 22. His natal day was May 11, but he being out of the city, it was postponed till the later date. One of the chief events was a dialogue acrostic, composed by Thomas Jones. He was presented with a handsome set of silver tableware as a token of the love and esteem in which he was held.

Brother J. W. Peterson writes of the reunion at Burlington, North Dakota: "It was a great success. The best we ever had. Quite a number baptized."

THE SAINTS' HERALD

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

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

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

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EDITORIAL

UNFAIR ATTACKS

It is a sad commentary upon human thought and psychology that the resistance to the divine plan should so persistently take the form of unfair attack and unsupported assumptions.

This is by no means confined to the religious world of to-day. We find it true of the attacks made on the prophets in the period before the coming of the Master. We find it also true concerning much that was written of him.

As an instance we may refer to the writing of C. F. Bahrdt, and those who follow him. The theory advanced is that Jesus was a member, or rather a tool, of a secret order, who directed all of his works, but especially took charge of his miracles. A Persian gave him two cure-alls; one for the eye; the other for nervous troubles. Luke coached him in the art of healing. The miracle of feeding with the loaves and fishes is explained by saying that the rulers of the secret order had stores of bread and wine, etc., from which they could draw mysteriously.

There has been much of an effort made in modern times, to discredit the miracles of Jesus, to explain them away in some form or another. Some advance the thought that they are only allegories or parables. Others attempt to explain them according to a limited scientific knowledge; in other words, to show that they didn't take place at all, but something else entirely different happened. Others, that it was altogether a plan of deception, and that the Master, Jesus the Christ, was an epileptic, or a fanatic, or in some other way deficient.

This theory advanced by Bahrdt makes Jesus subordinate to a secret order of some kind or other. For instance, in the walking on the water, it is stated by this school that Jesus was provided with a raft on which he floated in the twilight or fog, and so seemed to ride on the water.

Other miracles are explained in a similar manner.

("Briefe über die Bibel in Volkston," 1789. Also, "Ausführung des Plans und Zwecks Jesus," Berlin, 1784, two volumes.)

Venturini follows and reaffirms much of the above assumption. He states it was impossible to reach the hard-hearted Jews without miracles, and so they were provided with the aid of a portable medicine chest. This book follows very much the same tendency as the other. ("*Natürliche Geschichte des grossen Propheten von Nazareth*," 1800-02.)

G. Stanley Hall states that these two works were the first of a long series of more or less fictitious lives of Jesus based on a similar plan, and indeed, accounts of him on this scheme are still represented as emerging from ancient archives, e. g., *The Crucifixion*, by an eye-witness (Chicago, 1913, 200 pages). (G. Stanley Hall, *Jesus the Christ in the Light of Psychology*, New York, 1917.)

This is just one of many instances of the manner in which an attempt is made to explain away and nullify the work of the man sent from God. It seems that similar methods are followed in practically every age of the world.

We are under the impression of having read sometime in this literature, a story to the effect that the secret order had it so carefully planned, that they placed a plank under the water and made all arrangements; that Peter somehow knew of this arrangement and so asked permission to join in the show and walk out. The permission being given, he stepped out confidently and was doing well until he missed his footing and stepped over the edge of the plank, so he would have sunk had not the Master moved forward quickly and pulled him up.

Such stories seem disgusting. It is especially unfortunate that men should be so anxious to avoid the divine that they would attempt to create such a fiction. Hall states concerning this idea of a secret order: "Historically there seems to be no scintilla of evidence in favor of this view, and its weakest point is that it is not plain just what great purpose

all this collective wisdom was seeking to accomplish."

That is one of the curious features, that historically, there appears no scintilla of evidence in favor of such views; and yet they are persistently put forward, and seem often to gain in strength with the passing of the years. At the time few or none seemed to know anything about it, but as time goes by the number increases. And not only in number but also in clearness and in details, which are often, if not usually, self-contradictory does the fictitious story grow.

In an effort to explain that which they do not explain at all, they are continually stumbling; and unfortunately cause some others also to stumble. All are not so well versed as Doctor Hall so that they are able to distinguish between that which is historically true and that which is false; or between that which has some probability of historicity and that which has very little or none.

We find a similar situation to-day, of stories being manufactured and then growing with the passing of years, without any historical basis.

Of course there would be no comparison between Jesus of Nazareth and any other man, but as he plainly says, "The servant is not greater than his lord. If they have persecuted me they will also persecute you." (John 15: 20.)

It is a pity that many should be misled by such utter falsehoods and misrepresentations. Many of these stories may now be considered as speculation or intentional fiction. But many stories are told to-day concerning those sent of God to assist in restoring the gospel in this day and age of the world which are manufactured out of whole cloth. Then the story is added to and published and quoted from one book to another, as though it were founded upon fact.

Unfortunately very few appear to be capable of critical analysis, of weighing evidence to determine its value and considering its relation to other evidence, or to its probability of truth. This attack on truth, and villification of individuals, is a profound pity, but is an outgrowth of the desire to explain away rather than to understand the truth. It has been used against science as well as against religion. So it is not surprising that to-day we find as soon as a man rejects the truth that he starts personal abuse, and those who oppose the work depend largely on personal attacks, and so avoid discussion of principles.

We see an instance of this in the various stories told about Joseph Smith the Martyr walking on the water. There is no historic evidence of any such attempt, nor competent evidence that he even made such a claim or pretense. The evidence adduced is self-contradictory, as was pointed out in a recent editorial by Brother Elbert A. Smith.

We see the same thing in connection with the Solomon Spalding story. The manuscript has been discovered and read. Internal evidence is against the theory. Critical analysis shows to students that it does not hold. Yet it is revived from time to time.

Recently word was sent to us that a certain opponent had attacked one of the leading officials of the church and made the statement, among others, that he was born five months after the marriage of his parents. We took the pains to investigate the matter and found that it was five years. The rest of the statement possessed as little basis in fact.

Yet it sometimes happens that such a story, many times repeated, causes some to believe that it is true, and, as time passes, it even grows with added details and particulars.

When sometimes this injustice seems hard to bear we should remember that the same was true of the Master. They accused him of being associated with Beelzebub, the prince of devils. They accused him of practically everything that they have ever accused any other man; and these things are even in this late age revived and occasionally repeated.

Surely unfair personal attack as a means of opposing the Word of God is trying at times. But we have to remember that so have they treated the Master before us. It is written: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. . . . It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. . . . Fear ye not therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matthew 10: 22, 25, 26, 31, 32.)

And to the church at Smyrna, John the Revelator wrote concerning their tribulations, "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2: 10.)

S. A. B.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—John 7: 16-18.

WAS ADAM AN APOSTATE?

Question. "Was Adam an apostate? This is being taught—is it correct?"

Answer. The Bible states that Adam fell. There is a great deal of speculation as to the nature of his fall, instead of taking the simple record. He was guilty of disobedience, yet he afterwards repented, was baptized, and became a Son of God. By him sin came into the world. But under the definition of an apostate it is open to question whether he was such. Webster's New International Dictionary defines an apostate as follows: "One who has forsaken the faith, principles, or party, to which he before adhered; especially, he who has forsaken his religion for another."

If he rejected the light he previously held he repented and made reconciliation. The question is somewhat speculative and would seem not to be of very much profit. If he had apostatized it would seem that his return would be difficult (Hebrews 6). His does not appear as much an open revolt as a disobedience.

Q. "Was there children born in the millennium to the elect?"

A. We assume that this question really is, "Will there be children born in the millennium to the elect?" There are several passages that would appear to bear upon this question.

In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, shall be accursed.—Isaiah 65: 20, I. T.

. . . Blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; wherefore children shall grow up until they become old, old men shall die; but they shall not sleep in the dust, but they shall be changed in the twinkling of an eye; wherefore, for this cause preached the apostles unto the world the resurrection of the dead.—Doctrine and Covenants 63: 13

And at that day when I shall come in my glory, shall the parable be fulfilled which I spake concerning the ten virgins; for they that are wise and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, They shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; and they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.—Doctrine and Covenants 45: 10.

It would seem from these and other texts that there will be people on the earth who will continue to live here and have children. This evidently in-

cludes the righteous as well as those who are called the wicked or the nations of the earth. It would seem evident that they will continue to have children; whether those who are resurrected will have children is a matter of controversy and is not clearly set forth.

Q. "There are some elders here who teach that the natural man after the creation and before the 'fall' was able to carry out the command to multiply and replenish the earth, and that is the paradisaical state to which we are trying to get back; that which was lost, while others teach that it took the 'fall' to accomplish the part the Lord designated relative to procreation. The first-named elders refer to 1 Timothy 2: 11, showing Adam was not in transgression, and only went with the woman so he could obey the command to be a protection to the woman. The latter elders refer to Doctrine and Covenants 28: 11, and Book of Mormon, top of page 58, old edition. If the church has taken any stand on this subject, a reference to the matter through the HERALD will be appreciated. I want to be on safe ground."

A. As we read the Bible, the first chapter of Genesis and part of the second chapter refers to the physical creation; parts of the second chapter refer to the spiritual creation. In Genesis 1: 27, 28, it is plainly stated that man was created male and female, and the idea held forth that they should multiply and replenish the earth. This does not then refer to a spiritual condition, but to the physical relation. The citations given above by the brother have very little to do with the question, but are rather concerned with the question whether Adam was deceived or did he voluntarily step out of Eden, so as to be with Eve. In 1 Timothy 2: 13, 14, it is clearly stated that Adam was not deceived, but infers that he followed Eve, who was in transgression. Doctrine and Covenants 28: 11 states clearly that he did sin. Consistently, the two together involve his fall, as is in fact clearly stated by other texts of the Bible, but that he knowingly stepped out, he was not deceived. The passage in the Doctrine and Covenants evidently refers to the result of the deception of Adam and Eve.

In 2 Nephi 1: 101-104 is stated some things that Lehi supposed and inferred. It would seem quite consistent with the other passage and with this, we should say that Adam and Eve were commanded to multiply and replenish the earth, Eve fell; separated they could not carry out this command. Adam would not be separated from Eve, therefore Adam fell that man might be.

It is only fair to state that the church has not taken a position upon this question in conference or quorum, or general assembly. There exists differences of opinion. The question is largely one of

speculation and of academic interest. As we read it, 1 Timothy 2: 13, 14, and 2 Nephi 1: 111 state the same thing.

S. A. B.

THE EXCEPTION PROVES THE RULE

Many times in years long past have we been puzzled by this assertion. A rule is laid down and then when it is shown not to apply in every case, the reply is made, "Oh, well, the exception proves the rule."

We find this statement in sermons and in articles time and time again. We find it in articles by learned men until it has gained general currency in the world, even among thinking people.

And yet, how is it possible that an exception could prove any rule? If that were true, the more exceptions there were, the more strongly the rule would be proven, and that is evidently a fallacy, as it is ordinarily applied.

As used in this sense, an exception is almost invariably directly contrary to the rule. It, at least, contradicts the rule, and hence, cannot possibly prove it, or assist in its proving.

But there is a sense, a limited sense, in which the exception proves the rule. When a case is being tried in a court of record, and testimony being taken, the opposing counsel will often arise and addressing the court say in substance, "Your honor, I object to that on the grounds that it is irrelevant." (Or he may say it is incompetent, that it is hearsay, or that it is immaterial.) Or some grounds of objection, which he considers good, may be given in support of the claim that the evidence should not be admitted, or submitted to the jury. If the court agrees with him the evidence is excluded, or the question is stricken out. Or it has to be stated in a different form, if it should be that the objection is that it is a leading question.

But if the court overrules his objection then he states, "Your honor, I wish to except to the ruling of the court." In other words, he saves his exception.

When the case is over, the verdict given, and judgment entered, if he has lost the case he will move for a new trial, and if that is denied, will take an appeal.

On appeal, before the higher courts, it is these exceptions which he has made below, which are considered by the court. If he has not stated his exceptions, the ruling of the court is not called in question, as a general thing. So it is his exceptions which prove, or test, or call in question, the ruling of the court. Unless he excepts, and saves his exceptions, the ruling of the court is not called in question by the appellate court.

We trust this is clear to our readers. Some of

them, at least, of a logical turn of mind, must many times have been mystified at the statement, "The exception proves the rule," and at times somewhat disagreeably, when a clear argument is made, to have it swept aside with, "Oh, well, the exception proves the rule." In such a case it does nothing of the kind.

It is true, in a primary sense of the verb to "prove," which is to try, or test, but is not true according to the later definition which is to verify or establish. The exception does not in a court of appeal verify or establish the ruling of the court. It tests it or tries it, whether it be true or not; an exception tests or tries a rule, it never verifies it.

S. A. B.

LOCAL SPIRITUAL MANIFESTATIONS

For some time the SAINTS' HERALD has hesitated to print very many local communications, for the reason that the word of prophecy so given is usually local in its application, and is intended for those then present, by way of encouragement; also, because printing in the church papers tends to add too much of possible sanction. A revelation through the President of the church must first be submitted to the various quorums and then to the conference. Yet, every once in a while, we note a tendency to give great consideration to a communication which has passed no test whatsoever, and which has not been considered by the leading officials and leading quorums of the church, which are provided for in the law.

We quote herewith an extract from *The Unity* on this topic, which no doubt will govern our policy in the future. The reasonableness of this action will be at once apparent.

Representatives of the church in using scriptural texts should confine themselves to revelations which have been passed by the quorums and approved or accepted by the church. Furthermore, it is strongly urged that missionaries and representatives of the church do not circulate "revelations" or prophecies given locally, and that said representatives discourage others in doing so. It is further urged that such locally-given prophecies, admonitions, or messages be not transcribed or printed in any instance for general circulation without first passing the scrutiny of the Presidency of the church. When the Lord intends messages for general circulation in the church, he will send them through the channels chosen by him for such purpose.—*The Unity*, March and April, 1918.

Do not get an education with the idea of avoiding work; but that you may do more, and do it better. Banish all fear that the number of well educated people will be too great, if you join their ranks; the crowd is at the foot of the hill; the ranks grow thinner as you near the top.—Edward Rannie.

ORIGINAL ARTICLES

THE JEWS AND THEIR GATHERING HOME

Notwithstanding our claim as a religious body that the return of the Jews to Palestine is to take place soon, and that the certainty of this restoration was made known by revelation many years ago, yet very little has been said about it in our church papers to advance the idea as being still a living issue at this time. Indeed, of late years not as much has been written or presented in sermons, apparently, as was spoken and published during the early years of the Reorganized Church, or in the older days when our claims and beliefs were first set forth. I can remember well how frequently mention used to be made of this important doctrine and its bearing upon the latter-day work and its final results. Some have expressed a desire that more be written and spoken upon the subject, especially at this time, when such remarkable events are coming upon the world and with great rapidity, affecting all nations, the Jewish portions of them as much as the Gentiles, all suffering tribulation and woe, and anxious for peace and for deliverance from the overwhelming disasters.

The proofs are before our eyes and before the eyes of all the nations of the earth, if they only comprehended Bible history and the prophets, even that such restoration and gathering are according to the promises of an unchangeable God, and that they cannot now be long delayed.

At the time above referred to the angelic visitor also declared that the return of the Lord Jesus Christ was not far distant, even that personal coming which was foretold by the prophets. About the visit of the personage with these instructions it is written in a little book entitled, Remarkable Visions, that the messenger brought "the joyful tidings that the covenant that God made with ancient Israel was at hand to be fulfilled, and that the great preparatory work for the second coming of the Messiah was speedily to commence."

And now in our time we can see that the greatest event that has happened to Palestine for centuries, even the event that has made possible the return of the Jews, was the capture of Jerusalem from the Turks by the British Army in December, 1917. That event also marks the partial fulfillment of the Savior's prophecy in Luke 21: 23, namely, that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Although the English are known as Gentiles, yet the British Nation has proven itself as the great friend and bene-

factor of the Jewish race. Also the probability is that the Anglo-Saxons will be found at the end as being of the posterity of Ephraim, and that they will be numbered with those entitled to the blessings of the seed of Abraham, at least many of them in the British Isles, and in Canada and the United States.

In Ezekiel, chapter thirty-eight, the Lord speaks of "Gog, the chief prince of Meshech and Tubal," and he says that Gog and "all his bands and many people" with him shall, "in the latter years," come "against the mountains of Israel," "into the land that is brought back from the sword."

As "the land" was virtually "brought back from the sword" last December, by the overthrow of their Turkish oppressors, therefore is the word thus far fulfilled. And more than ever before have the British now become the "nursing fathers" to the Jews. And we confidently expect a gathering of some of the Jews ere long. Of course, only a small portion of the thirteen million Jews that are said to be among the nations can find or now wish to find homes within the present boundaries of what is called "the Holy Land." But, according to Daniel 12: 1, those who go there will be those Jews who are deeply interested in the work of restoration, even those whose names "are found written in the book," as the Lord declares. Evidently they are known to God because of their devotion, faithfulness, and dependability. They will be like those who rebuilt Jerusalem after the return from Babylon, as related in the Books of Ezra and Nehemiah, those who have faith, courage, strength of character, and also a "mind to work," as did their ancestors.

A sketch of the conditions in Jerusalem before the Turks were driven out by the British, and of the great change for the better that followed their occupation of the city, is well worth reading by all who are interested in Palestine and the Jews. I quote here from the account of an eyewitness of the scenes, as published in the *Christian Herald*, as follows:

Jerusalem was half emptied of its population; some had fled, some had been expelled. Of those who remained all the men who could be pressed into military service had been taken by the Turkish Government, even men who were partially disabled. . . . On every side one saw houses closed, with doors and windows fastened. . . . The houses and schools surrounded by gardens, where hundreds of children had played, were silent as the tomb. . . . In the interior of the city half the shops were closed. The inhabitants who remained in Jerusalem were subjected to the exploitation of the government, and to the ravages of famine and disease. Army

officials, both Turk and German, monopolized the food supplies and other provisions and sold them to the population at high prices. . . . A kilo of flour (about two pounds weight) cost ten francs (\$2).

The intense anger of the Turks and Germans was concentrated upon the Zionist Jews. Orders were received every day, giving long lists of names, including whole families, who were to be deported to the north, to Damascus, or to the interior of Turkey, or to Constantinople, Sivas, or Angora. There was not one house from which some member of the family had not been lost by deportation, exile, or death. . . . The pasha executed his orders with ferocity. For example he proclaimed that those who hid themselves to escape deportation should be condemned to death, if discovered. Executions had become a daily event in Jerusalem.

After the Zionists had been deported or executed, the Americans became the chief object of hatred. They were named in the official lists and their deportation, to the number of one hundred and twenty persons, was announced. They were to be deported to Damascus. . . . They were expected to go on foot along the miserable trails, under the pouring rains and in the bitter winds of winter, suffering all the risks liable to arise from exposure and exhaustion. . . . The United States Government refrained from declaring war against the Turks, that the lives of American subjects in the Turkish Empire might not be endangered.

When the deportation of the Americans had been satisfactorily accomplished by the authorities they began to make arrests without any formal accusation. They apprehended people in the houses and on the streets and cast them into prison. Among these was the consul of Holland and other prominent Jews. . . . Unexpectedly a new order was proclaimed by Jemal Pasha, expelling from Jerusalem all the Jews and all the Christians. One can imagine the panic which seized upon the population. Even the Turkish officials were themselves embarrassed how to execute this command, how to carry off practically the mass of the inhabitants of the city. . . . The unfortunate multitudes condemned to deportation saw no means of salvation. They hastened to hide themselves in subterranean passages and in various other places of concealment where they could possibly hope to elude the evil hand that sought to destroy them. . . .

By this time the Turkish cannon on the fortification of Jerusalem were directed against Rama, the site of Nebi Samuel (the tomb of Samuel) which was occupied by the English forces. The eyes of the inhabitants of the Holy City were directed toward it, with the prayer that the English might arrive quickly. . . . It was in this darkness that the Jews awaited the approach of their greatest national patriotic festival, "The feast of the miracles," which should now take place in a few hours. And when the sun had set and the city was glorified with the rosy light of the oriental afterglow, the miracle was accomplished, for the English had arrived.

When the next morning dawned upon the city, which had been so long desolated by famine, pestilence, terror, and death, there was established the reign of a righteous peace. The great news of the joy of the deliverance passed from mouth to mouth. All those who were hidden in holes and in subterranean passages, came out into the light. Many threw themselves upon the necks of the English soldiers and embraced them, crying, "We have prayed for you day and night." Jewish women made their way toward the synagogues, carrying with them pots of oil, the offerings of the vows which they had made for deliverance. Also Arab Christian women carried their "oil of offering" to the Christian shrines. And the protecting English flag waved from the tower of David. From day to day life revived. Bread was distributed, the sick cared for, and the schools and shops opened.

The Jews heard openly from the lips of the English victors this message, The land which we conquer is for you. Thus the hearts of the Jews, the race oppressed for centuries, now overflowed with joy. The daily life at Jerusalem has become like a festival, because the sense of deliverance is so great, also the assurance of protection.

The American Hebrew, a Jewish periodical published in New York City, contains news each week about the experiences and affairs of that people throughout the world, and, of course, it reports the Zionist movement, that of preparation and the purpose of many Jews to go and dwell in or near Jerusalem. In the issue of that paper for June 7, 1918, the editor states that "some interesting details of the new life in Jerusalem since the British occupation are contained in a letter from Doctor Jacob Thon, of the Palestine Bureau," the letter being addressed to the Provisional Zion Committee. It appears that the School of Arts and Crafts, which "seemed to have received its death blow" as a result of the war, obtained a start again in January after the British came in December. This school is "devoted to the task of teaching useful vocations to the native youth, devoting particular attention to the arts and crafts." And the paper says that "the British occupation has had the effect of creating a splendid local market for the products of the school, especially among the English officers." The result was that by the end of January three hundred and fifty women were busy at work in the shops of manufacture.

It is also stated that another result of the British occupation has been the starting of many vegetable gardens near Jerusalem, in which much food is being raised to meet the demands of the English soldiers, "and they pay well for everything." This work is expected to "develop into a permanent feature of Jewish life in and about Jerusalem."

Another important point is the statement that "there are now fifteen hundred pupils in the Jerusalem schools," and that "several thousand more could be taken care of if sufficient means were provided." The Jewish societies "are very anxious to secure teachers for their neglected schools," both at Jerusalem and at Jaffa. The editor says that "Doctor Thon writes that if these requests could be granted it would be possible for the Zionist school board to place these institutions on a sound basis, and to permanently establish Hebrew as the language of instruction."

Although the Jews now at Jerusalem and those who are preparing to go there may not now accept the Messiah of the New Testament Scriptures, and though their ways and doings may be far from acceptable to Christians in general, yet they at Jerusalem are fulfilling prophesy, and such will see the truth about the Lord Jesus Christ and be converted

when Zechariah 12: 10, 13: 6, and 14: 4 are fulfilled. And certainly the time is near when the historic future will unfold, as declared in Ezekiel 38 and 39, followed by the wonderful manifestations of the Savior in person, as foretold in Zechariah 12, 13, and 14. Those who are known as Latter Day Saints, and all others, must wait patiently for the time when the Lord will accomplish the purposes he has had from the beginning, as declared through his prophets. And the foregoing account of recent events and present conditions at Jerusalem bears witness that the Lord is moving mightily and swiftly toward fulfilling the promises made to Abraham concerning his posterity, when God called him out to be the beginning and the head of the Hebrew people. Surely the hastening time is upon that people, and, indeed, upon all the nations of the earth.

The American Hebrew also contains an account of "an official dinner" on April 27, at which "the notables of Jerusalem" were gathered. The purpose was to hear from Doctor Weizmann, "the leader of the Zionist Commission," as to just what are "the aims and intentions of the commission." Among other Jews present were M. Levi and Major J. A. Rothschild; also the Greek archbishop of Mount Sinai, the Armenian bishop of Cairo, Egypt, the mayor of Jerusalem, the director of education in Jerusalem, and prominent Arab officials, also Colonel William Percy of England. Among other things spoken by Doctor Weizmann were the following:

We are united to-night under the wing of the mightiest of the world's powers, which is fighting for great ideals that are rooted in the love of the old prophets of Palestine. We are the guests of the greatest Bible loving nations. The Jews are not coming to Palestine—they are returning to it. Returning to link up the glorious traditions of the past with the future, in order to create once more a great moral, intellectual center, whence perhaps a new word will come forth to a sorely tried world. . . .

Zionists desire to create conditions under which the moral and national development of those of the Jewish people who freely choose to come to Palestine will be rendered possible. That development must not be to the detriment of any of the great communities already established in Palestine. There is land enough and room enough in Palestine to sustain a population many times larger than its present one. . . . Morally and materially it is for the mutual interests of Jew and Arab to live in friendship and in peace. Only under such conditions is the development of the country possible. . . . Zionists declare that they desire that the supreme political authority in Palestine should be vested in one of the civilized democratic powers, which ought to be selected for this purpose by the League of Nations, such power to hold Palestine in trust until the population becomes capable of self-government.

Zionists watch with deep sympathy and profound interest the struggle for freedom which the ancient Arab race is now raging. To the north the Armenian nation, which is now paying the bloodiest toll to a cruel enemy, will rise triumphantly to claim justice and the right to live in peace. I feel that these three nations, Arabs, Jews, and Armenians, who

have suffered most in the world, have the highest claim to a life of their own, to a life of freedom and of peaceful development.

Doctor Weizmann's speech was received with joyful applause, and the Governor of Palestine translated it into Arabic to the understanding of the Arab Grand Mufti of Jerusalem, and the latter made an appreciative reply in Arabic. He said that he "was convinced of the sincerity of the Zionist declaration, and he hoped to work hand in hand with the commission for the good of Palestine."

In their issues for April 10, 1918, American newspapers published a telegram from London about the improved conditions in Palestine since last December. The heading reads, "A new era for Jerusalem," and I quote from the words of the correspondent in Palestine, as given in the *Kansas City Star*, of that date, as follows:

Jerusalem's first Easter since the British occupation was celebrated with quiet solemnity. . . . The Passover coincided with our festival and was celebrated with a new meaning of joy for the Jews in the occupied territory. Although the occupation dates only four months back, the very atmosphere of the region seems to have undergone a change. Distress has vanished, and sickness and fear no longer are at the threshold of the towns and villages. Everywhere is evidence of reviving industry and prosperity. What has contributed more than anything else to the immediate relief has been the employment of thousands upon repair of roads. Entire households work together and are drawing fair wages, which are paid regularly. The roads near the bigger towns are lined with laborers, Christian, Moslem, and Jew, men, women, and children. Road making and repairing provide an occupation for all who are able to work.

Everybody realizes that a new era has dawned upon this land. The Bedouins can graze their flocks in peace and security, and husbandmen can till the soil with the knowledge that they will not be robbed of the fruits of their labor. The roads which are being built solidly in every direction, together with the railway to Egypt, will insure them easy disposal of their surplus crops. . . . The benefits of a rule of liberty and justice are already making themselves felt, and the people have a lively gratitude to the new occupants, who show them nothing but kindness, fairness, and good nature.

To make more plain the condition of affairs at Jerusalem before deliverance came I quote from the letter of Mrs. Anna Spofford, as published in the *Chicago Tribune* of May 26, 1918. Mrs. Spofford is one of the leading members of what is called the American Colony at Jerusalem. She wrote as follows:

After having been shut up for more than a year, without one word from the outside world, neither letter nor paper, you can understand our joy when the British walked triumphantly into Jerusalem, delivering us and the people from the heel of the oppressor. Twofold oppressed, one tyrant and another behind him, urging the first on to double cruelty, the Christian tyrant teaching the heathen his tricks, twofold more cruel and treacherous. Humanity, compassion, and love have not been tolerated. You can realize our gratitude and thanksgiving to God who has sent us this wonderful deliverance. . . . I cannot keep the tears from flowing as I write

this to you. Not only this deliverance came to us, but also to a poor, oppressed, and starving people, whom we had endeavored to sustain and keep alive till succor could come.

In the *Chicago Tribune* for June 2, 1918, is published the statement of one of the civilian commission now in Palestine making a beginning toward the reconstruction of that land. He says, in part:

The greatest of all Palestine's needs is afforestation. For centuries the land has been denuded of its trees, with most disastrous consequences, the heavy rains at certain seasons having carried away much of the soil that was on the high lands and valley slopes. Palestine has not always been treeless. There were valuable forests. . . . Now trees of rapid growth will be planted, and for the more cultivable districts fruit-bearing trees will be used. The storage of water in lakes and reservoirs is comparatively simple in Palestine, and supplies can be held that will last through the dry season of the year. Also in southern Palestine are hundreds of living springs, which under centuries of misrule were allowed to choke up and become useless. These can be opened up. Palestine to-day possesses an advantage it never had before, in a first-class railway connection with Egypt. All the surplus crops will find a ready market in the growing Egyptian cities.

According to *The American Hebrew* of June 21, 1918, some of the Moslems residing in England have submitted to Mr. Balfour, the British Secretary of State, a protest against the Jews being given great rights and powers in Palestine. The paper says of the protest:

They point out that for a period of eighteen hundred years the Jews have had no vestige of claim to the land. . . . The Moslems state that during the eighteen hundred years, excepting the short interruption when the Crusaders held the country, the Moslems have acted with justice and toleration toward other creeds and peoples; indeed that the Jews have enjoyed greater toleration, good will, and respect in Moslem lands than in most Christian countries. And as regards Palestine they protest against any proposal to place Jews in a privileged position, as "the spirit of exploitation, for which the Jewish race has always been noted, is likely to bring them into collision with their neighbors."

They proposed that it should be a Moslem state, but with a council consisting of members from the Jewish, Christian, and Moslem peoples, in proportion to the number of their followers, with equal rights and equal opportunities for free development without political backing from anyone. Nothing is said about any action or opinion expressed by the English Government, or if any reply was made by the officials.

Under the heading, "Modern Jerusalem," *The American Hebrew* says:

Modern Jerusalem is a peculiar and interesting city. . . . And the population is very mixed, because Jerusalem is the Holy City for the three great religions, Judaism, Christianity, and Mohammedanism. There are representatives of these religions from almost every country on earth. As to language alone it is estimated that at least fifty different languages and dialects are spoken. . . . Also students from all nations throng to Jerusalem, as there are schools there for the study

of the Bible and of the languages of Palestine, Hebrew, Arabic, Syriac, etc. Some day a great Jewish university may be in the city of David, and send its knowledge and learning to all the Jewries of the world.

The cruel and bloody persecution of the Jews by the Russian Government and people is well known, especially in 1905, when tens of thousands, perhaps fully hundreds of thousands, were slaughtered in Odessa, Kishineff, Vilna, Warsaw, Kieff, and other cities, when blood flowed in rivulets. Also in Roumania the Jews suffered enough persecution and denial of any rights and privileges as citizens. But now the peoples of both those nations are suffering themselves the very woes they put upon the Jews in times past, being starved and beaten, and slain, also particularly the Roumanians, being robbed of their civil rights and all privileges by the Germans, such as they withheld from the Jews. We wonder if any of them realize the justice of their punishment for the wrongs they inflicted upon a hapless and a helpless people in their borders, to whom they denied citizenship and all school privileges, or to own homes and properties.

But now also Germany is about to begin a worse persecution of the Jews than that nation has inflicted before, as reported from Stockholm, and published in the *Chicago Tribune* for June 2, 1918. It says that "a new anti-Semitic campaign has begun in Germany. . . . All indications point to the fact that this anti-Semitic movement will be carried on in more extensive form after the end of the war, and that extensive preparations have been made for that purpose." The scheme is to make use of the popular hatred of the Jews to accomplish their desire. We can see that this seems to make quite certain that the Kaiser of Germany will be the "chief prince of Rosh, Meshech, and Tubal," as mentioned by the Lord in Ezekiel 38:2.

The Literary Digest for July 10, 1915, published an editorial from the *New York Sun* about Jerusalem and the Jews, from which we make the following extracts:

It is estimated that Palestine can accommodate a population of from five to six million people. With the establishment of a new political control of the Holy Land it is intended that Jews shall migrate there. The leaders of the movement say that thus a solution will be found for the race-old Jewish problem. Not only will the Jews have their own land, but also an end will be brought to the discrimination against them in other countries. . . . Many American Jews have already made investment in Palestine. Jews of New York City have made investments in the neighborhood of Haifa. Saint Louis Jews have bought eight hundred acres near the sea of Galilee. Chicago Jews control land near Cana. A large tract in the vicinity of Joppa is in the hands of Jews living in Winnipeg, while Jews of Pittsburgh and Cleveland own eighteen hundred acres near the ancient Armageddon.

The paper adds that it is asserted that the great possibility is that from the sea to the River Euphra-

tes the land will be made productive and yield abundant crops. Soil formerly supposed to be barren has already yielded good wheat crops and other grains and vegetables.

One of the great men of England, Viscount James Bryce, says that it is impossible for Palestine to support five million people, whereas another authority, as quoted by *The American Hebrew* in June 28, 1918, issue, declares "it is quite possible." He figures that in "the fertile valleys and lowlands" there are about one million, eight hundred thousand acres, which, he estimates, "will suffice to produce sufficient food for six million people, reckoned in meat and corn," and still leave the highlands for orchard and similar development. I do not mention this matter as being needful, because I am sure that the Almighty will provide by greatly added fertility; and also the original grant to Abraham extended from "the river of Egypt unto the great river Euphrates." As six million Jews will not migrate there at any near time no one need be worried about the space for them.

On June 23 to 27, 1918, there was held in Pittsburgh, Pennsylvania, the twenty-first annual convention of the Federation of American Zionists in America. There were seven hundred delegates present, the largest number ever gathered in their assemblies. Before convening for the five days business there was a grand march through the streets of the city, at least fifteen thousand Jews from all parts of the United States, Canada, and other portions of America being in the parade. It is stated that great "throngs of the general population watched the parade" and its representatives, "from Jewish boys in uniform to aged Jewish mothers," the countenances of all expressing their enthusiasm. In the five days of business it is said there were "various new measures for the furtherance of the Zionist aims," and that "the scope of the new activities may be judged by the knowledge that a budget of three million dollars was adopted for the coming year."

All this manifests the earnestness of the Jews in America; and it appears that in other nations only the overflowing tide of woe and evil, of devastation and death, forbids a like manifestation in those lands. Many more things could be added which I think would be interesting, but this material is enough for one article, and I believe that the items of information herein contained will be of interest to Saints who have desired to know the situation in Palestine and Jerusalem, and what is being done toward the work prophesied of as to come. From about two thousand years before Christ, practically during nearly four thousand years of time, the Lord has spoken about the ancient land and its coming

redemption and glory, and surely he will bring it to pass.

I add that a telegram in the *Chicago Tribune* of July 17, 1918, publishes the following:

Great Britain has shown her sympathy with Jewish aspirations on numerous occasions, and, as a further evidence of this feeling has promised the establishment in Palestine of a Jewish national center, to which Jews from all countries who wish to unite in spreading the influence of Jewish thought and ideals from Palestine to other parts of the world can do so in complete harmony with other peoples.

This was announced "at an official meeting of the American Zionist unit while there on its way to Palestine," held on July 16.

The American Hebrew for July 5, 1918, states that the latest news from Northern Palestine (which is still in the hands of the Turks) is that the condition of the Jews who were driven from Jerusalem last December, or before, "is growing worse every week; . . . many families are literally starving." Very little work is to be had, "epidemics continue to spread, and the death rate is appalling." In one place are fifteen hundred Jews who were taken from Jaffa; they "are on the verge of starvation." At Safed there are five hundred Jewish orphans, those whose parents have already perished.

In this same issue *The American Hebrew* states that "eight hundred and forty-two American citizens are in the hands of the Turks in Damascus" and elsewhere. It says, "All these are in a pitiable plight. They have suffered many privations, hardships, and indignities." Our missionary, Brother Rees Jenkins, is among those sufferers, as he was one of those driven from Jerusalem by the Turks, but late word from his wife in Jerusalem tells us he is with a Christian minister who treats him kindly.

Mentioning the colonies of Jews in Palestine, *The American Hebrew* states that the largest one is near Jaffa. "The value of the land has increased twelve-fold since 1890." The population is three thousand, and they own eight thousand acres of land. There are "great water works for irrigation," and they raise oranges, lemons, almonds, grapes, and all kinds of cereals, and they also have a dairy farm. They hire Arab laborers at an expense of about two hundred thousand dollars per year.

On another page of this issue of SAINTS' HERALD will be found a quoted article, "Results of the Zionist Convention." It contains the resolutions adopted and shows how the three million dollars will be raised for the work intended.

I close this with a few extracts from an article, "The deliverance of Jerusalem," written by a noted Jew, Doctor Tchlenow, after the occupation of Jerusalem by the British. The doctor died since December. Following are most excellent paragraphs:

It has come to pass. A great and splendid event has hap-

pened before our eyes, the significance and consequences of which we cannot yet fully realize. . . . Jerusalem has fallen before the bloodless advance of Britain's victorious army. . . . Above the tower of David the banner of the British lion is unfurled. . . .

Fellow Jews, eighteen centuries and a half have passed since the enemy drove our forefathers from their native land. Like lions did they fight and defend their Jerusalem. Their hearts were rent asunder by the mere thought that they might have to leave it. But Rome was merciless. Only in one thing she could not affect them. The fugitives bore away in their hearts the fire of love which they handed down from generation to generation. And they also handed down a solemn injunction: no Jew shall laugh aloud until Jerusalem is once more made free. Thus centuries passed. And during the term of the persecutions that swept over it, along the whole thorny path of its wanderings, the people did not cease to believe that the dawn would again appear. . . .

We shall come there, and with the sweat of our brow, and our love in our hearts, we shall make the land blossom again. . . . Boundless is our joy, but equally boundless is our responsibility. . . . Will we be equal to our task? . . . Gather your physical and material forces. Purify your spiritual powers. Prepare yourselves and your near ones for the great act of regeneration of our land which awaits us, and we shall then fulfill it. Nobody can or dare doubt.—*The American Hebrew*, June 14, 1918.

H. A. STEBBINS.

THE LAW AND THE COVENANTS—Part 4

BY COLUMBUS SCOTT

"THE ANNEXED LAWS AND PENALTIES BECAME A NECESSITY"

The ceremonial law was not "annexed" to the moral law for the reason that the law was complete. (Deuteronomy 5: 22.) It was added, or annexed to the Abrahamic covenant because of transgressions, and as a means of leading men to seek the means of grace as provided in the everlasting covenant. When the everlasting covenant was made with Adam, as the remedial system to do away with sin, certain penalties were joined to the gospel, such as the curse upon man, and the earth for man's sake.

The idea that the ceremonial law was "added to" the Abrahamic covenant, is a new one! This seems to have been unknown to any of the Bible writers. Jesus never taught it, Paul was ignorant of it, although he studied at the feet of Gamaliel, a learned teacher of the law (Acts 22: 3), and learned the gospel by divine revelation from Jesus Christ only. (Galatians 1: 6-12.)

The author is here commenting on Paul's statement found in his epistle to the Galatians, when he contrasts the law and the gospel, the inability of the law to save—give eternal life—and asks,

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.

We cannot learn from the Bible what is meant by a law called the "moral law" as contradistinguished

from a "ceremonial law." Did God ever give a code of law to any people at any time that was not moral? When? Where? Jesus recognized the law given to Israel at Sinai, as one, not two.

For the law was given by Moses, but grace and truth came by Jesus Christ.—John 1: 17.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.—Matthew 5: 40.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.—Luke 16: 16.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matthew 5: 17, 18.

What is the difference here in the meaning of the word *fulfilled*, as applied to the fulfillment of "the law," and the fulfillment of "the prophets"? After their fulfillment, shall either be continually in force, and repeated?

But again at this point: When the Savior and his disciples went through the cornfield "on the Sabbath Day," and the Jews objected because it was not lawful, as they thought, to do thus, Jesus replied to them, first referring to David and friends, eating "the shewbread," which was not lawful to be eaten save by the priests, and quoting: "Or have you not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath and are blameless?" (Matthew 12: 5.)

In the offering of the "daily sacrifice," Exodus 29: 36-42, it was not omitted on the Sabbath Day, but was offered "day by day continually." But the lesson here learned is that all the requirements of the law of God are of equal importance, whether it relates to the observance of the ten commandment part of the law, or any of its ceremonies. Jesus recognized any part of the law as "the law," not one command in the law stood in the way of any other part. Offering of the daily sacrifices was how the priests profaned the Sabbath.

"For the Son of man is Lord even of the Sabbath Day." (Matthew 12: 8.) His Father and he instituted it. They abrogated it when its purpose intended was accomplished. The law ceases as a religious requirement where and when the great covenant, the gospel, is in force.

Paul says:

Now the end [or purpose] of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for

whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust.—1 Timothy 1: 5-11.

Doubtless this language refers to the law of which the decalogue was a part. Here the apostle says that those who embrace "the commandment," new covenant, the gospel, and then assume to teach the law as essential to salvation, turn "aside to vain jangling," and we add, to unite the gospel and the law, create that by which a union of church and state may be created. But Paul tells such as embrace the gospel:

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead.—Romans 7: 4.

The law was a national law, and all who to-day transgress that law, answer at the courts of the land, where penalties may be visited, as a national law is holy, just, and good.

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.—Romans 7: 6.

The law here referred to by Paul is the decalogue, which says, Thou shalt not covet, the tenth commandment thereof.

Paul did not condemn the law God gave to Israel at Sinai, but since the gospel of God's grace had found him, and he had obeyed it, he found it to be death, not life, to attempt to serve God under two adverse systems of law, that were "contrary the one to the other."

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law.—Galatians 5: 17, 18.

Saints by the gospel, then, "the dead to the law," "are not under the law," "the new covenant," the gospel, is all-sufficient, "that the man of God may be perfect, thoroughly furnished unto all good works."

The law given to Israel was a national law, and related wholly to the mortal life. It was designed to govern and keep order, and preserve Israel as a nation if faithfully observed, till Christ came. Its principles of justice are now found in the civil law. But the penalty of the ten commandment law, as visited on the transgressor, is not in force in all respects, as in ancient Israel. Its penalties are dead, so far as the gospel is concerned. The law as given at Sinai cannot be executed by the church. Transgressors of the law of the land, if members of the church, are handed over to the government for punishment. This is right. The only thing the church

can do is to disfellowship its sinning members, when they are impenitent. "Wherefore then serveth the law," in the church, under the gospel? Where would be forgiveness for the Sabbath breaker in the church (see Exodus 35: 1) if that law is yet binding, and not fulfilled? (Matthew 5: 17-19.)

But it was fulfilled, and as a religious guide in the church died at the cross, was taken out of the way. (Ephesians 2: 13-16.)

But to show conclusively that inspiration recognized all the law as one, and as a code not contradistinguished as the moral law or the ceremonial, let us quote a final text:

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath Day circumcise a man. If a man on the Sabbath Day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath Day? Judge not according to the appearance, but judge righteous judgment.—John 7: 19-24.

This is sufficient. To kill is forbidden by the law. To circumcise is a part of the law, so Jesus decides. To divide it as to a "moral law," and a "ceremonial law," is wholly human, and not authorized of God.

Wherefore then serveth the law now?

THE LAW ADDED TILL CHRIST

Since the apostle Paul does not say in Galatians 3: 19, the law "was added" to the Abrahamic covenant, there is no evidence that it was, nor is it said anywhere in the Bible that it was because penalties were needed; we can fully agree with the rendering given in the Emphatic Diaglot, thus:

Why then the law? It was appointed on account of transgressions, till the seed should come to whom the promise related; having been instituted by means of angels in the hand of a mediator. Of one party, however, he is not the mediator; but God is one. (Galatians 3: 19.)

To affirm that the law was added to the Abrahamic covenant because penalties were necessary, is to assert that the covenant God gave to Abraham was a covenant that was not perfect. Moses says: "He is the rock, his work is perfect."

The covenant made with Abraham is the gospel. (Galatians 3: 8, and verses 16 and 17.) It is the identical gospel preached by Paul. It is through Abraham and his seed, the Christ, we are saved. And it is through Christ Abraham is to be redeemed. So Paul argues in his letter to the Galatians 3.

But why need we dwell here? The gospel was perfect from before the foundation of the world. It is God's eternal purpose. (Ephesians 3: 11.)

As salvation is everlastingly designed to grow

out of the gospel, to the obedient, so the penalties to be visited on those who rebel against it, and those who impenitently transgress it, likewise grow out of it, as a part of it. The gospel is God's eternal law, and law as related to intelligent agencies is not law without rewards and penalties, for obedience and disobedience. Law as thus related does not exist without these. Otherwise, what is its purpose? The law, or covenant, was instituted at Sinai with Israel, "on account of transgressions." (See Exodus 34: 27-35; Deuteronomy 5: 1-4; 4: 13, 23; Exodus 24: 1-8; 4: 13, 23; Jeremiah 31: 32.) All teach that the covenant in whole and in part, was made with Israel as a nation, and with them only, including all its individual relationships; was with them only. All say it was instituted at Sinai and not in Eden, nor with Adam, Noah, Abraham, Isaac, or Jacob. (Deuteronomy 5: 1-4.)

And as Paul argues, its continuance was to be only till the seed, Christ, to whom the promise was made, should come; as a religious guide, or as a means to eternal life, it was fulfilled, brought to an end, served no purpose to the church, or kingdom of heaven, after Christ came, and so ended. We are no longer under the law. (Galatians 3: 19-25; 4: 19-25.)

That the law, covenant, made with Israel, instituted at Sinai, was fulfilled by our Savior (Matthew 5: 17), and ceased to be binding, can be learned by a diligent study of John 8: 3-12, with Leviticus 20: 9-12. By the law the penalty, death, must be executed by the court and its executors. No place was provided for repentance and a change of life. No pardon for sin on conditions of repentance was provided in the law, but Jesus, by the gospel, came to seek and save the lost, on conditions of repentance, and obedience to the gospel. It was in this that the law was "contrary to us." And the Savior "took it out of the way." (Colossians 2: 13, 14.)

No real pardon could be granted unto life by or under the law. Hence its fulfillment and abrogation, and for penalties we must look to the law of the land, and to the future judgment.

(To be concluded.)

"Success is largely a matter of a good beginning. Also a knowledge of when to quit."

At present man loves personal gain, and it is the incentive that urges him to his labors. Take away that incentive and he would not work. Imbue him with a broader ambition that shall include others and he retains an incentive; he will work just as hard for the advancement of Zion as he did for his own sole advancement. If we doubt this we may well ponder the question, What incentive did Christ have? He thought so much of others that he became the servant of all.—Elbert A. Smith.

OF GENERAL INTEREST

RESULTS OF THE ZIONIST CONVENTION

Among the many important things done at the National Zionist Convention, in Pittsburgh [June 23 to 27, 1918] was the passing of a new constitutional provision putting a personal tax upon every member of the Zionist organization in America, to make good the \$3,000,000 budget that is to be raised this year toward the establishment of the Jewish Republic in Palestine. The imposition of this tax is the first "national tax" imposed upon Jews in 2,000 years. It is to be the beginning of a tax that all loyal Jews will be asked to pay, until the republic in the Holy Land has become self-supporting.

Briefly stated, the fundamental laws by which the new Jewish State will be governed are:

First: We declare for political and civil equality irrespective of race, sex, or faith of all the inhabitants of the land.

Second: To insure in the Jewish national home in Palestine equality of opportunity, we favor a policy which with due regard to existing rights shall tend to establish the ownership and control by the whole people of the land, of all natural resources, and of all public utilities.

Third: All land owned or controlled by the whole people, should be leased on such conditions as will insure the fullest opportunity for development and continuity of possession.

Fourth: The cooperative principle should be applied so far as feasible in the organization of all agricultural, industrial, commercial, and financial undertakings.

Fifth: The system of free public instruction which is to be established should embrace all grades and departments of education.

Sixth: Hebrew, the national language of the Jewish people, shall be the medium of public instruction.

While the words "single tax" are not mentioned in the resolutions, Mrs. Fels, who is one of the delegates to the twenty-first annual convention of the Federation of American Zionists, is satisfied that they embody her ideals.

"Palestine will be free of all the evils from which modern society is suffering," she declared. "We are profiting by the experience of the rest of the world, and the whole world will come to us and institute the reforms which are now part of the fundamental plans underlying the creation of the Jewish State."

Bernard A. Rosenblatt, chairman of the Palestine Bureau of the Provisional Zionist Committee, and for six years past the honorary secretary of the Federation of American Zionists, addressed the Zionist

convention on the subject of "Taxation of land values and the Palestine labor problem." He outlined a policy which is recommended by the Palestine bureau of the Zionist organization for action in up-building the Jewish State.

This policy deals with the program of land taxation, the recommendation being that all the increased land values of Palestine from August 1, 1914, after the beginning of the great war, shall become the property of the Jewish State and shall be appropriated by the Jewish State in the shape of taxation annually assessed. Mr. Rosenblatt said:

The plans of the Palestine bureau call for enlistment of "soldiers of industry" who will volunteer to go to Palestine for a period of two years and to work for the purposes of rehabilitating the old Jewish land. The plan contains the provision that this industrial army should be organized on a cooperative basis.—*The American Hebrew*, July 5, 1918.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Mid-year Executive Meeting
June 20, 21, 1918

The executive has been holding monthly meetings, but it developed that it would be convenient for all but three members of the committee to be present at this special meeting. According to the request of the president the day was named for a mid-year meeting, and plans were made for a two-day session. Mrs. D. J. Krahl, president, Holden, Missouri; Mrs. Helen Silsbee Smith, Philadelphia, supervisor Relief and Service Bureau, who was visiting relatives in Lamoni; Mrs. Lydia Wight, Lamoni, supervisor Home and Child Welfare Bureau; Mrs. Alice Mae Burgess, supervisor Young Woman's Bureau, en route from Saint Louis to Lamoni; Mrs. Fred Koehler, first vice president; Mrs. William Madison, second vice president; Mrs. J. A. Gardner, secretary; Mrs. F. H. Esgar, treasurer; Mrs. M. H. Siegfried, historian, all residents of Independence, were present at both sessions. A message had been sent to Mrs. Frederick M. Smith, honorary president, who was in Washington, District of Columbia, notifying her of the meeting. Mrs. Dora Glines, supervisor Educational Bureau, is in California for the summer and could not be present. Mrs. Audentia Anderson, Omaha, Nebraska, editor, had notified us that it would be impossible for her to attend.

The meeting opened on June 20 at 10 a. m. with an automobile drive through Kansas City with eight of the principal Kansas City institutions for social service as objectives. The cars were graciously provided by Brethren N. F. Tower and A. J. Green. Walter W. Smith and wife, M. H. Siegfried, and Mrs. B. R. McGuire accompanied the committee. The following institutions were visited: Children's Home, Institutional Church, where a summer school for all nationalities was in session, mothers' training school, Swope Settlement, Athenæon Club House, Girls' Hotel, a working girl's home, and Mercy Hospital, an institution for crippled children.

The day was one of the hottest June days that Kansas City has known, and we were uncomfortably warm at times, but

were met and conducted with courtesy and consideration at every place. This day was a happy and profitable introduction to the session which followed on Friday. The conclusions formed in the minds of the women since the visit will bring results to the future work of the Auxiliary, we feel sure.

The suggestive program for Friday was arranged by the president as follows:

Friday, June 21

Routine business from 10 a. m. until noon.

Luncheon, 12.30.

Address, Mrs. Frederick M. Smith.

New business: Establishing the Woman's Auxiliary in London. Topics for discussion for prospective service: "The war and the Woman's Auxiliary." "The church and the Woman's Auxiliary." "The community and the Woman's Auxiliary."

Interesting items noted from the reports of officers.

Mrs. Lydia Wight submitted fifty-five articles which she had secured from the Government and which she hoped to have used in the *HERALD* as space would permit. These articles are on home and child welfare work and are the best that the Government can secure.

Mrs. Gardner had secured free over one hundred and fifty leaflets for distribution to the organizers. These had been contributed at her request by Doctor Drake of the Illinois Board of Health, Doctor Thomas Wood of New York, Chairman Committee on Health Problems of National Council of Education, and Mrs. Ira Couch Wood, Chairman Home and Child Welfare work, Chicago. Mrs. Gardner also reported that previous to the time when Mrs. Glines had started west, she had written to the presidents of branches in several of the western cities through which Mrs. Glines would pass and asked them to arrange meetings for her at a stated time. It was worthy of note and most encouraging to receive the prompt response and the expressions of willingness to arrange according to Mrs. Gardner's request. We are assured of the hearty cooperation of these brethren from Denver, Colorado Springs, Ogden, and Salt Lake City. Sudden illness in Mrs. Glines' family prevented her making the appointments but she plans to arrange for the same appointments on her return trip.

Mrs. Helen Smith reported that the influence of the war had interfered with the regular course of the relief and service work but that she had considered the war activities her first and most important duty.

Mrs. Alice Burgess stated that she saw a great necessity for girls' meetings where girls may discuss girls' problems. She had secured the services of Mrs. Bertha Anderson Hulmes of Independence as Social Advisor to the girls and young women of the Auxiliary.

The discussion of the necessity for more printed matter and of leaflets defining the work of each bureau was lengthy and important, promising definite action later.

The question of coordination was discussed at length and out of it developed the discussion of local and district organizations, trained workers and field workers.

In the establishing of the Woman's Auxiliary in the British Isles Mission, the president nominated Mrs. Pearl Crick, daughter of Bishop May as organizer, and the executive approved the nomination.

The meeting adjourned at five-thirty. Each member present expressed herself as having enjoyed the two days given for this midyear meeting, the first of its kind in the history of the organization, the work done being educational and inspiring. MRS. J. A. GARDNER, *General Secretary*.

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

From the Holden Stake

The Woman's Auxiliary in Holden was organized in the fall of 1916, shortly after the stake was organized. For many years there had been a very active and prosperous aid society, which later joined the Auxiliary. Three Oriole circles were organized before the stake organization was effected.

In education we have a class in child study using the Forbush textbook, with Sister Georgia Dillon teacher. Sister Dillon is greatly interested in this line of study and has aroused a deep interest in the members of the class. The class began studying last fall and continued through the winter, and has decided to pursue their work on through the summer, as the attendance is the best it has ever been. The first Sunday afternoon of the month we have a mother's problem meeting, followed by a Bible research class. In the problem meeting we discuss both the social and spiritual welfare of our young people and are attempting to work concertedly in their behalf.

In the Bible research class we felt the need of more accurate knowledge on the apostasy of the early church, profane history bearing thereon, and the events that led up to the restoration of the gospel. Therefore we have been studying prophecy and the history of the first and second centuries, thus far. The subject matter is most interesting and we feel we are preparing ourselves for a more intelligent presentation of the gospel, which every member as well as minister should be qualified to do.

Some of the activities of our Oriole circles are as follows:

The Evergreen Circle with the B-Square Circle decorated the chapel in the "Home for the aged" and gave a Christmas program. The three circles, the third one consisting of very young girls, gave a banquet to all visiting Orioles at reunion last fall. This was held in the dining room of the home and was a most pleasant affair.

In the home building two splendid rooms have been given to the Oriole Girls by Bishop McGuire for their use until such time as they will be needed for the home occupants. The larger room was furnished with rugs, couches, tables, etc., making a very attractive rest room for the guests of the reunion. (The reunion was held on the home grounds.)

The individual activities of the Evergreen Circle are two ice cream socials, netting \$12 and \$10.58, a pie social on Thanksgiving, \$12.60. A large oval, gilt-framed mirror was purchased for the rest room, with green trading stamps collected by the girls. A cloak and dresses were made for poor children. Substituted in Religio programs. Sent six plates of fruit to sick ones at home. Sent carnations to home at Christmas time. Gave a New Year party to the other Oriole Circles.

The B-Square Circle was given the use of a plot of ground, a part of the home garden, on which they raised tomatoes, sweet potatoes, pop corn, and onions. The proceeds amounted to \$20. Waited on tables at a social given by the aid society. Assisted in serving refreshments at a recital. With the Evergreen Circle and Boys' Improvement Association gave a supper for the purpose of purchasing permanent furnishings for Oriole rooms. Proceeds were \$12. Gave a social at the home of Brother and Sister Mitchell for the purpose of creating a fund for recreation at reunion. At present preparing an honor roll for soldier boys. Both of these circles have paid their circle tithing and assisted in branch expenses.

Sister I. M. Ross, stake organizer who succeeds Mrs. D. J. Krahl, went to Post Oak on the 14th by request of the Oriole girls there and reorganized them. The circles previously organized seemed to have lost interest for a time, but now are enthusiastic and anxious to take up the work again.

At Lexington Mrs. Lola Johnson is doing a splendid work along relief and service lines, demonstrating wartime economy to a group of women who meet once a week refashioning and recoloring clothing. She is also conducting an enthusiastic class that is taking our public speaking course. Several of the brethren have asked admission to the class.

We hope to have the work revived at Knobnoster and Warrensburg after the reunion is over. At both of these places excellent classes were organized and several branches of our work taken up, but of late, for many reasons, there has not been much activity. At Sedalia some relief and service work has been done. We shall endeavor to have class work in every branch of the Holden Stake.

SISTER KRAHL.

Have You Sent for These Bulletins?

Things every mother must know, if the Nation is to meet the health needs of its children as indicated by the draft and still further revealed by the weighing and measuring test, are made available to-day by the Children's Bureau of the United States Department of Labor in its new bulletin on Child Care, prepared by Mrs. Max West.

A third of the men examined for military service in the first draft were found to have physical defects which rendered them unfit. Many of these defects might have been overcome if they had been recognized and dealt with in early childhood; the period between two and six is often the time when such defects make their first appearance. Child Care has been prepared in the hope that it would enable mothers to understand and recognize symptoms which indicate the need of special care, and also to give mothers the better understanding of the simple laws of hygiene through which it may be possible to prevent the development of such defects at all. It will be especially useful to thousands of mothers who have learned by the weighing and measuring test of defects and weaknesses in their children which need particular attention.

Child Care deals with children from two to six years old and is the third issue in the series which began with Prenatal Care and Infant Care. It contains simple rules of health and hygiene, including carefully compiled directions about proper food, suitable clothing, suggestions for play and exercise, for discipline and training. It gives simple menus for young children. A list of books on child care and training is added.

Don't Worry

Don't start nervously if a child makes a noise or breaks a dish—keep worry for broken bones.

Don't sigh too often over servants' shortcomings.

Don't get excited if the servant has neglected to dust the legs of the hall table; neither the welfare of your family nor the Nation is involved.

Don't exhaust all your reserve force over petty cares. Each time that a woman loses control over herself, her nerves, her temper, she loses just a little nervous force, just a little physical well-being, and moves a fraction of an inch further on in the path that leads to premature old age.

Don't go to bed late at night and rise at daybreak and imagine that every hour taken from sleep is an hour gained.

Don't eat as if you only had a minute in which to finish the meal.

Don't give unnecessary time to a certain established routine of housekeeping, when it could be much more profitably spent in rest or recreation.

Don't always be doing something; have intermittent attacks of idling. To understand how to relax, is to understand how to strengthen nerves.

Don't fret and don't worry are the most healthful of maxims.—Selected.

LETTER DEPARTMENT

Temple Chimes

All departments of church work radiate with the light of hope from the dome of this temple branch. We had the enjoyable privilege of addressing the mission so ably opened and conducted by Brethren Joseph Biggs and Earl Curry at Mentor Plains, last Sunday evening. An intelligent class are very near the door of the kingdom at that point.

Another opening on Waite Hill, a historic point in the Northwestern Reserve, 1827-1830, when Alexander Campbell's reformation star was in full blaze, but long since eclipsed. When Sidney Rigdon embraced the so-called delusion of latter-day revelation, the disciples at Waite Hill staggered, the church of Campbell, Scott, and Stone reeled and fell. What will grow up in its place?

Sunday school is largely attended at the temple, and prospering greatly. Indeed there is an encouraging status to branch work in its various lines. Brother John Lewis presides with wisdom and dignity.

We are glad to report the organization of two choral societies—senior and junior. Kirtland throbs with vocal and orchestral rendering of anthems. Apostle Griffiths and District President Manchester visited Kirtland last week, giving good cheer and encouragement to all. The former tarried over sacrament Sunday.

Visitors yet come in streams, especially on Sundays, to look over the grand old temple. On the Fourth of July, with a large party came one gentleman, distinguishing himself as follows: "I have traveled in Europe and the Orient, visited the pagodas, the temples of Moslem, and India, admired the pagan splendor of marble and gold, but never witnessed such beautiful simplicity, made marvelous by hand carving, as is the architecture of this building. I am a designer myself, and I do not see how that people who erected this temple, could do the delicate work without a pattern."

I replied: "They did have a pattern which they claimed was given by revelation from God." He gave me a vacant stare, and then continued, "I am with you on baptism, you have that right, but where do you get your Aaronic priesthood in the New Testament church?" I answered: "John the Baptist, 'sent of God,' was a leading minister of the New Testament church, and was a priest of the order of Aaron, administering the gospel, and he baptized Jesus Christ into the New Testament church. He inherited the priesthood from his father, Zacharias, and not a single person is recorded as questioning that authority. Also, in Acts of Apostles, the New Testament says that in the progress of church work, 'many of the priests became obedient to the faith'—the gospel. Now from the standpoint of your religious belief, you would not take the position that those priests gave up their priesthood, would you?"

"Well, I don't care to discuss the subject," said he, and we moved up to the second auditorium.

A party of ten from Oberlin College were much pleased to be reminded of the checkered career of "Spaulding's Romance," and said, while they were apprised of the safe keeping of the original manuscript in the archives of the college,

they would be enthused to request a perusal of the same when returning.

A week ago last Sunday we had no less a distinguished visitor than Lieutenant "Teddy Roosevelt, jr.," attired in his official British uniform. In the midst of our talk to about thirty or forty people in the second auditorium, he blurted out with a "Teddy" show of teeth, "Where do you keep your wives?" I answered with as much jest as he intended, "Oh, they got tired of civilian life, and are gone off to France after British officers." This brought the laugh, but we there preached a second sermon on the "one wife" system, based on the teachings of the architect of the building known as the Kirtland Temple. I wonder that so few of the many visitors here know the distinction between the true and the false as relates to the two churches.

We are all still interested in the conduct of the great war waged on the eastern soil. We have confidence in the ancient record of America which foretells that the Gentiles "set up" on this continent should be a standard to the nations of the world, and feel that the cause for which our boys are fighting will bring victory to our arms, and as a consequence establish the Gentile government on this land as a model republic. But oh, the depths of intrigue and profiteering! We do detest the idea of coining the tears, the heartaches, the sacrifices of fathers and mothers, wives, sisters, and brothers, whose dear ones are suffering and will likely leave their bodies, torn by shells, on the ensanguined field.

Happy indeed, Mr. Editor, is the situation of that country whose internal resources are such that all her food, clothing, and elements which make for convenience, and comfort, can be produced within her own borders, and trebled be her happiness in her security if with all these resources she is separated by thousands of miles of ocean from other great powers that would desire to threaten her. No nation can compare with the United States in these respects, and while the greatest industrial power on the globe has evolved from this situation, how many think of the prophecy, "Blessed of the Lord be his [Joseph's] land," for just such resources, just such situation.

Hopefully,

S. W. L. SCOTT.

A Sailor's Prayer

[Brother A. N. Hoxie recently sent us the following unusual letter which we are pleased to pass on to our readers.—EDITORS.]

June 25, 1918.

Dear Al: I crave your indulgence for a little spiel on prayer. I made up my mind a few weeks ago that, as I often forgot my prayers when all was rosy and things "coming my way," resolved, that when danger and perhaps death were lurking around I would not suddenly remember to call on the Lord whom I had forgotten when there were no clouds on my horizon, but take my medicine in silence.

This argument I think is perfectly logical. If the Lord is not interesting to a man in times of quiet, why "squeal" for comfort when you need him more? I don't mean to be sacrilegious, but I don't want to be "yellow," either, hence this conclusion.

This last trip was especially dangerous, and we turned in, many a night, wondering if we would be alive in the morning, for the way of the transgressor and the way of the transport ship is hard. The *President Lincoln* was sunk a day or so back of us; the *Powhatan* we believe torpedoed, as we picked up one of her empty and drifting lifeboats, with evidences of having been occupied. The *Dvinsk* was sunk just in front of our path and we brought forty-six of her survivors to port. Submarines laid for us in front of our

harbor, and we made a detour of many miles to avoid them.

But rather than raise a prayer for my hide when I knew I didn't deserve an answer, I kept my mouth shut. But to come to the main point. When there was no danger I did find it most comforting to pray one night, and as near as I can remember, this was the prayer:

"Heavenly Father, Lord God of battle! Thou didst give to Jacob's son a fruitful country over the hills; yea, a running vine which thou hast nourished often, a land of freedom blended by the nations' overflowing peoples who sought refuge here—free from oppression, and never oppressing others.

"Lord! hear the prayers we raise to thee! Our country's heroes, inspired by thee, walked in paths of wisdom and truth, cherishing thy laws and loving our neighbors—seeking not conquest but striving for peace.

"Now we, a mighty nation, have risen, bearing the sword for just principles. If thy cause be ours, if thou art with us, baring thy sinew, *we must conquer*.

"Lord, give courage to the hearts of our youth; arm their souls with thy Spirit. We beseech thee to ease the sorrow caused to friend and foe alike. Blend the kingdoms into a kingdom. Thy kingdom come. If it be thy will, abolish war, establish Zion, and give us the King of kings to rule. Amen."

Then, somehow or other, just because I felt that way, I began humming the "Hymn of admonition," and to my surprise found I could blend the words to that music easily. I want your opinion of the words as arranged for the music, and tell me if I can use any other old tune to it than "I will sing of my Redeemer." If it is worth using, you may have it. If you advise sending just the words to the HERALD, I shall do it. If you think it is a new line of thought, I shall hum it to myself at nights. If you think it is trash, I shall tear it up. Will you try to let me know by the 29th, as I think we will sail again?

Yours,

OGDEN.

PRAYER FOR AMERICA

Heavenly Father, Lord God of battle!
Thou didst give to Jacob's son
Over the hills, a fruitful country,
A running vine oft nourished by thee.
Land of freedom, blended by nations'
O'erflowing peoples—refuge sought here,
Free from oppression, never oppressing—
Lord, hear the prayers we raise to thee.

Our country's heroes, by thee inspired,
Walked in paths of wisdom and truth,
Cherishing thy laws, loving their neighbors,
Seeking not conquest, striving for peace.
Now have we risen, a mighty Nation,
Bearing the sword for principles just,
If thou art with us, baring thy sinew,
The cause be ours, conquer we must!

Lord, to the hearts of our youth give courage,
With thy Spirit arm their souls.
Ease the sorrow, we beseech thee,
Caused alike to friends and foes.
Blend the kingdoms into a Kingdom,
Give us to rule the King of kings.
If it be thy will, Zion establish—
With war no more—thy kingdom come.

OGDEN C. BACON.

Toronto, Ontario, News Items

A "farewell" to Brother J. W. Rushton was the chief event of the week in Toronto. The Woman's Auxiliary conceived the idea. Everybody "fell" for it. Result: The basement of the church, which has hitherto housed previous social features, was crowded with a happy, joyous gathering of Saints and friends. A very appropriate program was rendered as follows:

Opening address, A. McLean; reading of resolution of appreciation and presentation of token of remembrance by Sister Molly Dodd; remarks, T. W. Williams; duet, "The Allen Sisters"; piano solo, Sister F. G. Pitt; reading, Louise Bryant; vocal solo, Charles McLean; reading, Molly Dodd; remarks and recitation, F. G. Pitt; reading, Eva Whitehead; vocal solo, Blanche Needham; refreshments.

This occasion was the outpouring of generous hearts in appreciation not of the man, but of the new vision of Christ which he had brought to them.

Regular business meeting of the branch continued over two evenings and then postponed to Wednesday night of this week. The duration indicated the general activity. Not a jar throughout the sessions. The following actions obtained:

Election of officers: Archibald McLean, president; Mike Crowley, presiding priest; Leslie Prentice, presiding teacher; James Clark, presiding deacon; Sam Clark, musical director; W. Ward, secretary; A. McLean, treasurer. In addition to the above a branch correspondent, board of auditors, librarian, and other officers were selected.

Provision was also made for:

A branch council meeting comprising all branch officers, officers of the Sunday school, Religio, and Woman's Auxiliary, together with all standing and special committees. This meeting to be held on the first Monday in each month.

Quarterly business meetings convening on the second Monday in March, June, September, and December.

Annual election of officers at the December meeting.

Monthly priesthood meeting on the third Thursday in each month.

Holding of a special patriotic service on Sunday evening July 28, at which time a service flag will be dedicated.

Holding of a reunion at Low Banks, August 3 to 11.

Election of a general reunion committee with T. W. Williams as chairman.

Resolutions were adopted as follows:

To rescind all resolutions or branch actions which, in any way, reflect on the general church or church officials, together with all resolutions at variance with the general laws and usages of the church.

Expressing confidence in the general authorities of the church and pledging support in the carrying out of the laws of the church.

In appreciation of the action of the appointing powers of the church in sending T. W. Williams to labor in the Toronto district and pledging support.

Extending welcome to Patriarch F. G. Pitt.

Directing the president and deacon of branch to remove picture of R. C. Evans from the front window of church.

Establishing a gospel literature fund and election of gospel literature committee.

Indorsing copy of letter presented by T. W. Williams accepting challenge of R. C. Evans for public debate and pledging support.

Authorizing publication of suitable literature and pamphlets dealing with the apostasy of R. C. Evans and supporting the positions of the church.

Brother Rushton returned from Chatham on Thursday.

He reports successful meetings, with the church membership standing loyally by the church. He went to Niagara Falls on Saturday accompanied by Brother Pitt. He will return to Toronto, Thursday, and leave for Erie Beach reunion, from there to Independence and home.

A significant dream was related by Sister Johnson at the Sunday morning prayer service. Sister Johnson came to Toronto in 1916, her husband being in France. She is a member of the Edmonton Branch. In her patriarchal blessing, under hands of Brother John Shields, she was warned that she would be tempted even to the point of leaving the church but commanded to stand by the standard books of the church. At the time of the recent deflection she was in doubt—attended some of the meetings of R. C. Evans—after which she had the following dream: She saw herself in one end of a large room; one half of the room was light, the other half dark. The light began at the center of the room and grew more brilliant as it approached the end where it was brilliant beyond description. At the very center of the light was Jesus Christ. As it was with the light so in contrast appeared the darkness in the other half of the room. She saw herself in the extreme end of the room where the darkness obtained. She was filled with a desire to go to the other part of the room where Jesus was. She found that she was prevented from doing this by a man who was standing near the center of the room on the dark side. She lifted her voice in prayer that Jesus would look toward her, feeling that, if he did, she would be enabled to pass. He did so, stepped towards her and beckoned her to come. She was now enabled to pass the person who blocked her way and crossed to the other part of the room.

She did not, at once, get the interpretation to this dream. In the meantime she had been importuned by Mr. Evans to sign a card and thus join his church. Whilst debating whether she should do this or not she had another dream. In this dream she saw herself and another who was urging her to sign a paper and she heard a voice saying, "If you sign this you will sign away all your rights. She awoke and then realized the import of both dreams and her duty in the matter. She never signed the card. She is now with the church, and Mr. Evans has not prevented her coming to the service of the Master.

Our prayer meetings are looked forward to by all of us with joy. The Spirit of the Lord is with us in power and the members are rejoicing in the Lord.

—T. W. WILLIAMS.

136 Hillsdale Avenue.

An Assault Over Result of Debate

Brother W. W. Christensen and I have just returned from Twelve Corners, in Camden County, where we engaged in a four-day debate with Elder James M. Bandy of the Baptists, on church propositions.

The debate developed from an attack on the Saints by Elder Bandy, in January; the writer was sent for to meet him. We met and answered him at the time, and tried to engage him in debate immediately; but this he would not do, although he was offered fifty dollars to engage in debate at that time, as he had claimed he would be out that amount if he remained to engage in debate; but even that would not induce him to enter into the debate, but wanted to wait till the summer. So by correspondence we agreed upon the date of beginning to be July 9.

A large arbor was built adjacent to the Twelve Corner's church building. Large crowds attended the debate, and

great interest was shown. Two days were given to each proposition, our church being affirmed first.

All passed off peacefully and quietly till the debate ended; then it was apparent that some of the Baptists were very angry. One of their members and his brother, not a member of any church (but whose wife is a Latter Day Saint) attacked Brother W. P. A. Willoughby and gave him a severe beating, for no reason whatever, only that they charged him with starting the whole affair, because he challenged Elder Bandy at the time he began his attack on the Saints.

The Baptists and their sympathizers formed a ring around the attackers and the attacked and forbade anyone interfering. However, interference was made before our brother was killed, but not until he had been severely injured, and some others coming to blows.

Some one suggested it looked as though they were repeating the "mad men of Munster" scenes. Those not Baptists look upon the affair as a plain concession of defeat. The few Saints there are greatly encouraged. Brother Willoughby says he is ready to take another threshing upon any future occasion of victory for the truth when it has been assailed by enemies.

One was baptized on Sunday after the close of the debate, Sister Sarah Ellen George, mother of Sister Fred W. Schefelbine.

We remained and held meetings over Sunday, but it seemed the people had become so frightened over the disgraceful occurrence after the debate closed that not many came out to the meetings.

Elder Bandy will never make an effective debater against the Saints. To his credit we may say he is more of a gentleman than some others we have met. His moderator, Reverend R. B. Cornett, seemed to be a gentleman in every particular. We were pleased with his deportment.

Brother Chrestensen was my moderator, and rendered valuable assistance.

We are now holding meetings at and near the home of Brother David Williams, five miles northeast of Cross Timbers. Several calls for preaching in this county.

In gospel bonds,

CROSS TIMBERS, MISSOURI.

H. E. MOLER.

A Mother in Israel Gone

Each succeeding year that the Saints met at Plano, Illinois, to hold their annual reunion, one individual Saint was always found among them, old Sister Brand, well up in her eighties when she first attended, and past her ninetieth milestone at the last one.

On July 4, we received a message from her daughter, Mrs. C. E. St. Clair, saying her mother had passed away, and asking me to come and conduct the funeral the following day. Of course we responded to the call.

I formed the acquaintance of Brother and Sister Brand about thirty years ago, while I was living in Wisconsin, and often listened to their testimony, and interesting experiences crossing the plains and in Utah.

Brother Brand passed to his reward October 3, 1906, at the ripe old age of ninety-one years.

From Marengo, where the funeral was held, we went to DeKalb, Illinois, where there is a lively branch of the church with Elder John S. Casper in charge, with two efficient assistants, Doctor C. D. Carter and Elder Hayden.

CHARLES H. BURR.

PLANO, ILLINOIS.

New Branch at Waterloo

Several Saints had gathered here in Waterloo from various localities during the past few years, and some missionary work done which resulted in several more being baptized. Then a Sunday school was organized, and a request made to Elder William Sparling, district president, to have a branch here. Brother Sparling and Apostle Paul M. Hanson came here and held meetings several evenings, instructing the Saints in regard to their duties and responsibilities. On Monday evening, June 17, at the residence of Brother Victor A. Hall, a branch was organized, Apostle Paul M. Hanson in charge of the meeting. The branch was named for the town, Waterloo.

Victor Hall, deacon, was recommended to be ordained a priest, and was elected president; Brother Edward L. Loper elected teacher; William H. Hinds, deacon; Peter M. Hinds was appointed clerk, and Sister Maud Loper, agent to solicit subscriptions to the church periodicals.

There are about thirty members. We hold Sunday school from two to three, and meetings from three to four o'clock every Sunday, at Kistner's chapel, 316 West Third Street.

Respectfully, PETER M. HINDS.

WATERLOO, IOWA.

Experiences with "Anti-Mormon" Lecturers

[The following extracts from a personal letter to President Smith from Elder E. J. Gleazer, of Archbald, Pennsylvania, are of much interest.—EDITORS.]

There are some things which I think you should know in regard to the lectures which have been delivered throughout this valley by representatives of the National Reform Association. When I learned that they were to speak in German I asked two of the brethren to attend the lecture and see that we were not misrepresented. I warned them to be polite and to keep cool. If nothing were said in regard to our church I told them to be silent, but it happened that the difference between the two churches was called for, and Doctor Tibbers gave the audience to understand that there was little difference. They will state that we do not believe or practice polygamy, but that is about all they are willing to give us credit for. This did not please the brethren that were present, especially when they noticed that the feelings of the audience was stirred against our church. Remarks were made about us occupying on the street, etc. So one of the brethren asked Doctor Tibbets if we believed in blood-atonement, Adam-God theory, and other certain things which are practiced in the Mormon church. He answered no. Then Mrs. Marion Williams arose and cleared the name of the Reorganized Church. I have heard her lecture in Carbondale and Peckville, and I wish to state that she commences with Brigham Young, and all through her lecture she deals with the Mormon church. I had the pleasure of having twenty minutes of conversation with her preceding her lecture, and I discovered that she was well informed in the history of the two churches. I escorted her into the Baptist Church where she was to lecture. I thought that it would have an effect upon the audience, many who know me because of our street work in that town. Her lecture was very fair and no Latter Day Saint could find fault with it (I mean the Reorganized Saint). I could discern that some things were not clear to the audience. I waited for others to ask questions but no one attempted it; after careful thought I asked questions which, when answered, cleared the name of Joseph Smith and the Reorganized Church. She told them of Young's dream in

Europe; held him responsible for polygamy; told how Emma Smith claimed that she was the only wife her husband ever had. Accused Brigham of stealing the presidency, stating that provision was made for the eldest son of Joseph to be his successor. She further stated that we were hated by the Mormon church more than other people. Said that it was a shame that an innocent people should suffer for the crimes of the Mormon church, and many other things did she say in regard to our work. In fact, she made it so clear that certain people are accusing her as false, finding fault with her lecture, all because she told the truth. The Baptist preacher said he was glad that I asked that question, for he was given to understand that we were conducting a Mormon mission in Archbald.

Far West Stake

The work in the Far West Stake is making steady progress—not moving with great rapidity, but we trust it is developing in good form. The First Saint Joseph Branch has been favored with a variety of speakers since the General Conference, among them being J. W. Rushton, F. M. Sheehy, F. F. Wipper, F. A. Smith, P. M. Hanson, in addition to the local force. Good work is being done in the branch services. The Sunday school has a competent and successful superintendent in Brother Harry W. Tilden, and the Religio is in charge of Brother Lonnie Woodside, who is increasing attention and interest. Sister E. E. McCormick and others of the sisters are active in Red Cross work; a divisional department of the Saint Joseph Chapter of the American Red Cross was duly organized at the First Branch, in behalf of which a public patriotic service was held, prominent people representing that work participating.

The Bible Class of the Sunday school presented a large flag to the church, which, with a service flag purchased by the Sunday school was duly dedicated by prayer, address by W. W. Scott, accompanied by appropriate music, dedicatory prayer by B. J. Scott.

Not the least among the useful features of our service is the choir, led by Sister Dana Scott, chorister of the stake. Sister Edna Christiansen continues to act as organist, and is reliable and attentive to her duties, though a very busy person in her home and professional life. Those who devote their musical talents to the service of the house of God are to be commended and appreciated, as many do here. The Sunday school orchestra, led by Sister Pearl Kinnaman, is a feature that has greatly contributed to the success of the school. It has rendered programs elsewhere and thus advertised the church and its works.

Besides the First Branch, Saint Joseph contains the Second and Third branches, also the South Park Mission, presided over by Brethren J. L. Bear, Coventry Archibald, and D. W. Wilke. The Second Branch has lost some of its boys who have been called into the service of their country, as have the others, but it is growing and doing good work. The Third Branch will hold a dedicatory service on Sunday, August 4, at 2.30 p. m., when the building will be formally dedicated. An interesting service is anticipated. The South Park Mission is doing well; the Saints there are considering a proposition to buy the building now rented by them, and if so will improve it.

A. E. McCord has been having success at Trimble, where he baptized a goodly number, which provides a nucleus for future growth. B. J. Dice, formerly president of the Far West District, has been placed in charge there; he also assists G. W. Mauzey at Edgerton Junction Branch. O. W. Okerlind is continuing his missionary work in the northern part of the

stake; he is a reliable man and an untiring worker. Brother McCord did tent work at Hamilton; he has taken the tent to Mirable, a point near old Far West.

Samuel Twombly, appointed to do missionary work in South Saint Joseph, is succeeding well and is liked because of his genial disposition. He will locate his home in South Saint Joseph soon.

R. S. Budd has been duly installed as pastor at Cameron, hence that important point will have the constant service of a young man who can and will give the work careful study and active service. He is a young man, progressive and able to develop the work among young people as others.

The reunion of the stake will open at Stewartsville on Friday, August 16, and on time; those coming should be ready for the beginning. New grounds, high, beautiful, well wooded and drained, and good programs prepared for all, old and young.

The semiannual auxiliary convention of the stake convened at Guilford, Saturday and Sunday, July 20 and 21.

Other points and features will be reported later.

A BROTHER.

SOMEWHERE IN FRANCE, June 23, 1918.

Editors Herald: I have been thinking of writing a letter to your valuable pages for some time, because I wanted to thank you for the comfort I receive from reading the splendid sermons, articles, and letters that I see in the HERALD, and I have the same praise for the *Ensign* and *Autumn Leaves*.

When I get through reading them, I let the other boys read them, if they care to, or I take them to the Y. M. C. A. if there is any around where we are, which of course is not always the case, but as a general rule if there is none a "hut" soon comes on the scene, and we surely like to see them here, for they take the place of home here in the Army.

Our chaplain preached quite an interesting sermon this morning at the Y. M. C. A. Among other things he told us why a rooster was placed on nearly all the church steeples over here in France, and also in some of the other countries in Europe. I thought it might be interesting to some of the HERALD readers as it was to me, so here it is as near as I can remember it.

In Matthew 26: 31, Jesus said: "All ye will be offended because of me this night." Peter answered (verse 33): "Though all men shall be offended because of thee, yet will I never be offended." Jesus answered: "Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." Peter replied more boldly than before: "Though I die with thee, yet I will not deny thee."

The rooster is placed on the church steeples to remind the people of that event, and help us not to make such straightforward promises and then not keep them. I might also add that if we do make mistakes, let us repent of them as Peter did, and not give up, but keep on trying.

It reminded me of the verse I read in the HERALD some time ago of the man who starts to make a fortune, but fails, and gives up, and is not half the man as he is who fails and keeps on trying.

So, dear Saints, when we fail or make a mistake, let us not get discouraged and quit, but let us keep on trying. I know I've made many mistakes or failures in trying to do right, but I am still trying to overcome them, and ask an interest in your prayers that I may receive strength to overcome that which is not in harmony with the Father's will.

This is a very pretty country where we are at present, with the beautiful sweet-scented hay, flowers, fruit, and other things. The only thing that spoils it is the thundering of the big guns a short distance away, but it strengthens my faith,

as I see prophecy fulfilled every day. But I hope the war will soon be over, so that we can enjoy a season of peace again. Those of the Saints who read this and care to write to me, I would surely be pleased to hear from, as letters are very welcome over here. Well, I will have to close for this time, wishing the HERALD and its editors and all the Saints many rich blessings from him who knows our every need.

Your colaborer,

PRIVATE JOSEPH SANDIDGE.

Company I, 127th United States Infantry,
American Expeditionary Force, via New York.

[This letter from Sister Stinson was accompanied by the relation of a spiritual experience which was personal to her, and for that reason we do not give it further publication. This experience afforded her much encouragement, with the assurance that this is the true church, though she has been about to stumble because of darkness, and because of apostasy. Especially was she in danger of stumbling because of the failure of one man. The important item is that she received the assurance of the truth and comfort in her hour of trial.—EDITORS.]

OTTAWA, ONTARIO, June 29, 1918.

Editors Herald: As I am a sister in the gospel, I have great joy in being able to add my testimony of the truthfulness of this work.

While I feel that I am not at all worthy of the many blessings which my heavenly Father has given me, being among the least that should receive, for the reason that I have been of such a doubtful nature as to the work being right.

I have been in the church for the last two years, and had set my mind and heart on serving the Lord better than I had in the past, and enjoyed this gospel message very much. I saw it was in complete harmony with the Bible, yet that awful doubt would arise so often within me. Is this the true Church of Christ? was the question with me.

I had been deceived before when I thought I was being truly led by the Spirit of God, for I was always an earnest worker in the churches, and tried to live a life which I thought would be most pleasing to God, my heavenly Father. Then the thought would arise, Was I still being led by a wrong spirit?

I knew of none that could settle this question in my mind but my heavenly Father. He had said, Ask and ye shall receive. I therefore made it a matter of prayer, turning my whole heart and thought to him, and I can rejoice and praise his name, because he has proved to me to be as good as his word. For on that same night of that day, June 23, in which I turned to him for light, it was given to me.

I am sending you a copy of what was given and if you think it wise to publish it, it might help some other person who may be in the condition I once was. I hope we shall always be able to put our trust in the Lord, and call upon him in all times of trouble, for he is a friend to all those who love him. May we ever be found faithful.

In gospel bonds,
ELIZABETH STINSON.

SPOKANE, WASHINGTON, June 29, 1918.

Editors Herald: Our annual reunion was dispensed with this year, and the district conference was held at Spokane, June 21, 22, and 23. There was a goodly representation from the various branches, and a very enjoyable three days were spent.

Brother S. S. Smith is still our district president, with Brother Oscar Case as vice president. Brother Oliver Turn-

bull was sustained as secretary. L. E. Holmes and Harley Clark were ordained to the office of elder.

Friday evening a fine program was rendered; consisting of music and papers on timely subjects. Saturday night, an interesting patriotic service was held. The new stars were added to our service flag, bringing our number up to fourteen.

Brother Amos Tomlinson left for Camp Lewis, Friday, June 28. A number of the Saints gathered to his home the evening before his leaving, and bade him Godspeed.

The Sunday school is showing a good interest in the Christmas offering. The little girls are to be especially commended for their efforts in the past months.

Brother Smith left for Kellog, Idaho, Friday. Recently he has visited the following branches: Valley, Mansfield, Sagel, and Coeur d'Alene.

We hope these branches are duly appreciative, for his smiling countenance is greatly missed by the Spokane Saints.

• CORRESPONDENT.

RISCO, MISSOURI, June 30, 1918.

Editors Herald: This is my first attempt at writing a letter for your valuable pages, which I feel sure can better be used by those more ably fitted to instruct. But I shall not try to instruct, as I very much need instructions on many things. I hope all, or at least all essential things, will be made plain to me as God sees fit to enlighten.

But what I desire is that some of the elders may see this and give us a call, as the gospel in its fullness is badly needed in this growing neighborhood. We have some fine neighbors, and a few are interested in our gospel as preached by Latter Day Saints.

We have done our best to be good neighbors. We have loaned our HERALDS and other literature, and hope to do more, as the Lord directs. My husband was a Baptist, but desires baptism in our church, as he has been shown the greater light, and anxiously awaits some of our elders' coming, that he may unite. Our home, though a humble one, will always shine forth a welcome to God's messengers, and I think our schoolhouse would be available to preach in, as others hold protracted meetings here. As we hold singings at our house occasionally, we could also hold meetings, if refused other places. But we feel too sure of the firm friendship of our good neighbors to think of being turned away.

We want to stand firm and steadfast, and hope and pray that we may be visited soon by elders.

We feel that much good may be accomplished here. Before closing this letter I would like to tell how my husband was converted, as he desires it.

After reading the HERALD and other church literature, and comparing certain passages in the Bible, he began to believe, but a Hardshell Baptist is hard to convince. He and his people are all Hardshells. He thought he would obey that old passage in the Bible: "If any lack wisdom, let him ask of God." So he prayed one beautiful, clear evening for the Lord to let him know if the Latter Day Saint Church was the only true church of God, and to let it be known by sending a rain before day. And I, not knowing my husband's thoughts or prayer, awoke, and wondered to find it raining. But he doubted yet.

A few nights later he retired, feeling in perfect health, and he prayed again, this time, that the Lord would make him so restless he could not sleep. About ten o'clock that night he became very sick, and it lasted about four days. He had to get treatment from our family doctor before he was able to perform his daily duties. But he wore a contented smile, and does to this day, which makes the writer very happy, too, so

that we want to share our joy with others, including his people, who are still Hardshells.

We live about one quarter mile west, one mile south, and about three quarters west again from Risco, but a letter would bring us to the station to meet you any time.

Your sister in the faith,

MRS. J. E. CLEVELAND.

BOYD, OKLAHOMA, July 3, 1918.

Editors Herald: Thinking that something from me at this juncture would facilitate my mission work, I address you this letter. To begin with: I have received many responses to the notices I have inserted in the church papers. Practically all these responses have come from the Panhandles of Oklahoma and Texas. I have therefore decided that I will arrange a tour covering the various points from which invitations have been received. This "tour" will include several places in what has been called "No Man's Land" in Oklahoma, and the parts of Texas immediately to the south. I have not of course had invitations from all the Saints that are known to be living in this part of my field. Nor will those who have failed to respond be visited unless they let their wants be known. This notice is herewith inserted to inform such that they will be passed by, for I shall take it for granted that conditions with them or in their several localities are not favorable to missionary effort. I would like to hear from as many as can see their way to write, so as to include as many places as possible in my itinerary.

One of the reasons for this trip will be to ascertain as to what places offer the best opportunities for ministerial labor. After having found these places work will be concentrated on those which are the most promising, although we shall endeavor to do justice to all so far as time, strength, and opportunity will permit. I wish the Saints to understand that this journey will be especially in the interests of remote neighborhoods, or places where isolated Saints reside. Under these circumstances we appeal particularly to places that may be considered neglected. Our object is to get into touch with places where we may be able to form working groups of Latter Day Saints, with the view to the permanent up-building of the church in organized form. We do not mean by this localities where such groups of members already exist, but also places where groups may be formed by baptismal accessions.

This trip will probably take up my time until the beginning of autumn; indeed, the autumn may be well advanced ere it is completed. Please respond, Saints, that you many not be left out. I am beginning this "tour" now, so there will be plenty of time for those farther along the line to inform me as to their wishes ere the trip is over. I am sending a copy of this notice to both the HERALD and *Ensign* that the matter may be given as wide publicity as possible. My permanent address is still Hugoton, Kansas.

Praying for God's richest blessings on his work and people, I am

Your brother in Christ,

A. C. BARMORE.

FLINT, MICHIGAN, July 7, 1918.

Editors Herald: I am writing you from Flint to let you know how things are progressing here along the gospel line. We now have two branches in this city and the possibilities of another very shortly.

The Saints here are of a high spiritual caliber (I speak for branch number one) led by our able branch president, R. A. Harder. We have working in this city Elder Matthew Liston, who has won his way into the affections of the Saints by his brotherly ways. To illustrate: Branch number one is mak-

ing some much needed alterations, and to save expense a call was made for volunteers to do the work evenings and Saturday afternoons, when, lo and behold, here came Mr. City Missionary, donned up in a suit of overalls, and who worked just as hard and just as long as the rest of us. He can preach just as well as he can mix cement.

June 22 and 23 the district conference was held here, and according to action of General Conference, the district was divided and new officers chosen for the new districts. Everyone who came to the conference was well repaid for the effort, as we had a very good time, the Spirit of the Lord being felt in mighty power.

It was brought to a conclusion by the rendition of the cantata, "The Holy City," by the choir and orchestra of number one branch before an audience of about eight hundred people. The work is growing apace, and baptisms are getting to be quite the rule. The priesthood are all awake and alive to their responsibilities.

We have twenty-two stars on our service flag, denoting that number having gone from us into the service of our country. May the Lord of heaven preserve them and bring them back to us safe. We leave them in his care, well knowing the love he has for his children.

Let us stand firm, Saints, in these trying times, for we remember it is said, "He that endureth to the end, the same shall be saved." Let us, then, press onward and upward to the mark of our high calling in Christ Jesus, is the earnest desire of your brother.

A. H. DUROSE,

Correspondent for Flint Branch Number One.

FLINT, MICHIGAN, 2716 Saginaw Street.

FREDRIC, IOWA, July 8, 1918. *

Editors Herald: I have been a reader of the *HERALD* and *Ensign*, and enjoy the sermons. I am isolated from all church privileges, as Hiteman is the nearest place and it is fifteen miles from here.

I was past sixty-nine years of age when I heard Brother J. S. Roth preach the first Latter Day Saint sermon I ever heard. He was holding meetings at Avery, Iowa, three years ago. When I came home I told my wife I had found my church. I was baptized September 25, 1915. The only thing I regret is that I did not hear of this work sooner.

Brother C. Scott has been here and held meetings at Fredric three times, and Brother Roth twice since I embraced this gospel. Brother Roth came here June 27, 1918. He preached nine sermons.

Friday, June 28, we had to give up the schoolhouse for a War Savings Stamp program. Brother Roth made us a patriotic speech which all thought grand, as well as his sermons. Our village subscribed \$740 to the War Savings Stamp fund, after Brother Roth made his speech.

Both my wife and oldest daughter have embraced this gospel, through the preaching of Brother Scott and Brother Roth, and good seed has been sown in this community. I think more will follow and will be ready for baptism when we hold our next meetings, which I hope will be in the near future.

Your brother in gospel bonds,

E. N. REEVES.

MILO, IOWA, July 10, 1918.

Editors Herald: For some weeks past I have promised to comply with the request to write of my whereabouts. I came to the Des Moines District on May 10; reaching the Capital City, was made welcome at the homes of M. T. Williams and D. T. Williams, and on Sunday morning met with the Des

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Moines Saints, preaching the Mothers' Day sermon. Here I also met our congenial colaborer and president of the district, O. Salisbury, also Bishop E. O. Clark. I made a number of new acquaintances and renewed a number of old ones. In the afternoon I was requested to make a talk before the men's meeting, and whatever there was lacking in quantity, was indeed made up in quality.

In the evening in company with Elder H. H. Hand we went on to Perry, a very neat and up-to-date railroad town, where we began what later proved to be one of the very best series of services I ever held, this being greatly enhanced by the cordial treatment received from the editor of the *Daily Chief*, who gave us space for a synopsis each day of the sermons preached. By this means we were enabled to reach thousands of people. I found in this branch a loyal, loving, united band of Saints, ably presided over by Brethren H. H. Hand, John Salisbury, F. A. Settles, M. B. Skinner, L. W. Maley, and E. C. Kibby, whose efforts all contributed to the success of our three weeks' meetings. Four were baptized at the close, and two later.

June 1 found us at Rhodes, attending the district conventions and conference. Here, too, we found some Saints fully entitled to right of that name, and the kindness of a number will not soon be forgotten. Elder C. M. Richeson and his assistants preside over this branch. Be it to the credit of the Saints of Rhodes, they have one of the neatest church buildings I have ever seen amongst our people. After the conference, Brother E. A. Warr and myself tried to hold meetings, but the inclemency of the weather hindered us until later, when we were enabled to prosecute our work for ten days longer. We hope that some good resulted from our efforts, both from within and without.

This writing finds us occupying each evening in the city park, with fair crowds, and some little interest. In and around this country are to be found some few faithful ones, the parts that make up what is left of the Concord Branch. On last Sunday we met in the McClland Schoolhouse, where Brethren Fred Wells, Frank Robertson, and the writer administered the sacrament. I tried to encourage the Saints, resulting in the organization of a Sunday school, which I trust will prove of great benefit.

The weather conditions are ideal; crops of wheat, rye, barley, and oats are good; corn never looked better. One cannot help viewing these conditions as strong indications (providential or otherwise) to frustrate the object of the Kaiser.

Any information with reference to missionary work will be gratefully received by the writer, at his home address, 1517 West Maple Avenue, Independence, Missouri. The demands and importance of the times impel us to utilize every opportunity, that it may count.

Being unable to answer all who have written from my late mission in Central Oklahoma, let me say that your many tokens of kindness will linger on memory's walls, that more and more make the poetry effective, "Blest be the tie that binds."

Ever praying and laboring for the time to come when peace shall be established upon the earth, to be taken therefrom no more.

Your brother and colaborer,
JOSEPH ARBER.

G. R. Wells, superintendent of the General Sunday School Association, visited Guilford, Missouri, on the 20th and 21st, having a part in the Sunday school and Religio convention of the Far West Stake at that place. He reports a very good convention with much interest, and attendance as good as could be expected. He spoke principally on coordination.

MISCELLANEOUS DEPARTMENT

The Presidency

NOTICE OF CHANGES IN APPOINTMENTS

Effective August 1, Elder D. T. Williams will be transferred to the Lamoni Stake, and Elder A. E. Warr will labor locally in the Des Moines District with the city of Des Moines objective.

Elder William C. Neville's appointment is changed from missionary to local in the Kirtland District, Canton, Ohio, objective.

Elder Swen Swenson is appointed missionary to Colorado. The above action is had after due consultation with various members of the Twelve.

FREDERICK M. SMITH.

The Bishopric

To Eastern Michigan District: The territory formerly known as the Eastern Michigan District has been divided into two districts; the counties of Huron, Tuscola, Sanilac, and Saint Clair comprising what will hereafter be known as the Eastern Michigan District. In accordance with the recommendation of the district conference, Brother Otto Fetting of Port Huron has been appointed bishop's agent of this district, the appointment to take effect August 1. Until this date the Saints will pay their tithing to Brother W. A. Blair. The counties of Genesee, Lapeer, Livingston, Oakland, Macomb, Washtenaw, Wayne, and Monroe will comprise what will hereafter be known as the Detroit District. Brother W. A. Blair who has heretofore acted as Bishop's agent of the former Eastern Michigan District has been appointed Bishop's agent for the new district. This appointment will also take effect August 1, 1918. We share the confidence expressed by the Saints in recommending these brethren.

We appreciate the splendid support which has been rendered this department by the Saints of the Eastern Michigan District in the past and trust that these brethren will receive the benefit of the prayers as well as the financial support of the Saints in their respective districts in the future.

BENJAMIN R. MCGUIRE.

To the Eastern Maine District: Owing to the appointment of Brother Newman M. Wilson to another field of labor, it has made necessary the change in Bishop's agent of the above district. Brother Charles F. Cummings has been acting temporarily as Bishop's agent and upon recommendation of the district conference, we hereby make formal announcement of his appointment to represent the department of the Bishopric in the Eastern Maine District.

Brother Cummings is worthy of the support and confidence of the Eastern Maine Saints and we trust that he may have your loyal support in the work intrusted to him.

BENJAMIN R. MCGUIRE.

Conference Notices

Kansas City, August 17, at 10.30 a. m., business session of Woman's Auxiliary. At 2.30 p. m. conference business session. Branch reports due at this meeting, also ministerial reports. Other important business demands your attention. T. J. Elliott, for stake presidency, 1406 East Ninth Street, Kansas City, Missouri.

Northeastern Kansas, at Scranton, Kansas, August 17 and 18. Reports from local ministry and branches expected. Auxiliary workers meet on Friday, August 16. Business session Saturday, at 10 a. m. All that can come, do so. G. E. Harrington, president.

Convention Notices

Northern California Sunday school, at Irvington, California, August 22, at 10 a. m. Mrs. L. Day, secretary, 3839 Clark Street, Oakland, California.

Northern California Religio, at Irvington, California, August 21, at 10 a. m. Mrs. L. Day, secretary.

Reunion Notices

All applications for rooms in cottages at Pertle Springs during the Holden Stake reunion should be made to F. A.

Cool, secretary, Warrensburg, Missouri. Those contemplating attending should make reservation early so that the committee may make arrangements for the accommodation of all who are coming. Reunion begins Friday, August 16, and closes August 25. D. J. Krahl, for committee.

Eight-Day Meeting

At Adams Crossing, Colorado Springs, August 24 to September 1; meetings to be held in large district tent. Nice camping grounds. Tents 10 by 12 can be obtained for \$3.50 for the time of the meetings; cots for \$1. Good furnished rooms with access to kitchen, dining porch, and laundry, \$5. It is also proposed to have a dining tent on the grounds where meals can be obtained at reasonable rates. Saints coming from country please bring as many provisions as possible. We expect to have one or two good speakers in addition to the missionary force of the district. Those desiring tents at the above rates write to Mrs. C. D. Liggett, Adams Crossing, Colorado Springs, Colorado, at as early a date as possible. J. R. Sutton, district president.

Two-Day Meetings

At Glover, Michigan, August 3 and 4; at Butman, Michigan, August 17 and 18; Houghton Lake, August 24 and 25; and at Whittemore, August 31 and September 1. George W. Burt, district president.

Married

LINDQUIST-SILK.—A very pretty military wedding took place Tuesday evening, July 2, at the home of Brother and Sister J. W. Silk, when their oldest daughter, Myrtle Irene, became the bride of Richard Lindquist, of Chicago. Ceremony was performed by Elder E. M. Orton, in the presence of about thirty guests. The bride looked charming in a dress of pale pink with veil and orange blossoms. She carried a bouguet of white carnations. The groom, being of the military police of Fort Brady, was dressed in his uniform. Miss Louise Hemmerson was bridesmaid, while Sergeant Lawrence Campbell supported the groom. House was decorated with flags and flowers; a dainty luncheon was served.

FROM HERE AND THERE

The Independence Sanitarium recently took first prize in a Camp Fire Girls' parade in Independence for the best decorated truck. They were awarded ten dollars on a truck that was occupied by a number of nurses from the Sanitarium, all in Red Cross costume.

W. S. S. FUND TO THE BISHOP

At Columbus, Ohio, the First and Second and Clintonville Sunday schools held a Fourth of July picnic on the State fair grounds. There were about 120 present from the three schools. At the noon lunch there were short patriotic talks from Brethren Clark, Lewis, Matthews, Schaufenberg, and Mills, Sisters Weate and Arthur, each having a son in the service "over there." A collection was taken and sent to the Presiding Bishop to purchase War Savings Stamps as a free-will offering to the church. Enough was secured to purchase two stamps. It was a pleasing combination of patriotism and religion.

Apostle Peter Anderson was in Lamoni last week, looking after the work incident to the *Sandhedens Banner*, being on the editorial staff. Later, he went on to Idaho and Washington, via Independence.

Elbert A. Smith and family, Israel A. Smith and family, J. W. Luff and family, and probably J. F. Keir and family, expect to be among the campers at the Lamoni Stake reunion, beginning July 31, at Lamoni.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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ATTENTION, MISSIONARIES

This word is from a missionary to a missionary. What is it that persistency will not accomplish, when we are on the right track? Where would we be, as a church, as a nation, if every printing press were destroyed? And had there been no scribe, in days of old, what would we have to offer in place of the Bible, Book of Mormon, Doctrine and Covenants? Nothing. We recognize their importance. Yet, after all, not one of these three books means much to the people if not taught by those having authority. And this teaching is done with the voice and the pen. We do not dispute this fact. The *HERALD*, *Ensign*, tract, church book, have their mission. An explanation or exposition of the gospel in them will reach millions of persons if proper organizations are effected to bring about this end. Won't you help? I believe that this work primarily falls upon the shoulder of the missionary. As yet few branch presidents seem to take proper interest in the gospel literature movement. We hope that an awakening to the seriousness of this call, which is from God, will be felt by every member of the church. Will you, brother missionary, urge every president you meet (branch, Sunday school, Religio) to organize local boards of the gospel literature work? In some way get them in touch with the Gospel Literature Commission, that the momentous work of warning our neighbor may be accomplished. Every effort made by a missionary to distribute literature will bring forth fruit a hundredfold, for the gospel literature work is doing the work of a John the Baptist in

preparing the way for the gospel to be preached in its fullness. To-day, brother!
R. W. FARRELL.

Prayers are desired for Mrs. A. M. Taylor, Los Angeles, California, Station T. She is the mother of five little children and is now in the hospital at that place awaiting an operation.

A "PERISCOPE" IN THE GOSPEL STANDARD

In *The Gospel Standard*, of Sydney, New South Wales, for June 1, 1918, appears a new heading, a fac-simile of the one used over the Periscope department in *Autumn Leaves*, edited by "Delbert." Above it is a line which says: "Imitation is the sincerest flattery," and instead of "By Delbert" is "By Telbert." The department is composed of short news items and comments, ranging from serious to humorous. The introductory paragraph is as follows: "This periscope is not related to those on German submarines, but to the Periscope of Delbert in *Autumn Leaves*. Since it will be the object of the writer to tell what he sees and hears for the benefit of readers, he has decided to adopt the pen name 'Telbert.' Related to Delbert? Yes, full brother. That is all I intend to tell with regard to my own personality, so please do not be too inquisitive." Success to you, brother, there is room for both of you; we all like to have the foibles of the rest of the folks shown up and be told the things we ought to know.

Apostle J. W. Rushton visited Independence two days, en route from Canada to his home in Los Angeles. He had a short conference with the Presidency, and on the 25th took his departure for the West. He is to be at the Southern California reunion.

Elder Floyd M. McDowell took his final examination for the degree of doctor of philosophy on the 24th at Iowa City, after spending the school year at the University of Iowa at that place. His dissertation was on "the junior college: a study of its origin, development, and status in the United States." From the biography we quote: "Returning to Graceland College (after receiving his B. A. and M. A. degrees) he became dean of the first junior college to be organized in Iowa." His recent studies and research have been valuable to him for the work of the coming year; as dean of the junior college and teacher of psychology and education at Graceland College.

Brother and Sister W. M. Young state that they have moved to Superior, Wisconsin, and would like to meet any of the Saints in that community. Call or mail locations.

Any of the Saints in the Saskatchewan District who desire the services of Elder James C. Page as missionary to the district should address him at 1009 Twelfth Street, Saskatoon, Saskatchewan.

Apostle J. A. Gillen will do office work in Independence for a few weeks.

Assistant Historian H. S. Salisbury is expected to attend the Lamoni Stake reunion, beginning July 31.

It was thought best to call off the arrangement whereby S. A. Burgess and wife were to be in attendance at the Southern California reunion. They will be at the Lamoni Stake reunion about the same dates.

Brother Arthur B. Church, formerly in charge of the radio department at Graceland College, is now a special duty man at Fort Leavenworth, Kansas. There are about six hundred men in the radio school there all the time, and Brother Church

is one of four instructors to teach the theory of electricity. The work given is not nearly so thorough as that offered at Graceland and he is sure that Graceland graduates would soon be promoted to noncommissioned officers in military duty.

President F. M. Smith, Bishop B. R. McGuire, and Apostle Paul M. Hanson are in Canada attending the reunions.

CHURCH FLAG CHOSEN BY WAR-TIME COMMISSION

In recognition of the peculiar solemnity and national significance of religious services at the present hour and in response to a widespread demand throughout the country, the General War-Time Commission of the churches has selected a church flag, which it recommends that the churches use as a symbol of their patriotic purpose to further by their spiritual force the great cause of democracy to which our country has dedicated its arms. This flag may be retained after the war as a flag representing the church, a flag of worship and of service, to be used whenever it is deemed appropriate by the churches.

This flag may be obtained in two patterns. One, a triangular white pennant with a blue cross in the center, is the regulation church flag of the American Navy. It is the custom to fly it during divine service just above the American flag and on the same staff. It is the only flag which may be so flown. The Commission has obtained permission from the Navy Department for its use by the churches in a similar manner. The other pattern is a rectangular white flag with a blue cross in the center. This is recommended particularly for draping within the church itself. Both flags can be used for draping within the church, but only the pennant should be flown from a vertical flagpole.

On July 19, Elder Ammon White officiated at the marriage of Silas C. Elliott, of Denver, Colorado, and Miss Ethel F. Kelley, of Lamoni, a sister of the late James E. Kelley of the Quorum of Twelve. The bride is a graduate nurse from the Independence Sanitarium. They will likely make their home in Denver, where the ceremony occurred. Brother Elliott is an employee of the Santa Fe Railway.

In a personal letter, a Canadian brother whose name we are not at liberty to disclose, writes from Toronto: "I have had good success in my field; a number are ready for baptism. I had a good turn out last evening, and was blessed by the Spirit of God to a great measure. The work in Toronto is improving; the people who went out with R. C. Evans are beginning to come back. I heard yesterday that quite a number of the Saints are disgusted with his attacks. We have had the nicest prayer meetings since he left I ever was in; everyone seems to be baptized by the Spirit of God. Brother McLean made this significant statement yesterday: 'We have passed through some very trying times, but the degree of the Spirit we have enjoyed in our meetings has more than repaid us for all our sufferings.' I am beginning to think that we have not heard a sermon in years since I have been listening to the brethren preach. If the Devil does not start something quick we will get too happy to want to go to Zion or anywhere else. The peace we are having is blessed."

Bishop A. Carmichael recently visited Nauvoo in the interests of the church work there, in connection with the repair work being done on the church property at that place.

Brother T. R. White writes to the Church Recorder from Lowry City, Missouri, that there is no longer a branch at that place and only a few members. They would appreciate a call from any of the elders if for nothing more than a visit. He does not know of any place for holding meetings.

THE SAINTS' HERALD

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

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

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

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Lamoni, Iowa, August 7, 1918

Number 32

E D I T O R I A L

"BY STUDY, AND ALSO BY FAITH"

When Joshua builded an altar upon Ebal he was instructed to use rocks that were unpolished and unshapen, upon which the tools of man had never rested, just as they came from the hillsides. Upon these rocks Joshua was instructed to inscribe the law of God. God could wash them with his rain and whiten them with his sun in his own time.

When done the altar reflected the copartnership of God and man in the work of its construction, but to God was granted the initiative and the ascendancy all the time. None of the polished stones from the pyramids upon which the skilled workmen of Egypt had labored found a resting place in that altar.

Just so God has often passed by the learned and polished and has selected some common man, and having washed him clean in the gospel covenant has inscribed his law upon his heart and erected him before men as a memorial—so it was with Peter, whose name signified a stone. A rough, unpromising stone he seemed; in the schools of the rabbis there were a hundred more prepossessing, yet God called him and made him one of the "lively stones" in his building. Such men may be ignorant when called; it is no crime to be ignorant; it is a mistake to remain ignorant, and that they do not do.

Joseph Smith was one who availed himself of the true theory of education from the very beginning of his religious life, and there was the secret of his success. That theory was epitomized in a revelation given to him in 1832, and it is this, "Seek learning even by *study*, and also by *faith*." (Doctrine and Covenants 85:36.)

He put that principle to the test in the opening chapter of his religious life, when only fifteen years old. The great revival which had stirred his mind regarding religion was ended. The almost inevitable quarrel followed. Church was divided against

church. Contention, confusion, and strife reigned. Men tried to "argue it out." The boy was torn in spirit, and he studied the matter but was not equal to the task of sifting the truth from the contradictory claims presented to him by various denominations. Then he sought by *faith* in connection with his *study*.

In the woods, alone, he prayed for light. He had read in the Bible the very definite promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

He accepted this promise as still being in force. In response to his faith God gave him a most remarkable revelation.

Now mark the contrast: Here were the churches striving to settle divine questions in man's way, studying, disputing, contending; yonder was the lad in the quiet of the woods, taking religious questions to the author of religion.

The world says that God inspired the churches and that the Devil inspired the lad. We do not believe it. We believe that no sage or philosopher could have taken a wiser course. He had laid hold upon a great principle, and that is the principle which he came to stand for above all others, namely, the principle of continued revelation.

So far as we know he then stood as the sole representative of the thought that God would still answer prayer. That may seem a harsh statement but mark you: first, the general surprise when he declared that God had answered prayer; second, the general incredulity. The reception of his statement shows the condition the religious world was in.

When he came out with his message two courses were open to people: If they really believed in answer to prayer, they could say, "It *may* be true; we will examine it and see"; if they did not believe in answer to prayer they could say, "It *cannot* be true, because God no longer speaks." The latter course

was almost universally adopted and is still maintained. The issue is fairly drawn:

Above the cry of the world, "God *used* to speak," Joseph Smith shouted, "God *does* speak," and the world has neither forgotten nor forgiven him. He restored the original text of John's great definition of God to read as of old, "God *is* love," as opposed to the popular rendition, "God *was* love." God must not be defined in the past tense.

Men may learn a great deal by study, and when in connection with study a living faith is exercised, there exists a cooperation between the student of facts and the author of facts that is strictly in line with the divine plan. Christ taught his disciples to search the Scriptures and he also promised that in response to faith he would guide the one searching until he should obtain all truth.

Here is the church; one day in seven men come to it to exercise faith; yonder is the school or college; to it men go five days in seven to study: we need a closer union of faith and study. Bring to the church the keen, analytical intelligence of free men, and study and assimilate all that is to be found in sermon or prayer meeting or Sunday school. Do not hire a pastor to do all the thinking, and evidence a supreme and self-effacing credulity by accepting him as infallible. On the other hand take to the school or the workshop a faith that will bring God into your investigations.

This church stands for the thought that man is free to study all good books and thus find what his fellow man thinks about certain subjects; and in addition he is free to betake himself to intimate personal communion with God and learn what he thinks about those subjects.

ELBERT A. SMITH.

A MAN WHO CHALLENGED GOD

Some years ago, as a child, we read a clipping about an agnostic who demanded to know, why, if there is a God, he did not strike him dead when he was going up and down the country denying him all the time, why he was permitted to do so apparently without objection.

One of his hearers gave the answer in asking another question. "Did you ever see a dog bray at the moon?"

"Why, certainly."

"Did you ever see the moon come down and hit him?"

"Why, no."

"No, the moon just kept right on shining. The dog's barking didn't hurt it a bit. So it is with an agnostic. God just goes on doing his work, shining and loving humanity. But have you ever noticed that when a man really comes out to defy God in

direct terms, that the consequences often follow with surprising suddenness?"

The author went on to cite an instance which had come under his observation, to show that a man might go on just talking against, but when he proposed a final test, when he openly defies God, the consequences had followed.

This theme had remained on the edge of consciousness as rather a curious instance of marked interest, such as is to be verified later by observation. We have known many young men who have talked against the church, against the religion of their fathers, against religion in general. But we only know of one who put it directly to a test.

Some years ago we were shown a letter written by a man who was then a member of the church, to a branch president. He had sent in one letter resigning from the church. The branch president wrote back and informed him of the rules of the church, that it was necessary that labor be performed, and an elder's court appointed, and an effort be made to convince him of his error, and to help him do that which is right, and asked, "When can we call to see you?"

He replied at once in a very indignant tone and to the general effect, "I don't care what you do as long as you take my name off the church records; and as long as you don't come around bothering me. I positively refuse to see or have anything to do with any of you.

"Now, see here. You make a good deal of your church; I think it amounts to nothing; so I will propose to you a test. You and I are of about the same age, and of about the same education. My test is this: You just watch me, and I'll watch you, and see where we both land in the next ten years—you with your God, and I without God. Yes, I challenge you and your God to beat me. Just watch me where I will be in ten years' time, and I'll watch you. That's my test."

At the time he seemed to have entirely the better of the argument from a worldly point of view. He had a good position and was drawing a large salary. He had made investments which had proven profitable. Apparently he was on the high road of success. While the other man, on account of his work in the church, showed but little hopes of progress.

This appealed to us as an instance to watch, with perhaps even more of a direct challenge than we have set forth above. But it did constitute a direct challenge to God, as well as a direct denial of his existence.

The result was that scarcely a year passed before rumors began to go around that something was not quite all right. In another year the rumors were stronger and incidents were repeated that showed

that things were not going right with the man who was so boastful. In less than five years he was an inmate of an insane asylum. Ten years found him still there. Fifteen years, having spent the last ten in an asylum, found him dead.

While the other man whom he had challenged, while not a man of great wealth, had comfort, a good family, and is looking forward to a happy middle age and, in the years to come, to a peaceful and joyous old age. He is not by any means an old man as yet, for the challenger died before reaching middle age.

The one died before his time, having spent over ten years in the asylum. The other continues with success in his daily work and in the church.

We have noticed this several times in various degrees. After all it is reasonable that he who denies the truth, who limits his own development, goes against that which is highest and best in himself, as well as in the world, soon reaps the consequences. Again and again is this principle verified, "The wages of sin is death." Again, "Light and truth forsake the evil one." And he who utterly rejects God and openly defies him reaps the just consequences.

S. A. B.

MEETING PLACES IN THE LARGER CITIES

The importance of regular attendance at church services can hardly be overemphasized, and especially is this true when one goes from a small country place to one of the large cities. There is so much to distract our attention and so much to cause us to forget our early teaching and high standards. But many would be only too glad to have the privilege of meeting with the Saints, if they knew how to find them.

Especially is this true of many of our soldiers and sailors, who wish to know if there is a meeting place near their encampment. Many passing through the eastern ports would like to have the privilege of meeting with the church once more.

It is one of the problems of work in a great city, that so many come to the city and are practically lost. The officers of the church do not know of their being there, perhaps, until long after they have left, and it may be that they would be glad to meet with the Saints but find difficulty in locating them. In the eastern cities there is but little else to be done on the Lord's day. It is an especially good opportunity to extend our acquaintance with those of like faith. In an effort to help both, those who would like to find the meeting places and those interested locally who would be only too glad to meet them, we are publishing a list herewith, of the meeting places in a few of the larger cities.

New York City. The meeting place is in Brook-

lyn at the corner of West Park and Schenectady.

Philadelphia, Pennsylvania. Corner of Howard and West Ontario Streets, 3400 North.

Boston, Massachusetts. In Somerville on Sewall Street, just off Grant. Take a Broadway car at Sullivan Square and get off at Grant.

Buffalo, New York. Corner of Midway and Hutichon Avenues, Kensington.

New Bedford, Massachusetts. Corner Bourne and Thompson Streets.

Pittsburgh, Pennsylvania. Tonapah and Reality Avenues. Take Beechview car, No. 42, at Third Avenue; get off at Coast Avenue.

Chicago, Illinois. First Church, Corner Gladys Avenue and 44th Street.

Saint Louis, Missouri. Recital Hall, The Odeon, Grand Avenue near Finney Avenue. (On Sundays only.)

Kansas City, Missouri. Central Church, 8th and Lydia Avenue.

Milwaukee, Wisconsin. Fourth Floor over Hahn Brother's Clothing Company, Grove Street and National Avenue. Take elevator at National Avenue Entrance. Chicago and North Shore and all National Avenue cars reach meeting place.

San Francisco, California. Corner of Banvers and Caselle Avenues. Take 18th Street car and get off at Banvers.

Oakland, California. Sixteenth and Magnolia Streets.

Seattle, Washington. First Avenue Northwest and Leary Avenue. Take cars No. 19 or No. 23.

There are other addresses we would give if we had them. Please note that the Church Recorder is calling upon all of the Branch Presidents for this information, and reports that he already has a good list of addresses of our church buildings or meeting places.

For our boys in Government service, Harry C. Smith, of Boston, suggests that each one wear a Z. R.-L. S. pin, as thereby they can recognize one another in camp and abroad.

S. A. B.

GENERAL DONIPHAN

The State of Missouri has erected a monument at the west end of the courthouse in Richmond, Missouri, at a cost of \$10,000, to perpetuate the memory of General Alexander W. Doniphan. The red granite base bears inscriptions telling of the exploits and character of General Doniphan, while above it towers the bronze statue of the soldier, lawyer, and statesman, in heroic proportions, wearing the uniform of the period in which he served. The hat is clasped to the left breast, the unsheathed saber is held in the right hand, and the face and figure are commanding and majestic. Near the long spur that

projects from the left cavalry boot is represented a portion of the skull of a buffalo beside a growth of Mexican cactus. The statue was unveiled July 29, just 72 years after his entrance into Mexico at the head of the First Regiment of Missouri Volunteers in 1846.

The gathering of the people to witness the unveiling was large. Many State officers, both civil and military, were present. The Seventh Regiment National Guard of Missouri, with their military band, came by special train from Kansas City, while Lieutenant Marshall Neal, United States aviator flew over the same route, bringing Lieutenant Robert J. Bagues, French machine gun officer, and high commissioner to the United States. Lieutenant Bagues was a conspicuous figure, in his sky-blue uniform, decorated with two wound stripes, and a *Croix de Guerre*. Governor Gardner took a trial flight over the city with Lieutenant Neal, after the ceremonies.

General Doniphan's grave and tombstone is at Liberty, Missouri, but he was a resident of Richmond for about twenty years.

General Doniphan was in command of a division of Missouri militia during the persecution and expulsion of the Saints in 1835 to 1838, and on several occasions defended them, both in his capacity as a lawyer, and as a military officer. When Governor Boggs issued his notorious extermination order, General Doniphan condemned and resisted it; and when detailed by Major General Lucas to execute Joseph and Hyrum Smith and other church officers, who were illegally held as prisoners by the State, he boldly replied; as quoted by Heman C. Smith, page 262, History of the Church, volume 2, from page 137, History of Caldwell and Livingstone counties: "It is cold-blooded murder. I will not obey your order. My brigade shall march for Liberty to-morrow morning at eight o'clock; and if you execute those men, I will hold you responsible before an earthly tribunal, so help me God!"

His noble services are not forgotten. Several members and officials of our church were present to pay due respect to his memory. President R. S. Salyards and some others of Far West Stake arrived early. A delegation composed of President E. A. Smith, Israel A. Smith, J. A. Koehler, Ellis Short, jr., and H. S. Salisbury, went from Independence, and while in Richmond, visited the monument to the three witnesses, the site of the old Richmond jail, and the grave of David Whitmer. Several dignitaries of the Utah church were present, among whom were George Albert Smith and Doctor Talmage of Salt Lake City.

Joseph Smith forestalled John Brown by two decades in leading New England Abolitionists into

this vicinity. Few, indeed, were the heroes who dared stand with General Doniphan between the Saints, and their proslavery adversaries. The Saints, guiltless of any offense, except those of entertaining strong sentiments against human slavery, and claiming to represent the true Church of Jesus Christ, suffered horrors and losses second only to those suffered by the Belgians of to-day. They found a just and fearless friend in General Doniphan, who in spite of danger of court martial, saved innocent men from dishonor and death. Long may his majestic statue, facing the west, gaze on the setting sun of tyranny; and may the trenchant blade in its good right hand never be sheathed while the powers of Satan, which he opposed, continue to raise up adversaries to the rights of men!

H. S. SALISBURY,
Assistant Church Historian.

THE COST OF DRINK

William H. Hamby, in *McCall's Magazine* for July, 1918, gives the data that, of insured men the drinkers have three and one fifth times as many small accidents as the average insured worker. And of those who are injured, drinkers lost three hundred seventy-two days for every one hundred days lost by the average insured man. He further states that one adult dies from alcohol every eight minutes, and that nearly four suicides a day are caused by alcohol. For every one dollar a State receives in liquor licenses, it pays out two dollars in caring for criminals, paupers, and insane caused through drink alone.

The worst of it is, drink strikes every class where it hurts most. To the simple-minded, it brings physical violence; to the poor, deeper poverty; to the convivial, final loneliness; and to those too much master of their will to suffer the coarser effects, it brings the slow but inevitable fate—an hour when they perceive the keenness is gone from their brains—when the silver cord is loosened and the music of the mind has become a dull, confused roar.

In the *Des Moines Register* for July 12 the statement is made that the death claims average 80% in the general list of insured, and 50% in the section of abstainers or those who do not use liquor at all. Heavy drinkers are, of course, refused by the insurance companies.

This emphasizes the fact that moderate drinking is still highly injurious.

Great men should be above small things, and there can scarcely be anything smaller in great men, than the disposition to belittle others, or to resent the envious criticisms and remarks of others smaller than themselves.—Joseph Smith.

ORIGINAL ARTICLES

WILL THE JEWS RETURN?

I have before me a copy of *The Watchman*, November, 1915, a profusely illustrated magazine published by the Southern Publishing Association, Nashville, Tennessee. A glance at the contents reveals its religious character, but its denominational identity is completely hidden, so far as the title-page is concerned. This, however, is a characteristic of Seventh-day Adventist propaganda. Outside it is "magazine." Within it is just plain Adventism camouflaged, and one is reminded of the prophecy of Isaiah 29: 15, which speaks of a certain class arrayed against the truth whose "works are in the dark," and who say, "Who seeth us? and who knoweth us?"

"THERE WILL BE NO RETURN"

My attention was directed to an article entitled, "There will be no return of the Jews." Being a firm believer in the promises of God to his ancient covenant people assuring them of a return to the land of their fathers in the latter days, I was interested at once. After carefully reading the article, I was fully persuaded the prophet was right when he further said that those whose works were "in the dark" would get "things upside down."

Quoting the Savior in Luke 19: 41 the writer says:

The above solemn words could mean nothing less than the rejection of the Jewish nation. They had reached "the times before appointed." Their chronology was at an end. And we all certainly know that their geography was at an end because only a few years later the Roman armies, under the leadership of Titus, came down and razed the city to the ground, scattered the Jewish people abroad, and to this day they have never been a nation. It is recorded that there are something like eight million Jews all over the world. The little republic of Switzerland has a population of two million, five hundred thousand. The Swiss people, also, are divided into three languages, French, German, and Italian. Yet the Swiss of only two million, five hundred thousand and talking three languages, can form a nation, while eight million Jews with all their wealth and intellect have been nearly two thousand years without national existence.

It is true that the Jews, as a nation, were rejected of God because they rejected the gospel, and became "wanderers among the nations." They were duly warned of this very condition by Moses. (See Leviticus 26: 14-39.) Yet, notwithstanding his exile among the nations under different forms of government, with conflicting environments, compelled to take up the sword against himself, Jacob has never lost his national identity, and his oneness, though "scattered and peeled," is remarkable.

Quoting the Savior again in Luke 21: 20-24, and emphasizing the words, *until the times of the Gentiles be fulfilled*, this writer says:

Between the fulfilling times of the Gentiles and the second coming of Christ there was to be no event which resuscitated the Jewish nation. For immediately after the words quoted above had been uttered by the Savior, he rapidly passed on to say, "Then shall they see the Son of man coming in a cloud with power and great glory." The great world war now being waged, which is so rapidly bringing to fulfillment many prophecies, is also helping to expose the error and delusion of a false hope in the return of the Jews.

The emphasized words of the Savior quoted above unmistakably limit the duration of Jacob's exile among the nations. And the argument that between the ending of Gentile domination and the coming of Christ there can be no return of the Jews is pure fiction, without a shadow of proof. On the contrary, the Scriptures are replete with promise, and the war, instead of exposing a "false hope" of their return, has already laid bare this spurious assumption of "no return." They are compelled, however, to assume this position for the reason that they have flooded the world with the doctrine that the Turk is to be driven from Constantinople and take up his last stand at Jerusalem where he comes to his end, when immediately the Lord will return to earth, and, per consequence, there will be no time for the Jews to gather. Probation ends right there and then, so they say. They base their argument for this "false hope" on Daniel 11: 45, which reads:

And he shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

THE TURK AT JERUSALEM?

Adventists to a man affirm that this clearly teaches that the Turk is to establish his *capital* at Jerusalem. But there is no intimation in the prophecy that such will be the case. His "tabernacle" was planted there a long time ago. But from the present indications there is not much likelihood of his establishing his capital there now, or at any future time.

In this same magazine for July, 1915, is an article entitled, "England, Russia, and Constantinople," written at the time when the allies were pounding at the Dardenelles. The article begins with the following extract from the London *Fortnightly Review* which expressed the general sentiment at the time:

"Unless all the omens are at fault, Constantinople is on the point of passing forever out of the hands of the Turk. Strange the irony of events! The last time English and French warships sailed in company through the Dardanelles

and appeared off the Golden Horn, it was the faithful upholders against Russia of the integrity of the Ottoman Empire. Now they are forcing the passage of the straits as Russia's true and steadfast allies. The same sea power which for a century persistently denied to Russia the prize of New Rome now offers it as a gift. The very battleships which so long blocked her path are now with their salvos *blowing it clear.*"

So it seemed at the time. But the fortunes of war changed the situation altogether. Strange, indeed, "the irony of events." The attempt to force the straits was a dismal failure, and the allied cause still suffers from the effects of it. Meantime, the British working from the south have driven the Turk from Jerusalem. Two Turkish armies have been destroyed, and the end is not yet. The Holy City, under the direction of British and American societies, is being renovated, while millions of dollars are being raised by the Jews the world over to rehabilitate the land and rebuild the waste places. The general secretary of the Hebrew Christian Publication Society, B. A. M. Schiparo, as reported by *The Christian Work* for January 26, 1918, writes: "This war is a subject of Bible prophecy, and a large part of its permanent result will possibly be the restoration of Israel to the land promised by Jehovah to our forefathers. The allies are intent, not on the destruction of the Holy City, but in preserving it for God's chosen people. It is of greater importance now than ever before that the Jews of America, or some of them at least, should have the gospel armor in which to return." As it appears now, the Adventists will again have to revise their opinion about the time of the Lord's coming, and Israel's return to the Holy Land. But they have it all nicely outlined, and the time unalterably fixed, just like they had it fixed in 1840-1844, and as it was then, they are due for another sore "disappointment."

ADVENTIST VIEWS ON ARMAGEDDON

For the benefit of HERALD readers, and to show that I am not misrepresenting them, I herewith present the following lengthy extract from an article in the *Signs of the Times* for November 3, 1914, entitled, "Powers that gather for Armageddon."

MOHAMMEDANISM AND SUNDAY

Mohammedanism is one of the religions of the world that disregards the Sunday institution. It is itself a protest against idolatry, and therefore against sun worship, and therefore against the Sunday. It was also, when it entered both Asia and Europe, a menace to the papacy. In fact, God permitted its work in the Middle Ages as a check upon the power of the papacy. (Revelation 9: 20, 21.) History tells us that the Turk made war upon the image worship of Catholicism, even as they made war upon the image worship of paganism. We can readily see, then, how both paganism and the papacy could be rallied against Mohammedanism. It not only will not mix in the wine of Babylon, but it is a poi-

son that cannot be tolerated by the world-wide powers. For this reason, every step in the downfall of Turkey is a movement toward the establishment of the triune religious confederacy that is to head in the papacy itself through the pope himself. (Revelation 17: 12-14, 17.)

It is therefore no wonder that God should tell us that when Turkey establishes its capital at Jerusalem, pressed away from its former capital, the same is a mark or sign of the ending of probation, when Christ stands up, lays aside his priestly robes in the heavenly sanctuary, and assumes his royal garments as King. (Daniel 12:1.) Then as the sovereignty of Christ begins to be felt in the earth, there is a time of trouble for the nations, such as they have never known before. (Daniel 12: 1, 2.)

PALESTINE TO HAVE BEEN NEUTRAL

In Deuteronomy 32: 8 we find that when God gave the nations their inheritance, and set the bounds of their territories, he did it with respect to the children of Israel occupying Palestine. That is to say, as we understand it, God designed that Palestine should be neutral territory, occupied by a people entirely neutral, a people who in thought or plans or work would unite with any of the nations of the world. They were to be a separate people. We know that through the rebellion of Israel, this purpose failed. Israel had to be driven from the Holy Land. But the purpose of God, that should have been carried out in one way, must still be carried out in another. It would not do for some mighty nation, some dominant nation, to occupy Palestine; because this territory is strategic, lying between Europe, Asia, and Africa—the one connecting link between the three—and the strong nation that would hold it would become a dominant factor in the world, and establish a new tower of Babel of opposition against God.

Therefore we find in Palestine a nation that will not mix with the other nations. Its thought, its policy, its work, its religion, are such that it cannot mix or be mixed with the others. Consequently when the great world confederacy is to be formed, the people occupying this territory must be conquered. Had God's people remained true to him, they would be occupying this territory, as it is intimated in Ezekiel 38 and 39, and the great confederacy of evil would have been both a design against God's people and an invasion of their territory. As it is now, God's people are scattered throughout the world; but the plan of the Evil One will still work out both to secure the territory once occupied by Israel and also to destroy God's people, even though they be scattered everywhere.

GOD'S PEOPLE WILL NOT BLEND

What about God's people? If it is an impossibility to get the Turk to blend with the great triune confederacy, far more will it be impossible to get God's people to unite in what is nothing more or less than black rebellion against the government of God. Hence we find foretold in the thirty-eighth chapter of Ezekiel that when the great nations shall enter into the land of the Turk, at the very time when they are pressing their campaign within the Mohammedan domains, God says, "It shall come to pass in that day, that things shall come into thy mind, and thou shalt devise an evil device." What is this evil thing that comes into mind, this bad thought invented for the occasion? We read on: "Thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell securely." Who are these? Read a little further: "In that day when my people Israel dwelleth securely . . . thou shalt come up against my people Israel, . . . it shall come to pass in the latter days."

THEIR PROPERTY CONFISCATED

From Revelation 13: 15-17 we know precisely what this evil device is. It is a law first providing that those who do not accept the authoritative sign of the great world confederacy, the Sunday institution, shall have all their property confiscated, shall neither be able to buy nor sell, and thus shall be left to starve to death. And when, by the providence of God, this decree of confiscation does not accomplish its purpose—for the Lord cares for his own, their bread and water is sure (Isaiah 33: 16)—then a second decree will go forth that all who do not worship the image of the beast shall be killed. When this decree is issued, giving permission after a stated time to slay God's people who refuse the sign of worldly authority, and who accept the Sabbath—a sign of God's creative power—the nations will be invading Palestine. They will be gathered at Armageddon. They will be laying seige to Jerusalem in the last stand of the Turk. And as they end the power of the Turk at Jerusalem, and are about to accomplish their will upon God's people scattered throughout the earth, God himself speaks from heaven the great final word, "It is done."

It will be seen from the foregoing that they claim that God's original purpose with reference to Palestine was a failure. The Devil outwitted Jehovah, and per consequence, another plan must be worked out in harmony with the Satanic will. Perish the impious imagination! Surely, their "works are in the dark"! If Satan had power to defeat God's original plan he would quite likely overthrow any other plan or substitute that was not to his liking. A careful reading of the Scriptures referred to reveals absolutely nothing to indicate that God's purpose had failed in any degree. But if we allow the apostle Paul a word on the subject we will learn that everything is working out in beautiful harmony with the original plan. He says that through the "fall" of Israel "salvation is come unto the Gentiles." (Romans 11: 11.) But to bolster up this fearful travesty it is necessary to garble the Scriptures as it will readily be seen by reference to Ezekiel 38: 14-16. It reads as follows:

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; in that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Notice, there is not one word that indicates that the Turk is in any way referred to. This Gog, whoever he may be, is to come out of his place in the "north parts," against God's people, Israel, and "against my land." It is clear cut that Israel will be dwelling "safely" in his own land, Palestine, when Gog goes up to "take a spoil," the "evil device" he has in mind. Not the "Sunday institution." God's people, after their long dispersion, are to be gathered

out of the nations and rebuild the waste places, become rich with much goods and cattle (verses 11, 12) and dwell safely, at rest. Then Gog will have the "evil thought" which is nothing more nor less than a plan of conquest to "take a spoil" from the people of God whose "unwalled villages" appear to offer little resistance.

"THEY SHALL BUILD THE WASTE CITIES"

The following prophecy from Amos is precise and definite. There need be no mistake as to its meaning:

And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God.—Amos 9: 14, 15.

This clear-cut prophecy must have its fulfillment sometime after A. D. 70, for at that time Judah was certainly "pulled up." Why, the Lord says he will "cause them to return to the land that I gave to their fathers, and they shall possess it"; and that they shall "serve the Lord their God, and David their king, whom I will raise up unto them." (See Jeremiah 30: 3-24; Ezekiel 34: 22-31; 37: 21-28; Hosea 3: 4, 5.)

The time set by the Lord for the fulfillment of these prophecies is the "latter days," the same time referred to in Ezekiel 38: 16, and quoted by Adventists to prove their "no return" theory.

Here is a choice bit of news from the Far East, just to hand, and fresh from the wires, bearing directly on the subject:

Large areas of Mesopotamia have been cleared of the enemy, denying to him the most fertile districts at a time when the crops are just ripening, thousands of prisoners have been captured, together with many cannon, machine guns, and an enormous amount of booty, by the British forces operating in the valleys of the Tigris and Euphrates since March, according to the official correspondent with the field forces in that theater of the war.

Describing the operations which led to the defeat of the Turks in March, the correspondent says the Turks attempted to make a stand at Kahn Bagdhadi, which the British infantry assaulted and took on the evening of March 26. In the meantime the British cavalry, after a weary and difficult march, gained the Aleppo Road where it crosses the Wadi Hamrin, and cut off the enemy's retreat by road and river. The foe's attempts to break through this barrier at midnight were repulsed, and they lost over 1,000 prisoners.

The large quantities of munitions taken by the British forces indicated that preparations had been made for the Turko-German Army that was to have descended from Aleppo and captured Bagdad last autumn. This movement, however, was frustrated by the British forces concentrating on the Gaza front, in southern Palestine.

At the beginning of May the scattered distribution of Turkish forces in the Kifri and Kirluk areas afforded an opportunity for the infliction of another defeat upon the

enemy. These operations were successful, both Kifri and Kirluk being taken, with about 3,000 prisoners, sixteen cannon, and twenty-six machine guns, besides much other booty.—*The Christian Work*, June 15.

Now look at the map and get the location of these two British Armies, one on the Tigris and the other in Palestine, and both working toward Aleppo, near where they will likely form a junction for an attack on the Turko-German Army stationed there. Strange, is it not, that the Euphrates should "dry up" in Mesopotamia and Palestine before it does in Europe and Asia Minor? But so it is, and incidentally a favorite Adventist argument begins to evaporate.

THE TRUE SIGN OF THE END

We are repeatedly told by Adventist writers that when we see the Turk driven from Constantinople and he establishes his capital at Jerusalem we may take it as a "sign," or "mark" of the ending of probation. The Lord will then immediately appear, and all who have the "mark of the beast," Sunday keepers, will perish. Over against that "sign I wish to put another one, and only a short time will suffice to distinguish between the true and false signs.

And it shall come to pass that the time cometh, when the fullness of my gospel shall be preached unto them, and they shall believe in me, that I am Jesus Christ, the Son of God, and shall pray unto the Father in my name. Then shall their watchmen lift up their voice; and with the voice together shall they sing; for they shall see eye to eye. Then will the Father gather them together again, and give unto them Jerusalem for the land of their inheritance. . . . Then shall this covenant which the Father hath covenanted with his people, be fulfilled; and then shall Jerusalem be inhabited again with my people, and it shall be the land of their inheritance.

And verily, I say unto you, I give unto you a *sign*, that ye may know the time when these things shall be about to take place, that I shall gather in from their long dispersion, my people, O house of Israel, and shall establish again among them my Zion. . . . And when these things come to pass, that thy seed shall begin to know these things, it shall be a *sign* unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.—Book of Mormon, pp. 660, 662, 663. Authorized Edition.

Here is a "sign" which was published to the world in 1830, before Adventism was conceived, but steadfastly rejected by all "whose works are in the dark." Another writer in this despised Book of Mormon says, "And it shall come to pass that the Jews which are scattered, also shall begin to believe in Christ."—Psalm 159. The prophet Isaiah, too, has some thing to say about this sign. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isaiah 11: 12.) When they are gathered back to the land of

their fathers he further says, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."—Isaiah 61: 4.

These "waste places" are in the Holy Land where they lay desolate for "many generations," trodden down of the Gentiles. But the "times of the Gentiles" are at an end and the "work of the Father" has already commenced for the restoration of his dispersed people, as the world war begins to make manifest.

FORMER AND LATTER RAINS RESTORED

Prominent among the many wonderful things in connection with this "work of the Father" when he would begin the restoration of his people was to be the return of the "former and latter rains" to the Holy Land, just a "little while" after the Lord would begin his "marvelous work." So it is written: "Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?"—Isaiah 29: 17. Joel, too, had a vision of the return of these rains in connection with the return of Israel to the land of his fathers. He says:

Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field; for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . .—Joel 2: 21-23.

THE GOSPEL RESTORED

This "marvelous" and "strange" work commenced in 1827-1830 when the angel of Revelation 14: 6 brought the "everlasting gospel" back to earth, the "gospel of the kingdom," Matthew 24: 14, and the priesthood was restored whereby men were again authorized to represent God as in days of old. And right here let me remark: the men to whom this priesthood was committed were not in any way identified with the Catholic or sectarian churches. These apostate institutions were ignored by Jehovah further than to say that their creeds were an abomination in his sight, and men of his own choosing were ordained to set his house in order. The "new wine" was put in "new bottles," and the "weak and simple" began to make proclamation of the greatest message that ever greeted the ears of mortals. It was the old Jerusalem gospel in all its ancient beauty, the harbinger of latter-day events about to be fulfilled in a grand consummation of the divine plan for the restoration of God's people of Israel, and the final overthrow of Gentile misrule and deception. The second coming of Christ as the grand climax to these

latter-day events was proclaimed far and near, an event, not immediately at hand, but after the "wrath of God" had been poured out on the nations for their wickedness (Joel 3: 13; Zephaniah 1: 14-17), after Israel is in his own land dwelling safely, and at a time when the nations come up against them to battle. (Zechariah 14: 1-15; Ezekiel 38: 14-16.)

A COUNTERFEIT MOVEMENT

Shortly after the proclamation of this great message, the counterfeiter made his appearance, and making use of such portions of it as would not conflict with the popular creeds, began to preach the second coming as immediately at hand, even setting the date. This counterfeit movement was started by William Miller, a member of the Baptist Church. He made little headway, however, until about 1840 when there was a general "awakening" and the "second coming" became a favorite doctrine with the popular churches, with the proclamation of "definite time," and the sitting of the great judgment at Christ's coming. The following paragraph from an Adventist historian will explain:

At the time this message was first announced, every Christian denomination held that the judgment would take place at the second coming of Christ. So a people under those circumstances, giving the message of the hour of judgment come, while holding that view, would necessarily proclaim the second coming of Christ. In fact, that which gave force to the message, and most mightily moved the people, was the proclamation of definite time. First they claimed that the end of the world would come sometime during the "Jewish year" 1843, and that this was embraced in the time between March 21, 1843, and March 21, 1844. After this time passed by, we learn in the *Midnight Cry* of the year 1844 that the definite day was fixed upon for the termination of the prophetic times. This was the tenth day of the seventh Jewish month, corresponding to October 22, 1844.—The Great Second Advent Movement, p. 109.

Miller's first convert was J. V. Himes, who accepted the "message" in 1839. He was a member and minister of the Christian Connection Church, founded by James O'Kelley, Methodist, Barton W. Stone, Presbyterian, and Adner Jones, Baptist, in 1804. Both Miller and Himes were sectarians and bore the "Mark of the beast," according to Adventists' logic, for they were Sunday keepers, and William Miller died a member of the Baptist Church with the "mark of the beast" still on him. Mark this point well: William Miller was the first elder of the Adventist movement, and J. V. Himes the second elder. Both of them had their tap root deep down in the contaminated soil of Rome. No direct message from God was had by either of these men. Miller was a deist, and a student of Voltaire, Hume, Volney, Paine, and others. After studying the Bible for two years he says:

I believed; and immediately the duty to publish this doc-

trine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into detailed account of my long and sore trials. Suffice it to say, that after a number of years I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.—Second Advent Movement, p. 120.

OUR TEACHINGS VINDICATED

Contrast that "call" with that of Joseph Smith and Oliver Cowdery who, on May 15, 1829, were ordained under the hands of an angel from heaven, a real, tangible occurrence, and you will readily see the difference between the genuine and the spurious, the true and the false. Joseph Smith taught the return of the Jews before the coming of Christ, to be preceded by terrible calamities on the world. William Miller said the Jews would not return, and that the Lord would come in 1844. Joseph Smith's message condemned the popular churches as being "all wrong," and he made no attempt to curry favor with any of them. William Miller was a "hale fellow well met" with all the popular churches. Joseph Smith said the Holy Land would be restored to its former fertility preparatory to Israel's return. William Miller denied it. Who was right? A strange coincidence in connection with these two "messages" is the fact that right at the time when Miller's message was proven false Joseph's message was being vindicated, as the following bit of interesting history shows, copied from the *Jewish Chronicle* for December, 1853, by Alexander Campbell, and published in his *Millennial Harbinger*, 1854:

The Israelites were often threatened by Moses and the prophets, that in case of disobedience, "the rains should be withheld." If they were withheld, they must of course, be shortened in duration. Now the rains that fell in the latter part of the rainy season, and especially those that fell after the usual period for them to cease, were called "the latter rains." These occasional showers, if continued through the time of the ripening of the fruit and grain, would add greatly to their abundance and perfection. The withholding of them would have the contrary effect. The withholding the "latter rains," and the promise of "their return," are things often spoken of in Scripture. These latter rains have been withheld century after century, till the land has been brought into the state that we now find it, and there can be but little doubt but that the return of these rains again will be the means God will employ to restore the land to its ancient fruitfulness.

Commenting on the above in a footnote, Mr. Campbell says:

Within ten years these latter rains, as a matter of fact, have again appeared. The party who have gone from America to conduct an agricultural enterprise in Palestine, learn from the inhabitants, that they have lately had showers in April, after the close of the usual rainy season, which phenomena has not been witnessed by their ancestors for generations back. This party also bear witness to the same fact.

Having been there two or three seasons, they have witnessed the fall of copious showers in April and May.—*Millennial Harbinger*, vol. 4, series 4, p. 86.

The former and latter rains have been restored, just a "little while" after God performed his "marvelous work and a wonder" (Isaiah 29: 14), vindicating the message delivered by the angel. While those who tried to counterfeit the message were exposed by the failure of the fulfillment of their proclamation. And to-day the war is tearing the mask from this remodeled counterfeit and the final chapter in its "disappointment" is being written in blood on the battlefields of Europe and Asia. The way is being prepared as never before for Israel's return. The allied nations have agreed that Palestine shall be neutral, and that the Israelites shall be allowed to work out their own destiny undisturbed, while the nations who have held Israel in bondage and despoiled him for centuries are being ground to powder. The following from the Book of Mormon, published to the world in 1830, is significant at this time:

And the blood of that great and abominable church, [Babylon] which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord. And all that fight against Zion, shall be destroyed. And that great whore, who hath perverted the right ways of the Lord; yea, that great and abominable church, shall tumble to the dust, and great shall be the fall of it.—1 Nephi 7: 26-31.

E. E. LONG.

THE LAW AND THE COVENANTS---Part 5

BY COLUMBUS SCOTT

THE CONCLUSION

The covenant made with Israel availed nothing where and when the everlasting covenant, the gospel, is in force. Hence it was necessary in order to obtain pardon for sins committed under the law while it was binding, that Christ by his atonement should offer himself as the all essential remedy therefor, as well as for "the sin of the world."

Let the apostle Paul tell us:

Even so we, when we were children, were in bondage under the elements of the world: But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Galatians 4: 3-5.

Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be

justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets.—Romans 3: 19-21.

Paul here brings the law and the prophets forward as witnesses to the truth of his statements here made. And continues thus:

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for their is no difference: For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.—Romans 3: 22-27.

From the foregoing premises the inspired apostle Paul draws his logical conclusion here thus:

Therefore we conclude that a man is justified by faith without the deeds of the law.—Romans 3: 28.

By this divinely inspired argument, the apostle arrays the law and the prophets as unassailable witnesses to the truth of this conclusion: that salvation from sin and death, unto eternal life in Christ, is attained by obedience to the righteousness of God revealed in the gospel of Christ without the deeds of the law. (Romans 1: 16, 17.) Principles are eternal for the divine purposes intended. In this sense all law exists in the mind of God eternally. (Psalm 147: 4, 5; Ephesians 3: 11.) Law has its various purposes, as Deity designed, yet the ten commandments as a part of the national law given to Israel never were, as given in their form there revealed, given to any other nation, till uttered by his own voice to his people Israel at Mount Sinai, that we have any record of.

This reason there given for giving them to Israel was:

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.—Exodus 20: 2, 3.

And his reason assigned by his own voice for requiring Israel to remember and keep holy the seventh or Sabbath Day was:

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day.—Deuteronomy 5: 15.

Remember, reader, here is the Lord's reason as given by his own voice, why he "commanded" Israel to keep the seventh day, because he brought them out of Egyptian slavery, by "a mighty hand and by a stretched-out arm."

Let the modern Saturdarian assign one reason from God or his Son, Jesus Christ, why under the gospel his followers should observe as a day of rest, or worship, the seventh day. Come, show us one commandment from Christ that his followers should, under the gospel, turn back to the old covenant. (Deuteronomy 5: 1-4; Galatians 3: 23-25.) The law was the schoolmaster to lead Israel up to Christ, "but after that faith [the gospel] is come, we are no longer under a schoolmaster."

The Galatians desired for some reason to remain under the law (4: 21). And to them he said:

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.—Galatians 1: 6-10.

The tenor of most of Paul's letter to the Galatians shows beyond a reasonable doubt that the gospel of Jesus Christ was perverted by Judaizing teachers trying to enforce on them the law given to Israel at Sinai. Note his line of argument in chapters 2, 3, and 4. Please keep in mind as you read these chapters that we have hitherto herein shown that the ten commandments are twice recorded in "the book of the covenant," and the "book of the law." (Exodus 20: 1-17; Deuteronomy 5: 1-22.)

Twice do we read them there, with the statutes, ceremonies, and judgments. And these commandments, ceremonies, and judgments were all equally binding on ancient Israel by the commands of Jehovah.

Proof:

Wherefore ye shall do my statutes, and keep my judgments, and do them, and ye shall dwell in the land in safety.—Leviticus 25: 18.

Therefore shall ye keep my commandments, and do them: I am the Lord.—Leviticus 22: 31.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.—Deuteronomy 4: 13.

Thus Israel was to keep "the covenant" as a whole. No partiality as to one command being more important or binding on them than another. All were equally binding.

This is sufficient for the believer in God's word. This law had fulfilled its purpose and was abrogated at the death and resurrection of Christ, who by his mission including the sacrifice of himself, his "atonement," brought life and immortality to light by the gospel.

WITHOUT A DAY OF REST AND WORSHIP UNDER THE GOSPEL OF JESUS CHRIST?

What day under the gospel is the greatest day the world has ever witnessed?

Had not Christ arisen from the dead, and thereby broken death's bars, where would have been the world's hope of a future life after men die and are buried? Answer to your own souls in all honesty. Do you believe that Christ "gave himself a ransom for all, to be testified in due time"? Do you believe that the apostles, including Saint Paul, saw Jesus Christ after his resurrection from the dead? (John 20: 16-20; Acts 1: 1-9; 1 Timothy 2: 3-7; 2 Timothy 1: 9, 10.) Do you believe it was necessary for our Savior to offer himself a sacrifice to answer the penalty of an infinite law, given by the Infinite One, which all the finites that ever were, are, or ever will be, could not in justice answer to? that he, as God made manifest in the flesh, did answer to? (Matthew 17: 5; John 12: 44-50.) Could not God's Son become God, as man's son becomes man? (1 Timothy 3: 16; John 10: 30-38.) Do you believe that through his death, burial, and resurrection he secured the universal, unconditional resurrection of all men from physical death and the grave?

On what day of the week did our Savior break the bars of death, and bring life and immortality to light? This was gospel, good news, glad tidings! It was on "the first day of the week."

By this day the new creation, the spiritual creation is memorialized. Blot that resurrection day out and our hope of the eternal, the future life, dies! It was altogether in harmony with the divine economy that the life of the gospel of Christ should be made to appear a reality, as the old covenant law with its memorials died when Christ did.

But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh.—Ephesians 2: 13-17.

Once more hear the apostle on this point. To the Colossians he wrote:

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and, having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days: which are a

shadow of things to come; but the body is of Christ.—Colossians 2: 13-17.

CHRIST'S DISCIPLES OBSERVED THE FIRST DAY OF THE WEEK

Jesus arose from the dead the first day of the week; such an unparalleled event as rising from the dead to a state of immortality; on the first day of the week, would constitute it necessarily "the Lord's Day." (Revelation 1: 10.)

This is as true as the new institution, the "pass-over," under the gospel law and dispensation, would constitute the gospel passover (John 13: 1; Luke 22: 19, 20) of bread and wine, "the Lord's supper." (1 Corinthians 11: 20-29.)

The phrase, "the Lord's body," as applying to the church of Christ is an example of how the work of Christ is referred to in the inspired word of God. (1 Corinthians 11: 29.)

The first meeting of Jesus with his disciples was on the first day of the week, the evening of the day of his resurrection.

The meeting following this was the evening of the next first day of the week. (John 20: 26.)

Matthew records that the disciples, after his resurrection, went into "Galilee, into a mountain where Jesus had appointed them," and there he gave them authority to go into all the world to declare the glad tidings of everlasting life; through obedience to the gospel he authorized them there to proclaim in his name to all the nations.

After the Savior's ascension into heaven, his disciples began to hold daily services for a few days, and when "the day of Pentecost was fully come," they all assembled in an upper room, being of one accord, there being about one hundred of them. This was the first day of the week. "Pentecost" was a notable day in ancient Israel under the law. It was a day on which Israel was to offer offerings unto the Lord. It was the day the law was given. It was fifty days from the day the first ripe fruits of the harvest were gathered and taken and shown to the priest. It was on the first day of the week, and a solemn convocation, or meeting, was to be held on that day. And it was a rest day once a year. Now Christ was the first fruit from the dead, the first ripe fruit of harvest from the dead unto eternal life (1 Corinthians 15: 22, 23), and the Pentecost of Acts 2 was fifty days after our Savior's resurrection from the dead. It was a first day of the week; and the disciples of Christ were all baptized with or in the Holy Ghost on this day. It was an incontrovertible evidence to the disciples that Jesus was glorified at God's right hand as the Savior of man and the Prince of life.

The baptism of the Holy Ghost was given to the

apostles and disciples of Christ on this day. A wonderful first day of the week in the divine economy was the day of Pentecost. Not so great as the "first of the sabbath" on which Christ arose from the dead, and thus gave to all men the eternal pledge of the resurrection of all men from the dead. O wondrous event, in which all the human race have an eternal interest!

Truly, in the new creation a wondrous day is the first day of the week since then! After these days (the resurrection of Christ and the wonders of Pentecost) we find the disciples of Christ, historically, meeting on the first day of the week to take "the Lord's supper." (Acts 20: 7-12.)

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight.

Paul had been at Troas seven days at this "first day of the week."

The disciples could have met on the seventh day of the week to break bread had it been their custom. But what is "on the morrow" after "the first day of the week"? Paul did not "depart from Troas" on "the first day of the week." We must not construe the language of Luke into a falsehood to justify a conjecture.

Luke says they met on the first day of the week to "break bread," but an effort is sometimes made to show that Luke was mistaken. They met, say some, the evening before, and separated on the first day of the week. Roman time was the time the Saints at Troas were living under. After meeting "on the first day of the week" midnight followed, so did "the morrow," when Paul departed on Monday as we call it.

Further evidence that the saints in the apostolic age met together to worship "upon the first day of the week" is found in 1 Corinthians 16: 1, 2.

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

Paul was interested in the welfare of the poor saints, and when he visited the congregations of the saints, to gather their offerings, he desired their aid (money) to be already gathered into the general treasury, that they might not have to make the collection after his arrival. This could all easily be done by putting their several collections into the general treasury, at their gatherings to worship on the first day of the week, as they had been prospered during the week previous.

We hereby learn that the apostle had given like instructions to the churches of Galatia. This shows

that it had become quite general at this date (about 59 A. D.), for the church to meet for worship on the first day of the week. John the Revelator, after his banishment to the Isle of Patmos, "was in the Spirit on the Lord's day," as he worshiped; and in his vision on that day had Christ manifested to him (Revelation 1: 10), and heard him speak; and saw him walking in the midst of the seven churches of Asia on that day.

The first day of the week had become a day of public worship in the apostolic age, as we have just learned. A day of prayer, of preaching, Acts 2: 14-40), of charity (1 Corinthians 16: 1, 2), of wonderful spiritual blessings. (Acts 2: 3, 4; Revelation 1: 10-18.)

Pliny, who lived near the time of John's banishment to the Isle of Patmos, and a governor of one of the provinces of Rome, wrote the Emperor of Rome about the Christians, among other practices, that they observed their public worship with prayers and the sacrament, on the first day of the week. (See Buck's Theological Dictionary, page 97.) Neither Jesus Christ nor any of his apostles ever enjoined on the saints the observance of the seventh day, of the law, in or under the gospel.

If the Sabbath of the law is binding, it should be left as God left it with Israel of old, unchanged. (Exodus 35: 1-3; 30: 12-16.)

The penalty for not thus observing it is temporal death. But it is no part of the gospel, could not be unless the church should visit the penalty for the transgression of it. God never changed it, or commanded any man to change it.

The law killed, but could not, cannot, give life. The law brings into "bondage," but cannot free men therefrom. (Galatians 4: 21-24; Romans 8: 2.) "For Christ is the end of the law for righteousness to every one that believeth."—Romans 10: 4.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.

Come unto Christ. Hear him, his sayings, and do them. Build on the rock, and the winds, the floods cannot overflow, or storms sweep you from the eternal life, or its eternal foundations.

(Concluded.)

All thinking men doubt, especially so until their thoughts are thoroughly matured, and then sometimes incidents arise that suggest doubt; and we are never much surprised that men begin to doubt under trying circumstances.—Heman C. Smith.

Whether in chains or in laurels, liberty knows nothing but victories.—Phillips.

OF GENERAL INTEREST

MISSIONARIES TO GERMANY

If there has been any doubt that the Hun Gott and the God of Christianity were two different and distinct entities, it has been dispelled by the Corpus Christi day signed article of Pastor Edourd Falck, one of the most noted "divines" in the German Empire. The article appeared in the *Berlin Morgenpost*.

If there is any doubt in the minds of Americans that the German nation, root and branch, is not saturated with the brutality and treacherous hypocrisy of kaiserism, the words of this pastor to his flock dissolve it.

Pastor Falck says:

"The spirit of Pentecost is the spirit of action, and since the first Pentecostal day that dawned over the hills and valleys of Judea nineteen hundred years ago, no people on earth have more brilliantly fulfilled this divine doctrine than the German.

"It was the inventive German spirit, the spirit of seclusion and holy concentration, that built for itself the slender airship which at length fulfilled the ideal dream of humanity.

"It created the marvel of the U-boat, which defies all the cunning counter-measures of the enemy, and day by day breaks off piece after piece of England's world prestige.

"It brought forth that stupendous piece of artillery whose fire reaches to the ethereal regions of the atmospheric ocean and carries death and devastation across a distance of seventy miles into the ranks of the foe.

"The German spirit creates order and there where the ill-directed impulse toward so-called 'freedom' has crushed into fragments all that is decent and orderly, and has turned everyday life in chaos.

"In this way the German spirit, the spirit of Pentecost, which is the spirit of action, comes as a blessing also to other nations besides our own, because it is the one true representation of the force of Christianity."

After the war the missionary organizations of our churches may well consider the practicability of sending missionaries to Germany to convert the Huns to Christianity.—*The Des Moines News*.

And when our hearts are so filled with love and truth as to raise us above the clouds of material beliefs, then, and then only, can we really rejoice.—Ida F. Davis.

THE SHOW BUSINESS

I attended a meeting of motion picture theater managers recently. It was quite by accident, since my interest in the movies is regrettably negative. In fact, when I look at the average picture the thought arises, "Why should material of such great photographic beauty be wasted on such an absurd story?" Pictures, from the plot standpoint, have not yet evolved from the Horatio Alger, jr., style of narrative. And so reel features leave me cold. Even the smile of Mary Pickford—just a bit too saccharine and a touch too naive—fails to charm. If not for the optimistic and buoyant Douglas Fairbanks I would even be without a screen favorite. And so I was rather an anomaly at that meeting of managers; I was there simply because one of them was a friend of mine.

The attitude toward life among the members of that group was frankly materialistic. They were discussing a plan to fight Sunday closing and to establish local option by legislative enactment. Sunday is a great day for movie houses ordinarily, possibly the best day of the week. It was, therefore, a fight for self-preservation. As such it reverted to first principles.

"Can you reach Assemblyman A?" the chairman queried.

"I know Rooney (the name is fictitious)," replied the man addressed, "and A eats out of his hand. Rooney doesn't even say 'Please' when he talks to A. A gets his orders and obeys them like a good fellow. Rooney's the Boss, and he lets 'em know it."

"How about the *Daily Scrawl*? Can you get an editorial out of them?"

"Jones of the *Scrawl* is a good friend of my partner's. I can fix him," came another answering voice.

"How about X?" A prominent civic worker was mentioned, a man who had been rather a nuisance to motion picture people through his officious administration of the State law forbidding minors to enter motion picture houses without guardians.

"The big stiff!" came a growl.

"He'll butt in once too often," growled number two.

"But what'll we do?" from the practical chairman.

No one seemed to know. This man moved in a social, political, and business circle remote from all of these men.

"I'll tell you," one man ventured, "we gotta get something on him. All these fellers are no good. Reformers are hypocrites. If a snapshot of their think-tanks could be taken, they'd be arrested by the Post Office Department for circulating indecent literature. I've got no use for them. We gotta shadow

this feller and get the goods on him. He's gotta be fixed good and proper."

Discussion followed. No moral or ethical values were touched on. The law of the jungle prevailed. These men, fighting for their privileges and their bank books, bared their fangs and snarled their challenge. Not one of them for even a moment suggested any but sordid motives. And it occurred to me that these showmen were blind to the wonderful resources of the human soul. In accepting unquestioningly the dictum of Walpole, that every man has his price, they seemed to forget, with almost Teutonic stupidity, that this was only a half truth, that it could not possibly account for all the actions of even the most materialistic man, not to mention our sincere idealists, dreamers, artists, and sages.

The show business supposedly deals with the interpretation of man's noblest aspirations and with his most exalted emotions. It is conducted principally by men of no moral sense, and of vision strangely thwarted by an opaque wall of dollars. We have our scavengers of the screen, our harpies of the footlights, our vultures of popular song. To all of them a more refined civilization will say, "Thumbs down!"—Elias Lieberman in "The Melting Pot," a regular department in *The American Hebrew*.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

**American Mothers, Uncle Sam is Depending on You!
Are Your Children Well Fed?**

(This is the fifth of a series of articles on how mothers can help in Children's Year. By Mrs. Max West.)

The weighing and measuring test of children under school age, now going forward in connection with Children's Year, will afford American mothers a splendid opportunity to take part in the campaign to save 100,000 lives. When a child is found to be notably below the average in his development it may mean in many cases that he is not sufficiently nourished, either from actual lack of food, or because his food is badly chosen, or because he has been allowed to fall into bad eating habits.

A recent report from Doctor Josephine Baker, Chief of the Division of Hygiene of the city of New York, says that 90,000 school children in that city are distinctly undernourished, 30,000 more are in need of medical attention, while still thousands more are in such a state of health that they will easily slip over into undernourishment if present conditions continue. It is impossible to do much to correct in adults the results of malnutrition in childhood, but there are about ten million children under five years of age in American homes to-day who can be prevented from making such a showing as they shall come on to maturity. These undernourished school children began, in many cases, by being undernourished in the years while they were yet at home, when the results might, perhaps, have been prevented if the mother had understood what was taking place.

Children must have plenty to eat. Adults can get along for some time, if necessary, on noticeably restricted diets without serious impairment of health, but children can not draw on their reserves in this way without detriment to their growth and vigor. Children from two to six years should have three good meals a day, the heaviest one being in the middle of the day. Their day's food should include plenty of milk, not less than one and one half pints—skim milk may be used if butter is given also—plenty of cereals and green vegetables, particularly leaf vegetables, such as spinach. It is desirable also to have a more varied diet and to include sugar, fruits, eggs, and meats, with fish and fowl, in the daily meals. Information regarding these matters will be furnished to mothers if they will write to the Children's Bureau, United States Department of Labor, Washington, District of Columbia.

Where the conditions are such that children are suffering from actual lack of food, the community must deal with the problem and apply to it such solution as may best fit local conditions.

In a great many cases, malnutrition is due not to lack of food but to a badly chosen diet. In this group of cases the remedy lies chiefly in educating mothers in the better selection and preparation of the food of their children. One proposal of the working program of the Children's Year is that classes shall be established which will give mothers practical information as to the sort of food their children need, and how to prepare it.

Such classes may be undertaken in connection with schools, particularly summer schools, or by the community, as a part of the Children's Year Campaign.

Auxiliary Chat

STORY ENVELOPES

Sister Krahl sent us a clipping from a current paper, in which it is urged that people who have not time for other phases of Red Cross work can, in almost every instance, help in the preparation of "story envelopes" for the soldiers in the hospital, who are still too weak to hold a heavy book or magazine. These stories are clipped from magazines of recognized worth, and are fastened and paged in a systematic manner, which will be explained by the Red Cross workers having this in charge.

Sister Krahl also suggests that good tracts, such as Brother William Lewis's one on "The Church of Christ—how shall I know it?" could be sent to soldiers, as the passive state of mind in certain stages of convalescence is a psychological moment for the presentation of the gospel truths. The idea is a good one, and may be developed by some of our worthy sisters with excellent results. A. A.

"TRAINING UP A CHILD IN THE WAY HE SHOULD GO"

We have noted with content the persistent way in which a discussion in which the Latter Day Saint mothers participate will eventually turn to the topic of child training. No matter if that discussion be in the home, the Sunday school, the Auxiliary, or the Religio class, sooner or later these wide-awake women will be anxiously asking questions or presenting problems or solutions which have come to them in their experiences as mothers. Is not this a very healthy sign? Perhaps these mothers may not always be permitted to be at the prayer services or the preaching meetings, but we can count on the fact that they are faithfully on duty, in the

front line trenches, so far as their vision of their opportunity indicates.

This is an encouraging sign. No more hopeful factor enters into the church problems at this time than the one which indicates that the mothers of the rising generation are alert to their responsibilities and anxious to discharge them with credit to themselves and glory to God. Where we see one careless and indifferent mother in the church today, we see a hundred who are making their motherhood the chief business of their life, earnestly seeking to extend their knowledge of life and its duties, and to apply them in their daily work as God desires and expects of those who have entered into his kingdom on earth.

Those mothers who are anxious for more light, in regard to their commission as helpers to the divine Creator, will read with appreciation the announcement found elsewhere concerning the department of study which covers this line of work. Write at once to the sisters mentioned for a complete outline of their plans and course of study in mothers' and teachers' problems. It will prove of value to you. A. A.

Far West Stake

(Auxiliary Convention at Guilford, Missouri, July 20, 21.)

Presumably we may hear from their officers the details of the work done by the women at the above stake convention. Sister Hitch sends us a program, however, upon which appear the names of Sister R. S. Salyards as president, and Sister Donnie Lehman as secretary of their stake auxiliary.

Business meeting Saturday afternoon preceded a paper by Sister A. E. McCord, and round table in charge of Brother G. R. Wells.

Oriole work was represented that evening by a talk from a young Cameron sister, and a paper "The standard of living," by Sister Gladys Christiansen. A. A.

The Deselm Local

Knowing the readers of our column are interested in the work of the Woman's Auxiliary, I will tell something of our Deselm local, thinking our experience may help come other sisters.

We have only about a dozen members, but each member is ready to push the work along. Branch officers requested the Auxiliary to procure a service flag for our township. At our next meeting we voted to carry out the wishes of the branch, and a committee was appointed to purchase the flag. The material was accordingly procured and the flag made, containing ten stars, as there are ten boys in the service from Rockville Township. This may seem a small number to some but ours is an agricultural township, there being no town in it.

Through the efforts of the branch president, Elder Earl D. Rogers, and the presiding priest, Victor Eklof, the whole township was interested in the patriotic service held July 2, in the town hall; a lawyer was secured from the county seat as speaker. Special music was rendered, the service flag dedicated and a Red Cross branch organized.

Thus our Auxiliary, working in harmony with the branch officers, was enabled to help make better feeling toward our church in the community, and show our loyalty to the Nation, and the support which we wish to give our boys at the front.

Sincerely yours,

BEATRICE ROGERS.

MANTENO, ILLINOIS, July 7, 1918.

LETTER DEPARTMENT

Correction

I am reading the Society Island Magazine number of the *HERALD* with interest and pleasure. But I am sorry to find that a portion of my letter must have gotten lost. I spoke of Sister Lillie Peterson organizing the Religios, but it was Sister Alberta Lake that went through with her self-made maps, illustrating the Book of Mormon lessons, building up both Religios and Sunday schools. It was this map work that so captivated the natives. They will learn from maps what they would not learn in other ways.

EMMA BURTON.

[In typing for publication, one line of Sister Burton's letter was omitted, thus causing the error.—EDITORS.]

Nova Scotia

My first appointment in the missionary field was Nova Scotia. After an absence of seven years finds me to-day back in the city of Amherst. Here I came seven years ago with "Dan." There is only one Dan, so you will know him just as well as if I had written, Elder Macgregor. From this province many Saints have emigrated to the States. Since the days of Joseph Burton and Holmes J. Davison, Nova Scotia has been on the church map. The "Orometua" of the South Sea Islands was the pioneer missionary in this province. And after him came others, but none like his pupil, H. J. Davison, the native son of the land of the Evangeline. Ah! There is incentive in the records of those men and it is expressed in a poem by Longfellow, "Lives of great men all remind us we can make our lives sublime." And when we think of the Saints that went to the States we wonder what the Boston Branch would do without them.

Crops in this province are not up to standard this year. Much snow and ice killed the hay crop. Late frost in June spoiled the bean and apple crop. Still the harvest time will come, the war is still waging, so we prayed and worked for a better and more fruitful yield.

It was the boys of Nova Scotia of the 125th who held Vimy Ridge. And, like the boys of the 125th, the Saints throughout the province are holding to the faith. It is indeed a wonderful revelation to me to find these isolated Saints so strongly rooted in the faith, and to see how optimistic they are in these days of trouble.

"I love thy rocks and rills, thy woods and templed hills" can be applied to Nova Scotia as well as to the States. Here are the fertile valleys and the sheep upon a thousand hills. It is very much like the scenery in the picturesque State of Maine. While at Williamsdale I felt very much at home in the church that looks so much like the church at Birch Harbor, Maine. The similarity is obvious, "the hand that made us" is the same. Did you know, Saints, that the short story writer, who first opened his eyes in this world in the province of Nova Scotia, now a preacher in California, was also a church builder? He may be yet.

At Williamsdale the Seventh-day Adventists invited me to preach at the college on the Sabbath and the invitation was accepted. (Maggie Macgregor please take notice.)

My stay at Williamsdale was made very pleasant by Brother and Sister Leander Johnson. While at River Philip it rained about all the time and but for Brother Kenneth Hyatt and wife and Jim's ever ready humorous stories, it would have

been a very dull time. Sister Calla (Filmore) Canning's husband was killed in the disaster at Halifax. So the explosion was far-reaching in its deadly work. Your heart would go out in sympathy if you could come in contact with the people of that stricken city, who know what Hun frightfulness means.

At South Rawdon my time was altogether too short. The families of Wood, Haley, O'Brien, and the "lone" Dimmock are well known by all who have been to that section of the province. Good attendance there at the services and a fine lot of Saints, a sample of the finished product of Latter Day Saintism.

I stopped off a few hours at Halifax, en route to Amherst. The wreckage is pretty well cleared away, but not much building has been done to date. The stricken city looks desolate to-day. The story has been told over and over so I will not burden you with any extras. I don't think there would be any trouble for a missionary to feel at home with Brother Boyd Johnson and wife. Held cottage meetings while there and the elements furnished the music in loud tones of "thunder." Surely the Saints of the down east province are rooted and grounded in the faith.

Ever trying to do good wherever sent.

I am sincerely,

Your brother,

JOHN F. SHEEHY.

JONESPORT, MAINE, Box 50.

GROESWEN, BARBERS HILL, GREAT MALVERN.

WORCESTER, ENGLAND, July 8, 1918.

Editors Herald: It is quite a while since I wrote to you. On April 4 it was my privilege by arrangement to meet and give frankly the reason for our hope to one of the archdeacons of the Anglican Church in Wales.

This gentleman, like many others, was not really informed as to the real position of the church, and had endeavored to find out our relationship to what is called Mormonism, and what is represented as "Latter Day Saint" teachings.

We, myself, another brother, and the archdeacon, were comfortably seated in his home, with several purported histories and anti-Mormon works upon his table.

The first attack was upon our ideas and teachings of a God with flesh and blood—a man-God.

I said, "Mr. A, you are not reading from a book of my faith."

"Oh, yes, yes, yes."

"I beg your pardon."

The book was handed to me. Title-page read: "Printed at Islington Printing House, Liverpool, in 1860."

My check caused a surprise. We talked in friendly terms upon God, advancing the idea that if God were just exactly as we are, encased in a body of flesh, governed as we are, then his knowledge, power, and all his characteristics would be circumscribed as were ours.

I was asked if I could describe God. Answer: "No; can you?"

Christ's testimony was advanced—"God is a Spirit."

Paul's natural and spiritual body was dealt with, and much upon the subject was presented. The "Spalding Romance," Book of Mormon, apostasy, reformation, restoration, church history, infant baptism, revelation, canon of Scripture not full in the Bible, were all discussed.

The ground covered in questions and answers would prove instructive and interesting put up in form. I may do so later on. I found this man very fair in discussion and courteous. Much good was done. The supposed wolf was

not proved to be an ignorant, wicked teacher of the evils of Utahism.

The archdeacon remarked that he believed that we were a true branch of the Christian church.

"Ah, no sir," was my rejoinder, "we are the root, the restored church."

Many such answers were given on the "Spalding Romance" and Book of Mormon.

Example: Mr. A. said: "Oh, that Book of Mormon is a great imposture, taken from the 'Spalding Romance.'"

Question: "Have you read the 'Spalding Romance?'"

"No."

"Have you read the Book of Mormon?"

"Eh, well, I'm sorry to say I have not."

"Very sorry, sir, but I must place you in a class as told about by the Jewish Sanhedrin: 'He that judgeth a matter before he heareth [or readeth] it, is not wise.'"

Prejudice was removed, and he stated that he had verified a tract of mine upon the subject: "A campaign against prejudice."

We are moving in my field of labor. The brethren in some parts show good desires and activity; at other points we are just marking time.

I baptized three at Exeter, June 25, at the public baths. One was the granddaughter of the faithful old Brother Wilson of Exeter, who has gone to his reward; two from Plymouth, the daughter and granddaughter of Sister E. Riddolls.

Sister Hewitt showed great courage, having passed through a serious operation over nine months past for a cyst. The effect was like the trimming of a tree; it grew enormously; and of course doubts and fear, hopes and faith arose; the wisdom and the folly of risking to baptize her were discussed by friends outside.

Some said to me, "Brother Jones, suppose she dies in the water."

"Well," I said, "suppose she does, it will be death in a good cause." But our faith, prayers, fastings, and the sister's bravery and determination prevailed. Confidence in God and the baptizer was such that we never had an easier baptism. A dream was fulfilled that the sister had just after my previous trip to Plymouth in February. The baptismal service was witnessed by about twenty-five. Pray for her to be spared awhile.

The candidates and myself had our pictures taken just at the water's side before the baptisms. Brother Ireland and Teacher Dohle assisted in our little service. Tears of rejoicing flowed at the answer to prayer. The confirmations were a powerful testimony to our claims of a restored gospel. Whenever and wherever people come into the church rightly, "the testimony of the Lord is sure." There are others to follow, and we expect to have baptisms at several points.

The Adventists are active here with their Saturday Sabbath keeping, soul sleeping, annihilation, judgments, root and branch burning.

But they cannot explain about the day that shall come (Malachi 4: 1) that shall burn as an oven, the proud and all that do wickedly to be destroyed. (Revelation 20: 9.)

After the millennial reign the end will be as Malachi describes of the wicked on this planet, nearing the state of promise that the kingdoms of this world shall become the kingdoms of our Lord and his Christ when he shall reign forever and ever. (Revelation 11: 15.)

The annihilation theorists, including the Christadelphians, fail every time to explain that we shall be rewarded or punished according to our deeds done. They fail to explain Christ's statement that it would be more tolerable for Sodom and Gomorrah at the judgment than for Chorazin and Beth-

saida. The burning up of leaves, branch, and root theory is extended some by the root being the Devil. The Adventists say, "He'll take some burning."

If I liked article writing you would hear from me oftener. I visited the Y. M. C. A. (the American) last week. Reverend Wright Rose, Wayne County, New York, who has had a troop-ship training, was in charge. We had a couple of hours' chat on war, morals, results, etc. Had permission to leave any of our literature there and to have access to anything that would help us to find our church members. Needless to say, upon this matter we need to get a move on.

Yours in Christ,

THOMAS JONES.

FLOYD HOUSE, JERUSALEM, PALESTINE, May 5, 1918.

PRESIDENT FREDERICK M. SMITH,

Independence, Missouri.

Dear Brother: Your favor cabled through the Syrian and Palestine Relief Committee reached me safely, on the tenth of April, for which please accept thanks, it being the first money received since December, 1915.

I am glad to inform you that on Friday I received word from my husband through the Spanish consulate. He is in Damascus, is well, and lives with a Christian minister, formerly of Jerusalem, and they are very kind to him.

To-day we have had quite a thunderstorm with very heavy rains; this is very unusual for Palestine.

Sister Brown is still sick and needs much care and attention; at times I feel the burden very heavy, as I am quite alone and have had very poor health all winter. I am somewhat better now. I ask the prayers of the Saints in our behalf.

As ever your sister in gospel bonds,

H. S. JENKINS.

SPRINGFIELD, MISSOURI, July 5, 1918.

Editors Herald: I wish to bear my testimony through your columns to the truthfulness of this work. Over twenty-three years ago my mother and I embraced this gospel. At the time I was afflicted with a dreadful cough, spitting up blood day and night, and was so weak I could do no work and would eat but very little. My father before me died of this dreadful disease of consumption.

My mother and I attended sacrament and confirmation one Sunday evening, and in this service the elders administered to me. That evening at supper I was hungry and ate a hearty meal. That night I slept without being interrupted by this severe cough. Mother kept awake that night noticing the change. The next morning I ate a good breakfast and felt like a new person, and in a few days after I had strength enough to go to work. I now weigh two hundred and twenty pounds.

In later years our branch was disorganized and we became isolated. Not having the influence of the church services, I gave in to the weakness of human nature and for a few years strayed away. But the prayers and influence of mother in behalf of her erring son soon brought me back into the true fold.

Mother was stricken down with a chronic ailment, and being isolated at the time from the church we could get no elders to administer to her. Long before she was stricken down we both had attended services at the Christian Church and became acquainted with the good minister and his precious wife. During my mother's illness they were both at her bedside and administered to her with all the spiritual light they had.

This good minister and wife prayed for the recovery of my mother, but in his prayer he prayed that if it was not

God's will to spare her, that when the end should come she should pass out without painful struggles.

She was at that time suffering severely, but when the end came the prayer of this righteous Christian minister was answered, as she passed away like a little child going to sleep, and we could hardly notice her struggle. This is one of the plainest cases of answered prayers I have ever seen, even if it was by a minister of another church.

All truth is not confined to our church. The work of God goes on among all the righteous, no matter where their lot may be cast. My mother also selected the text of her funeral the day before her death. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

And I have one consolation. Over her bedside I asked if there was any special request she wanted to make me. She said she had none, which gives the writer the greatest consolation, that he has not only done his duty toward his deceased mother, but in his weak way is living the divine law.

Often she talked to me with her blessed arms around my neck. She passed into the beyond. Shortly after her death, I was so lonesome and I thought best to go to a city and follow my trade as barber, where I could have branch privileges and the influence of the church more. This is why I am now located here. We have a splendid branch, an extraordinary president who is always faithful to his duties, Brother A. W. Duemler, and while I am alone in this world yet the consolation I have in the blessings I receive, from time to time out of this work, both spiritually and temporally, cause me to want to live the life of a Saint.

Your brother,
QUINCY ANDERSON.

232 West Commercial Street.

QUARTERMASTER SCHOOL, GREAT LAKES, ILLINOIS.

Editors Herald: You will pardon an occasional letter from me. I may give a few reasons why I write and thereby vindicate myself to some degree.

First, I want to be near the Saints. To have them as acquaintances and friends is an essential part of life. Secondly, I am trying to continue my preparation for a life of service and so I am reading, thinking, and talking the gospel. Third, I feel the necessity of being close to God.

Hoping you can to some extent appreciate my feelings, I write the following:

The life of a sailor is very interesting. We have much to do that is preparing us, not only for this war, but for a later life. We can all use our leisure hours as we see fit.

Somehow the reading rooms draw me to them and there I find rest, comfort, and knowledge. Brother J. W. Wight once told me to read good books. The result is that I am learning a little about the true life, the real way of living.

In one of my readings I found the question: "What is a Christian?" It is about that that I wish to write. A real Christian is one who follows the teachings of Christ, who neither adds to nor takes from his words.

The Sermon on the Mount holds all of Christ's teachings. What he said later is only a repetition of the sermon.

Religionists suffered more during the seventeenth century than at any previous or following period. The reformers who at that time came forth and those who followed sought the gospel, and yet their work was incomplete. I say incomplete because no church but ours follows Christ's teachings to the letter.

A preacher, one of my fellow sailors, looked at my Doctrine and Covenants and said it was merely a copy of the Bible.

Thus he vindicated us and at the same time condemned his own church.

Let anyone print creeds and the Sermon on the Mount in opposite columns and he will find no resemblance, but a surprising variation. For example I might cite you to the Westminster Confession. Does not one teach the truth and the other require many unnecessary obligations?

But "our" books are like the Sermon on the Mount because the words are those of the Master. To read the Books of our church is really a pleasure. I am glad that I can carry a few of them.

Thus to me a Christian is one who lives the gospel, and Christ shows us the way. The beauty of him is that he not only thought and did, but first of all he *was*.

In closing I ask an interest in the prayers of the Saints. My testimony is that I will live nearer to him each day.

Sincerely,
E. R. KUHLMANN.

SAYER, PENNSYLVANIA, July 12, 1918.

Editors Herald: I am pleased to tell you and the readers of our dear HERALD that, although I am eighty-nine years of age, I am enjoying a comfortable degree of health and if my eyes were good as my body, I would be rejoicing in great activity. I therefore ask the Saints to pray for me, that my heavenly Father may grant me my sight again subject to his divine will, so that I might be able to walk without fear and without falling.

My belief is unwavering, my faith strong, that he will heal in his own due time. But oh, in these woeful and troublous times, when so much is needed I would love to work. I therefore ask again that the Saints pray for my continued health and the recovery of my sight.

Your sister,
EMMA W. SIMPSON.

110 North River Street.

TOLEDO, OHIO, July 10, 1918.

Editors Herald: On June 13 and 14 occurred the Sunday school and Religio conventions of the Northwestern Ohio District. They were held in the Saints' chapel at 1202 Waverly Avenue, Toledo, Ohio.

Those present enjoyed a real feast, especially along the educational lines, as the educational work seemed to be the leading feature of the most of the meetings.

Among those present of the ministry of those out of town were G. S. Trowbridge, of Saint Louis, Missouri, E. E. Long, of Lamoni, Iowa, and M. W. Liston, of Flint, Michigan. Brother Trowbridge was here in the interest of auxiliary work, especially that of the Religio, and his talks, as well as those of others were very inspiring.

We are in hopes that when the next convention is held that all will plan on being there, if it is at all possible to get to the place where it is held. These conventions are most beneficial to all engaged in church work, giving new ideas in the work, as well as inspiring all who attend to greater activity in that work, and so be ready to help in the redemption of Zion, when called upon for such assistance. This is the hastening time, and we as Saints should do all we can to improve in every line of church work so we will not be among the sleeping "virgins" when Christ comes to claim his own.

During the time of the convention the action of the General Conventions and the General Conference on the work of co-ordination was indorsed.

RUTH MINTUN.
1012 Waverly Avenue.

OMAHA, NEBRASKA, July 22, 1918.

Editors Herald: Surely Uncle Sam can feed the world. Crops are wonderful, all kinds of grain, vegetables, and fruit. Our people are loyal, trying to help conserve food and do their duty as good citizens to win the war.

There is a spirit of indifference settling over the people that is very hard to cope with. Brother W. E. Haden and the writer held meetings at Chariton and Lucas, Iowa. Our special effort was to strengthen and build the Saints. Two were baptized at each place, and we feel we did much good.

By request of Brother Gillen for the Presidency, I came to Omaha to hold special meetings which have been well attended especially by the Saints.

Those who are willing to move forward with Zion's cause are alive and working, others are waking up. Surely this is a day when we ought to be living our religion.

Prophecies are being fulfilled daily before our very eyes. The day of the Lord draws near and we need to be doing our bit in his service as well as answering our country's call.

Yours for truth,

HUBERT CASE.

BALD KNOB, ARKANSAS, July 19, 1918.

Editors Herald: Possibly a few lines from this part of the Lord's vineyard will not be amiss. On my way south I stopped at Mulberry, Kansas, where my sister, Mrs. Mary Skelbarn, with other Saints are trying to keep the church work moving. I preached for them while there and did what I could to encourage them in the work. My next stop was Joplin where I held forth for over a week and baptized a Mr. White whose wife is a member of the church, so I left them rejoicing in the work. I found the Saints at Joplin very much alive to the work as usual, but some few were thinking more of the world than of the church. That at times the pleasures of the world are enticing we all know, but who can afford to give up the hope of eternal life for a few worldly pleasures, at best only momentary pleasures, which rob us of our spiritual blessings here and send us downward to perdition for the world to come?

The hastening and sifting time is upon us, and only by living close to the Master will we be able to stand.

From Joplin I attended the conference of the Spring River District at Scammon, Kansas, and found the Saints trying to do their part in the Lord's work. Brother Charles Fry seems to have the work well in hand. Leaving Scammon by auto I stopped at Weir to preach for the Saints Sunday evening, and then returned to Joplin for the night with Brother Karlstrom and wife in the Ford. Springfield was the next stop, where I found a little band of faithful Saints, working by day, but ready to sacrifice at night to come to church and help to carry the work along.

Brother Walters assisted me in my work there and I left him fixing up some new seats for the church, which will lend much comfort to those who attend the services. Several outsiders seemed favorable but only one little girl was baptized. Many will admit that we have the gospel, but for some reason still hold on to the world. Jesus said: "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God, but he that denieth me before men shall be denied before the angels of God."

Bidding farewell to south Missouri I stopped at Hardy, Arkansas, where I was met by some of the Saints and for three weeks was kept busy in town and in the country, which finally resulted in eight being baptized. While here I ordained Brother William R. Wood to the office of priest. He certainly has the interest of the work at heart. He and his noble wife make a strong gospel team. Elder Davis, near

Hardy, has labored long and well to keep the gospel light burning in different parts and has helped the Saints to keep up courage for the work. There are several families of the Davises near Hardy, and all are alive to the interest of the church work.

While I was in Hardy the court house was secured, by the assistance of the Madden family who are live wires in church work, and we told the gospel story to those that came to hear. The interest is quite good at that place, and four were led into the waters of baptism before I left.

Through the efforts of the Madden family, a home class Sunday school had been started, so that by the time I was there conditions were ripe for organization. We organized a school. I think there were thirty present at the organization. It is a noble work, and in good hands. Great will be the reward of those who sacrifice to save others.

Fisher is the next stop. Here I found some splendid Saints who had purchased a new building for a church and had splendid prospects in view. I turned loose my gospel machine gun and charged the enemies forts and succeeded in capturing fourteen persons, ordained two elders, a priest, teacher, and deacon.

Brother J. T. Riley is to have a debate with the Baptists at this place, commencing July 22. We expect to return there and witness the fireworks during the debate.

My next stop was Bald Knob, where I am holding the fort. We are already making preparation to trouble the waters Sunday, and the organist of the services is leading the way. The interest is good and we are hopeful that others will follow. The church is in the country but most of the Saints live out of town. I find little difference between the Saints in Arkansas and in other places. It is like one great family working for the same good cause, hopeful of the final victory for the right. May the good Master give us all strength for the conflict.

After almost two months of dry weather we had a fine rain which was badly needed. Cotton looks good but corn is cut short from the drouth. Fruit is scarce, and vegetables also in many places. The rice fields are looking good. Several of our brethren are in the rice business.

The passing of train loads of soldiers remind us of the great battles that are going on across the waters. We hope and pray for the right to prevail. We are trying to make war against sin in this country, and hope that by the time we have finished our work that we may have been successful in pointing many to the Lamb of God that taketh away the sin of the world. Have baptized twenty-seven since March 1.

In gospel bonds,

J. F. CURTIS.

LOS ANGELES, CALIFORNIA, July 13, 1918.

ELDER ELBERT A. SMITH,
1513 West Walnut Street,
INDEPENDENCE, MISSOURI.

Dear Brother Elbert: Your letter of July 2 received, and we were all pleased to hear from you.

Brother Chapman and I completed a two weeks' series of meetings at Laguna Beach last Saturday; and I came on to Los Angeles, leaving Brother Chapman to occupy in Santa Ana last Sunday. At the sacrament service in Los Angeles last Sunday I assisted Brother Dowker; through this brother the Lord spoke to the Saints, commending them for their humility and earnest efforts to promote the work in Los Angeles, making special mention of the splendid Sunday school work being carried on by the sisters of that branch. In this message the Lord spoke to me, expressing his pleasure in my past

efforts, and approving of my appointment to the mission field; and assured his continued watchcare and assistance while we are laboring to build up his church work. These words of encouragement were appreciated by all present.

Arrangements have been made for Brother Chapman and myself to hold cottage meetings in different parts of Los Angeles, and I find this work to be very interesting, and believe much good will come as a result of such efforts.

Last Wednesday I was called home by telephone to speak at the funeral of Sister Christina Warren. Brother and Sister Dowker accompanied me in Brother Peter Kaufman's machine, Brother Kaufman acting as chauffeur. I stayed over for the Wednesday night prayer meeting, Brother and Sister Dowker returning to Ontario for the evening meeting there. I found the work progressing nicely under the direction of Elder Arthur H. Mills. Brother Mills welcomed me back to the home branch, and seemed pleased to have an opportunity to discuss local conditions as they are now confronting him. He is expecting his wife to arrive next Wednesday morning, and is planning to go direct to the reunion ground, and will remain there until after the reunion.

We wish you could arrange to be with us at the coming reunion. In planning for the reunion we are meeting with a hearty response and anticipate a successful reunion.

Yours sincerely,

463 North Grand Avenue.

G. H. WIXOM.

ARCHBALD, PENNSYLVANIA, July 27, 1918.

Editors Herald: The church at this place is steadily growing, some good people being added to the fold. Elder Edmund J. Gleazer is at present laboring in this district, having been here for the past two conference years.

A great deal of prejudice is being dispelled through the work done in this place. On July 4 the town council invited our church to participate in the parade and flag raising. Our pastor had the privilege of riding with the clergymen and also of addressing the people. Much comment was heard on the able manner in which he presented his views.

He and some of the local men are holding forth in street preaching in three different towns in this valley, and much interest is being manifested. I believe it will be the means of preparing the ground for spreading the gospel.

Doctor J. M. Tibbetts and Mrs. Marian Williams, representing the National Reform Association of Pittsburgh, have made a tour of this valley, speaking on German and Mormon polygamy. The writer, as well as some of the other brethren had the pleasure of hearing them in different places, and found them very fair, putting the blame where it belongs, upon Brigham Young, and openly declaring that the Reorganized Church does not practice any of the evils of the Utah church. And because they were fair and honest the clergymen and people denounced them, especially Mrs. Williams, one man going so far as to state that he was deceived, and that a conference of Missouri had sent her out. The old saying is true; convince a man against his will, and he is of the same opinion still.

Your brother in Christ,

FRED TREAT.

THORNE, NORTH DAKOTA, July 28, 1918.

Editors Herald: The sixteenth annual reunion of the North Dakota District which has just closed was a very successful one. It was held in the grove on the farm of Brother M. D. Graham, six miles northwest of Burlington. This is a beautiful natural grove on the Mouse River and an ideal place for camping. Everyone attending seemed to have an enjoyable time.

The preaching was of the best, conducted by E. L. Kelley, J. W. Peterson, J. A. Bronson, W. E. Shakespeare, J. E. Wildermuth, and others of the local force. Prayer services were a spiritual feast. The Lord blessed us with the gifts of the gospel at several of the meetings. Brother R. A. Lloyd, of Saint Louis, field worker for the Religio and treasurer of the organization, occupied each day, doing good work, which was appreciated by all.

The programs given by the young people of Burlington were an enjoyable feature, and on several afternoons the young folks met in a test of skill on the diamond in the great national game, both young men and women taking part. It was very interesting.

It was decided to hold the 1919 reunion at the same place. Brethren Warren McElwain, Thomas Leitch, and M. D. Graham were chosen as the committee and the time left with them. They were instructed to purchase two dozen seats.

Fifteen were baptized during the reunion. The Saints should make every effort to attend these meetings. They are a great source of strength to those living in isolated places where the elders seldom reach them.

Yours in bonds,

J. W. DARLING, *Secretary.*

NOWATA, OKLAHOMA, July 29, 1918.

Editors Herald: Sunday, June 23, will be a day long remembered by the Saints of Nowata Branch, it being the day on which we dedicated our church.

We had with us Bishop James F. Kier, who delivered the dedicatory address, using as his text, 2 Chronicles 2: 5, "The house which I build is great: for great is our God above all other gods." The application of the text in part was to the effect that the greatness depended not on the size, location, or cost of the building, but on the teaching of the ministers occupying therein and the lives of the people who chance to worship there. This address was fine and much appreciated by those present. Elder Roy S. Budd, of Independence, Missouri, our former pastor, read the historical sketch of the work done in this community, after which Elder Lee Quick, who started the work here, offered the dedicatory prayer.

Among others who were with us were Elder Charles Fry, district president, three auto loads of Saints from Joplin, Missouri, several Saints from Coffeyville, Kansas, and some from Bartlesville, Oklahoma.

A big basket dinner was served in the city park and, besides a feast of good things to tempt the appetite, a good social time was enjoyed by all present. After the dinner Elder Lee Quick addressed the crowd. A two weeks' meeting followed, in charge of Brother Quick, and while none entered the waters of baptism, yet we believe a good work was done, as the attendance was good and interested manifested by nonmembers was excellent.

MRS. W. F. HAYWORTH.

SULLIVAN, ILLINOIS, July 29, 1918.

Editors Herald: This leaves me in the faithful performance of my ministerial duties in the rich grain belt of the great prairie State where the soil is very rich and black. The yield in wheat, oats, and hay is enormous. If there is no backset the corn crop also will be very heavy. This is a new place where none of our elders have ever labored, and while it is gratifying to look out over the rich fields of grain and see the great provision that is being made for the needs of man, it is still more delightful to report that the gospel also is bringing forth precious fruit in this part.

I just baptized five persons, all adults, and others are

interested. This new opening has been made through the faithful efforts of Sister Ella Wiseley, and by her urgent request for an elder to come to preach the word. She was healed of cancer through administration by Brother Isaac M. Smith thirty-one years ago, and while being isolated from church privileges, and located among the popular churches for many years, yet she has not been swayed from the faith by sectarianism in the least. How many of our members who are isolated are willing to follow the example of this sister as stated above? Who will be the first to respond?

In gospel bonds, F. M. SLOVER.

Address: XENIA, ILLINOIS.

MISCELLANEOUS DEPARTMENT

Conference Minutes

SOUTHERN WISCONSIN.—At Readstown, Wisconsin, June 29 and 30, in charge of B. C. Flint, district president, and W. M. Aylor. Branch reports from Madison, Janesville, Beloit, Buckwheat Ridge, Flora Fountain, Soldiers Grove, and East Delavan. Reports were received from 8 elders, 3 priests, and 2 teachers. Bishop's agent, C. C. Hoague, reported: receipts \$1,224.89; balance on hand \$217.89. District treasurer reported \$6.65 on hand. Unanimously voted to defer reunion of 1918 and continue present committee. Place and date of next conference left to presidency of district. Preaching was by W. M. Aylor, J. O. Dutton, and A. L. Whiteaker. Audrey B. Dutton, secretary.

FLORIDA.—With Coldwater Branch, June 22, 1918, D. M. Rudd, president, E. N. McCall, secretary. Statistical reports: Santa Rosa 97, Coldwater 102, local 29. Ten elders, 2 priests, and one teacher reported: Blessed children 3; sermons 123; 13 confirmations; 59 administrations to sick. Reunion will be held at Coldwater beginning September 14. Election of officers: President, D. M. Rudd; vice president, W. A. West; secretary, E. N. McCall; treasurer, Ruby McCall; Bessie Clark sustained as chorister. Bishop's agent reported: receipts, \$321.45; on hand, \$31. Resolution of thanks tendered to J. W. McKnight for his faithful work as district president. Next conference will meet at Coldwater September 14, 1918, at 10 a. m. E. N. McCall, secretary.

SPOKANE.—At Spokane, Washington, June 22, 1918, district presidency in charge. Statistical reports from branches: Spokane 311, loss 16; Gifford, Idaho, 99, gain 24; Sagle, Idaho, 56, loss 5; Valley, Idaho, 60, gain 3; Mansfield, Washington, 35, gain 3; Palouse, Washington, 19, loss 8. Harley Clark was recommended by Gifford Branch for ordination to office of elder. His ordination was authorized, also ordination of L. E. Holmes to same office upon recommendation of Mansfield Branch. Recommendation from Valley Branch that H. P. Jenkins be ordained to office of priest, and Arthur Peers to office of teacher, was read. At their requests their ordinations were deferred. Recommendation that all ordinations in the district be referred to the district conference or missionary in charge was adopted. Report of Bishop's agent, W. W. Fordham, covering a year: Receipts, \$3,473.66; balance due church, \$186.19. District officers elected: President, S. S. Smith; vice president, Oscar Case; secretary, Oliver Turnbull; treasurer, W. W. Fordham; member auditing committee, R. L. Wright. W. F. Yates recommended as district chorister. Spokane chosen as next place for holding conference. Providing for reunion was placed in hands of district presidency. Patriotic meeting held in evening. Additional stars were put on the service flag, making a total of 14 for the district. Preaching Sunday morning and evening by Oscar Case and W. F. Yates. Prayer and sacrament service in afternoon, S. S. Smith and Oscar Case in charge. Ordinations of Harley Clark and L. E. Holmes attended to. Oliver Turnbull, clerk.

MOBILE.—At Escatawpa, Mississippi, May 25, 1918. Prayer meeting at 8.45 in the morning. Business session opened at 10 with A. E. Warr in chair. District presidency chosen to preside. Officers reporting: President, vice president, secretary-treasurer, and Bishop's agent. Financial reports referred to auditing committee and reported correct. Twenty

The Higher Powers of Man

Read this extract from a letter to President Frederick M. Smith, in which Charles A. Ellwood, a scholar and author of national reputation, dwells on the subject of the Higher Powers of Man as presented in President Smith's book:

I had the pleasure of reading your book on The Higher Powers of Man. I had hoped to see you in Kansas City, and to express my pleasure in person to you; but I failed to meet you and so drop you this line. . . . I like the book. It seems to me to open up a delicate and difficult topic in a way which the lay reader can understand. It is, moreover, timely, because for the sake of human and national efficiency in our present crisis people in general need to know how to "tap the higher levels of human energy."

If you want a book the study of which will open new possibilities for you, send \$1.25 to either Herald Publishing House, Lamoni, Iowa, or Ensign Publishing House, Independence, Missouri, ordering The Higher Powers of Man, by Frederick M. Smith.

ministerial reports read, showing 73 sermons preached and 10 baptisms since last conference. Branch reports: Escatawpa, gain 9, present membership 198; Mobile, gain 1, present membership 102. District president reported as delegate to General Conference. A letter from Presiding Patriarch Frederick A. Smith was read. Recommendations from Mobile were read: Henry Hough for elder, Earl Scott for priest, David Lombard for teacher. Recommendations approved, and the brethren ordained on Sunday morning. Officers elected: President, T. J. Booker; vice president, Oscar Tillman; secretary-treasurer, Edna Cochran; member library board and member gospel literature bureau, Irene Searcliff. A motion prevailed favoring the plan of holding two-day meetings at the discretion of the district president. T. J. Booker, Dan Sherman, and Ebon Miller were appointed a committee to purchase a service flag for the district. A rising vote of thanks was tendered Brother Warr for the faithful service rendered during the time he has acted as president of the district. Vancleave chosen as place for next conference. A demonstration in nursing was given by Miss Goff and Mrs. Rowe in the afternoon. A priesthood meeting was held at 6 p. m. Sunday services were three preaching services, prayer meeting, Sunday school, social purity lecture, and one children's service. The sum of \$23.25 was collected for conference expenses. Adjourned to meet at the call of district presidency. Edna J. Cochran, secretary, East Side, Mississippi.

Pastoral

To the Saints of the Northeastern Illinois District; Greeting: I feel that I would like to have a little visit with all of you, so take this means to that end. So far as I am able to judge, the work in the district is moving along about as usual, excepting that the conditions in the world are such that in order to keep the work of the church moving the Saints are required to make greater sacrifice than ever before. This, however, is in harmony with Doctrine and Covenants 130: 7, as follows: "The Spirit saith further unto the church assembled and at large: In order that the temporal affairs of the church may be successfully carried on and the accumulated debt of the church in its respective departments where debts have accumulated may be properly met and in due time discharged, the church is instructed, both as members and as the body at large, to avoid the unnecessary building of houses of worship or places of entertainment or otherwise expending the tithes and offerings of the church in that which may not be essential unto the continued onward progress of the general work; and both in private and in public expenditure carry

into active exercise the principle of *sacrifice* and repression of unnecessary wants; and thus permit the accumulation of tithes and offerings in such amounts as may be needful to properly discharge the existing indebtedness of the church as a body. And the Spirit counseleth the church in this regard."

It is good to thus be under the guiding hand of a kind heavenly Father, who is willing thus to direct us here below. It would seem to me that the Saints ought to be the best prepared for the requirements of Uncle Sam of any people on earth, if they have been giving heed to the instruction of the Lord to them. Thus the Lord has given us direction how to pay the debt of the church. In addition to this the Sunday school has decided to make a special offering to further assist, and this too is pleasing to God if we do it in the right spirit, and not neglect the regular tithes and offerings that the Lord has said we should observe.

I heard Bishop McGuire state at the General Convention this spring, that he hoped the Saints would remember that the Christmas offering was to be a special offering, or sacrifice over and above the regular tithes and offerings required by the law. Now at the late district conference held at Mission in June, Brother C. B. Hartshorn as the district superintendent of the Sunday school, and myself as president of the district were appointed as a special committee to encourage and assist the Sunday school and the church to make the Christmas offering all that we can for 1918. This district did very well last year but we hope to see a much better showing for this year. There were some of the schools that did remarkably well last year while some did not take so much interest, but this year we want every school and every member of the church, even if not active in attending the Sunday school, to do what they can to assist the local Sunday school of your branch with the 1918 Christmas offering.

In Doctrine and Covenants 58: 6; we read: "Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." So let us do our best that the blessing of the Lord may attend. As I see it every child who is a member of the church should be a tithepayer. Should they have a bank, or other way of keeping their money, they should be taught to spend money for those things that are necessary, and then give the Lord a tithe of whatever they have left, and make an offering unto the Lord from time to time, and then, like big folks, feel that the rest is theirs to use wisely and from this tithed money make an offering to increase their Christmas offering. And as Brother McGuire advises that special ways and means, outside of the regular tithes and offerings, be devised, to swell the Christmas offering, because of special needs of the church. Then we can all rejoice together to know that the church debt is *paid*, as the Lord has said we should do.

Not long ago an old sister gave me some money for the general church debt, stating that she wanted to live to see it all paid.

I wish to say also to all the scattered Saints of the district, as well as to those in branches, that we regret that conditions were such that the conference in June voted that we hold no reunion in 1918. But there were many reasons why it was thought best not to hold a reunion this year, viz: Tents were not to be had only in a very limited number and at a very high cost; the attendance would be very light owing to raise in railroad fare; the general high cost of living and the further fact that the demands and needs of the Government were increasing and we all expected to do what we can; our local organizations, as church, Sunday school, Religio, etc., to be maintained, and also the missionaries and their families to be cared for at greater expense. So let us all be patient, and in due time no doubt the reunion will be ours to enjoy again. So far as I have been able to reach the branches of the district since General Conference, I find them doing real well as a rule and have held a week's meetings in some of the branches and hope to reach them all in due time. Let us all do our best!

Your servant in Christ,
PIPER CITY, ILLINOIS, July 20. J. O. DUTTON.

Convention Minutes

MOBILE.—Sunday school convention, at Escatawpa, Mississippi, May 24, 1918. Prayer service at 9 a. m. Institute work begun at 10.30. Business session at 2 p. m. Officers'

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For catalogue and full information write The President, Graceland College, Lamoni, Iowa.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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

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

reports and school reports were read. A. E. Warr resigned superintendency and Daniel Sherman was chosen to fill the unexpired term. Vote of thanks given to Brother Warr for his service. Motion to rescind the delegate system prevailed. A joint session of Sunday school and Religio institute work was held in evening, after which the convention adjourned to meet the Friday before the next district conference. Edna J. Cochran, secretary, East Side, Mississippi.

ALABAMA.—Sunday school met at Lone Star Church, near Skinnerton, Alabama, June 21, 1918. The Sunday school work was reported as growing. There were reports from officers and short talks by some of the local superintendents. Next convention at call of superintendent. A. C. Cook, secretary, McKenzie, Alabama.

Conference Notices

New York, at Niagara Falls, New York, October 5 and 6. This conference to be of an educational nature. James Bishop, president; Anna M. Brothers, secretary, 36 Tremont Avenue, Buffalo, New York.

Eastern Colorado, at Colorado Springs, Colorado, August 31 and September 1. All branch secretaries asked to mail their statistical reports so that they reach me by August 20 if possible. Ministerial reports requested to be in at the same time. J. R. Sutton, president, Coral E. Willis, secretary, Wray, Colorado.

Northwestern Kansas, jointly with reunion of Northeastern and Northwestern Kansas, in the Bergier Grove, 5 miles east and one half mile south of Osborne, Kansas. Come prepared to camp. Tents will be furnished at usual fee. Make known your needs to J. B. Ansley, Osborne, Kansas. Mail reports to same address.

Eastern Oklahoma, August 17 and 18, at Winthrop, Arkansas, on Kansas City Southern Railway. Sunday school convention meets day previous. One week's grove meeting follows conference. Send all reports, etc., to district secretary one week before conference. J. C. Chrestensen, president; J. E. Kelsey, secretary.

Convention Notices

New York and Philadelphia Religio at Elk Mills, Maryland, Monday, September 2, 1918, at 9.30 a. m. Ethel C. Jack, secretary, 1402 Park Place, Brooklyn, New York.

Eastern Colorado Sunday school, at Colorado Springs, Colorado, August 30. Send credentials to Louisa Fishburn, 2242 Emerson Street, Denver, Colorado. Agnes Massey, secretary, Denver, Colorado.

Reunion Notices

Southern Missouri, at Tigris, Missouri, beginning August 25, with convention and conference. Too late now to arrange for tents. If you have a wagon or tent, bring them. If you have neither, sleeping quarters will be provided you. Everyone knows the ruling on flour and sugar, so please bring your cards, etc. Plenty of barn room or pasture for teams. Trains will be met at Cedar Gap on Friday morning only. Those coming later should come to Ava, via Mansfield, and then take autos or teams to Tigris. Everbody will be welcome. Benjamin Pearson, secretary, Tigris, Missouri.

Ten-Day Meetings

To the Saints and Friends of the Eastern Oklahoma District; Greeting: The reunion committee are as a unit agreed upon not holding a reunion in our district this year on account of the present world conditions; but in place of it we will hold ten days of meetings in connection with our district conference, to begin August 17, to hold over two Sundays. This will be at Winthrop, Arkansas, on the Kansas City Southern Railroad, in a nice grove right in town. At least one of the twelve, J. F. Curtis, the missionary, and the local eldership, are expected to be present. Come prepared. J. C. Chrestensen, president.

Quorum Notices

Meeting of elder's quorum of Western Iowa and Nebraska, August 22 at Dow City, Iowa, during the reunion which convenes August 16. J. L. Butterworth, Dow City, Iowa, president of quorum.

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Addresses

Brother James A. Morrison, Bishop's agent for the Owen Sound District, has changed his address to 426 Twelfth Street, Southwest, Owen Sound, Ontario. All branch solicitors and Saints in above-named territory please take notice.

Our Departed Ones

DURDEN.—Mintie Durden died at Robertsedale, Alabama, June 22, 1918. Was widow of John Durden, who died April 1. Has been afflicted for the last 20 years, so was not very strong, but she was always kind and gentle, and when able never failed to minister to the wants of those who came to her home. She left to mourn her loss 2 sons, 2 daughters, father, mother, brothers and sisters, and many friends. Laid to rest June 23. Was 37 years old. Baptized by W. J. Booker. Funeral sermon by T. J. Booker, assisted by H. M. Aebli.

DURDEN.—Bethel Durden, aged 16 years, died at Robertsedale, Alabama, June 26, 1918. Was the daughter of John and Mintie Durden. Had been sick a year with tuberculosis. Thus the death angel has stepped in and taken 3 out of the same family in a little less than 3 months. All were members of the church; Sister Bethel and her father were baptized and confirmed November 15, 1914, by T. J. Booker. Sister Bethel was laid away June 28. Funeral sermon by H. M. Aebli.

McCULLOUGH.—Maria Brown was born October 15, 1825, at Prescott, Ontario. Married Charles C. Campbell August 31, 1844. He died March 6, 1872, at Vassar, Michigan. Married William H. McCullough at Walton, Michigan, January 11, 1877. He died April 17, 1894. She remained a widow

until her death, which occurred at South Boardman, Michigan, July 7, 1918. Baptized in 1894 by J. J. Cornish. Service conducted at Saints' Church, W. D. Ellis in charge. Leaves 3 children and a host of friends to mourn. Interment in Fife Lake Cemetery.

FROM HERE AND THERE

CHRISTMAS OFFERING DIPLOMA

You know with what pride you point to your high school or college diploma. We want every Sunday school to have that same feeling when they point to their "Christmas Offering Diploma" which is lithographed and will bear the personal signature of the Presiding Bishop. This can be framed and hung in the Sunday school room.

How to secure one:

Every Sunday school that contributes \$2 or more per member to the 1918 Christmas offering will be given a Christmas offering diploma, which will be a continual reminder to visitors and friends that your school is composed of workers.

By telegram the First Presidency has learned of the death of Elder Rees Jenkins. He died in the hospital at Damascus of typhus, May 9. Sister Jenkins is still in Jerusalem. The church will make every effort to assist her.

From several letters and a clipping from the *Chatham Planet* of July 26, 1918, we learn that the reunion at Erie Beach was one of the best ever enjoyed in that district. There were 140 tents on the grounds, and a very good attendance all through. President F. M. Smith and Bishop B. R. McGuire were present the latter part of the reunion, and were given a splendid reception. Bishop Becker, Patriarchs F. A. Smith and A. Leaverton, John Shields and James Davis, Apostles R. C. Russell and Paul M. Hanson, and many missionaries from the London and Michigan districts were in attendance. John W. Rushton attended the opening of the reunion and then had to leave in order to be ready to attend the Southern California District Reunion at Hermosa Beach. The meetings were of a high order and the gifts of the gospel were present. The write-up in *The Planet* is quite enthusiastic, especially with regard to the reception to President F. M. Smith.

"I have nearly all of the HERALDS for a number of years back. If any of the elders or others could use them and will pay charges on them, I will gladly send the lot."—Emma L. Newberry, Argyle, Iowa, R. F. D. 1.

D. O. Harder and his brother are the only Saints in Bixby, Oklahoma, and say they would be glad to have any of the missionaries or elders call on them.

Any of the American or Canadian Saints who may be in the Birmingham District should take note of the following address: Brother F. H. Edwards, 13 Heathfield Road, Handsworth, Birmingham, England. Meetings are held at this address, and all who have obeyed the gospel and wish to be with the Saints will be made welcome.

COMPILING LIST OF MEETING PLACES

Brother C. I. Carpenter has circularized the presidents of branches and asked them to supply the necessary information as to places of meetings held. A good response is being turned in, and he hopes to have soon a rather complete file of information on this subject. Those desiring such information in a hurry should address C. I. Carpenter, 410 North Grand Avenue, Independence, Missouri.

STORIES FOR CHILDREN

Those who attended the recent General Convention, will recall the action taken in regard to stories on the Book of Mormon by Sr. S. H. Forties. These stories prove to be of very high merit and will be published and issued at the same time as the October *Quarterlies*. President Trowbridge writes it is "not the intention to invite the attendance of small children but only to take care of those who come." The stories should prove of interest to parents, as well as teachers. Further details will be given in the HERALD, as soon as determined.

The Des Moines District *Dispatch* is now a recognized journal with second class mail privileges. We have the July number and like it very much. It is not pretentious, but features local church news, and unifies the interests of the Saints in the district.

The Mission Voice is the name of Brother R. W. Farrell's city circular and is issued monthly. He prints announcements of meetings, with subjects, etc., and because it is small and inexpensive is able to send fresh ones at least once a month.

Sister E. S. Morey, of Pleasanton, Iowa, says she has a large number of HERALDS for anyone wishing them. They have been well read, and since most of the Saints take the church papers, there seems no way to dispose of them. Anyone needing them, write to her.

LAMONI STAKE REUNION

The stake reunion is progressing nicely at this writing, except for the extremely hot weather, which reached a maximum of 106 on Sunday. There was one prostration from the heat. But in spite of this, the attendance at all the meetings is good. The attendance of campers is equal to that of last year, perhaps a little better. There are 123 tents on the grounds, with a total of 513 campers.

The order is excellent and the entire reunion most satisfactory. The morning prayer meetings are largely attended and very spiritual in their nature, including many manifestations of the gifts of tongues, interpretation, prophecy, etc. The preaching is of a high order.

On Monday, the 5th, there were seven baptisms, four children, Eugene McKean and wife, and E. F. Partridge, at one time pastor of the Methodist church here. His wife was baptized over a year ago.

At a special conference held on the first day of the reunion, the resignations of Paul N. Craig and E. J. Giles as counselors to J. F. Garver, stake president, were accepted. Upon recommendation of Brother Garver, concurred in by the president of the church, the Quorum of Twelve, and the stake high council, the name of Daniel T. Williams, until recently in Des Moines District, with Des Moines as objective, was presented as counselor and his ordination provided for. This ordination was attended to at an early session.

All of three afternoons and one evening service is given over to organized recreational features. The work of the young people is well directed and much appreciated. The early morning prayer meetings for the young people only are well attended and accompanied by marked manifestations of God's Spirit.

Elbert A. Smith, Daniel Macgregor, W. A. McDowell, I. A. Smith, H. S. Salisbury, are in attendance, in addition to the missionary force of the stake and town, and visitors from several adjoining States. President Garver has not regained his normal strength, but is able to carry a heavy load in administrative responsibility, along with Acting President R. V. Hopkins.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, August 14, 1918

Number 33

EDITORIAL

THE LAMONI REUNION

The reunion of the Lamoni Stake for 1918 is now past, but leaves a new spiritual strength. We are giving much more space than usual to this event because it may serve as a pattern for other similar reunions.

One of the most prominent officials of the church remarked that these reunions were second only to the General Conference in importance, and that the Lamoni reunion should prove a pattern to others. With the hope that it may prove of interest and help to others, we submit copy of the report of Elder John F. Garver, president of the Lamoni Stake, and also the following items.

The success of the reunion is largely dependent upon thorough organization. The programs are made out and printed in advance. Every detail is thought out and provided for beforehand. Of the material arrangements, electric light wires are extended to the grounds for the period of the reunion. A telephone is also installed for the use of those camping out. Two deliveries are made each day of groceries, vegetables and meat, and also one or more deliveries of ice. Well water is furnished from four hydrants, pumped daily to a reservoir on the hill.

The care of the grounds and tents is carefully provided for in advance, as is also the item of music, which was this year well handled by H. C. Burgess, so that necessary provisions were made for every service and this without delay. The musicians and singers were always on hand before the ringing of the second bell.

As to the arrangement of the meetings, a sacrament service is held on the opening and closing day, but the general order of meetings is: Prayer meeting and preaching each forenoon, and preaching each evening. As indicated in Elder Garver's report, the young people's prayer meeting was provided for as an extra, preceding all other services. On Sunday

this with the Sunday school added to the services of the forenoon makes four for the morning. As to the afternoon sessions two are given over to business meeting at the opening and close of the reunion; two are Sunday afternoon preaching services; three are given over entirely to recreation, and the corresponding evenings from nine to eleven, are also given over to recreation. Every afternoon is free except for the one and a half hours' meeting. Suitable games are provided on the grounds, and are in almost continual use except during sessions.

The other five afternoon sessions are given to auxiliary meetings. No attempt is made to hold preaching services in the afternoon except on Sunday. Hence the auxiliaries are not forced to take a second afternoon session when the audience is already weary. In addition to these five afternoon sessions and the Sunday school there is provided regular meetings at the young people's tent—a sermon in the forenoon, story-telling in the afternoon, and illustrated lectures two evenings.

The spirit of humility and devotion on the part of the representative men of the church attending has marked influence in producing unity of effort. The reunion this year is doubtless one of the best ever held. There was a marked outpouring of the gifts of the Spirit, and this through not one but many, confirming each other and evidently directed by the same Spirit.

Brother Garver's report to the reunion follows.

To the Saints of Lamoni Stake and Reunion Conference Assembled: It is with pleasure we report for the committee concerning the present reunion. It has been a delight to be associated with so noble a band of Saints in so good a cause. And while we cannot chronicle fully the various features of the season, nor convey in this report any comprehensive statement of the uniform cooperation and activity of the people, nor of the free flow of the Spirit of God in its varied manifestations, there is due you for record some effort to cover the work of the reunion, and to crystallize the consensus of opinion among the brethren concerning the broader

work of the reunion, that is, the general scope of the sessions and the possible effect in the lives of the people.

The Saints repairing to the grounds with hardly an exception in ample time, and making ready for the opening session, the sacramental service of Wednesday morning, July 31, made possible not only our assembling on that morning undisturbed and under the spirit of unity, but has, we think, had its part by way of suggestion and otherwise in directing our occupancy to the good of the sessions.

The order of the camp, the decorum of the people, and the effort to conform to the few regulations necessary have surpassed anything we have witnessed on these premises heretofore, or anywhere else, for that matter. Especially have we been pleased with the conduct of the young. These conditions following the effort of the people to cooperate with the administration in an orderly and timely assembly have made possible among us on the grounds at all hours and in the services especially a common communion and a peace which have been good to see and to experience. This spirit has characterized the social services to a marked degree. As a consequence, we have enjoyed that quiet, intelligent, searching ministration which has borne witness to many that we have pleased God, and which has enabled us to see more clearly the duty before us, and to determine as never before to order our lives accordingly.

In the ocular gifts of the Spirit we have witnessed as marvelous an outpouring as last year, and we are of the conviction that in their effect on the people, more have been touched and melted to humility, the Spirit in its operations being more general among us. In the multitude of witnesses of the gifts, we have been strengthened as never before. And finally, the people resting under a greater degree of intelligence—spiritual intelligence—than we have before witnessed among God's people—I say, under this high order of intellectuality so to be desired, we have reached heights of appreciation, discernment, and determination to do, which if held to will carry us forward under our appointment as the people of God in this critical stage of the world's history and of our efforts under the Master in the establishment of Zion.

Now, if we comprehend the divine appointments of the endowment, these are to be among its components: The people exercising themselves under self-control, as we have here witnessed; under a peace surpassing uninspired understanding; with one common purpose receiving as it were from cloven tongues as of fire the witness of the Spirit burning into their very souls, in common, the same testimony of God's divine approval and operations; with undying determination facing front in solid ranks, carrying forward at any hazard to self the banners of their King and Commander, till from the towers of Zion these banners shall float aloft to guide all who strive toward the city of refuge, and out of the terror and devastation of the present age. These things, I say, as we understand, are to have their place in connection with the endowment. And if this conception be in any part correct, then are we receiving as the Saints of the Lamoni Stake an earnest of our endowment, for never before have we enjoyed so universal an outpouring of intelligence, accompanied by so high a degree of inspiration, and never have we so resolved to do.

The appointment of Daniel T. Williams, as general director especially of the activities of the young, and with the help so freely and ably given him, has made possible a more uniform and more centrally ordered effort along recreational lines. These activities have been broadened so as to reach more classes than heretofore. Brother Williams has also had general oversight of the special spiritual interests of the young. F. M. McDowell was requested to give his especial

attention to the activities of the young, both recreational and spiritual. This was before we were sure of having Brother Williams with us at this reunion. As is his wont, Brother McDowell, without hesitation and without jealousy, cheerfully concurred in the suggestion that Brother Williams be recognized as representing the administration in the activities aforesaid, and he has rendered in this connection yeoman service. R. V. Hopkins, Sisters Alice Mae Burgess, Grace and Florence Thompson, Marcella Schenck, May Needham, and Marguerite Wickes, have been intrusted with special appointments in connection with these recreational and spiritual efforts. They have been ably assisted by others. The labor of all is appreciated, and will make for good.

Arrangements were made for the young people to meet in prayer services every other morning. These meetings were so well attended and accompanied by such a fine spirit, the young people by petitioning the reunion presidency have the latter part of the reunion met every morning at 7.45. They have been blessed in their efforts and the work should profit by the same.

The preaching has been of a high order. The following invited speakers have occupied: Elbert A. Smith, J. F. Keir, W. A. McDowell; also the stake missionaries, Daniel Macgregor, W. E. Haden, Hubert Case, J. W. Wight; besides these, J. F. Garver, R. V. Hopkins, D. T. Williams, and Albert Carmichael, of the stake officers, have occupied, as have I. A. Smith and S. A. Burgess. Nothing preventing, Heman C. Smith will speak this evening.

The attendance has been large. There have been 120 resident tents, inhabited by about 550 people of the Lamoni Stake. We have had in use also six service tents, making in all 126 tents on the grounds. Hundreds of Lamoni people and those from surrounding communities not camping on the grounds have attended more or less regularly. Besides our home people there have been in attendance 125 visiting Saints from 23 districts and stakes as follows: Little Sioux, Fremont, Northeastern Nebraska, Des Moines, Nauvoo, Northeastern Illinois, Kewanee, Seattle and British Columbia, Eastern Iowa, Pottawattamie, Southern California, Southern Wisconsin, Northern Wisconsin, Alberta, Canada, Northeastern Missouri, Saint Louis, Minnesota, Northeastern Kansas, Northwestern Kansas, Spring River, and Far West, Independence, and Kansas City stakes.

We have been glad to welcome our friends. We are of the conviction that if we deport ourselves wisely and order our reunions with dignified appointments hereafter, it is possible for us to realize on these grounds many wonderful meetings, and which will be of very marked influence in the forward movement of God's children. To this end let us labor as well as pray.

Sincerely,

J. F. GARVER, for Committee.

August 10, 1918.

HOLY PLACES

We call particular attention to an article republished this week from the *Journal of History*, April, 1918, under the above title, by Elder Heman C. Smith.

It suggests an explanation which may be new to many of our readers, yet entirely consistent with the text. It presents many good points and too many to be set forth here. In view of the awful conditions now, it would appear as if the time were near at hand

for us to stand in holy places. It means not only to stand on the ground, but to feel ourselves in the presence of God, and so keep and make our life right before him.

THE LIBRARY COMMISSION

We are just in receipt of District Library Bulletin, No. 1, issued by the secretary of the commission, Vernon A. Reese. He emphasizes the necessity of our continuing our work unchanged. It should be remembered that no changes have as yet taken place. The General Conference did not sustain the Library Commission this year, because they referred the whole matter to the Joint Council, with power to act. But so far as we have been advised, the Joint Council has not acted, and in the meantime President F. M. Smith has advised the commission that its members should continue as at present until further advice.

To those who read the Conference Minutes carefully, it will be noted that this recommendation from President F. M. Smith came in connection with the request of Graceland College for a library building, and it may be deferred until such time or near such time as it is clear that the college is prepared to organize its library force to take care of the library interests of the church, and this will probably be dependent upon the erection of a library building. It is a change which may be expected in the course of the next year or two, but has not yet been made.

Until it is made the present members of the Library Commission are moving forward with their usual work, striving to see that our library work is not neglected. They are not, it is true, undertaking new plans, as they deem it inadvisable to open up new fields under existing conditions, since this matter of the field of labor is in charge now of the Joint Council.

But it should be noted that this action, when made, will affect only the general commission. No action has yet been taken affecting the district or local boards. It is intended at present that the library work shall be organized under the department of education, so that those in charge will be nominated by the coordinating committee for that department of work, unless it should be found advisable to make the library work a department of college work entirely. In which case it would devolve upon the Board of Trustees of Graceland College. But as already stated this matter rests with the Joint Council and affects only the general commission.

Again, any changes that may be made in the future we shall be in a better position to profit by, if we do the work before us now and do it well. So we sincerely trust that no local or district board will

relax in any degree their efforts, but rather push forward more energetically to accomplish the work before them, in a way that seems most effective to meet their own local conditions and secure tangible results.

S. A. B.

ROMANAN WIGHT

The Saints among whom he has labored will be more than sorry to learn of the death of Elder Romanan Wight. Elder Charles E. Butterworth has sent us a brief statement of his life, from which we gather the following facts:

He was a son of Lyman Wight, and was born at Fredericksburg, Texas, January 13, 1851. At nine years of age he removed to Gallands Grove, Iowa; and in 1900 to Dow City, where he has resided ever since.

He was baptized by John A. McIntosh in 1862. He was superintendent of the Sunday school at Gallands Grove and for a time was superintendent of the Gallands Grove District Sunday school. He was ordained an elder in October, 1897, and a seventy in April, 1901. In 1902 he was chosen as one of the seven presidents of that order, and labored as a missionary in Iowa, Nebraska, South Dakota, and Texas. Since 1905 ill health has confined him to his home. He has grown more and more helpless, so that his death, on August 3, was a relief to him.

So another good man who has kept the faith has gone to his reward.

COLLEGE WORK NOW

A notable feature of the present world struggle is the attention given to collegiate students. They are among the first to volunteer, and they are the first to be given official ranking; and from them are chosen most of the line officers. This is simply because experience has shown the probability of better service from the man with college training.

It is not therefore surprising that we find an urgent demand that the college man remain in school as long as possible. The student soldier, though registered, is placed in deferred classification until needed. And this continues if he continues at his studies. By no means should our school and college efforts be lessened, but quite the contrary. It becomes more and more evident that there are men needed with special training in wireless, and they are greatly needed for that. But men of broad general training are needed now, and will be after the war. Every young man and young woman who can should continue school work if possible.

Graceland College opens September 6. Keep it in mind.

To those who feel they cannot pay their way, there is the Religio offer to loan money to help them through college. Full information can be secured from President George N. Briggs, Lamoni, Iowa, president of Graceland College; or G. S. Trowbridge, 5032 Devonshire Avenue, Saint Louis, Missouri, general president of the Religio.

We note also running in the church papers, a request that you write to the advertising manager, R. J. Lambert, Ensign Publishing House, Independence, Missouri, to learn another way to help yourself through college.

Besides this, Graceland is the school where work is popular; and the boy or girl who is working his way through school is a regular thing, rather than the exception.

It is not too late now to plan to attend Graceland this year beginning next September, but early action is of advantage.

S. A. B.

THE MORALS OF OUR ARMY

An article in *The Outlook* for July 10, 1918, by Daniel A. Poling, states that after a very thorough investigation throughout France, at the front, through the Y. M. C. A., the Red Cross, reports of landings, and all places where the American soldiers in France are to be found, that he finds the moral conditions much better than in civil life, and also greatly improving.

Contrary to the practice in former wars, General Pershing is laying down very strict rules with regard both to the use of intoxicants and with regard to moral delinquency. Mr. Poling states that at least five men are morally born again to every one that is morally weakened by work in the Army. He confirms the thought that our men abroad must be kept fit to return to us when the war is over.

But there is another matter quite as important. America must be made and kept fit for these men to return to. There rests a great and very grave responsibility.

The American soldier has no rum allowance. Pure water is supplied in sufficient quantities. The program is based upon total abstinence and prohibition.

Mr. Poling, after again emphasizing the condition under which he has observed the American soldier boys, including their return dead tired from the firing line and the front line trenches, concludes with:

They have paid a great price, but, counting all cost, they have found the expenditure justified. They are the very vanguard of the pathfinders of civilization; they are the knights of the twentieth century.

I would be false to these men if, having the evidence of their moral soundness, I did not declare it; and I would be

false to those who gave them as a priceless offering upon the altar of freedom.

General Pershing and those who are in authority with him in France deserve, not a resolution of inquiry or censure, but a vote of confidence with the assurance of our cooperation and support.

The American soldier is the worthy inheritor of the finest traditions of American arms, a credit to those who bore him, an honor to the Nation he represents, and the last and best hope that civilization shall not fail in her struggle to establish the might of right.

S. A. B.

THE PASSING OF WHISKY

In the *American Magazine* for July, 1918, there appears an article by Hugh S. Fullerton, on "The last appearance of Old John Barleycorn." It is rather of interest as he argues, that the saloons will be closed automatically in the course of a few years, as they depend for their success, not upon the lighter liquors but on the whiskies and brandies, and that the whisky business is now going out of existence and no more is being manufactured, and the wholesale whisky business has already ceased.

The result is that while there was over one hundred and seventy million dollars of distilled spirits on March 1, 1918, the annual consumption is ninety-seven million gallons, but the price is soaring so rapidly as to make an additional reason for limiting consumption. The Government, in permitting the sale of the liquor on hand has at least satisfied the great manufacturers of distilled liquors, so that with the added prices they are not suffering loss.

Mr. Fullerton states that it is very doubtful if they could be persuaded after the war, again to enter that business. As a result, not only of high prices but of poorer quality of goods, even old drinkers are quitting, and this movement is having a powerful effect towards prohibition.

Again he states that the money was in booze or whisky, and the saloons cannot afford to continue on anything like its present scale and deal in beer or light wine. The fact has come under our personal observation that the number of saloons in the large cities is decreasing at the present time, and somewhat rapidly. Some saloon keepers have already prepared to open parlors for soft drinks instead of liquors. It looks as if the present situation is assisting in the solution of the saloon problem.

"A man is valuable only as he has fitted himself to be."

If forty years' acquaintance with our own nature has taught us nothing else it ought to have taught us humility and charity for others.—Elwood Worcester, in *Religion and Life*.

ORIGINAL ARTICLES

HOLY PLACES

[The following article appeared in the *Journal of History* for April, 1918, written by its editor, Elder Heman C. Smith, and being on such a timely subject should come to the attention of the HERALD readers as well.—EDITORS.]

That one place can be holier than another seems at first thought to be superstitious, and yet to respect and venerate places made sacred by associations seems to be so ingrained into human nature that to seek to eradicate it would be a hopeless task. It has been a characteristic in the human character as far back as history records the doings of men, and none are free from it. Who of us do not venerate the places of childhood memory, the old home where in memory we see father, mother, brother, sister, and the friends of childhood clustered around the home altar? Who could visit Mount Vernon and not see the stately father of his country walking the garden paths or hear the echo of his footsteps in the time-honored corridors, or see the motherly face of Martha Washington presiding over kitchen or drawing-room?

Who can visit Liberty Hall and discern not the noble face of John Hancock sitting in the ancient chair behind the antique table upon which lies the immortal Declaration of Independence, as with solemn faces the men now famous as statesmen pass by and subscribe their names, pledging their lives, their fortunes, and their sacred honors to the cause of liberty?

Who can stand within the sacred precincts of Carpenter Hall and not see before him the venerable form of Washington presiding over a body of as great men as ever deliberated on the affairs of men? Who can stand upon Lexington Green, on the soil that drank the first blood of the Revolution, and hear not the voice of young John Parker saying to the Minute Men as the British approached: "Stand your ground. Do not fire unless fired upon, but if they want a war let it begin here"? Or upon the bridge at Concord and be deaf to the shot heard round the world?

These and many other scenes of general importance crowd upon the mind, and then to every individual comes memory of places not so noted but just as dear, leaving an impress of holy sanctity and respect for places that will ever linger in Memory's hall.

As one of our modern poets has said:

I know that the spirit of what has been
Still lives in the place it knew,
I know that liberty speaks again
Where liberty's bugles blew.

I know another thing, out of earth strife
(And I count it a blessing, too,)
Freedom and liberty leap into life
'Neath skies that are fair and blue.

In clear, sweet air, on still, far heights,
Where 'tis always glad-voiced morn,
Where never falls shadow but that of night,
The best things of God are born.

The hills where the winds untrammelled roam,
The plains like an upland sea,
Are waiting places for souls to come
And learn they are men and free.

This feeling of reverence for spots of sacred memory has also had divine sanction. When Moses heard the voice of God from the burning bush he was told:

Draw not nigh hither; put off thy shoes from off thy feet;
for the place whereon thou standest is holy ground.

It was this tendency to worship holy places that prompted the crusaders to try to rescue the holy sepulcher from the hands of the infidel, and now we all rejoice to hear that the banner of a Christian nation floats over the Holy City.

Growing out of this tendency to consecrate and revere holy places comes the desire to build or erect monuments which materializes in markers more or less expensive, that mark the places where the dust of our loved ones are buried. This tendency finds expression in a public way in erecting monuments to great statesmen and military heroes in historic places, etc., and even to the marking of old trails or roads of historic note. In a private way we each express ourselves in the cemetery or private burying ground.

This may be called superstition, but it is remarkable to note that as we flatter ourselves that superstition under the light of scientific research decreases this tendency increases, and has increased until all are affected by it more and more as historic scenes and places grow more venerable in history.

Nor is this custom without divine approval. When by the power of God the waters of Jordan were divided to allow Israel to pass into the consecrated land the Lord said:

Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priest's feet stood firm, twelve stones, and ye shall carry them over

with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men whom he had prepared of the children of Israel, out of every tribe a man; and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be a memorial unto the children of Israel forever. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day.

The Lord in the latter-day work also appointed and consecrated certain spots as holy places.

In March, 1831, in speaking of the time when the times of the Gentiles should be fulfilled he said: "And there shall be men standing in that generation that shall not pass, until they shall see an overflowing scourge, for a desolating sickness shall come over the land; but my disciples shall stand in holy places, and shall not be moved." The Lord began gathering those whom he designed to use for special work into special places many years before the church took organic form. In America's colonial days families whose children and grandchildren were designed to be engaged in the work of restoration gathered in certain places, notably in Massachusetts, near Boston, afterwards celebrated as the place of the cradle of liberty where, as Daniel Webster once put it in speaking of liberty: "It will stand beside the cradle in which its infancy was rocked, and die at last if die it must amidst the proudest monuments of its own glory and on the very spot of its origin." Why was it necessary in God's wisdom that these families should gather to this particular region? In order that they might be imbued with the spirit of liberty then generating there and in turn transmit it to their children who in God's providence were to be used to bring into organized form the kingdom of God on earth.

When these families in harmony with the spirit of the times migrated westward, and those specially chosen to assist in bringing to light the Nephite record gathered near the place where the record was concealed, others moving farther westward found a rallying point where the organization of the church was to have its completion—Kirtland, Ohio. All these places having been chosen of God for special purposes might well be called holy places, and more

and more as we comprehend the purposes of God, and witness their fulfillment we become interested in these places of historic import.

Back of the organic movement that culminated in Kirtland was the inspiration that directed the preliminary work of Sidney Rigdon and others in that region, and we can readily indorse the words of inspiration to Sidney Rigdon, which said: "I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work," etc.

The hand of the Lord is plainly visible in leading the young man Parley P. Pratt to these western wilds where he became associated with Rigdon; and when he was himself sent on a mission with the restored gospel, he called on this man Rigdon, and through himself and companions in the ministry a nucleus was established for the Lord's work in this favored land, adjacent to Kirtland, Ohio.

That the Lord had designed Kirtland as one of the holy places, even the place of preparation for Zion and her consecration is evident from his instruction to his people in January, 1831.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless. Wherefore, for this cause I gave unto thee commandment, that ye should go to the Ohio, and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whosoever I will, shall go forth among the nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them wheresoever I will, and no power shall stay my hand.

This promise was remarkably fulfilled in the giving of the law found in Doctrine and Covenants, section 42. And here in this chosen and consecrated spot the church was fully organized and the small, incomplete, preliminary organization effected at Fayette, New York, April 6, 1830, was enlarged upon and developed until the church with its quorums and councils, provided for in the law, was an accomplished fact, and an important factor in the progress of the church and of the world.

Soon after the giving of this law several of the ministers of the church were selected to go to Missouri with the promise that if faithful the land of their inheritance should be made known unto them. (See Doctrine and Covenants 52: 1.)

They complied with this instruction and the place pointed out. (See section 57.) This appointment of a location for the Holy City could not interfere with the appointment of Kirtland as the place of organization and preparation, and both could properly be called *holy places*.

In September, 1832, the Lord refers to holy places as follows:

A revelation of Jesus Christ unto his servant Joseph Smith, jr., and six elders, as they united their hearts and

lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city New Jerusalem, which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, jr., and others, with whom the Lord was well pleased. Verily, this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the saints, beginning at *this place*, even the place of the temple, which temple shall be reared in this generation, for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.—Doctrine and Covenants 83: 1, 2.

The location of the city of the New Jerusalem is here definitely established, but the beginning of the gathering it is said will begin at *this place* which may mean the place just spoken of (Independence), or the place where the Lord was speaking (Kirtland) so far as the language is concerned. But in paragraph six the location is further designated to be upon the consecrated spot, but as both spots were consecrated, the place is not positively determined. The consensus of opinion was that Independence was the place intended, and the idea that the temple was to be built there in that generation doubtless caused the people to assemble there with more haste than they otherwise would have done. The hoped for temple however did not materialize. Instead the people were by persecution compelled to leave the sacred place and the Temple Lot fell into the hands of strangers. At Kirtland it was different, on the very day, July 23, 1833, that the Saints agreed to leave Jackson County, Missouri, the corner stone of the temple was laid at Kirtland, Ohio. Though there was much persecution they were permitted to finish this Temple which was dedicated March 27, 1836. In June, 1833, the command to build was substantially repeated, but with evident application, as it was to be the place of endowment. (Doctrine and Covenants 91: 2.)

In September, 1831, the Lord said: "I the Lord willeth to retain a stronghold in the land of Kirtland, for the space of five years." He did not fully explain why, but it is well to note that the five years would expire September, 1836, six months after the dedication of the temple, and that this six months were busy ones in adjusting the affairs of the church. It is therefore fair to assume that this time was reserved for the building of the temple. This temple also fills the requirements of the temple promised in September, 1832, in the following particulars:

First. It was built in that generation.

Second. A cloud which was the glory of the Lord

rested upon it, and filled the house. The account of the dedication has the following:

Brother G. A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing, mighty wind, which filled the temple, and all the congregation simultaneously arose, being moved upon, by an invisible power; many began to speak in tongues, and prophesy; others saw glorious visions, and I beheld the temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together, (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the temple,) and were astonished at what was transpiring.—*Millennial Star*, vol. 15, p. 726.

Third. The sons of Moses and Aaron offered an acceptable offering.

The Sunday following the dedication the following is related:

After this vision closed, the heavens were again opened unto us and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed, all generations after us should be blessed. After this vision had closed, another great and glorious vision burst upon us, for Elijah, the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he [Elijah] should be sent before the great and dreadful day of the Lord come, to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse. Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.—*Millennial Star*, vol. 15, p. 739.

Joseph Smith in dedicating the Kirtland Temple said: "Thou who hast commanded thy servants to build a house unto thy name in this place" (Kirtland). If the house commanded to be built in 1832 and in 1833 is not this house this command is not on record. It is referred to in Doctrine and Covenants 102: 10, but referred to as a past event, "which I have commanded to be built" and the Kirtland Temple was then in the course of construction.

In section 91, instruction is given concerning the building up of Kirtland Stake and the house of the Lord is referred to incidentally as though it had been previously provided for. There is no direct command here given to build. The inference is plain that Joseph Smith in his dedicatory prayer referred to the command given in 1832 and 1833 and applied it to Kirtland. The Kirtland Temple does therefore stand on consecrated ground made holy as the place of the temple of the Lord for the preparatory work of gathering, the endowment of the ministry, and the building of the holy city.

Immediately after the dedication of the temple wherein the several quorums received their endow-

ments, ministers went everywhere preaching the word, and soon the first foreign mission was undertaken, with wonderful results, according to the promise made when Kirtland and its importance was first pointed out as a place sacred in the economy of God. (Doctrine and Covenants 38:7.) This building of the Kirtland Temple in fulfillment of the promises of God does not interfere with the designs of God concerning the New Jerusalem to have its center at Independence, Missouri. The Temple Lot has been set apart and is to be recognized as one of the holy places. At the time the people of the church fondly expected to build this house at Independence it was not needed, but the building at Kirtland wherein the servants of God were to be endowed ere they were sent out to the nations was in urgent demand. When Zion is redeemed and the preparatory work for the return of the Lord to the earth commences, the New Jerusalem with its holy temple will be in demand and will doubtless be provided for by the tithing of God's people.

When the Lord spoke of the house then building at Kirtland he added concerning Zion, "And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption." (Doctrine and Covenants 102:10.)

In early times the Lord gave instruction that certain men should be planted or established at Independence for certain specific and well-defined purposes, but he also declared that further direction should be given regarding others, thereby intimating direction should be awaited before moving. (Doctrine and Covenants 57.) Only a short time after this the following information was given:

And now, verily I say, concerning the residue of the elders of my church. The time has not yet come, for *many years*, for them to receive their inheritance in this land, except they desire it through the prayer of faith, only as it shall be appointed unto them of the Lord. For, behold, they shall push the people together from the ends of the earth; wherefore assemble yourselves together, and they who are not appointed to stay in this land, let them preach the gospel in the regions roundabout; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up churches, inasmuch as the inhabitants of the earth will repent.

This instruction was not heeded and the consequence was that the words of the warning, "not in haste, lest there be confusion which bringeth pestilence," was painfully realized.

"Many years" have passed since the above decree, and hence the time for the residue to obtain inheritance may be here or near at hand, but the decree conveyed with it the information that divine wisdom would determine when the time should fully come.

How long then before we shall be gathered into the holy place to prepare for the Lord to suddenly come to his temple we do not know, but the signs of the times indicate that the time for his people to stand in holy places is fast approaching.

Some of the places mentioned above are evidently yet recognized as holy places as they were set apart for special purposes, which purposes have not yet been accomplished, and the purposes of God cannot fail. Independence, the place of the New Jerusalem, must stand unmoved. Kirtland, the place of preparation, has not filled its purpose, hence the Lord said in 1841: "I, the Lord, will build up Kirtland." (Doctrine and Covenants 107:27.)

Nauvoo, the city of refuge, must continue, for that stake was planted to be a corner stone of Zion, to be polished with that refinement which is after the similitude of a palace. (Doctrine and Covenants 107:1.) "And a resting place was to be provided therein" for the weary traveler that he may contemplate the glory of Zion, etc. (Doctrine and Covenants 107:18.)

Lamoni having been recognized of God as an important place in the gathering of the people will doubtless be recognized as an holy place. (Doctrine and Covenants 122:12.)

The relative importance of Far West, Adam-ondi-Ahman, and other places where gatherings have been had, will no doubt be recognized in proportion to the degree of inspiration enjoyed in their establishment. The regions roundabout have also been considered in the revelations as having a place in the appointments of God.

HEMAN C. SMITH.

THE PERSONAL TOUCH

One of the greatest watchwords of the present age is efficiency, and closely associated to it we may also include preparedness. This is true not only in State and Nation, but in practically all the activities of man.

Considering the importance of our work as associated with all the activities of human life that make for the betterment of mankind, both in a spiritual and a temporal way, we can realize more the necessity of bringing it to the attention of all men. This is also the purpose of its designer. "Go ye into all the world and preach the gospel," was the request made by him. The fulfilling of God's promises to the Jew, the condition of the world and the rapid movement of events, emphasize anew this command of scripture and brings the realization that within a short time, as never before, we will be called to aggressive and efficient evangelism.

Perhaps we should agree upon what we mean by the term *evangelism*. I do not mean to identify it with special methods, or the special activities of certain men. Perhaps I should have said missionary work, which includes all the activities of our church that are intended to carry the evangel of Christ to non-Christian men and women. We use the word *evangelism* more particularly because we do not wish the thought to be confined to the traveling ministry, or even the priesthood alone. Not one of the church membership should be excluded. Each member has his own sphere and the responsibility of bearing the divine message in his own way.

The injunction is given that we are to let our lights shine, which does not mean merely the power of a holy example without work upon our part, but also such personal work as confidential talks and deeds of friendship with the sincere purpose of winning some one to the gospel. This calls for consecration and individual preparation. Of course the province of the member in evangelical work is not without limitation. However, the secret of efficiency in life lies in our ability to comprehend our limitation and to operate within its boundary. To the ministry, office and ability are factors in determining limitation. To the member, ability and environment are the principal factors. One may be fitted for certain classes of work while another may be qualified along entirely different lines.

We should concentrate on those things for which we are best fitted. It was a great saying of Emerson that the one prudence of life is concentration. This also applies in another way, as some people are blessed with talent in various ways but spread their forces over so large an area of activity that their talents are practically lost in the confusion. This is a fault due to the condition of the times in which we live, when there is a tendency of all toward fast living. We as a people should be very careful to guard against such dissipation of energy.

There is still another point upon which I would emphasize concentration of energy. Sometimes we succeed in getting some one interested in the gospel message, and because we do not try to understand their likes and dislikes and point of interest, we approach them with wrong methods and thus detract from their interest. We should try to acquaint ourselves with those things in order to concentrate our efforts along the lines of their special interest. Only as we feel in our mind and heart the pulsing of the forces by which they are swayed, will we be able to speak to them in language toned with that sympathetic touch born of love for our fellow men.

Therein lies the secret of the greatest gift and power that we have aside from the Spirit of God, and I am sometimes inclined to believe it is the

greatest channel through which the Spirit of God can operate upon the lives of men. In other words it is the point of contact: it is the personal touch.

This is an age of cold logic devoid of that sympathy and fellowship which should exist in the intercourse of men. Through the newspapers and magazines men and women are fed upon information and ideas gathered from all parts of the world, until their minds are filled with bewilderment and confusion engendered by the stirring times in which they live.

It is also possible for us to reduce our message to a matter of words and cold logic, but it should not be the case; for as Paul said, "Our gospel came not in word only, but also in power and in the Holy Ghost, and in much assurance." He also said, "I am made all things to all men, that I might by all means save some." Of course this must be understood to be with the limitation of righteousness. Paul when speaking of power had in mind something different than the Holy Ghost, which also must be the meaning of his statement, "I am made all things to all men," and evidently it is the power of a consecrated personality.

This is strikingly in harmony with the position of the Master who intended that his disciples should be the leaven of the world. He also said, "Ye are the salt of the earth." He knew this could not be accomplished by holding aloof from the world or by cultivating religious enmity. In the Lord's prayer for his disciples he said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil." And again, "As thou hast sent me into the world, even so have I also sent them into the world." Jesus understood that unless the disciples were with men, where they were, they could not likely lead them into that place where they ought to be.

It is true we are living in a new world compared to the time when Christ uttered those statements to his disciples, new kingdoms have arisen and the conditions and customs are manifestly different. The temper of the world has changed, but those utterances are just as true and applicable to his disciples to-day. We must meet these changed conditions with sympathies in tune with the wonderful circumstances that face the children of this generation, and if we would guide and lift them we must understand the forces that to-day are boiling in the great heart of humanity, and already causing it to break. Surely the consoling balm for it all can be found in the gospel. Are we equipping ourselves to apply its healing influence?

Never has the world called so loudly as it calls to-day for this personal touch of the gospel. How sad indeed the picture when often we feed the husks instead of corn because we present our message in a manner suited only to some preceding generation.

Thus it is sometimes made to appear, that "the children of this world are in their generation wiser than the children of light." It is therefore necessary that we understand the day of our visitation to the extent that we can utilize those things that are engaging the attention of the people of to-day, to show them the value of our message.

Scientific discoveries, philosophy, and art are the chief tendencies of our age and through them many perplexing problems have been forced upon us. It is not at all impossible to reconcile these tendencies with the faith once delivered to the Saints, and when so reconciled and understood will but enhance the beauty of the gospel of Christ. It is true that through them new ideas have been born and adopted by many, but because they are new, it does not follow that they are all false. We should not be too willing to denounce these ideas of others until we have given them a rational consideration, as this is an age of knowledge fast approaching that time when the knowledge of the Lord shall cover the earth as the waters cover the sea. It is our duty to investigate these ideas with those who have accepted them, for how can we better help them than by thinking with them upon the problems which this increased knowledge has created? However, we should not allow our thinking to degenerate into a matter of cold logic, for the emotion or feeling in religion is just as great if not a greater factor in moral life. It is true we think things out but our feelings help us determine their truth or falsity; and conversions are generally produced by the emotion or feeling. Through the appeals of our reason upon our conscience it becomes the moving spirit.

In this conclusion I am fully in harmony with the Scripture which teaches us that the greatest attribute of God is his love. How else can it operate except through the emotional life? We should not of course ally ourselves with that class of religionist, who plays upon the feelings actuated wholly by the by the nervous system, as do some modern evangelistic hypnotists who deal in cheap sentimentality. That would be an extreme as radically wrong as the other.

From the pulpit standpoint, if our message is entirely a matter of cold logic, at best we can only convert the head. But the heart must be reached, the soul must be touched, and this can only be attained by seasoning the message with that which appeals to all the noblest sentiments, and thus bring reason into action. It is very true in many cases that the best part of a sermon is the part that is never uttered.

What a barren view of life religion gives one when it has not touched his soul, and, through his emotions, aroused those nobler sentiments which unfold a broader vision and appreciation of life, and

those things with which it is associated. Somehow as these thoughts are penned we are impressed with the significance of Christ's statement, "Ye must be born again." Surely he meant just such a change. That we may accomplish this important part of our evangelistic work, we need the power and influence of the personal touch. Some of the greatest achievements of Christ's ministry were made through his personal contact with the people in works of helpfulness and cheer.

The story is told of an old negro woman who during the Rebellion was given the name of "Cheer up honeys," and "Glory day," and was so called by the soldiers of both sides. Whenever prisoners were brought in, or tired and worn soldiers would march by within her reach, she would hobble up to them and say, "Cheer up honeys, Glory day is coming!" The sympathy and cheer of her heart touched the tenderest and noblest chords in their own. There are a great many with whom we come in contact who need, more than anything else, such flowers of personal sympathy strewn in their pathway. We must learn to put this hand to hand contact into our evangelism in order to accomplish the work intrusted to our care.

There is a legend told of a monk who died in the monastery of Arenburg, that many years after his death his tomb was opened, and nothing could be found of his remains but the right hand with which he did his work. The legend is made the basis of the poem by S. T. Wallace entitled, "The blessed hand."

They laid him where a window's blaze
Flashed o'er the graven stone,
And seemed to touch his simple name
With pencil like his own;
And there he slept, and one by one,
His brothers died the while,
And trooping years went by, and trod
His name from off the aisle.

And lifting up the pavement then,
An abbot's couch to spread,
They let the jeweled sunlight in
Where once lay Anselm's head.
No crumbling bone was there, no trace
Of human dust that told;
But, all alone, a warm right hand
Lay fresh upon the mold.

It was not stiff, as dead men's are,
But with a tender clasp
It seemed to hold an unseen hand
Within its living grasp;
And ere the trembling monks could turn
To hide their dazzled eyes,
It rose as with the sound of wings
Right up into the skies.

O loving, open hands that give!
Soft hands the tear that dry!

O patient hands that toil to bless!
 How can ye ever die?
 Ten thousand vows from yearning hearts
 To heaven's gates shall soar,
 And bear you up, as Anselm's hand
 Those unseen angels bore.

That is what it will mean to us to give our work the personal touch.

We can see humanity standing in the mire of the problems and difficulties of this modern age, devoid of spiritual light, beckoning and calling to us to reach out our hands and help them. Sometimes we grow discouraged and lose faith in men because of their selfish cries and debased ambitions, but down deep in the soul of all men there is a pleading voice. Are you responding to the call? I plead that we should all be evangelists in that sense and reach out our hands to the world, hands made strong by the love of God, for, brethren, "The love of Christ constraineth us"; and with a perfect consecration of self, for, "greater love hath no man than this, that a man lay down his life for his friends."

C. N. HEADING.

OF GENERAL INTEREST

THE GREATEST THING IN THE WORLD

The most important moment in any man's life is when he determines upon his definition of our subject; for that definition expresses his beau-ideal of excellence, of possession, of attainment. What he exalts draws him upward toward itself. The idols of men are their ideals, and an ideal, a supreme end, desirable above all else in the world for him, each man must have, and each man has.

... When the race was young and life more simple, the quest of the sages was to solve this engrossing problem, to discover the *summum bonum*, the highest good. Socrates calls it knowledge, the far-sighted knowledge that lights the way to virtue. Plato deemed it to be the purification of the soul from the body, whereby the former returned to the world of ideas through absorption in philosophy. Aristotle, keenly searching the purpose of purposes, the end of ends, called it happiness, the happiness of perfect, rational activity. And religion, which is philosophy for the people, aglow with emotion, made luminous with hope, religion was created by this supreme inquiry, religion contains the answer to this great interrogation.

... All around us men are sacrificing comfort, ease, rest, paying out weeks, months, years, from their shrinking, vanishing capital of time; for what? Is it for real enrichment, for eternal values? Is

it that they should be more, that their souls should be finer grained, their minds trained and rich in thought? Is this tense, unending struggle to make them master's of themselves, servants of men, climbing the slippery steps of the narrow path, the soul enriched by its poverty, made sovereign by service? Is it to ascend, ever to ascend, that they toil and plan and agonize? Or is it for dross, for the price of comfort and ease, for the glory of self? To get, to possess, to possess more, to possess the most, is it for this the sands in the hourglass are bartered, is this the aim of a life, the dream of the soul? Or to use talent for advancement; to gain authority; to hold success in the hand of toil; to receive adulation; to reach high place and eminence, is this the shining goal of life, to be an inch higher than the other Lilliputians; to command? Or to seek fame; that the trumpet of panegyric may sound and sound; that your name may not be writ in water, but cut in memorial more lasting than brass; to seek fame, "that last infirmity of noble minds"? Are these the steps to the altar where stands the god of men's idolatry? They are the pathways to power. Men covet wealth for the power of possession; success for the power of eminence; reputation for the subtle power of fame. This is the answer of the world to our question. These are the idols of the market place and the forum. Is this the greatest thing in the world?

Ah, full well we all know that it is not. We are all drunken with desire. We are hypnotized with glittering prizes. We are somnambulists, all of us, in a waking dream. And now and then into the market place comes a man pale with anguish, crying aloud, "Awake, ye sleepers." And they wake. They know in the deep heart of them, they know the truth of the message. They may deride the messenger, they may kill him with hemlock, with fire, with a rope. But the word lives, and awakens them. And the messenger at last they honor. They call him a sage. They exalt him as a prophet. Or they may worship him as God. And out of their uneasiness, their startled sense of emptiness and error, this flashing vision of a better and a best, comes a wonderful thing, a compromise between the ideal of the soul and the base reality of life.

We call it religion. Religion is the tidemark showing how high the waters once did rise. Religion is man's perpetual confession of his inadequacy. It is the casket containing the crown jewels of man's moral sovereignty. In religion is preserved the secret of the greatest thing in the world.

And what is that secret? You have been told in the familiar sermon of a great preacher and a thinker what to him it is. To him it is love. To the church the supreme thing is love. In the New Testament, God is love. The instrument of all helpful-

ness and service is love. It is the means of all union, the cement of society, the fragrance of the soul. It is the essence of the law, the inspiration of life, the goal of all endeavor, the measure of all excellence. Love is perfection. Love is the ocean whence come all refreshments, dews and gracious rains, whither come all the tributaries and streams from the highest summits of the mountains.

. . . Strong is this passion, creative, omnipresent, yet is it supreme, great above all things else? Is it the divine, the finality, the last word?

. . . But can a power so various in use receive the halo of consecration, and crown the summit of all earthly aspiration? For love is simply the greatest means in the world. It moves and melts men. It drives them—to what? It kindles them—into what? It is a passion earthly or divine—for what? Indeed, there arises often a great struggle between love—and what? Duty. Duty, the sacramental work, duty, that dominates and directs love, duty, to whom love is the handmaiden and minister.

The greatest thing in the world, the inspiration of life, the loveliest and noblest of all words, is duty. It is obedience, glad and eager, to the highest law that makes man godlike. Is it cold and austere? Then a mother's love is wintry and forbidding. Is it timid and inactive? Then the soldier dying on the battlefield is a recreant and a coward. The firefighter, perishing in the flames, falls in the cause of duty. The nurse of lepers, the helper of outcasts, the martyr falling that men may rise, dying that many may live, gives up the precious light of day for duty's sake.

. . . Virtue is glorious, because duty is hard. All noble things are difficult, said the sage of Holland, all noble things are rare. Where desire and duty sharply clash, which shall be chosen? This is the crucial question.

And therefore, friends, you come here, therefore men gather to shrines, not so much to learn the formulas of duty as to gain its strength. We need more inspiration than instruction.

. . . Your sympathies become my strength. What I receive from you I give back to you. I ask from you not judgment, not laurels, or dispraise or cold opinion, I ask for your hearts; I ask you to give me yourselves, to lend yourselves in sympathy, in deep conviction, with ardor, to the highest.

Of this, each one of you is capable. You have infinite potencies. You thrill and glow at a vision of heroism, of nobility, of divine life. Within each of you is a sense that discerns and adores the godlike. And it is divine, this holy word—*duty*. It is not simply a whisper of nature, a social custom, a mere inheritance. It is the drawing of the soul toward God and his will. It is not alone the deed, it is the

motive. It is the spirit in which we live and move. We are not to have virtues added unto us. We are not to be composites, mosaics of morals. All must come from within. The heart must be changed, until a man learns by living, until he feels the meaning of renunciation, of humility, of earnest quest, of union with the perfect spirit of holiness.

That is all. The deepest secret is most open. It must be lived to be understood. It is as common as the day, as clear as sunlight. So the poet Lowell taught us in an exquisite parable. A pilgrim, searching for God, prayed that he might find him. And for many weary miles he traveled, and finally he reached the holy mountain, and prayed that a sign might be granted unto him that God was there and that he was accepted. And a rock broke open at his feet, a lovely flower appeared and filled the air with fragrance; and as he plucked it, he remembered that this same flower, so wearily sought and gained, his own little child had brought to him when he started, plucked from his own doorway.

So with the fairest blossoms of life that bring man nigh to the secret heart of all things. O love divine. O radiant source of life and light!

Flowers laugh before thee on their beds,
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong,
And the most ancient heavens through thee are
fresh and strong.

—From Sunday Discourses of Rabbi Leon Harrison.

HYMNS AND POEMS

Selected and Original

To-day and To-morrow

He speaks! The hills cry out for joy—
His holy lips plead for a dying world,
Blood-stained and grimed with smoke of war,
He stands unmoved behind the mists of fear
Waiting the answer to his century-old cry:
"What will you do with me, the Lord of Hosts,
Me whom you crucify on battlefields of woe,
Me who am Peace, whose name is Love and Life?"

And from the mouth of hell, sin-foamed with rage,
Screams out the challenge, death-damp and black—
"We know not thee, Jesus of Nazareth,
For thou art peace and love and life to those who serve;
We are Hate, our name is Lust and Greed and Strife,
And for our sake the world is cinder-burnt;
If thou art God why dost thou let us make
On earth this holocaust of death and shame?"
And from the Holy Place comes back the word:
"It is for you to say what you will do, for now the day is
thine;
But mine will come, and then—ye listen now!—I will be
heard:
My voice shall be obeyed by all who life desire—"

My day shall know no war—the very air shall perfumed be
With peace. And verdant hills shall shout again for joy,
And by the sun-kissed sea my people shall abide in love with
me.”

RALPH W. FARRELL.

From an Isolated Saint

I am a charter member
Of a little band of Saints,
And I wonder if they ever think of me,
From them now departed.
Fond memories fill my heart,
And I wonder if they ever pray for me.

God's Spirit was among us
As we came each Sunday morn,
To the little church we all had helped to build.
Just a few of us would gather
For a study of the Word,
And with comfort every loving heart was filled.

Oh, how we miss the gathering
Of that little band of Saints;
And I wonder if we'll ever meet again.
I now am looking forward,
For encouragement so rare;
Surely coming from a sympathizing pen.

We are truly isolated
Far away from every Saint;
A word of comfort shouldn't be denied.
Although we know they love us—
They have proven it indeed—
When working there together side by side.

Oh, now that we are from them,
Pray God we will be true,
And have the strength of One who never faints.
If you haven't time to write us,
Remember us at least—and
Breathe a prayer for ev'ry isolated Saint.

BESSIE J. ANDERSEN.

The Bridle

A bridle is needed to bridle the tongue,
Speaking truth with the reins of caution.
There's a dangerous road to travel along,
A snake, a brink, and a fearful goal
That would sink our souls to perdition.

I will give you a sign—keep close to the line
And follow the narrow ascension,
For broad is the way that leads man astray.
Turn into the right, there's an ensign of light,
Lit up by our God of redemption.

On her summit I see Eureka the tree,
And stars all spangled with glory.
There's a multitude there, God's blessings to share,
There's rest for the weary to anchor his care,
As the prophets foretold of the story.

Then let us be faithful, united in one,
'Tis the secret of knowledge and power;

We have tasted the truth the Lord has revealed;
Let us walk in the paths the righteous have trod,
For time henceforth and forever.

ESTHER BAILEY ROHRER.

THE STAFF

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The Choir Accompanist

Practically all that we have offered in the past through the columns of the Staff has concerned the work of the choir as a singing body; and we have thought it might be well to vary the possible monotony of such a course and direct our pen along some other line for once, at least. So in this issue we shall take up the duties of one of the most important of the choir's officers, the choir accompanist.

By the term *accompanist* we mean the one who serves the choir and the branch as organist, or pianist, for the accompaniment of not only the choir's individual work but the congregational singing as well.

Almost as important to the success of a choir as a good leader, if not equally so, is a good accompanist. In fact the best of choir leaders will find his work seriously hampered by a poor accompanist; while an indifferent chorister will be immeasurably helped, and the work of the choir stabilized by an efficient accompanist. While the work of the chorister is to direct the choir and keep everything running smoothly, the accompanist will do more than any other individual in the choir to make or mar the excellence of the choir's work.

It matters little whether the instrument used in accompanying the choir and congregation be piano or cabinet organ, *if it is well played*. Custom and tradition have built the musical service of the church around the organ, and many consider it the only fitting instrument for accompanying devotional services. *If properly played*, the organ is to be preferred above the piano for church services, but there are many more pianists than organists. It is true that the two instruments have the same keyboard, but there the similarity ends; and in every other respect the instruments are entirely dissimilar. The characteristics of the organ are sustained tones, dignified and broad in quality, in which *tone color* in its various shades may be had in variety. The organ demands a temperament that can appreciate its needs. How often have we seen and heard piano players attempt to play the organ without any regard to its peculiar qualities as a distinctive instrument, with the result that an insipid, harsh, disagreeable performance was had. Therefore, as the number of those really qualified to play the organ, *as an organ*, is small, branches and choirs should look well to the problem of securing an organist, or purchase a piano. Let us hope that as our branches grow some of our ambitious, young musicians will take up the study of the organ as an instrument of its own kind.

The problem of accompanying the song services of the branches is a serious one and should never be lightly considered. Too often branches and choirs pass over lightly the selection of such an individual, seeming to think that anybody will do, "just so he can play." The accompanist should be one who can not only play the anthems and hymns correctly, so far as notes and tempo are concerned, but can play them *sympathetically*. We are often exhorted to "sing with the spirit," but the accompanist should be able to *play* with the spirit as well. That is, he should give to the accompaniment the same feeling that the choir should be en-

deavoring to give to the rendition of the anthem or hymn. His accompaniment should not only support the choir in its work but should encourage it and respond to its moods and phases. The result will be a harmonious blend of two efforts to the same end.

What constitutes a good choir accompanist? There are numbers of people who can play the piano well but who cannot play the accompaniment of a simple song even passably. They are sure to play either a little ahead of or behind the singers, either too loudly or with not enough support, or with none of the shading or expression that should correspond with that of the singer.

First of all, a good accompanist should be able to play accurately and well music of ordinary difficulty. Slovenly, inaccurate playing should never be tolerated, and we deplore the tendency of many of our pianists to slight their work in this way. Next, a good accompanist should be able to play intelligently, with a comprehension of not only the spirit of what he is playing, but of the needs of the piece as well. Again, an accompanist needs to be sympathetic and to *feel* the music he is accompanying in common with the choir or singers who are rendering it. Lastly, an accompanist needs to be alert and responsive; quick to perceive and ready to act. All these are needful in an accompanist and he who essays to serve the church in such capacity should study to show himself approved.

The accompaniment of the choir in its anthem or chorus work is more of a task than many would imagine. The singers in a chorus are constantly, though unconsciously, listening to the accompaniment for leadings and indications ("cues" they are called) that will direct them in their work. The accompanist should be ever ready to give these, and the more unconsciously he responds the better will be his work. His accompanying must be a matter of careful adjustment to the singing, neither so slow as to retard their enthusiasm nor so hurried as to "nag" them into a state of agitation; neither so soft as to leave them wondering if he is "on the job," nor so loud as to be overbearing. His work should be the background of the musical picture being painted; neither so tame as to be colorless nor so obtrusive as to dull the picture itself. He should remember that he is not the soloist but that while the quality of his work is of prime importance he should submerge himself into the background.

Finally, the accompanist of the choir should be at heart a true servant of the church and should be respected as such. He should be at his post of duty when his time for service comes, and should discharge that duty as one who is to answer to God for its faithful performance. As a "workman" in God's cause he should "study to show himself approved unto God," that so far as the quality of his work is concerned he need not be "ashamed." A. H. M.

Voluntaries

Voluntaries are in reality instrumental offerings to a religious service, and consist of preludes, played before the service, interludes, played during the service, offertories, played during the taking of the collection or offering (hence their name), and postludes, played after the service. They have been given by custom the general term "voluntaries" because they were first considered in the public mind as voluntary contributions by the organist for the beautifying of the service.

Voluntaries may be rendered upon any instrument that can be appropriately employed in a religious service. We

have personally known of voluntaries being played upon violin, 'cello, flute, cornet, clarinet; and doubtless, other instruments have been employed. It "goes without saying," of course, that the selections played should be of a dignified or devotional character and played in a modest, unobtrusive manner, calculated not to offend the tender sympathies of those who may be desirous of communing in a worshipful condition of mind. To illustrate: the violin, an instrument capable of many shades and varieties of expression, should never in a religious service be made to utter the rhythmic strains of the dance or the sensuous lilt of the street serenade. Neither should the cornet, an instrument of great power and penetration, be blown with such lusty violence as to outrival the expected call of Gabriel at the last great day. Right here let us say that this is a lamentable fault of so many of our cornetists, who seem to be unable to play their instruments with a sweet, mellow tone. Having served in the "brass band" where all outdoors was their auditorium and the blue vault of heaven their roof-tree, they have formed the habit of blowing in such a manner as would crack all the circumambient atmosphere within visible or audible compass, were that medium less elastic than it is.

We heartily commend the rendering of voluntaries in our church services, for they not only beautify these services but, if well played and listened to in the spirit of reverence, they impart an atmosphere of dignity and true devotion to the service. But they should always be considered by the organist who plays them and the congregation that hears them, as a true portion of the service, having their proper and accepted place in the service, as much so as the hymns, the prayers, the anthem, or the sermon. They should receive the same respect accorded to these parts of the service, and not made merely a cloak to cover a bevy of conversation or the inexcusable disorder that is had before the service. We remember a number of instances of attending church services where, to us, the true spirit of worship was shamefully repelled at the beginning of the service by the disorder that preceded it. The Sabbath school had dismissed at its appointed time and such pupils as remained for the service were scattered around the room, some talking, some romping with each other. The gathering worshipers had clustered in groups to exchange greetings and bits of news or gossip, and out of the hurly-burly of the confused scene could be heard fragments of conversation and ebullitions of mirth, blending with the shuffling of feet and the clatter of chairs, books, and papers. While this hubbub was at its height there was distinguished occasionally, when rifts in the uproar would permit, the soft, sweet tones of the organ in the opening voluntary, to which the noisy assemblage paid practically no attention. At the conclusion of the organist's fruitless efforts the presiding officer arose and said, "The congregation will please come to order," and announced the opening hymn. The assembly then subsided sufficiently to enable the balance of the service to proceed in due form; but with what preparation did these worshipers approach the throne of grace that morning? We are told that one of the attributes of the Deity is orderliness; but could he have found a congenial reception for his Spirit in that assembly that morning during the early period of the service? Was not such a scene of confusion actually repellent to the true spirit of reverence and worship? Can we step immediately out of an atmosphere of disorder into one of devotion? Can we instantly lay aside a spirit of levity and assume a spirit of reverence? Is the boundary line between disorder and confusion on the one hand and orderly reverence and spiritual devotion on the other so narrow that we can leap across in one bound? When we enter the house of God to

engage in a service dedicated to his name we are in reality entering into the presence of God. The visible manifestation of his glory may not be apparent, but his Spirit should be there in a sensible measure. Dare we come into the presence of that divine guest with the spirit of revelry still upon us? When Moses was called to go into the presence of Jehovah he was required to approach in the attitude of extreme reverence; yet how often do we enter into the divine presence unannounced and unashamed. The writer asserts without fear of successful contradiction that we as a church are sadly remiss in the matter of order and reverential decorum in our services. We condone in our services things that would not be tolerated in other churches. Why should we not be as eager to cultivate the devotional spirit as they?

But enough on the item of disorder at our services; we have discoursed upon it so freely because of its connection with the voluntary, which it so frequently mars.

The real object of voluntaries in our church services is that we may by them the more effectually render praise unto God. The element of making our services more beautiful and consequently more enjoyable, while important, is really a secondary one. *The real object*, as stated, is that by the consecration of our efforts and abilities in these lines at our services, we the more effectually and acceptably render praise and worship to God's holy name. Does anyone suppose that, with the faculties at hand of making our services attractive and beautiful, that we can please God with a bare, meager, unattractive service? Has he not commanded us that we should not only cultivate the gifts of music within us, but that we should use them in as extensive a manner as possible in his service? If we use music to beautify and enrich our lives, should it not also be used to beautify and enrich God's services?

Let us imagine a congregation that is assembled to do homage to God and render praise to his name. The hour of service is not yet but nigh at hand. The members have quietly taken their seats and in the spirit of reverence are awaiting the hour of service. It comes with the sweet tones of the organ, which seem to steal into the hearts of everyone present, breathing peace to each worshiper and bringing each soul into the true spirit of worship. In such a state and amid such surroundings, is it too much to expect that God will find ready reception in hearts that have been so attuned to him through the power of music? God can speak to us through the subtle, sweet strains of a tone poem just as readily as in thunders from Sinai, but we have not attuned our ears to discern his message when uttered in gentle tones. Heretofore we have thought there was but little of God's message for us in music and have not heeded when he chose it as a means of expression; but if God has but little for us in music why did he so emphatically enjoin upon us its cultivation and extensive use in his service?

But to return to the subject of voluntaries, for our "leadings" are taking us away from that subject about as often as our average preacher strays from his text.

We again assert that voluntaries should be had in every well-regulated church service wherever possible to have them, and they should be regarded as a *part of the service*, and not (as some would regard them) as a mere ornament to the service or, worse still, as a means to "bring the congregation to order." They should begin the service and the congregation should understand that the service is actually under way the instant they commence and should pay to them the same reverence as to the prayer. We urge all organists to play them if possible and if the congregation will accord them respectful attention, but we advise against their use if the congregation refuses to appreciate them. The Savior

gave a very pertinent bit of instruction regarding the bestowal of valuable gifts upon those who would not appreciate them. We prefer not to quote it, but "the wise shall understand."

The voluntary had during the collection is one of the most important as well as useful, not merely from the standpoint of being an efficacious method of inducing a man to part with his money, but of spiritualizing an otherwise sordid appearing ordinance. Very frequently, instead of the usual instrumental number for this place, a vocal number will be equally effective, if not more so. As for the voluntary played after the service, the postlude, it is the most formal and least important of all and some churches are omitting it. In a church the character of ours, where demand is had for a period of sociability, it can well be omitted; and after the service the members may gather to exchange bits of news and felicitations with far less danger to the spiritual welfare of the service than if such enjoyment is had at a time when all hearts should be preparing for the spiritual content of the service about to follow.

A few words regarding the instruments upon which our voluntaries may be rendered. Many of our branches are equipped with a piano, others with a "reed organ." This latter instrument is a little difficult to manage for solos, unless given especial study. We would urge our "organists" to endeavor to get all that is possible in the way of beauty from this somewhat limited instrument. The piano offers greater possibilities to our accompanists who have studied the piano. Many fine selections for that instrument are to be had that are suitable for devotional exercises and not too difficult for the average player to master. Beside the organ or piano there are the other instruments we mentioned, that may be used with judgment and discretion. There are plenty of ways and means by which the ambitious musicians of the church may adorn the service of the house of God and make them more "acceptable."

A. H. M.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

A Review of the First Chapter in Forbush's Child Study and Child Training

With what joy should every woman take advantage of the opportunity to take a course in "Child study and child training"! The opportunities we have are so great that we need all our God-given powers, physical and mental, in order to use them wisely. As church women we should be enthusiastically grateful to our good president and his estimable and cultivated wife, for all they have done to bring before us a realization of our duty and our privileges, and also our place, as women, in the designs of the Creator concerning his work in the latter day.

In taking up the study of the child, one of the first questions that might be asked is, "What is a child?" Shall we answer, "A child is a little adult"? Let us see: he is smaller in body; he knows less; he can do less. Let us consider farther. A child is not so much *less* than an adult as he is *different*. His bodily *proportions* are very different. For instance, a child's height is approximately three and a half times the length of his arm, while the height of an adult is about two and three fourths the length of his arm. The height of a child is one and one half times his waist measure, while the height of an average adult is two and one third the

waist measure. The brain of a child increases in weight over four times, the heart thirteen times, and the lungs twenty times, before he is grown. The shape of some organs, also, changes with age. The eustachian tube in a child is not only relatively shorter than in an adult, but is also broader. The child's stomach is much more tubular in form, and more nearly vertical in position, than later in life. At birth, the brain's weight is twelve (plus) per cent of that of the body, while at the age of twenty-five it is only a little over two per cent. Changes in other organs are similarly marked, therefore we should hardly be justified in saying that a child is only a little adult. Should all parts of the child's body grow equally with some, the child would indeed become an adult monster.

We will find that the mental differences between a child and an adult are equally marked. "The child not only 'knows less', but he thinks differently. Tracy compared a child's intellect to that of an adult by comparing a pane of glass to a prism." Now what is meant by this? In looking through a pane of glass we see objects as a whole. We see a tree, and think of it as a whole. Thus a child sees an object, giving little or no thought to the component parts of what he views, thinking nothing of its uses, origin, or development. His intellect is untrained; he has little reasoning faculty, and does not look ahead. An adult is impressed differently. He analyzes things, separates them into their elements, for the purpose of examination of each part. He may look at a tree, and think of its origin, its growth, its leaves, its flowers, veins, sap, uses, even the cells of which it is composed. Just as in looking through a prism we may see an object divided into many parts.

We might here enumerate some of the physical traits of a child which are different from those he will possess when he is mature. First, we have already shown his proportions are different. Second, he develops in different directions at different stages of his growth. In one stage, he grows in weight faster than he does in height, and in another, vice versa. At one time his flesh is soft and flabby, and he is physically weak, while at another his body is solid and strong, and he is sturdy and active, standing hard bumps and knocks without murmuring. A third physical trait is the change which accentuates differences between the sexes. A fourth is the important change and development in the structure of the brain.

Let us now note some of the mental characteristics of a child that are different from those which predominate when he is grown to maturity. "Intellectually and morally," as Boulton points out, "he lives in a realm long ago passed over by his parents and teachers." Parents and teachers have forgotten their childish traits. Mothers, it is the difficulty of remembering our childish impulses which causes us to lack understanding and sympathy with our children. They think differently; they are totally unable to see things in the right light, and are always asking questions. They tear things to pieces in their curiosity to see how things are made. They are highly imaginative, competitive, and imitative. As they get older, these traits become better adjusted. One of the greatest benefits to be derived from a study of the child, is the ability to assist him to this adjustment, to use natural traits and characteristics so they may be developed in right channels, and in such a way as to count for the best good of that child. The curiosity of the child should not be discouraged, but should be directed. If the pockets of your lad are continually filled with bugs, beetles, or stones, you may do a great good for the world of natural sciences by recognizing and directing his propensity instead of rebuking or checking. Do you know how to direct him in his researches?

Do you know how to utilize his curiosity, which is said to be the mother of knowledge? The wise parent is the one who is qualified to arouse proper curiosity, and stimulate it into knowledge.

Parents and teachers of the young should cooperate in training the child; they should talk over his interests, and agree, so far as possible, upon the best methods of attaining desired corrections and developments. This can only become possible when parent and teacher come in contact. Learn to know each other, and assist each other. Fie upon that parent who will not meet the teacher half-way, concur in her right and progressive methods, and establish a helpful, sympathetic relationship between the two who have most to do with the molding and guiding of a young soul!

If, then, the child is not just a little adult, but a creature different, what is he? A little animal? Let us consider: Perhaps it may be a new idea to you, but authority tells us "a child of six has just as quick an insight as a man"! Of course we must explain things to a child in terms he understands, and he must first know something about what we are trying to teach him; but, given a premise of prior knowledge to build upon, and he readily grasps new adaptations or interpretations. It would be folly to try to teach very much about a cow to a child of the city who had never seen or heard of one. After he has seen one, or heard about one, his interest could be aroused in detailed information. The "story of life" may be taught to a child of six, after careful and prayerful preparation on the part of the one who imparts the knowledge, provided terms be used which are understood by the child.

All this ability, on the part of a young child, proves that it is something more than a mere animal. Another proof in that direction is the power of memory in a child. A child of eight has an extraordinary memory, but is, in connection, not a very good reasoner. He memorizes isolated facts, or words, or information of a miscellaneous character. He learns whole chapters of the Bible easily, and it is the propitious time to begin his acquaintance with foreign languages, names of plants, stones, animals, etc. In may readily be seen why this age was chosen for baptism, for the child can readily understand the fundamental principles of the gospel, and his duty therein. It is a mistake to leave the rite of baptism to a later age, when obedience has slipped from the habits of a child, and he has entered upon the storm, stress, enthusiasm, and enticements of youth.

Then, in studying a child, we recognize his individuality, and his right to be treated as a thinking, developing, human, one whom we are to help into safe paths of thought and habit. What is meant by the "original nature" of a child? We mean the natural bent, or disposition with which he is endowed by inheritance. By this, he does much without specific teaching or training, much as an animal does, through what is called instinct. We see evidences of this in many ways, such as in pouncing upon another in anger. He takes by force, if necessary, anything he desires. He often senses danger by instinct, and flees from it; he strikes out in self-defense, or in protection of a smaller and weaker one. He has a "run-away" period; he wants to see the inside of everything, even though it be destroyed in the operation. All this is without deliberate planning on his part. Thus we see the necessity for training and direction, from a mind experienced. "In the absence of a human environment no individual child would become human, as distinguished from animal." A child is not so much an immoral being, as an unmoral one. He must be taught to differentiate in the experiences which come to him, and it matters very much who and what his teachers are! Environment is the big thing in a child's development. Environment should develop a child all around. He acts largely

by imitation. He does as his associates do. The members of his household are doing much to lay the foundations for his life, therefore a good home environment is essential to his future success. A good school environment, a good social environment, and a good church environment all help in his development, and are his natural right. If he is allowed to play on the street he will imbibe manners and evils found there, and miss much that should be his. An individual who lives by and to himself does not develop. He is weak intellectually and morally. What little he knows is by instinct.

Thus far, perhaps we have not been able to give a satisfactory definition of a child. We will eventually need to study many more chapters in our "Child study" course, as this course is not difficult, and is most interesting, we should all be encouraged to do the very best we can for our own sakes, as well as those of our sisters, and our children. It is a vastly important study, and upon our proper knowledge of it, rests the welfare of the children intrusted to our care.

A generation ago, and even less, the interest of educators was centered in perfecting the art of *imparting* knowledge. Now, students in normal schools, and mothers, and teachers elsewhere, are demanding instruction in the study of the child himself, and the proper and best training for him. Young people are realizing that they must face seriously and reverently, this, the chief probability of mature life. We cannot properly teach any subject to a child unless we understand how that child can apprehend it. Attempts to teach a child who is a stranger to us, of whose mind and its workings we are ignorant, will usually fail. He may receive it differently than we planned, or may apply it differently than we intended. A knowledge of the child as well as of the subject to be taught is necessary for our success. Then again, a subject may be imperfectly grasped by a child if given to him at one age, which will be readily understood and applied at another stage of his development. Mathematics, for instance, is not taught to such young children as formerly, and thereby they are often able to do the work of two or three years in one. On the other hand, if foreign languages were taught earlier than they usually are, children would more easily master them. It is well to know just when, and just how, to give training, of any kind, if we wish for the best results. This is especially true of moral training.

We *must study* our children. One method is by observation, another by remembrance of our own minds and impulses as children. A third method is through literary interpretation, by which we glean from literature a knowledge of human nature, and another still is by scientific study and application. As a child plays in the room, a mother may take notes, jotting down in a small notebook each playful activity, say for the space of two hours. In these observations she may not confine her notes to play with toys. Some activities may involve no objects at all, but are, nevertheless valuable in the study. The age and sex of the child noted add to the interest, for they vary so much. Such fireside study has many advantages, for the child is natural, and is not conscious of being watched, and thus will express himself most clearly. Then, too, the opportunity for patient, consecutive, comparative investigation is most excellent. Such observation is sure to have an intimacy, and a human quality that cannot be duplicated in any other method of study. Candor and justness in these observations are essential if they shall be of value, and a mother must not let her love and sympathy swerve her from a true appraisal of characteristics noted.

Then, too, the mother should have a definite understanding of what she is to record, what she is especially seeking. The topic for special search, may be, for instance, "What proportion of the play of the child is dramatic?" or imaginative?

or investigating in its nature. Such observations as these would be of interest to any mother, as well as of untold benefit, and we, as a church, might contribute each of our own fireside observations, and thereby add most worthily to the world's store of knowledge on this point.

Come, sisters, let us join the "Mothers and Teachers Problems" department of our auxiliary.

CENTERVIEW, MISSOURI.

MINNIE HARRING.

Suggested Questions for Discussion in Home and Child Welfare Classes

1. Can child welfare workers tactfully combine the social life of the girl of high school age with war emergency work? If so, how, and to what extent, should it be done?

2. Is your community going to have a "Baby Week" in June, as suggested by the Government? What do you expect to make the predominating features?

3. What kind of "follow up" work can you plan, to make permanent the influence of a Baby Week program?

4. What is the most practical plan by which a small community may secure a public health nurse?

5. Should auxiliary workers ask other organizations, such as civics or commercial clubs, to work with them in fostering any project for community welfare? What will be gained?

6. How can the attendance of the careless mother, who needs the work, be secured for the welfare classes?

7. Can a standard of school dress be secured by working with the individual girl, or must it be attained by a group of girls themselves? What is the best way of suggesting it to them?

8. Is there any way to secure clean milk in small towns where the laws do not provide for milk inspection?

9. Should the social affairs for school pupils be limited to Friday and Saturday nights, and why? How many parents secure this result in their vicinity?

10. Is there any connection between proper disposal of garbage, cleaning alleys, swatting the flies, etc., and earning thrift stamps? Would the establishment of a such a connection in the minds of the young people result in benefit to a community?

11. Should a course in "mothercraft," dealing with the care of children be maintained in the public school? If so, in what year should it be introduced into a girl's study?

(The above questions were submitted by our Home and Child Welfare Supervisor, Sister Lydia Thomas Wight, Lamoni, Iowa, who will be pleased to reply to any letters addressed to her upon these or kindred problems.)

Children and War Food Substitutes

The necessity of guarding the food supply of young children, and assuring to them an abundant diet of properly selected foods, is assuming every day a more critical phase as the war stringency increases and demands for the conservation of foodstuffs become more urgent. A most wholesome educational movement is going forward among the American people in the use of different foods. Nature is exceedingly adaptable, and the healthy human being can be fed with a fair degree of success on widely varying diets.

But while the adult may thrive very well on substitute foods of various kinds and even be better off with some of these dietary changes, it is not always true that young children will profit by the same course. The child's dietary requirements are less flexible than are those of grown persons,

and insufficient or unsuitable food is likely to have serious consequences for the growing child.

Authorities on the subject state that there is practically no substitute either for milk or green vegetables in the food of the growing child. Milk should be given in many forms. Directions for the use of milk in a variety of ways are contained in a bulletin of the Children's Bureau, which will soon be ready for distribution.

Spinach is one of the best of green vegetables. It can be prepared in a number of ways and should be used freely in the daily diet. Fish and chicken are better for children in many cases than beef or other meats, and where these foods can be obtained one or the other may be given to children.

In the face of the great need for conserving wheat the use of new cereals has become a matter of necessity. There seems to be no reason why such food may not be as wholesome as wheat, if properly cooked. Mothers may need to be warned that all cereals, and particularly the coarser ones, like oatmeal and corn, need very long cooking to be suitable for children. Therefore it stands to reason that the "quick" breads and griddle cakes, which have been exposed to cooking heat perhaps only a few minutes, will not be well digested and that all preparations of cereals should be subjected to long, slow cooking, if they are to enter into the diet of young children.

At this moment, also, people are being urged to eat all the potatoes possible as another substitute for wheat. The request is made that families shall eat potatoes three times a day but this is not intended to apply literally to the youngest children, who would not get a sufficient variety of food in the day's meals if given potatoes at each one. The manner of cooking potatoes must be constantly varied or the family will tire of them. The methods will include frying and scalloping, delicious to the adult palate, if well done, but not suitable to young children. It is wise, therefore, for mothers to remember that children under five will hardly be able to eat potatoes more than once a day, and that for them this vegetable is better when baked, mashed, or freshly boiled and served simply with the addition of a little salt and milk or cream. Thus prepared they are so completely cooked and so finely divided that children do not swallow them in chunks. Frying, on the other hand, makes foods generally less suitable to the digestion of children.

MRS. MAX WEST.

LETTER DEPARTMENT

That \$100,000 Christmas Offering

Dear Coworkers: In a recent letter which we mailed to all the Sunday schools—all that we had names and addresses of—we suggested, as a means for helping to raise our offering funds, that we have a little friendly competition in our schools. You know we just simply cannot afford to fall short of that \$100,000 mark, and we *are not going to fall short of it*. To assist us in gaining this end we suggested that we start our competition with a Mothers' Day program on August 18. Mothers always know of just dozens of ways to make money and it is going to be pretty hard to beat them.

Let us start Mothers' Day with a program that will long be remembered by all the mothers as a day filled with love and consecration devoted to a good cause. Let us make the move a really splendid success. We *know* there is not a Sunday school in our entire organization but what will desire to assist in helping and honoring our mothers and their efforts. Time is short—if your school has not already started—*start to-day*—do not wait until to-morrow.

September 15 has been set as Fathers' Day program. May we hope to see every father in every Sunday school in attendance on this day. Yes, we know they carry the pocket-book and they work for wages and get many chances to boost the offering—but mothers, girls, and boys, let us help them on this day, let it be a day that will gladden all hearts.

October 13 is Girls' Day, and to be sure they will not lose their chance to be right up on top. They always love to work for the Sunday school—look out for our girls, but let us help them, too.

Last will come the Boys' Day program on November 11. With so many of our splendid boys away in the service of our wonderful United States the boys will have to hustle—and hustle they will, and the results will show how splendidly resourceful they can be.

Now mothers, fathers, girls, boys, altogether, *all for one and one for all*—remember it's \$100,000 we want for the offering this year, and we are going to get it.

If your Sunday school superintendent does not bring this matter to the attention of the school next Sunday, if you are not already working on these programs, call the matter to his attention and let us get things moving—it may be he has not received our letter. Remember, some have already started, because they were wide awake to the suggestions made in our last letter—all they needed was the suggestion.

Appoint your committees—get real, live workers on these committees, those who know what to suggest as a means for raising funds, those who can enthuse—and let us see if we cannot create a social enthusiasm among our workers that has never before been so thorough.

Let us not be satisfied with anything less than our best—we should not—for this work is God's work, and if we work properly he will bless our efforts. Let us look to him, pray to him for assistance, and we shall be successful.

For the \$100,000 offering, I am,

Sincerely yours,

A. W. SMITH.

Light on the 51st Psalm

PRESIDENT ELBERT A. SMITH,
LAMONI, IOWA.

Dear Brother Elbert: It is just 4 a. m., and I am writing to you with joy and thanksgiving. The reason for my so doing is that I have received about 10 or 15 minutes ago what I really believe to be the true interpretation of Psalm 51: 5: "Behold I was shapen in iniquity; and in sin did my mother conceive me."

This passage of Scripture has always remained somewhat of a mystery to me, and the application of it by those who adhere to the doctrine of inbred sin, has been a difficult task to fully clear up in the mind of one so believing. For as you well know they apply that to the whole human race from Adam down, and the defense of the sinlessness of the infant has been, with me at least, predicated upon the statement of Jesus, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18: 16.)

This morning I must have wakened about three o'clock, and I have been thinking about a meeting I have with a woman this evening, and from a statement she made last night I know that will be her strong point for infant baptism. She is a very earnest Methodist, of the Hornerite type; and her husband desires me to talk to her so as to get her out of that if I can. He is a very nice man and one whom I believe desires the truth, and I feel he is very earnest in his views, and one who can be reached by the gospel. Last night was the

first visit I made them, and this point came up. How was I to get over the doctrine that infants are whole from the foundation of the world, as we teach, without having to present the Inspired Translation, for fear she might be prejudiced against it and that would spoil my whole effort? I looked at Psalm 51: 5 last night and it appeared as it always did, without any apparent different meaning than what is applied by the advocates that all men are born in sin. I got no light from my reading of the Psalm.

R. C. Evans says that David was the child of polygamy, and hence applied that to himself, but it cannot be proved from the Bible that Jesse had more than one wife, and that David was a child of abomination, which would have a show of reason if such were the case. So I thought of making a personal application to Mr. and Mrs. Mason, to-night, in the following illustration:

"You both admit that God commanded Adam and Eve to be fruitful and multiply, which they could not do without bringing children into the world. Would such children be shapen in iniquity and conceived in sin? I am sure they would never admit that because if such were the case then the keeping of the commandment of God would be sin. Well, then, as you and Mr. Mason have fulfilled the requirements which entitle you to be fruitful in a legal sense, before God and man, by being legally married to each other, will your offspring be shapen in iniquity and conceived in sin any more than Adam and Eve's was?"

To this I felt that they would have to concede the sinlessness of their own children, or else they were in transgression by reason of illegal cohabitation. But that is a rather delicate point to present to people whose sensibilities might be touched by so pointed an illustration, and I did not feel like presenting R. C. Evans's contention that David was a child of polygamy, because I cannot prove that Jesse had more wives than one. What am I to do to get this point cleared up and show conclusively that the race is not, as a whole, born in sin and shapen in iniquity as it is contended for?

At ten minutes to four I looked at the Bible again, and there for the first time in my life I saw, in a light that I never saw before, the following:

*"To the chief Musician, A Psalm of David, *when Nathan the prophet came unto him, after he had gone in to Bath-sheba."*

I saw the asterisk pointing to 2 Samuel 12: 1 and 11: 2, 4, in the margin, and the whole vision of Nathan coming to David and illustrating about the poor man having only one little ewe lamb, and how the rich man took not of his own flock to dress for the traveler (the devil, through David's passions), but took the poor man's little lamb (Bath-sheba), and lay with her and the child *was* conceived in (adultery) sin, and *shapen* in (adultery) iniquity.

David confesses his sin, 2 Samuel 12: 13, and the Lord forgives him, and when he composes that fifty-first Psalm, in the fifth verse, he does not speak of anybody else than that illegitimate child of his lust who died as stated in 2 Samuel 12: 14, 18, and he makes the child to say what we find in the fifth verse.

This has taught me that only those who are the children of unlawful cohabitation are shapen in iniquity and conceived in sin.

I thought I would write you this so you could make whatever use of it you might feel like doing. I'll be glad to hear from you on this.

In bonds,

PHILEMON PEMENT.

OTTAWA, ONTARIO, 1091 Wellington Street.

The Words of Eve

[The following letter raises a new point. So far as the passage in Samuel is concerned, it may be readily seen that Nathan was stating his own opinion first, and later the Lord commanded him differently.

The passage in Genesis is not easy. It would seem quite apparent that if "we," that is, Adam as well as Eve, had not fallen, but Adam had remained within the garden, they could not have had seed. Jude has it that Adam was not deceived, or as the Book of Mormon expresses it, "*Adam fell that man might be.*"

It is, of course, impossible to suppose that man can progress by disobeying God. It is true that the thought is many times emphasized that those who know not the bitter cannot appreciate the sweet. Also it is urged by some that those who have not fallen cannot know the joy of being redeemed; but it is hardly probable that man would not have known good and evil, the joy of redemption and the eternal life which God giveth to the obedient, unless he had fallen. God's work is not advanced by disobedience.

The following letter expresses rather a new explanation by way of suggestion. Probably it will not appeal to all of our readers, nor is it set forth as being authoritative.—EDITORS.]

BASEL, SWITZERLAND, March 5, 1918.

Editors Herald: There are many who find contradictions and errors, especially in the inspired Holy Scriptures, but this can only occur to such as have not studied the Holy Scriptures from first to last, and have not pondered prayerfully over passages dark to them; and especially have not taken into consideration what the Lord says, and what men say. For instance, the prophet Nathan, in 2 Samuel 7: 5, 7, finds the Lord to contradict what he had said to David in verse 3.

And so many get even horrified in reading, for instance, the words of Eve in Genesis 4: 11, which *seem* to say that the angels in the celestial glory of the Father, who never fell into transgression never got punished, never knew evil, are not fully happy, can never be fully happy; that man after his transgression, and in his state of punishment, became happier than before; happier than all the hosts of heaven who never transgressed.

Well, if these so deeply horrified readers had carefully and prayerfully read from verse 8 of the said chapter, they would have found that the angel of the Lord commanded Adam to repent and that surely Adam did so, because the same chapter shows how strictly obedient Adam had become and that therefore the Holy Ghost fell upon Adam and filled him and gave him the gift of prophecy. (Genesis 4: 10.) Then reading on to verse 11, speaking of Eve, they would have to acknowledge nothing is said of Eve having thoroughly repented; nothing, therefore, of her having received the Holy Ghost, and nothing of her having received the gift of prophecy. And they would feel in her words an attempt to tranquilize Adam in his keen repenting and regretting his sin; and that, therefore, her words are not divinely received from the Holy Ghost, but a human attempt to mitigate their sin, reported to us to warn us to beware of hindrances to our receiving the Holy Spirit.

JULIA ROOS.

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

Chastening

"Whom the Lord loveth, he chasteneth." (Hebrews 12: 6.) How deep is the mystery of God's chastening of his children, and how the soul shrinks at the very mention of the word. Yet it is one of the most precious teachings of God's word as to his loving dealing with the lives of his own. Let us give heed to it, for it touches the depths of Christian experiences in that it brings us face to face with God's wondrous grace in overruling the mystery of suffering to the enrichment and unspeakable blessing of the lives of his children.

And let us note first that chastening is God's child training, that it is what the word means. It is built upon the Greek word *child*, it is the root-word for *child*. With the verb termination added to it, it means to deal with as a child, to child-train. Nine times in the passage occur the words *son*, *child*, and *father*. God is speaking to his own. We are his own dear children. He has brought us into his great family, and now having been born into the kingdom of his dear Son, Jesus Christ, having become new creatures in the kingdom of our Lord Jesus Christ, sipping from the fountain that never goes dry.

He is going to come to his Saints of the most high God. He is going to sup with us and we with him for all time. He will train us when he comes to prepare us to meet God. He is overruling the suffering children, preparing us for his coming to meet him where there will be no more chastening, but the Saints will help Christ to carry out his purposes during the thousand years, and oh, what wonderful blessings will be given from his mighty, omnipotent hand. Let us read, and mark the blessing of the entire paragraph, that they may sink deep into our souls:

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

If we cannot endure the chastising we are none of his, for what father is there to-day that does not chastise his son that he might make a better child of him. We have had fathers of the flesh which have corrected us and we give them reverence. Shall we not much rather be in subjection to the Father of spirits, and live? For they verily chastened us for a few days, and we gave them reverence, but he chastens that we might be partakers of his holiness.

Now no child training for the present seemeth to be joyous, but grievous, nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Chastening is for purification. Does God have a grudge against us? Is God trying us as it were to get even with us? I think not, but we often may think so when we are passing through the fiery trials. No doubt it is to remove the dross from us as he sees that we shall be tried as gold is purified in the furnace. It is for our purification. He is seeking to purge from us all that mars the likeness of Jesus Christ within us. It is his own holiness that he is seeking to perfect within us like the silversmith that is watching in the furnace to mold his own image.

As soon as he gets the likeness of himself, he is satisfied, so when we are molded in the image of Christ, then we will be ready to meet him at his coming with gladness, for we shall each be as a polished shaft. God's great purpose is that all of his children should be cleansed from evil and fitted for the Master's use, and that Christ's image may be formed in us.

As everything can be done with an obedient child, so nothing can be done with a disobedient one, unless he is

changed by the renewing of Christ's Spirit. Then he will become a new creature in Christ Jesus. Thus we see that all the will and way of the Father is that we should learn this one word: obedience.

"Though he were a son, yet learned he obedience through the things which he suffered," is the wondrous word spoken of the Lord himself, and have you not noted how true this is in the lives of all God's children. The chamber of suffering—is it not the birthplace of obedience? Is not the crowning grace of utter submission to his will wrought out in the place of affliction?

Go into one such chamber of suffering where lies one of God's shut-ins. You express the hope that this affliction may pass away. A smile flits over the wan face and quickly from the trembling lips drop this sentence: "Not my will, but God's, be done." Such was the submission of Christ himself.

How many of us strong-willed men and women have found it to be true that the will of God is wrought out in a crucible of suffering. I was once a very wayward man, but when I came to myself I repented and was baptized for the remission of my sins, and in six months after confirmation, oh, what a mighty power of God's Spirit came upon me. I became as a new man in Christ. The joy and happiness I received were unspeakable.

The blessing that can enrich and glorify that life—the blessing of a human will yielded to the will of God—it is worth striving for. It is worth more than silver and gold, than gratified desires and ambitions, than all the sweet blandishments of friendship, and all the praises of men. To be hidden, sunken in the will of God for all time—that is what God is striving for—to bring us to this point through trial and tribulation.

All that brings you this is worth its costliest price in blood and suffering. By these devious paths God brings us to his next rich outcome in his child training and that is: fruitage.

"Afterwards it yieldeth the fruit." God does not expect us to enjoy chastening, but to endure it for the sake of what it brings afterward. Sometimes we reproach ourselves because we are not enjoying afflictions. We ought to be like Paul who, we say, rejoiced in tribulation. Surely not when they scourged his naked back. Think you that he enjoyed the perils brought upon him by his false brethren? Do you know what it is to have a friend play you false? Would you enjoy those stabs which made the blood writhe in your innermost soul? Surely not. Neither did Paul, nor any man with flesh and blood.

What did this hero of Jesus Christ's kingdom say about affliction? Listen. "I rejoice in tribulation, for tribulation worketh. . . ." He rejoiced, not in tribulation itself, but amid tribulation for the things that come forth from it.

Do not esteem God's chastening lightly. It will yield a bountiful crop by and by to the glorifying of our souls. The seed of the Spirit is planted in the heart of man and no man may pluck it out. When our names are written in the Lamb's book of life, no man can go there and blot it out.

Earthly storms and worldly power are as nothing compared to the power of God which has never failed. "I am God, and there is no other God." As Christ says: "All things were created by me, and without me there was nothing created."

Let us pray God daily, in the name of his son, Jesus Christ, for spirituality, that we may ever have strength to keep our faces Zionward, until the Savior comes to gather up his Saints of the most high God, to sing the everlasting songs of the redeemed, who have been purchased by the blood of Christ, who made the sacrifice of atonement for all the Saints.

And the Saints shall dwell in that home where God will wipe away all tears from off all faces, and where there will be no more parting, but it will be one eternal day. Christ will be our shepherd to prepare us during the thousand years to meet God.

ISAAC TRUE.

CANTON, OHIO, 303 Niles Place Northwest.

WHITETAIL, MONTANA, July 15, 1918.

Editors Herald: Provided we are not crowding other more important matter, we would like to have a few words in your valuable pages.

We are holding our Sunday school every Sunday, having about thirty members, which are generally attending. Our Brother L. E. Rippley has been called to Camp Lewis, and we suffer a loss. He was one of our valuable Sunday school teachers, and a strong pillar in the church. We are asking the Saints to include him with others who are under similar duties in their prayers, and that he may still hold fast to the rod of iron. His address is Private Lewis E. Rippley, Sixty-second Brigade, 166th Depot Brigade, Camp Lewis, Washington.

Brother O. B. Snuggins of Outlook comes here once a month, and administers sacrament, also preaches us the blessed gospel with much spirit and power. It is indeed a feast to us, having the glad tidings preached, for it has been so long since we had one of God's servants laboring among us.

I might also say that our faithful brother brings with him his auto full of the Outlook Saints, and words cannot express the joy which we receive when gathered together at prayer meetings; we can surely testify with the Psalmist, "The statutes of the Lord are right, rejoicing the heart, sweeter also than honey and the honeycomb." (Psalm 19: 8, 10.)

Last Sunday seven were baptized. Although some were young, they had a sincere desire for baptism, two of which were expected by their parents, and the presence of the Holy Spirit was realized during the confirmation. As some of the Saints had the opportunity of attending the conference at Glasgow, Montana, we received much light and encouragement on their return, more especially on the redemption of Zion.

The time is come when the voice of the Lord is unto us: "Come out of Babylon." What a blessing to us—to be awakened to this truth. May God bless us, that we may hearken unto his words, and to treasure these things in our hearts. Asking your prayers on my behalf that I may endure unto the end, I am,

Your brother in gospel bonds,

IDWAL JONES.

PONDERS END, ENFIELD, MIDDLESEX, ENGLAND,

July 23, 1918.

Editors Herald: It is with pleasure that I send another year's subscription to the HERALD, and am glad to be receiving them regularly, notwithstanding the difficulties of transmission.

Not to have the HERALD would indeed be a loss, as we have so much to learn and its pages contain much valuable information. As a private in the ranks, I have often been encouraged and comforted by a timely word in season from those who are watchmen on the towers of Zion. I would say to all the Saints, "Let us not be weary, comrades," and that "there are glorious victories coming, for the army of the Lord."

Your sister,

CLARE LILY TATMAN.

151 Nags Head Road.

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For catalogue and full information write The President, Graceland College, Lamoni, Iowa.

MISCELLANEOUS DEPARTMENT

Conference Minutes

CENTRAL TEXAS.—With the Central Branch, near Hearne, July 20, A. J. Banta, D. S. Palmer, and S. W. Simmons presiding. Fourteen of the ministry reported. Statistical reports: Dallas 79, Marlin 121, Houston 97, Texas Central 130. These reports show 45 baptisms in the past six months. Arrangements were made to organize a branch at New Baden. James R. Allen was ordained to the office of elder. Officers elected: A. J. Banta, president; B. F. Spicer, vice president; Sheldon Armstrong, secretary and treasurer; Lizzie Mitchell, chorister; Jessie Banta, organist; W. J. Birkhead, member library board; Ella Hill, member gospel literature board; Sheldon Armstrong, historian. Next conference in Houston in February, Sheldon Armstrong, secretary.

Convention Minutes

MOBILE.—Religio, at Escatawpa, Mississippi, May 24, 1918, at 3.30 p. m., President E. E. Miller in the chair. Those taking part on the program were: A. E. Warr, Sisters F. A. Rowe and E. E. Miller. There being no written reports from the locals, verbal reports were made by several, which showed that the Religio work was in fairly good condition. Delegates to General Convention reported. Adjourned to meet in joint session with the Sunday school at chosen time and place. Missouri Booker, secretary.

ALBERTA.—Sunday school, with the Ribstone Branch, July 26, at 2 p. m., assistant district superintendent in charge, associated with J. R. Beckley and W. P. Bootman. After usual business was attended to, J. W. Peterson spoke on the boy movement, and after listening to his outline of thoughts it was moved and seconded that we recommend Lloyd Gregory, who was also chosen by the district Religio society for the work. E. L. Kelley of Independence spoke on the Oriole work. Convention adjourned to meet again under the auspices of district presidency. Minnie Burton, secretary, Ribstone, Alberta.

The Bishopric

To the Saints of the Spokane District; Greeting: The faithful Saints should be proud of the financial gain during the past six months. Let us not slacken our efforts. The church needs the help. This is a day of sacrifice, and our covenant is not complete without it. Nothing in this world can help us so much to overcome the selfishness of our natures as giving to the Lord that which is his in tithes and consecrations. Let us remember the tenth is the Lord's and he has waited a long time on some of us for a more convenient time. We are asking a great deal of the Lord; what are we willing to give?

The world about us is full of the spirit of speculation and there are so many ways before us that we are liable to put off giving the Lord his portion of that which he has given us until it is too late. Withholding that which is his is robbing God. We have waited patiently to record your name and amount due the Lord: now is a good time to cooperate in the Master's cause. Saints, let us hasten the redemption of Zion by doing our part. The Lord can multiply and turn to our good many things according to our faith and works. Solicitors in every branch prepared to issue official receipt.

W. W. FORDHAM,

Bishop's agent, Spokane District.

SPOKANE, WASHINGTON, South 238 Haven Street.

Conference Notices

West Virginia, at Goose Creek, August 30 to September 1. Trains will be met at Cornwallis, on Friday and Saturday. B. E. Wadsworth, secretary.

Saint Louis, at Belleville, Illinois, August 24 and 25, 1918. Sunday school and Religio will hold their institute work at the Saints' church, on Weber Avenue, Belleville, Illinois, August 24 at 3 p. m. Regular business meeting of the district August 24, 6 p. m., at same place. Sunday services to be held at the Odd Fellows' hall, which is two blocks east of Weber Avenue where the church is located. R. Archibald, president, C. J. Remington, secretary.

Reunion Notices

Eastern Iowa, owing to the fact that the reunion committee has been unable to secure tents, it has been decided to dispense with a reunion for this year. The committee, Davenport, Iowa.

At North Platte, Nebraska, September 14 to 23. For further information write to Mrs. J. R. Baskins, 323 West Eighth Street, North Platte, Nebraska. All Saints and friends cordially invited. Mrs. J. R. Baskins, secretary.

Quorum Notices

Northern California Quorum of Priests will meet in conjunction with the reunion at Irvington, California, August 15 to 25. All visiting priests cordially invited to attend. E. S. Parks, secretary, San Francisco, California.

Two-Day Meetings

At Montrose, Iowa, August 24 and 25; at Burlington, Iowa, September 14 and 15; at Fort Madison, Iowa, September 28 and 29. Let all who can do so attend these meetings, and bring the Spirit of the Master, that we may have seasons of rejoicing. Arthur Allen, president, Nauvoo, Illinois, R. F. D. 2, Box 128a.

All-day Meetings

At McGregor, August 11, also at Valley Center, August 18. Bring your baskets filled with eats. F. S. Brackenbury, Croswell, Michigan.

Addresses

Field address of F. S. Brackenbury, district president of Eastern Michigan District, is Carsonville, Michigan.

Our Departed Ones

TINGLE.—Forrest Glen Tingle was born September 10, 1909, at Runnells, Iowa; died July 4, 1918. D. T. Williams of Des Moines gave the words of comfort at the Saints' church, at Runnells, Iowa. House was well filled with relatives and friends.

NORD.—James Vergil Nord, born April 16, 1918, at Independence, Missouri; died July 26, 1918, at the same place. Leaves father, mother, and 5 sisters to mourn his departure. Sermon by George Jenkins. Interment in Mound Grove Cemetery.

RHOADES.—Helen M. Rhoades was born at Sinking Spring, Ohio, April 16, 1897; baptized at Middleton, Ohio, July 4, 1909. Died July 10, 1918. She leaves to mourn, her parents, a younger brother and sister, besides many friends and other relatives.

BARMORE.—Roy J. Barmore, infant son of James D. and Bertha B. Barmore, was born at Rolla, Kansas, June 5, 1918. Died at the same place, June 11, 1918. Interment in Hugoton Cemetery. Funeral services conducted at the grave by A. C. Barmore. "Is it well with the child? It is well."

EVANS.—Gerold J. Evans, infant son of Mr. and Mrs. John R. Evans, great-grandchild of John R. Evans of Lucas, Iowa, born at Hillsboro, Illinois, April 19, 1918; died July 6, 1918, at Albia, Iowa. Leaves mother, father, twin brother Harold, and numerous other relatives to mourn.

JACOBS.—Mrs. Alcine Jacobs, born February 7, 1848, died in Omaha, July 15, 1918. Was the mother of 7 children, 6 of whom are still living. Most of her life was spent in Little Sioux, Iowa. She lived the last 20 years with her daughter, Mabel Lewis, of Omaha. Funeral sermon by Hubert Case from the home of Sister Lewis.

BATTON.—David Batton, born at Hanley, England, June 3, 1854, died at his home at Winthrop, Arkansas, July 6, 1918. United with the church when a child; ordained deacon at the age of 15. Leaves aged wife and brother to mourn. He lived a faithful life, his efforts being for the gospel. Services at his home; sermon by T. B. Sharp.

ERICKSON.—Caroline Van Camp Erickson, born February 6, 1855; died July 29, 1918. Baptized February 21, 1911. Has been a true and devoted Saint; loved by all who knew her. Her husband preceded her a few years. She leaves to mourn 5 sisters, 2 brothers, one son, and one grandchild. Interment at Marion, Michigan, that being her former home.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor. Published every Wednesday. Subscription price \$1.50 per year in advance.

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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

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

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

STADE.—John Charles Stade was born June 14, 1898, at Chilliwack, British Columbia; came to Cameron, Missouri, with his parents, May 20, 1907. United with the church April 21, 1908. Was killed by lightning, June 20, 1918; leaves wife, father, mother, 5 sisters, 3 brothers, and a host of friends to mourn. Funeral in Saints' church at Cameron, Missouri, in charge of W. A. McDowell; burial in Cameron Cemetery.

DOTY.—William A. Doty was born August 11, 1842, Coshoc-ton County, Ohio. Died June 5, 1918, at Baxter Springs. Baptized May 24, 1880; at Brownsville, Oregon, by J. C. Clapp. Leaves wife, children, grandchildren and some great-grandchildren. Was ordained elder December 18, 1886, at Box Elder, Colorado, by James Caffall. Was missionary for the church. Belonged to the G. A. R. Funeral sermon at Baxter Springs, Kansas, by C. L. Munro.

NEALE.—Eleanor Ruth Neale, daughter of Alfred and Myra Neale, was born December 17, 1904, at Manor, Westmoreland County, Pennsylvania; died July 13, 1918, at Highland Park, Michigan. Leaves to mourn a father, mother, 2 sisters, and 3 brothers. Baptized December 17, 1916, at Detroit, by J. R. Grice. Was a true Saint, and by her noble disposition won many friends. Funeral from the home in charge of J. A. Grant and F. A. Smith; sermon by J. R. Grice. Interment in Evergreen Cemetery.

ARNOLD.—Henry W. Arnold, born in Saxony, Germany, July 3, 1851. Came to America; was baptized by William Bradbury June 19, 1879. Ordained teacher March, 1881; priest, May, 1916. He magnified his calling. After living one month at his new home at the reunion grounds, Onset, was killed instantly, June 13, 1918. Funeral in Saints' chapel, Providence, Rhode Island. His companion, Mary Arnold, survives him and has the sympathy of a host of friends.

LONG.—Austin Owen Long, born August 2, 1911, died June 1, 1918. Blessed July 10, 1916. Sick eight weeks with typhoid pneumonia without a complaint. Was conscious to the end. Left a thrift stamp book and other possessions to the Sunday school, thus proving of faith by works. Bore testimony to the presence of angels, and a desire to go with Jesus, assuring father and mother he loved them, but would rather go. These kind traits will be missed by all. Father, mother, four brothers, and a sister to mourn their loss. Funeral at the home by Elder Schreur, at Freesoil, Michigan.

DODGE.—Theodore Harding Dodge was born March 22, 1854, at Ridgeway, Iowa County, Wisconsin; died at Portland, Oregon, June 21, 1918. Death was result of a fall on June 5, while working as ship-carpenter. Married Rachel Williams February 24, 1880. Leaves wife, 5 children: George O., Jessie, Irving, Thomas E., and Rachel; also one brother. Baptized September 13, 1896, at Adamsville, Wisconsin, by J. W. Peterson. Funeral from Miller and Tracy's undertaking parlors, June 25, M. H. Cook officiating. Floral tributes were many and beautiful. Interment in Rose City Cemetery.

KRAMER.—Ruby Fern Kramer, daughter of Elza and Helen Kramer, was born November 25, 1916, at Hugoton, Kansas. Died at the same place June 1, 1918, after a lingering illness of nearly eight weeks. Her complaint was primarily pneumonia fever. The fever finally subsided and hopes were entertained of her recovery when teething and bowel trouble set in with the result stated. Funeral services were held in the Christian church in charge of the pastor, A. C. McKeever, sermon by A. C. Barmore. Laid to rest in the cemetery at Barden, Oklahoma, near her great-grandmother, Elizabeth F. Barmore, and her grandfather, Jacob Kramer. "Of such is the kingdom of heaven."

WIGHT.—Romanan Wight was born at Fredericksburg, Texas, January 13, 1851. Died at Council Bluffs, Iowa, August 3, 1918, aged 67 years, 7 months, 21 days. He was a son of Lyman Wight. His mother died while he was but an infant, but he cherished the memory of his foster mother, Mary Ann Jenkins. He came to Iowa with her in August, 1860. United in marriage to Bertha Adele Halcomb, January 11, 1877. Of the three children born to this marriage, one, a daughter, preceded him to the other world, leaving two sons, Arch J. and Paul T., to mourn him. He was baptized at the age of 11 by John A. McIntosh. He commenced his religious work as superintendent of Gallands Grove Sunday school; later for some years was district superintendent.

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The Higher Powers of Man

Read this extract from a letter to President Frederick M. Smith, in which Charles A. Ellwood, a scholar and author of national reputation, dwells on the subject of the Higher Powers of Man as presented in President Smith's book:

I had the pleasure of reading your book on The Higher Powers of Man. I had hoped to see you in Kansas City, and to express my pleasure in person to you; but I failed to meet you and so drop you this line. . . . I like the book. It seems to me to open up a delicate and difficult topic in a way which the lay reader can understand. It is, moreover, timely, because for the sake of human and national efficiency in our present crisis people in general need to know how to "tap the higher levels of human energy."

If you want a book the study of which will open new possibilities for you, send \$1.25 to either Herald Publishing House, Lamoni, Iowa, or Ensign Publishing House, Independence, Missouri, ordering The Higher Powers of Man, by Frederick M. Smith.

Ordained a priest October, 1892; an elder, October, 1897; a seventy April, 1901; one of seven presidents 1902. Since 1900 he has resided at Dow City, Iowa, at which place services were conducted on August 5, by Charles E. Butterworth.

BRAND.—Martha Wardley Brand was born August 28, 1821, in Osset, Essex, England. Married at place of birth to David Brand in 1840. Came to America in 1856, landing at Boston, Massachusetts, in March. From there they went to Wheatland, Illinois. They had already espoused the faith, and in 1863 they joined the exodus to Utah and Salt Lake City. Becoming convinced that evil prevailed at that place, they left it in 1866, returning to Wheatland, Illinois. Moved to Carrol in 1869. In 1886 they moved to Marengo, Illinois, which has since been their home. Her husband died October 3, 1906. She died July 4, 1918. Besides a host of friends, she leaves 6 daughters to mourn her loss: Mrs. Joseph Dusang, Mrs. R. L. Eddy, Mrs. S. L. Cahoon, Mrs. B. S. Cowen, Mrs. C. E. St. Clair, Mrs. Acock. Funeral services from residence, in charge of Charles H. Burr, assisted by J. A. Daer.

FROM HERE AND THERE

ERRATA

In the *HERALD* for August 7, page 762, the word *bray* is used for *bay*. The sentence should be, "Did you ever see a dog bay at the moon?"

On page 764, second column, the word *son* is used for *sun*. It should be, "Gaze on the setting sun of tyranny."

TO THE MEN OF THE MINISTRY

We should hope and pray that the world war will close shortly; we should work and plan on the basis that it will not close for many years.

As a part of our plans the young men of the church, especially those of draft age, or soon to become of draft age, should be induced to make the best preparation possible for Government service. As a part of that preparation, their attention and that of their parents and friends should be invited to the very great possibilities attendance at the Grace-land Radio Institute holds for them in the matter of more efficient service for the Government and in the way of finer opportunities for themselves.

The demand for wireless operators is very great, and our own church institution has one of the best equipments in the country for thoroughly preparing our young men for this most important line of work. The wireless department of Graceland College was opened on the request of the Government, and her graduates have received high commendation for the quality of the instruction they have received.

In addition to preparation to help meet the present crisis the profession has great possibilities in times of peace.

Graceland authorities are just in receipt of a letter from the United States Department of Commerce reading in part as follows:

"Owing to the fact that a large number of commercial radio operators have entered the service of the Army or Navy and that many merchant vessels formerly carrying one and two operators are now required to carry three, the Government urgently calls upon the different radio schools throughout the country to train as many men for wireless service as possible. At the rate at which these ships are being built it is feared that the available supply of commercial operators will soon be exhausted. To provide against this, every means possible is being used to license as many commercial operators as can be obtained."

The traveling ministry are urged to call this matter to the attention of the young men of the church of draft age, or soon to reach the age of twenty-one years, and recommend

that they write the president, Graceland College, Lamoni, Iowa, for a catalogue and descriptive matter of the work of the wireless department. The next term opens September 5, 1918.

FREDERICK M. SMITH.

THE AUGUST AUTUMN LEAVES

The August number is a most interesting one from all standpoints. It has a new story from the pen of Sister Marietta Walker, founder of the magazine and editor for many years. There is a story by George A. Kelley, entitled, "The test," one of the special dozen featured throughout the year. Then there is a picture of the group of soldier boys at Camp Funston who conducted a Sunday school and held preaching services ere they were called overseas. The closing chapters of "Timbers for the temple," by Elbert A. Smith, are in this number. This popular serial will be followed in an early number by one from the pen of Sister Jessie Ward, which is of very high quality and intense interest. It will run under the name of "A call at evening." The *Periscope* continues to tell on folks and show up their foibles in the hope that they will gradually be overcome. The article on the naming of the streets of the Lamoni Stake reunion grounds is short but suggestive. The departments are teeming with excellent things, including coordination. The subject is discussed by G. R. Wells and in the editorial department. There are good poems, a number of short, spicy articles and items, a well-balanced magazine of interest and profit to the entire family. It sells for only a dollar a year.

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One of our antagonists has said: "It will deceive the very elect," while one of our missionaries avers that it has brought into the church in his district between fifty and sixty people.

The price is 35 cents each; 4 for \$1, postpaid. Order of

THE HERALD PUBLISHING HOUSE

Lamoni, Iowa

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, August 21, 1918

Number 34

EDITORIAL

GOOD COUNSEL

There is no mistake that the church has made, or that individuals have made, that might not have been avoided had men and women heeded the words of good counsel previously given through the prophets for their advice and protection.

In an address to the General Conference in 1900 President Joseph Smith said:

I warn the brethren, as I have in the past, against the machinations of the adversary sowing dissension between brethren. The adversary has tried, in the past, to lead us astray by a popular sin. I do not believe he will be able to do that again; our faces are set like flints in that direction. But he can and he will endeavor to sow dissension between the brethren; and those who are sufficiently sensitive to his attacks, his approaches, will be moved upon by him, and there will be trouble between them.—Conference Minutes, 1900.

Some of those who said amen at the time may have forgotten that admonition. On more than the one occasion he warned us that we need not again fear that the church would fall into apostasy such as came with Brigham Young's regime, that the danger of the future would lie in suspicion, disunion, jealousy, and dissension.

WHO IS YOUR GENERAL?

On the eve of a great battle Napoleon was asked, "What generals among your opponents do you most fear?" He replied, without hesitation: "General Distrust and General Disunion." Is there a lesson there for Latter Day Saints?

Distrust and disunion tend to defeat our work. Even when they are not general, but only sporadic, they do harm, and may always spread and do more harm. Under what general do we fight? God does not promote distrust and disunion among his people. The Devil is only too eager to spread distrust and disunion among God's followers. If we from pulpit

or in private promote these things, whom are we serving?

It is possible for a very good man with the best of intentions to conduct himself very unwisely. For that reason God gave us some excellent counsel in the revelation of 1914:

The Spirit saith further, that the spirit of distrust and want of confidence in those who are called and ordained to act in the various responsible positions in the priesthood and in authority in the church is unbecoming those professing faith in God, Jesus Christ his Son, and the Holy Spirit of truth, and evinces a serious lack of that charity which Paul, an apostle of Christ, declared to be the quality of Christian virtue which thinketh no evil. Those who go out from the assemblies and solemn conclaves of the church should exercise great care in their ministration abroad both to the branches where they may officiate and in their preaching the gospel to those outside, to avoid sowing seeds of distrust and suspicion either in public ministration or in private conversation. The church has been admonished heretofore in this respect and the Spirit saith again, it is unbecoming to the character and calling of those who administer in the name of Jesus Christ the Lord.—Doctrine and Covenants 131: 4.

It is quite possible by throwing out dark hints from the pulpit to create the impression that something is very wrong, when in fact there is not much foundation for the pessimism of the preacher. Again, it is possible in private conversation in homes and in the market place to produce exactly the same result on a smaller scale. Great harm may be done in this way. And God has told us expressly that it is unbecoming the character of a minister to do such a thing.

"SEND NOT IN VAIN"

We often sing, "Send forth the sowers—but send not in vain." How is it when the sowers are sent forth to sow the *gospel* seed, and instead, in the language of the revelation, "sow seeds of distrust and suspicion"? Are they not sent in vain? They bring another gospel than that with which they were

intrusted, and we are not obliged to receive them into our homes, neither can we bid them Godspeed in their sowing.

This revelation was not given idly. It was given because it was needed. It is needed yet. The man who pursues the policy outlined in the revelation, and condemned, must know that if he is aware of any real transgression anywhere there is a lawful way and an unlawful way to go about the work of bringing the transgressors to book. To merely sow seeds of distrust and discord and leave the hearers to guess at the trouble hinted at is condemned by the Lord as unbecoming to a minister. He says we should avoid it. It is unlawful. Brethren, is that good counsel? Let us heed it.

TAKE HEED LEST YE BE CONSUMED

Many centuries ago Paul gave some words of counsel that are still vital. He said:

For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another.—Galatians 5: 14, 15.

Brother A——, as we will call him, went into a certain district to labor. While there he visited in a certain home, and in the presence of the family, both young and old, indulged in very harsh and unjust criticisms of certain of his associates among the church "authorities," as they are sometimes called. The members of the family were very much disturbed and perplexed.

At the very same time in the very same district Brother B—— was making equally unjust and unwarranted assertions against Brother A——. The irony of fate brought us report of both incidents on the same day. Brother A—— could not complain, for he had himself played the game. He had done unto others as he would *not* that they should do unto him. As he measured to others it came back to him.

But to our minds came the words of Paul, "Take heed that ye be not consumed one of another." The above incident by no means represents the work of the ministry in general. God forbid that it should ever come to that stage. It is an extreme case. But brethren, there is too much of that work. It is spiritual anarchy.

Those who attack us from without with falsehood and calumny are not so much to be feared. But if those who feed the sheep give them poison the danger is very great.

LET NOTHING SEPARATE

In 1890 the Lord gave some excellent counsel, as follows:

Yea, verily, thus saith the Lord, unto the elders of the church: Continue in steadfastness and faith. Let nothing

separate you from each other and the work whereunto you have been called; and I will be with you by my Spirit and presence of power unto the end. Amen.—Doctrine and Covenants 122: 17.

This advice is addressed to the elders but will apply to all, in some degree. Let us stand by the work, whatever may happen. Let us guard against division. If any wrong should arise, if we are united and faithful we will be able to cast it out and the work go on. In any event the work will go on and the church triumph, but those who forsake the cause of God and assault their brethren in the conflict without cause and in unlawful ways will surely suffer loss.

Brethren, is the counsel that we have received good? Let us heed it. Thus may we avoid becoming "spots in the feast of charity."

ELBERT A. SMITH.

THE FOURTH LIBERTY LOAN

We are already receiving notices that the fourth Liberty Loan is in process of preparation and it appears will be better organized than was the third. An effort will be made to distribute the responsibility thoroughly, according to one's ability to subscribe and past subscriptions.

The drive is to be made September 28 to October 19.

Personally we still favor the idea of voluntary or personal effort. This can still be secured by way of voluntary oversubscription. The sooner the issue is made the sooner the war will be over.

But the special feature that always remains with us is the value and necessity of constant economy and saving. It is the saving that counts more, even, than the subscriptions for the bonds. The fact that we have wasted less and used only that which is necessary thereby has saved supplies for the benefit of others. This is a humanitarian and Christian thing to do.

QUESTIONS AND ANSWERS

Questions. What is the law of the church in regard to marriage?

If a man put away his wife for any cause, let it be what it will, has he a right to marry again so long as his first wife is living?

I am not thinking of putting away my wife and getting another; I just want to know the law. I have always thought a man or woman had no right to marry again except the contract was broken by death, but according to a statement made in the Epitome of Faith, he or she may marry again if broken by transgression.

Question No. 2. In a case of difficulty should the offended go to the offender or the offender to the offended?

If the one claiming to be the offended has gone to the offender and tried to bring about a reconciliation without any result has he a right to partake of the sacrament or what must be done next?

Answers. First, The use of the words in the Epitome of Faith, unless released by transgression or death, doubtless refers to the fact that the Master condemns putting away for any other cause, save fornication, or in other words, adultery. We find this in Matthew 5: 32 and 19: 9; Mark 10: 11, 12; Luke 16: 18; also you will find this set forth in Doctrine and Covenants 42: 7, 20. This is also set forth in General Conference Resolutions No. 412. That is doubtless what is referred to by this passage in the Epitome of Faith. As you will see from Doctrine and Covenants 42: 20, it states that if one party is guilty of adultery and a separation occur for that reason, the other party shall not be cast out from the church, and implies it leaves him or her free to marry again.

Second. The Master has answered it both ways, that the offender should go to the offended, and the offended should go to the offender. We read in the Sermon on the Mount, in Matthew 5: 25, 26, Inspired Version:

Therefore, if ye shall come unto me, or shall desire to come unto me, or if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave thou thy gift before the altar, and go thy way unto thy brother, and first be reconciled to thy brother, and then come and offer thy gift. (See Matthew 5: 23, 24, King James' Version.)

Then in Matthew 18: 15-17 Inspired Version, we find:

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto you as a heathen man and a publican.

We could give further texts, but we think this will answer the question. The one shows that if you come to the church or the altar of God, there to offer your oblations, and remember that your brother hath aught against you, you shall go to be reconciled. That would appear to be that if you are the offender; and in Matthew 18: 15, if thy brother trespass against thee go and tell it to him alone. The responsibility is certainly upon both parties. Neither has the right to sit back and wait and ask the other to make the approach and get right. Both the offender and the offended have the responsibility of

striving to achieve a reconciliation. A great mistake is often made in this way, as one thinks he has a right to sit back and wait, and says if the other party comes and confesses wrong, and admits he did wrong, I will forgive him. Often the one who is offended may be the stronger party, and he can show it in no better way than by extending his forgiveness at once, as the Master did when he said, "Father, forgive them, they know not what they do," and making the advance in the attempt for reconciliation.

HUMBLE AND FULL OF LOVE

We have often had to consider the statement of the Master: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Also the statement of John 4: 3, 4, in the Inspired Version, "Though he himself baptized not so many as his disciples; for he suffered them for an example, preferring one another."

The same thought is set forth in Mark 10: 44: "Whosoever of you will be the chiefest, shall be servant of all." And in Doctrine and Covenants, "No one can assist in this work, except he shall be humble and full of love." We have often observed this disposition of humility and brotherly love among the ministry of the church, especially in those occupying prominent places, in that they prefer one another.

Though it is probably true that some have made the mistake, because of fear of putting themselves forward too much, of retreating too far. The best testimony, after all, is that of a righteous life, but it should properly be confirmed by an oral testimony.

At the recent Lamoni reunion we were struck many times with this disposition. President Elbert A. Smith is a very model of brotherly love and humility. The stake officers were unassuming, but efficient in their work. They attended quietly to the details of running the reunion. Though they were placed in charge, still they only preached once each, and preferred the missionaries and visiting brethren. And especially was this true of the Sunday and evening services, when the largest crowd is in attendance.

But other members of the priesthood showed a similar disposition to do their part in a quiet and efficient way, and not to be concerned as to where the honor seemed to go. This was a splendid experience in addition to the other manifestations of the Spirit. There was unity of purpose and a preferring of one another in righteousness.

This is as it should be. The great and vital question is not—What can I get out of it? but, What can I give? What can I do to help?

And again, the vital question is not so much whether I or some other does the work, but that the work should be done as well as is possible—not only for present but also future needs. This comes again to the theme of working together, one with another, and also with God.

Sometimes, unfortunately, we see a disposition to measure how much honor is coming to the individual, and whether he is getting all the credit that belongs to him. It would seem that in some instances, most fortunately rare, a favorite song would be, "That shall be glory for ME." Such a spirit, however, is contrary to the gospel of the Lord Jesus Christ. The right spirit is rather, "Father, thy will be done, and the glory be thine forever." (Genesis 3: 3, I. T.) Or again, "I come to do thy will, O God." (Hebrews 10: 7.)

Such passages can be multiplied. The sayings of the Master are full of them, an instance of which occurred at the Lord's supper. But the reason why is evidently social. We should seek first to build up the kingdom of God. We should work for the church and the ultimate good of the individual—and the work is not of one, but of all.

At such a gathering as the General Conference, or even some of our larger reunions, there are as many men able to do the bulk of the preaching, and who would do so in smaller reunions or gatherings, as there are sermons to be preached. At General Conference, there are more able speakers than opportunities to speak. Nor can it be urged that the selection is made always on the basis of the most fit and the most able. There are many reasons to be considered, as to what will be best for the work as a whole.

Thank God that we have a mighty army of those willing to do their part individually, and who are also equally ready to prefer one another in righteousness, and who work for the good of the church and the whole body in humility and brotherly love.

S. A. B.

NEW REPORT CARDS

The Far West Stake has ordered printed a number of report cards of uniform size, 4 by 7 inches, with printing on both sides of the card, for use in making reports. One card is a visiting officers' blank. The names of the officers and information is published on one side, and on the reverse side a list of the persons to be visited, with space for date, and a brief note.

Another card is a local monthly report blank. It contains the same items as the usual report blank, and is to be used by all members of the priesthood

in the branches of the Far West Stake. It contains these usual items on one side of the card, and on the opposite side, space for remarks and additional notes.

A third card is a monthly branch report to the stake presidency. This blank has space for the name of the branch and for the month and year. It has a space for each of the ordinary church services, allowing for two preaching services, a Sunday and a midweek social service. A space for name of the speaker at each preaching service, and the number in attendance at each church service. Report is asked on monthly priesthood meetings and attendance, and on other church services and attendance; the number of members visited by all officers; a report on the condition of the church building and premises. Four or five separate items are asked for in this connection.

On the reverse side of this blank there is space for report on the Sunday school attendance, Religio attendance for each service; also, on meetings of the Woman's Auxiliary Society, young people's prayer meeting, special services for children and young people, and how often held; and does the pastor and auxiliary officers meet in consultation and cooperate? The responsibility of keeping account of the attendance of all branch meetings is definitely placed upon the teacher of the branch.

The first blank referred to emphasizes the fact that it is the rule of the stake that all members shall be visited quarterly, and an effort is made so to distribute the work as to accomplish this result. It is signed by the branch president, or upon his behalf.

Those having difficulty in filing reports will appreciate the value of having such uniform cards in shape for ready filing.

Other stakes and some districts have also worked out comprehensive systems of reporting which are of great value.

S. A. B.

But it is the real test of manhood to remain fixed and true when the body is broken. This He did. He watched and prayed while others, being worn and weary, slept. He showed himself worthy to command others by being always obedient to his superior officer. He typified the soldierly virtue of obedience when in the extremity He declared, "Nevertheless, not my will, but thine, be done." He faced unpopularity, one of the severest tests. Finally, upon the cross, enduring terrible pain, He showed his ability to stand by a cardinal principle of truth, when He prayed the Father to forgive those who were persecuting him, on the ground that they did not know what they were doing. His moral vigor is undoubted.—Elbert A. Smith.

ORIGINAL ARTICLES

FAITH AND ORIGIN OF CHURCHES---Part 21

BY J. F. MINTUN

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, UTAH MORMONS

In 1844, after the death of Joseph Smith, the church over which he had presided became divided into several factions. Quite a large number of the members followed Brigham Young and some of the officials who went with him, who when driven from Nauvoo in 1846 crossed Iowa, and temporarily settled in western Iowa, near where Council Bluffs now is, and in eastern Nebraska, near Omaha. In 1847 a small colony went with Brigham Young to the Great Salt Lake, Utah, arriving there July 24 of that year. In August, this colony were all baptized by the instruction of Brigham Young, and then confirmed, and those who had been officials in the church presided over by Joseph Smith, were ordained to the same named office they had previously held. After their return to what was called Winter Quarters, near where Florence, Nebraska, now is, there was a meeting called of the chief officials as ordained in Utah, and without claiming any instruction from a divine source, or any higher source than Brigham Young, they, on December 5, chose Brigham Young to be President, with Heber C. Kimball and Willard Richards, his counselors. The following history from *The Life of Brigham Young*, page 186, is evidence of the above organization of this new religious body:

There was a feast and grand council, December 5, at the house of Elder Hyde. . . .

Orson Hyde then moved that Brigham Young be president of the Church of Jesus Christ of Latter Day Saints, and that he nominate his two counselors to form the First Presidency. Wilford Woodruff seconded the motion, and it was carried unanimously.

President Young then nominated Heber C. Kimball as his first counselor, and Willard Richards as his second counselor, which was seconded and carried unanimously.

After this action on the part of the officials, the few members who were there in Winter Quarters and vicinity were called together in a conference on December 24, and these selections were ratified.

While these officials and members who engaged in this new organization had formerly been officials and members of the Church of Jesus Christ of Latter Day Saints, yet, on account of the action taken at this time not being in accord with the law of organization as found in the accepted books of the

church of which they professed to be members, it has become an historical fact that by their act they became a separate organization; this being established by the decision of two courts of the United States. These decisions have as their basis a further fact, that as early as 1846 and 1847 there had been introduced privately by Brigham Young and others of those who now formed this organization, the evil practice of polygamy, which it has been decided had something to do with vitiating the authority they formerly held, as the following extracts from court decisions will give evidence:

That the church in Utah, the defendant, of which John Taylor is president, had materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter Day Saints, and has incorporated into its system of faith the doctrine of celestial marriage and a plurality of wives, and the doctrine of Adam-god worship, contrary to the laws and constitution of said original church.—Decision of Judge L. S. Sherman, in Court of Common Pleas, Lake County, Ohio, Journal Entry, February Term, 1880.

Joseph Smith was killed at Carthage, Illinois, in June, 1844. Disintegration set in and the church split into factions. . . . Among the Quorum of Twelve . . . was one Brigham Young, a man of intellectual power, shrewd and aggressive, if not audacious. . . . It was an easy matter for him to seize the fallen reins of the presidency. . . .

There can be no question of the fact that Brigham Young's assumed presidency was a bold and bald usurpation. . . .

The Book of Mormon itself inveighed against the sin of polygamy. . . .

Conformably to the Book of Mormon, the Book of Doctrine and Covenants expressly declares "that we believe that one man should have but one wife, and one woman but one husband." . . . Its first appearance as a dogma of the church [the dogma of polygamy] was in the Utah Church in 1852.

Claim is made by the Utah church that this doctrine is predicated on a revelation made to Joseph Smith in July, 1843. No such revelation was ever made public during the life of Joseph Smith, and under the law of the church it could not become an article of faith and belief until submitted to and adopted by the church. This was never done. . . .

The Utah church further departed from the principles and doctrines of the original church by changing in their teaching the first statement in the Articles of Faith, which was, "We believe in God the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost," and in lieu thereof taught the doctrine of Adam-god worship. . . .

It has introduced societies of a secret order, and established secret oaths and covenants, contrary to the book of teachings of the old church. It has changed the duties of the president, and of the Twelve, and established the doctrine to "obey counsel," and has changed the order of the "seventy" or "evangelists."—Judge John F. Philips, of the United States Circuit Court, in the Temple Lot Case, 1894.

From the books which they profess to believe in,

some of which they are the authors, we extract the following to show their faith:

AUTHORITY FOR BELIEF

As to a person not knowing more than the written word, let me tell you that there are keys that the written word never spoke of, nor never will.—Brigham Young, in *Times and Seasons*, vol. 5, p. 667.

According to the records, Brigham Young also said:

We have outgrown the books as a boy outgrows his jacket. The books are of no more worth than the ashes of a rye straw.

If Brother Brigham tells me to do a thing, it is the same as though the Lord told me to do it. This is the course for you and every other saint to take.—Heber C. Kimball, October 9, 1852, First Counselor to Brigham Young, *Journal of Discourses*, vol. 1, p. 161.

When any counsel came from President Woodruff which seemed to be in conflict with the written word of God, we should follow the living oracles.—Angus H. Cannon, October, 1894, *Deseret News*.

GOD

When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. . . . He is our Father and our God, and the only God with whom we have to do.—Brigham Young, in *Journal of Discourses*, vol. 1, p. 50.

JESUS CHRIST

When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by the Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. . . . Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost.—Brigham Young, April 9, 1852, *Journal of Discourses*, vol. 1, p. 51.

RELIGION

The religion of the Latter Day Saints consists of doctrines, commandments, ordinances, and rites revealed from God in the present age. They are not taken from the Bible, but nevertheless are in complete harmony therewith.—Articles of Faith, Handbook of Reference, p. 91.

Faith in God is the beginning of religion. . . . This faith comes through the authorized preaching of the word of God—the gospel of Jesus Christ.—Ibid., p. 91.

Faith in God and in Jesus Christ truly aroused in the soul, repentance follows as its first fruits.—Ibid., p. 92.

Baptism, or immersion in water by one authorized of God to administer it, is ordained to convey the remission of sins that comes through the shedding of Christ's blood.—Ibid., p. 92.

Men having authority from God to do so, lay their hands upon his head and confirm him a member of the Church of Christ, imparting to him the gift of the Holy Ghost.—Ibid., p. 92.

Among the leading principles of the Latter Day Saints'

faith are the resurrection of the dead and the eternal judgment.—Ibid., p. 94.

PRIESTHOOD

The priesthood is a power we should respect, reverence, and obey, no matter in whose hands it is.—*Journal of Discourses*, vol. 2, p. 15.

I am the controller and master of affairs here, under Heaven's direction; though there are those who do not believe it.—Brigham Young, April 9, 1852, *Journal of Discourses*, vol. 1, p. 48.

No man need judge me. You know nothing about it, whether I am sent or not; furthermore, it is none of your business, only to listen with open ears to what is taught you, and serve God with an undivided heart.—Brigham Young, December 5, 1853, *Journal of Discourses*, vol. 1, p. 341.

You have heard me say, a great many times, that there is not that man or woman in this church, and there never was and never will be who turn up their noses at the counsel that is given them from the First Presidency, but who, unless they repent of and refrain from such conduct, will eventually go out of the church and go to hell, every one of them.—*Journal of Discourses*, vol. 17, p. 159, words of Brigham Young.

Heber C. Kimball, first counselor to Brigham Young, said November 8, 1857:

In regard to our situation and circumstances in these valleys, brethren, *wake up! wake up, ye elders of Israel, and live to God* and none else; and learn to do as you are told for the future. And when you are taking a position, if you do not know that you are right, do not take it—I mean independently. But if you are told by your leaders to do a thing, do it. None of your business whether it is right or wrong.—*Journal of Discourses*, vol. 6, p. 32.

This same principle was advocated publicly by the successors of Brigham Young in the presidency of that church of which he was president; John Taylor, *Journal of Discourses*, vol. 5, pp. 264, 265; Wilford Woodruff, *Journal of Discourses*, vol. 5, p. 83; Lorenzo Snow, *Journal of Discourses*, vol. 5, p. 314; and Joseph F. Smith, in *Deseret News*, of April 25, 1896, in the following language:

The fact of the matter is, when a man says you can direct me spiritually, but not temporally, he lies in the presence of God—that is, if he has got intelligence enough to know what he is talking about.

Then note this from Brigham Young:

I have many a time in this stand dared the world to produce as mean devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of characters that you can mention.

We can pick out elders in Israel right here who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game.

We can beat them because we have men here who live in the light of the Lord; and have the holy priesthood and hold the keys of the kingdom of God.—Brigham Young, in *Deseret News*, vol. 6, p. 291.

VIEWS ON CIVIL GOVERNMENTS

Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

Wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet.—*Doctrine and Covenants*, Utah Edition, 58: 21, 22.

The kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God having made all beings and worlds has the supreme right to govern them by his own laws and by officers of his own appointment. Any people attempting to govern themselves and by laws of their own making and by officers of their own appointment, are in direct rebellion against the kingdom of God.—*Orson Pratt*, in *Doctrines of the Gospel*, vol. 1, p. 666.

That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood, we have thought proper to present near the close of this volume our opinion concerning the same.

1. We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, for the good and safety of society.

3. We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer the law in equity and justice, should be sought for and upheld by the voice of the people (if a republic) or the will of the sovereign.—*Doctrine and Covenants*, Utah Edition, 134: 1, 3, and the preface to the section.

We have stood the damned villainy of these scoundrels, [meaning Government officials] for thirty years in this territory. . . . I would sooner live among savages, than among these accursed Government officials, and the Government itself is as corrupt as its officials. It is a disgrace among the nations, and will be soon wiped out of existence.

We don't want any of those damned Government officials among us, and we won't have them here any longer. The measure of the iniquity of this Government is full, and we won't stand its interference with our affairs any longer. We can manage our own affairs without the assistance of this corrupt Government.—*Joseph F. Smith*, August 10, 1879, in a sermon in the Tabernacle in Salt Lake City, Utah.

Mr. Tayler. Did this manifesto and the plea for amnesty affect also the continuance of cohabitation between those who had been previously married?

Mr. [Joseph F.] Smith. That is our understanding, that it did. . . .

Mr. Tayler. And did you so understand it?

Mr. Smith. I understood it so; yes, sir. . . .

Mr. Tayler. Mr. Smith, how many children have been born to your several wives since the manifesto of 1890?

Mr. Smith. I have had 11 children since 1890.

Mr. Tayler. Since 1890?

Mr. Smith. That is correct, since 1890. I said that I have had born to me 11 children since 1890, each of my wives being the mother of from 1 to 2 of those children. . . .

The Chairman. Do you obey the law in having five wives at this time, and having them bear to you eleven children since the manifesto of 1890?

Mr. Smith. Mr. Chairman, I have not claimed that in that case I have obeyed the law of the land. I do not claim so, and I have said before that I prefer to stand my chances against the law.—*Extracts from "Proceedings before the Committee on Privileges and Elections of the United States in*

the matter of the Protests against the Right of Honorable Reed Smoot, a Senator from the State of Utah, to hold his seat," vol. 1, pp. 106, 107, 132, 133, 196.

Our ecclesiastical government is the government of heaven and incorporates all governments in earth and hell. It is the fountain, the mainspring, the source of all light, power, and governments that ever did, or ever will exist. It circumscribes the governments of this world.—*Journal of Discourses*, vol. 7, p. 141, the utterance of Brigham Young.

BOOKS OF AUTHORITY

Mr. Tayler. What are the standards of authority in the Mormon Church?

Mr. Smith. Do you mean the books?

Mr. Tayler. Yes; the written standards.

Mr. Smith. The Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.—*Reed Smoot investigation*, vol. 1, p. 85.

MARRIAGE

Celestial marriage is eternal marriage. That is, it is binding not only till death, but after death and throughout all eternity. . . .

If a wife thus sealed to her husband should precede him in that death which awaits all humanity, it would be his privilege to wed another. The second wife, or third if the second should die, would be sealed to him in the same manner as the first. . . . In the resurrection he would have three wives with their children, belonging to him in the everlasting covenant. . . . If the husband should die leaving his wife on earth it would be her privilege, if she felt so disposed, to be married under the divine authority to another man for time only, so that in the resurrection she might take her place by the side of her celestial spouse to whom she was sealed forever.

The revelation on celestial marriage declares that if given to him in the everlasting covenant in the way appointed of God, he is not under condemnation but is justified in receiving more wives than one.—*Handbook of Reference*, pp. 100, 101.

The principle spoken upon by Brother Pratt this morning [polygamy] we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.—*Brigham Young*, *Millennial Star*, supplement, vol. 15, p. 31.

And again, as pertaining to the law of the priesthood: If any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth to him and to no one else.

And if he have ten virgins given unto him by the law, he cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified.—*Doctrine and Covenants* 132: 61, 62, Utah Edition.

And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made.—*Doctrine and Covenants* 49: 15-17, Utah Edition.

Behold David and Solomon truly had many wives and con-

cupines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken unto the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.—Book of Mormon, Book of Jacob, chapter 2.

TITHING

The Church of Jesus Christ of Latter Day Saints is financially sustained by tithes and offerings. Tithing is enjoined upon all its members by divine commandment. . . . The law of tithing in its fullness requires the surplus property of members coming to Zion to be paid into the church as a consecration, and after that, one tenth of their interest, or increase, or earnings annually.—Handbook of Reference, p. 96.

ANGELS

There are two kinds of beings in heaven—viz, angels who are resurrected personages, having "bodies of flesh and bones."

For instance, Jesus said, "Handle me and see, for a spirit hath not flesh and bones, as ye see me have."

2. The spirits of just men made perfect—they who are not resurrected, but inherit the same glory.—Doctrine and Covenants 129: 1-3, Utah Edition.

THAT REQUIRED OF MEMBERSHIP

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to *all men*; indeed we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after those things.—Handbook of Reference, p. 94.

Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation, but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.—Doctrine and Covenants 132: 26, Utah Edition.

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world, and they shall pass by the angels, and the Gods, which are set there, to their exaltation and

glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.—Doctrine and Covenants 132: 19, Utah Edition.

SIN AGAINST THE HOLY GHOST

The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.—Ibid. 132: 27.

BLOOD ATONEMENT

All mankind love themselves; and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves, even unto an eternal exaltation? Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing; . . .

I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection if their lives had been taken and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the Devil, until our elder brother, Jesus Christ, raises them up, conquers death, hell, and the grave. I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilt it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force.

This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood upon the ground in order that he may be saved, spill it.—Brigham Young, in *Journal of Discourses*, vol. 4, p. 220. See Books and Utah Mormonism, pp. 34, 35.

On this subject Elder Charles W. Penrose has issued a pamphlet, in which is found among other items in agreement with the ones quoted the following:

In the year 1856 the authorities of the "Mormon" Church inaugurated a reformation among its members. . . . Certain gross evils being in some instances thus brought to light, the subject of atonement for deadly sin, for transgressions committed after the reception of the Holy Ghost, was forcibly elucidated by leading elders, particularly by President Young and his counselor, Jedediah M. Grant.—Page 3.

The doctrine of blood atonement is founded on the sacrifice made by our Lord Jesus Christ for the sins of the world. . . . He died to offer up a sacrifice as an atonement for the sins of all mankind; for not only did Adam sin, but all his posterity have sinned.—Pages 7 and 9.

Therefore, if Christ's blood had not been shed, each individual would have had to have his blood shed, according to Bible doctrine.—Page 13.

But there are persons who, after having been washed and made clean through the blood of Christ, and made members

of his church, again commit sin. What about them? Why, if they truly repent, and make all the restitution that lays in their power, they may be forgiven, they may be cleansed again. But there are some sins that can be committed from which they cannot be cleansed by the blood of Christ.—Page 16.

What I am about to read is in the fourth volume, page 53: "There are sins which men commit for which they cannot receive forgiveness in this world, or in that which is to come, and if they had their eyes open to see their true condition, they would be perfectly willing to have their blood spilt upon the ground, that the smoke thereof might ascend to heaven as an offering for their sins; and the smoking incense would atone for their sins, whereas if such is not the case, they will stick to them in the spirit world.

"And furthermore I know that there are transgressors, who, if they knew themselves, and the only condition upon which they can obtain forgiveness, would beg of their brethren to shed their blood, that the smoke thereof might ascend to God as an offering to appease the wrath that is kindled against them, and that the law might have its course. I will say further I have had men come to me and offer their lives to atone for their sins.

"It is true that the blood of the Son of God was shed for sin through the fall and those committed by men, yet men can commit sins which it will not remit."—*Journal of Discourses*, vol. 4, p. 53, the sayings of Brigham Young.—Pages 17 and 18.

Brigham Young understood it perfectly. He says there are some sins men may commit for which they cannot get forgiveness, for which they will have to suffer the penalty in the world to come, but if their blood is shed as an offering for their sin, their spirits might be saved in the day of the Lord Jesus; . . . —Page 23.

Elder Jedediah M. Grant, counselor to Brigham Young, says:

"I say that there are men and women that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."—*Journal of Discourses*, vol. 4, p. 51.—Page 31.

What kind of folks was he talking about? Let us see. "Some have received the priesthood, a knowledge of the things of God, and they dishonor the cause of truth, commit adultery and every other abomination beneath the heavens, and then meet you here or on the street and deny it."—*Journal of Discourses*; vol. 4, p. 51.

These are the kind of people he was talking about. Brother Grant expressed in his strong language his feelings in regard to these transgressors. He felt that they were worthy of death; and that the only chance for them was to have their blood shed.—Page 32.

This people claim that God has a body of flesh and bones "as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage or Spirit." (*Doctrine and Covenants* 130: 22, Utah Edition.) They also believe that "In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the priesthood; (meaning the new and everlasting covenant of marriage;) and if he does not, he cannot obtain it." (*Ibid* 131: 1-3.)

They claim as a membership between 300,000 and

400,000, and have local organizations in nearly all the States of the United States, and also in many foreign countries.

They have a large number of missionaries actively proselyting, most of whom are young men. These very seldom mention their belief in the Adam-god theory, plural marriage, or blood atonement, but present what they term the first principles of the doctrine of Jesus Christ, and gather their evidences from the Bible and Book of Mormon; the latter of which they profess to believe in, and distribute a large number of them.

They are believers in the soon coming of Jesus Christ to reign personally on the earth; that we are living in what is termed in the word of God as "the latter day"; and that the Jews will soon be gathered back to Jerusalem.

The place they call Zion is in Salt Lake City, Utah, where the largest of their temples is erected, and where is located the leading officials of the church, known as the presidency, the twelve, and the presidency of the seventy, with the patriarchs.

While as will appear from what has been quoted from their own works, they teach many things that are contrary to what is generally termed virtue, and righteousness, yet there have been many false reports scattered by those whose principal stock in trade is that of prejudice, and books have been written which contain much that is spurious. This people have the right as well as all other religions to represent their own faith.

[Note: This is the concluding installment of a series published at intervals on the faith and origin of churches.—EDITORS.]

As the face reveals the soul, so Nature reveals God, by thought, by sympathy, by intuition, not by mechanical processes. And as spirit speaks to spirit so God speaks to our hearts.—Elwood Worcester, in *Religion and Life*.

Life, given to us by the Almighty, is not what God makes it, it is what we make it. I have heard some sermons preached on preexistence; I have read some philosophy on preexistence, but without being afraid of heresy this morning, I will say that I do not believe God makes "me"—"I make myself." The only thing that can survive is character. Everything else must go, whether it shall be wealth, or property, or estate, or even life, so far as this world is concerned; these are all transient, all evanescent, and but the frailest of dreams. The real thing is personality, and personality is what I make it; and I articulate personality in character, and that is what God recognizes, and in which eternal destiny is realized.—John W. Rushton.

OF GENERAL INTEREST

MANUSCRIPT OF SOLOMON SPAULDING AND THE BOOK OF MORMON

The accepted theory of the origin of the "Book of Mormon" connects it with a manuscript written by Solomon Spaulding, purporting to set forth the origin and civilization of the American Indians, and to account for the ancient mounds and earthworks and other remains of the ancient inhabitants which are scattered over the land.

The first publication of this idea seems to have been made by the late E. D. Howe, of Painesville, in a volume published by himself at Painesville in 1834, and entitled *Mormonism Unveiled*. He, with an associate, D. P. Hurlbut, of Conneaut, seems to have been the first to gather evidence on the subject from the original sources; and most later writers on Mormonism have depended essentially upon the material furnished by him. The theory of the connection of the "Book of Mormon" with Spaulding's manuscript has become traditional, and has found its way into all anti-Mormon literature and into the general cyclopedias, such as the *Brittanica*, *Chambers'*, *Appleton's*, *McClintock* and *Strong's*, and probably others. Professor George P. Fisher, in his work on general history, just published, adopts the theory.

The question whether or not the "Book of Mormon" is based upon a manuscript of Spaulding is intrinsically of little importance. It required only a very moderate degree of literary ability and invention to produce the book, and several of the original leaders of the fanaticism must have been adequate to the work. It is, perhaps, impossible at this day to prove or disprove the Spaulding theory.

The unquestionable facts bearing on the case are as follows:

Solomon Spaulding was born in Connecticut in 1761; graduated at Dartmouth College in 1785, was ordained to the ministry, and preached in New England a few years, taught an academy for a time in Cherry Valley, New York, or carried on mercantile business there and failed, and in 1809 removed to New Salem, now Conneaut, in Ohio, where in company with one Henry Lake he established an iron foundry. His business not prospering, he removed to Pittsburgh, or its vicinity, in 1812, and a year or two later, to Amity, Pennsylvania, where he died in 1816 at the age of fifty-five years. Spaulding had a literary tendency, and while living at Conneaut, he entertained himself with writing a story which purported to be an account of the original inhabitants

of the country, their habits, customs and civilization, their migrations and their conflicts. From time to time, as his work went on, he would call in his neighbors and read to them portions of his manuscript, so that they became familiar with his undertaking. He talked with some of them about publishing his book, in the hope of retrieving his fortunes financially; and this appears to have been his purpose when he removed to Pittsburgh. There is evidence that he conferred with a printer, at Pittsburgh, by the name of Patterson, in reference to the publication, but the book never appeared.

Soon after the publication of the Mormon book in 1830, Mormon preachers appeared in considerable numbers in Northern Ohio, and attracted much attention in the neighborhood at Conneaut. At some of their gatherings where the new Bible was read, persons were present who had heard the Spaulding manuscript, and were struck with the resemblance between the two. Thus the opinion arose and was propagated that the Mormon book was written by Solomon Spaulding. The fact that it obtained a foothold there affords a presumption in favor of the idea, and the testimony of parties on the ground, if fully trustworthy, established the fact beyond question. These testimonies were gathered in 1833, apparently with reference to their publication in Howe's book. As these are the entire basis of the theory, I will give from the book the essential portions of them found on pages 278-87. The first is from the testimony of John Spaulding, the brother of Solomon:

In 1810 I removed to Ohio and found him (Solomon) engaged in building a forge. I made him a visit about three years after, and found that he had failed, and considerably involved in debt. He then told me he had been writing a book, which he intended to have printed, the avails of which he thought would enable him to pay all his debt. The book was entitled *The Manuscript Found*, of which he read to me many passages. It was an historical romance of the first settlers of America, endeavoring to show that the American Indians are the descendants of the Jews, or the lost tribes. It gave a detailed account of their journey from Jerusalem, by land and sea, till they arrived in America, under the command of Nephi and Lehi. They afterwards had quarrels and contentions, and separated into two distinct nations, one of which he denominated Nephites and the other Lamanites. Cruel and bloody wars ensued, in which great multitudes were slain. They buried their dead in large heaps, which caused the mounds so common in this country. Their arts, sciences, and civilization were brought into view, in order to account for all the curious antiquities found in various parts of North and South America. I have recently read the "Book of Mormon," and to my great surprise, I find nearly the same historical matter, names, etc., as they were in my brother's writings. I well remember that he wrote in the old style, and commenced about every sentence with "and it came to pass," or "now it came to pass," the same as in the "Book of Mormon," and according to the best of my recollections and belief, it is the same as my brother Solomon

wrote, with the exception of the religious matter. By what means it has fallen into the hands of Joseph Smith, jr., I am unable to determine.

JOHN SPAULDING.

Testimony of Martha, wife of John:

... The lapse of time which has intervened, prevents my recollecting but few of the leading incidents of his writings, but the names of Nephi and Lehi are yet fresh in my memory, as being the principal heroes of his tale. . . . I have read the "Book of Mormon," which has brought fresh to my recollection the writing of Solomon Spaulding; and I have no manner of doubt that the historical part of it is the same that I read and heard read more than twenty years ago. The old obsolete style, and the phrases "and it came to pass," etc., are the same.

MARTHA SPAULDING.

Testimony of Henry Lake, partner of S. Spaulding, Conneaut, September, 1833:

He (Spaulding) very frequently read to me from a manuscript which he was writing, which he entitled The Manuscript Found, and which he represented as being found in this town. I spent many hours in hearing him read said writings, and became well acquainted with its contents. . . . This book represented the American Indians as the descendants of the lost tribes, gave an account of their leaving Jerusalem, their contentions and wars which were many and great. One time, when he was reading to me the tragic account of Laban, I pointed out to him what I considered an inconsistency which he promised to correct, but by referring to the "Book of Mormon," I find that it stands there just as he read it to me then. Some months ago I borrowed the "Golden Bible," put it into my pocket, carried it home and thought no more of it. About a week after, my wife found the book in my coat pocket as it hung up, and commenced reading aloud as I lay upon the bed. She had not read twenty minutes till I was astonished to find the same passages in it that Spaulding had read to me more than twenty years before from his "Manuscript Found." I well recollect telling Mr. Spaulding that the so frequent use of the words "and it came to pass," "now it came to pass," rendered it ridiculous.

HENRY LAKE.

Testimony of Miller, an employee of Spaulding, Springfield, Pennsylvania, September, 1833:

... While there I lodged in the family of Spaulding for several months. I was soon introduced to the manuscripts of Spaulding, and perused them as often as I had leisure. He had written two or three books or pamphlets on different subjects, but that which more particularly attracted my attention was one which he called the "Manuscript Found." From this he would frequently read some humorous passages to the company present. It purported to be the history of the first settlement of America before discovered by Columbus. He brought them off from Jerusalem under their leaders, detailing their travels by land and water, their manners, customs, laws, wars, etc. . . . I have recently examined the "Book of Mormon," and find in it the writings of Solomon Spaulding, from beginning to end, but mixed up with Scripture and other religious matter which I did not meet with in the "Manuscript Found." Many of the passages in the "Mormon Book" are verbatim from Spaulding, and others in part. The names of Nephi, Lehi, Moroni, and in fact all the principal names are brought fresh to my recollection by the "Gold Bible."

JOHN N. MILLER.

Testimony of a neighbor, Aaron Wright:

When at his house one day he showed and read to me a history he was writing of the lost tribes of Israel, purporting that they were the first settlers in America, and that the Indians were their descendants. . . . He traced their journey from Jerusalem to America, as it is given in the "Book of Mormon," excepting the religious matter. The historical part of the "Book of Mormon" I know to be the same as I read and heard read from the writings of Spaulding more than twenty years ago; the names more especially, are the same without any alteration. . . . In conclusion I will observe that the names of, and most of the historical part of the "Book of Mormon," were as familiar to me before I read it as most modern history. . . .

AARON WRIGHT.

Testimony of O. Smith, a neighbor, with whom Spaulding boarded:

... During the time he was at my house I read and heard read one hundred pages or more. Nephi and Lehi were by him represented as leading characters when they first started for America. Their main object was to escape the judgments which they supposed were coming upon the old world; but no religious matter was introduced, as I now recollect. . . . This was the last I heard of Spaulding or his book until the "Book of Mormon" came into the neighborhood. When I heard the historical part of it related, I at once said it was the writings of old Solomon Spaulding. Soon after, I obtained the book, and on reading it I found much of it the same as Spaulding had written more than twenty years before.

OLIVER SMITH.

Testimony of Nahum Howard. Conneaut, August, 1883 [1833]:

I first became acquainted with Solomon Spaulding in December, 1810. After that I frequently saw him at his house and also at my house. I once, in conversation with him, expressed a surprise at not having any account of the inhabitants once in this country who erected the old forts, mounds, etc. He then told me that he was writing a history of that race of people; and afterwards frequently showed me his writings, which I read. I have lately read the "Book of Mormon," and believe it to be the same as Spaulding wrote except the religious part.

NAHUM HOWARD.

Statement of Artemus Cunningham:

... Before showing me his manuscripts he went into a verbal relation of its outlines, saying that it was a fabulous or romantic history of the first settlement of this country, and as it purported to have been a record found buried in the earth, or in a cave, he had adopted the ancient or Scripture style of writing. He then presented his manuscripts, when we sat down and spent a good share of the night in reading and conversing upon them. I well remember the name of Nephi, which appeared to be the principal hero of the story. The frequent repetition of the phrase, "I, Nephi," I recollect as distinctly as though it was yesterday, although the general features of the story have passed from my memory through the lapse of twenty-two years. . . . The Mormon bible I have partially examined, and am fully of the opinion that Solomon Spaulding had written its outlines before he left Conneaut.

This testimony of Cunningham is without his signature, but is called his statement.

Of these eight witnesses, five distinctly state that the religious matter in the "Book of Mormon" was

not contained in Spaulding's manuscript. The others state that the historical part of the "Book of Mormon" is the same as of Spaulding's "Manuscript Found."

Mr. Howe inquired of Mr. Patterson, the printer, at Pittsburgh, with whom it was represented that Spaulding conferred in reference to the publication of his manuscript, but Patterson had, at that time, no recollection of the subject, but in 1842, some eight years after the publication of Howe's book, Mr. Patterson signed a statement certifying that a gentleman had put into the hands of the foreman of his printing office, "a manuscript of a singular work, chiefly in the style of our English translation of the Bible," that he (Patterson) read a few pages of it, but as the author could not furnish the means, the manuscript was not printed.

Mr. Howe sent a messenger, D. P. Hurlbut of Connecticut, to the widow of Solomon Spaulding (Mrs. Davison by a second marriage), who was then living with her daughter in Monson, Massachusetts, to ascertain further about the manuscript and to procure it if it were still within reach. Mrs. Davison stated that her husband had a variety of manuscripts, one of which was entitled the "Manuscript Found," but of its contents she had no distinct remembrance; she thought it was once taken to Patterson's printing office in Pittsburgh, and whether it was ever returned to the house again she was quite uncertain. If it was returned, it must be with other manuscripts in a trunk which she left in Otsego County, New York.

This was all that Mrs. D. knew of the manuscript in 1834, when Howe published his book; but in 1839, five years later, a statement was published in the *Boston Recorder* under her signature, in which she describes the manuscript very fully, states very definitely that Mr. Patterson took the manuscript, kept it a long time, was greatly pleased with it, and promised to publish it if Mr. Spaulding would make out a title-page and preface, which Mr. S. refused to do. She further states that at her husband's death, the manuscript came into her possession and was carefully preserved. This seems to be a great enlargement of memory or of knowledge since 1834, and it is difficult to read the extended and elaborate statement without reaching the conclusion that Mrs. Spaulding-Davison had very little to do with it. Reverend Robert Patterson, son of Reverend Robert Patterson, the printer, now editor of the *Presbyterian Banner* of Pittsburgh, published some years since a paper on this question, and in quoting a paragraph from this statement of Mrs. Spaulding-Davison, he says that it was made to Reverend D. R. Austin of Monson, Massachusetts, written down by him and published in the *Boston Recorder*.

Mr. Hurlbut, on his visit to Mrs. Davison, obtained from her permission to examine the old hair trunk at her cousin's in Hartwick, New York, in which the manuscript, if in existence, was to be found, and to carry it to Mr. Howe for comparison with the "Book of Mormon." He found but one manuscript, and this he delivered to Mr. Howe who describes it briefly, but somewhat inaccurately in his book, page 288.

The manuscript, lost sight of since the date of Howe's book, came to light at Honolulu, Hawaiian Islands, a year ago last August, in the possession of Mr. L. L. Rice, formerly State printer at Columbus, Ohio. I had asked Mr. Rice, who was an anti-slavery editor in Ohio many years ago, to examine his old pamphlets and papers and see what contributions he could make to the anti-slavery literature of the Oberlin College library. After a few days he brought out an old manuscript with the following certificate on a blank page:

The writings of Solomon Spaulding, proved by Aaron Wright, Oliver Smith, John N. Miller and others. The testimonies of the above gentlemen are now in my possession.

D. P. HURLBUT.

The three men named are of the eight witnesses brought forward by Howe. This manuscript is now in my possession, and it is at hand this evening. The manuscript proves its own antiquity. It is soiled and worn and discolored with age. It consists of about one hundred and seventy pages, small quarto, unruled, and for the most part closely written—not far from forty-five thousand words. It has been printed by the Josephite Mormons of Lamoni, Iowa, from a copy of the manuscript taken since it came into my possession. As thus printed it makes one hundred and thirty-two pages of three hundred and twenty words each—equal to about one sixth part of the "Book of Mormon." No date attaches to the manuscript proper, but on a blank page there is a fragment of a letter containing the date, January, 1812. Mr. Rice probably came into possession of the manuscript in 1839, when he succeeded Mr. Howe in the printing office at Painesville, but he has no recollection of ever having seen the manuscript until it came to his notice in Honolulu.

The manuscript has no resemblance to the "Book of Mormon," except in some very general features. There is not a name or an incident common to the two. It is not written in the solemn Scripture style. It is a story of the coming to this country, from Rome, of a ship's company, driven by a storm across the ocean, in the days of the Emperor Constantine. They never returned to their own land, but cast in their lot with the aboriginal tribes inhabiting the country; and it is chiefly occupied with an account of the civilization and conflicts of these tribes—the

Delawares, Ohions, Kentucks, Sciotons, Chiaugans, etc., etc. The names of persons are entirely original, quite as remarkable as those in the "Book of Mormon," but never the same—such as Bombal, Kado-cam, Lobaska, Hamboon, Ulipoon, Lamesa, etc. The introduction expresses the purpose or motive of the author in its composition, and is as follows—orthography uncorrected, and a few words lost by the crumbling of the manuscript:

Near the west bank of the Conneaught river there are the remains of an ancient fort. As I was walking and forming various conjectures respecting the character, situation and numbers of those people who far exceed the present Indians in works of art and ingenuity, I happened to tread on a flat stone. This was at a small distance from the fort, and it lay on the top of a small mound of earth, exactly horizontal. The face of it had a singular appearance. I discovered a number of characters, which appeared to me to be letters, but so much effaced by the ravages of time, that I could not read the inscription. With the assistance of a leaver I raised the stone; but you may easily conjecture my astonishment when I discovered that its ends and sides rested on stones, and that it was designed as a cover to an artificial cave. I found by examining that its sides were lined with stones built in a conical form, with . . . down, and that it was about 8 feet deep. Determined to investigate the design of this extraordinary work of antiquity, I prepared myself with the necessary requisites for that purpose, and descended to the bottom of the cave. Observing one side to be perpendicular nearly three feet from the bottom, I began to inspect that part with accuracy. Here I noticed a big flat stone fixed in the form of a door. I immediately tore it down, and lo! a cavity within the wall presented itself, it being about three feet in diameter from side to side, and about two feet high. Within the cavity I found an earthen box, with a cover which shut it perfectly tight. The box was two feet in length, one and half in breadth, and one and three inches in diameter. My mind, filled with awful sensations which crowded fast upon me, would hardly permit my hands to remove this venerable deposit; but curiosity soon gained the ascendance; the box was taken and raised to open. When I had removed the cover I found that it contained twenty-eight . . . of parchment, and that when . . . appeared to be manuscripts written in elegant hand, with Roman letters and in the Latin language. They were written on a variety of subjects, but the roll which principally attracted my attention contained a history of the author's life and that part of America which extends along the great lakes and the waters of the Mississippi.

Solomon Spaulding's attitude toward the sacred Scriptures and Christianity is brought to light by a record, apparently a copy of a letter, on two loose leaves found in connection with the manuscript, written on paper of the same quality, and in the same handwriting; the statement is without beginning or end, but the substantial part remains, as follows:

But having every reason to place the highest confidence in your friendship and prudence, I have no reluctance in complying with your request in giving you my sentiments on the Christian religion, and so far from considering the freedom you take in making the request, impertinence, I view it

as a mark of your affectionate solicitude for my happiness. In giving you my sentiments of the Christian religion, you will perceive that I do not believe certain facts and certain propositions to be true, merely because my ancestors believed them and because they are popular. In forming my creed I bring everything to the standard of reason. This is an unerring and sure guide in all matters of faith and practice. Having divested myself, therefore, of traditional and vulgar prejudice, and submitting to the guidance of reason, it is impossible for me to have the same sentiments of the Christian religion which its advocates consider as orthodox. It is in my view a mass of contradictions, and an heterogeneous mixture of wisdom and folly, nor can I find any clear and incontrovertible evidence of its being a revelation from an infinitely benevolent and wise God. It is true that I have never had the leisure nor patience to read every part of it with critical attention, or to study the metaphysical jargon of divines in its vindication. It is enough for me to know that propositions which are in contradiction to each other cannot both be true, and that doctrines and facts which represent the Supreme Being as a barbarous and cruel tyrant, can never be dictated by infinite wisdom. Whatever the clergy say on the contrary can have no effect in altering my sentiments. I know as well as they that two and two make four, and that the three angles of a triangle are equal to two right angles. But, notwithstanding, I disavow any belief in the divinity of the Bible, and consider it a mere human production, designed to enrich and aggrandize its authors and enable them to manage the multitude; yet casting aside a considerable mass of rubbish and fanatical rant, I find that it contains a system of ethics or morals which cannot be excelled on account of their tendency to ameliorate the condition of man, to promote individual, social and public happiness, and that in various instances it represents the Almighty as possessing attributes worthy of a transcendent character; having a view, therefore, to those parts of the Bible which are truly good and excellent and sometimes speak of it in times of high commendation, and indeed, I am inclined to believe that, notwithstanding the mischiefs and injuries which have been produced by the bigoted zeal of fanatics and interested priests, yet that these evils are more than counterbalanced in a Christian land by the benefits which result to the great mass of the people by their believing that the Bible is of divine origin, and that it contains a revelation from God. Such being my view of the subject, I make no exertions to dissipate their happy delusion.

The only important question connected with this manuscript is, what light, if any, does it throw on the origin of the "Book of Mormon"? This manuscript clearly was not the basis of the book. Was there another manuscript, which Spaulding was accustomed to read to his neighbors, out of which the "Book of Mormon" grew, under the hand of Sidney Rigdon or Joseph Smith, or both? If we could accept without misgiving the testimony of the eight witnesses, brought forward in Howe's book, we should be obliged to accept the fact of another manuscript. We are to remember that twenty-two years or more had elapsed since they had heard the manuscript read; and before they began to recall their remembrances they had read, or heard the "Book of Mormon," and also the suggestion that the book had its origin in the manuscript of Spaulding. What

effect these things had upon the exactness of their memory is matter of doubt. No one was present to cross-question, and Hurlbut and Howe were intent upon finding the testimony to support their theory.

In its more general features the present manuscript fulfills the requirements of the "Manuscript Found." It purports to have been taken from an artificial cave in a mound, and thus was naturally called the "Manuscript Found." It sets forth the coming of a colony from the Eastern Continent, and is an account of the aboriginal inhabitants of the country, suggested by the mounds and earthworks in the vicinity of the author, and was written to explain the origin of these works. This purpose it pursues with a directness not found in the "Book of Mormon." These general features would naturally bring it to remembrance, on reading the account of the finding of the plates of the "Book of Mormon."

Of the eight witnesses brought forward by Howe, five are careful to except the "religious matter" of the "Book of Mormon," as not contained in the manuscript of Spaulding, and the theory is that this matter was interpolated by Sidney Rigdon, or some other man who expanded the manuscript into the book. This strikes me as an important circumstance. The "Book of Mormon" is permeated in every page and paragraph with religious and Scriptural ideas. It is first and foremost a religious book, and the contrast between it and the supposed manuscript must have been very striking to have led five of these witnesses to call this difference to mind and mention it, after the lapse of twenty years and more. The other three witnesses are careful to say that the "Book of Mormon," in its "historical parts," is derived from the Spaulding manuscript, thus implying the same exception expressed by the others. Now it is difficult—almost impossible, to believe that the religious sentiments of the "Book of Mormon" were wrought into interpolation. They are of the original tissue and substance of the document, and a man as self-reliant and smart as Sidney Rigdon, with a superabundant gift of tongue and every form of utterance, would never have accepted the servile task. There could have been no motive to it, nor could the blundering syntax of the "Book of Mormon" have come from Rigdon's hand. He had a gift of speech which would have made the style distasteful and impossible to him.

The minuter features of the testimony of these witnesses are obviously of more weight in their bearing upon the probability of another manuscript. When they speak of the Scripture style of the manuscript, the frequent recurrence of the expression, "and it came to pass," the names recalled, "Nephi," "Lehi," and others, the remembrance seems too def-

inite to be called in question. But it must be remembered that the "Book of Mormon" was fresh in their minds, and their recollections of the Manuscript Found were very remote and dim. That under the pressure and suggestion of Hurlbut and Howe, they should put the ideas at hand in place of those remote and forgotten, and imagine that they remembered what they had recently read, would be only an ordinary example of the frailty of memory, and it would not be unnatural or improbable that such an illusion should be propagated among Spaulding's old neighbors at Conneaut. This view must, of course, be purely hypothetical, and could have little force against the positive testimony.

There has been an attempt to support the testimony of these Conneaut witnesses by following the manuscript through Patterson's office, at Pittsburgh, to the hands of Sidney Rigdon. This theory is sustained by abundance of conjecture, but by very little positive evidence. It has come to be a tradition that Rigdon was a printer in Patterson's office when Spaulding went to Pittsburgh, and thus became acquainted with the manuscript, either stole it or copied it, and after brooding over it fifteen years brought out the Mormon Bible. This would be interesting if true; but there seems no ground to dispute the positive testimony of Rigdon's brothers that he was never a printer, and never lived in Pittsburgh at all until 1822, eight years after Spaulding left, and then was there as pastor of a Baptist church.

Rigdon sent from Nauvoo, in 1839, to the *Boston Journal*, an indignant denial of the statement of Mrs. Spaulding-Davison, already referred to. A sentence or two from this denial will be sufficient:

It is only necessary to say, in relation to the whole story about Spaulding's writings being in the hands of Mr. Patterson, who was at Pittsburgh, and who is said to have kept a printing office, etc., etc., is the most base of lies, without even the shadow of truth. . . . If I were to say that I ever heard of the Reverend Solomon Spaulding and his hopeful wife until D. P. Hurlbut wrote his lie about me, I should be a liar like unto themselves.

The claim in reference to Rigdon's connection with the Spaulding manuscript seems to become more and more definite with every new statement of the case, and without any addition to the evidence. Mrs. Ellen E. Dickinson, a grandniece of Mrs. Solomon Spaulding, in her *New Light on Mormonism*, recently published, finds it easy to put imaginings in the place of facts, in her statements in reference to Rigdon, as follows:

At an early age he was a printer by trade, and is known to have been in Conneaut, Ohio, at the time Spaulding read his "Manuscript Found" to his neighbors, . . . and it is easy to believe the report that he followed or preceded Spaulding to Pittsburgh, knowing all his plans, in order to obtain his

manuscript, or copy it, while it was in Patterson's printing house—an easy thing to do, as the fact of the manuscript being left carelessly in the office for months, is not questionable.—Page 47.

Over against these fancies are the facts given in the testimony of Rigdon's brothers, published by Reverend Robert Patterson, of Pittsburgh, that when Spaulding was reading his manuscript to his neighbors in Conneaut, Rigdon was a boy seventeen or eighteen years of age, on his father's farm in Allegheny County, Pennsylvania; that he never was a printer, and did not live in Pittsburgh until 1822, six years after Spaulding's death.

Another example of the increasing definiteness of the tradition may be found in a volume just published at Cincinnati, giving an account of the various religious sects. Speaking of the "Book of Mormon," the writer says: "Rigdon, who afterwards became Smith's right-hand man, is known to have copied this (Spaulding's) manuscript. A comparison of the 'Book of Mormon' with the original manuscript of this novel, satisfies all, except professing Mormons, that the Mormon bible is simply the old novel revised and corrected by Smith and Rigdon."—An illustration of the facility with which a shadowy tradition becomes definite history.

It does not appear that Smith and Rigdon had any acquaintance with each other until after the publication of the Mormon book. In Howe's book we have a full account of Rigdon's conversion to Mormonism at Mentor, in the autumn of 1830, when Parley P. Pratt introduced to him two Mormon missionaries from Palmyra, New York. In a pamphlet published by Pratt, in 1838, he gives a similar account of Rigdon's conversion and states positively that Smith and Rigdon never saw each other until early in 1831. So far as I am aware, there is nothing to disprove this statement.

A somewhat prevalent theory, which Mrs. Dickinson maintains, is that Hurlbut took *two* manuscripts from the old trunk in Hartwick, New York—one the genuine "Manuscript Found," which he treacherously sold to the Mormons, the other which he delivered to Howe, and which is present this evening. Of this there seems to be no proof. Howe intimates no such thing in his book. It is true that Mrs. Dickinson reports an interview of her own with Howe, in 1830, in which he expresses the opinion that Hurlbut had two manuscripts, one of which he sold to the Mormons, but in the appendix to her book (page 259) she publishes a letter from Howe to Hurlbut, written two or three months before the interview, in which he disclaims any such suspicion.

There are those who claim to know that the last manuscript is still in existence, and will be brought to light at some future day. It would not seem

unreasonable to suspend judgment in the case until the new light shall come. Professor Whitsitt, of the Southern Baptist Theological Seminary, Louisville, Kentucky, has given much attention to the internal structure of the "Book of Mormon," and is about to publish a life of Sidney Rigdon in which he will maintain, and expects to prove, that Rigdon is responsible for the "Book of Mormon," and that he had Spaulding's manuscript as the basis of his work.—James H. Fairchild, in Western Reserve Historical Society, vol. 3, pp. 185-200, Tract No. 77, March 23, 1886.

HYMNS AND POEMS

Selected and Original

The Old-Fashioned Preacher

- Say, what has become of the preacher,
The preacher, old-fashioned and plain, (2 Nephi 13: 4.)
Who stood with his "hands in his pockets,"
Yet made the great message so plain?
Whose words of conviction and power, (Acts 7: 54.)
Inspired by the Spirit of truth, (John 14: 16, 17.)
Went straight to the hearts of his hearers, (Acts 2: 37.)
Converting both aged and youth? (Acts 2: 41.)
- The man with the Scriptures committed, (2 Timothy 3: 15.)
Who quoted Isaiah or Paul,
When asked to define his position (Acts 26: 1-23.)
Concerning a minister's "call"? (Romans 10: 14-16.)
Who knew where to find what he wanted
To prove his position was right,
When some one attempted to argue,
Or questioned the source of his light?
- Somehow in the present transition,
When changes are wrought over night,
The preacher who "spoke by the Spirit"
Has suddenly vanished from sight.
No longer his manner, once welcome
To those who were thirsting for truth,
Is pleasing to popular fancy.
His actions and speech are uncouth.
- To-day there is nearly a riot
As in our mad scramble and haste
We seek some new-fangled creation (Matthew 15: 9.)
Approved by the popular taste. (Acts 17: 21.)
The world with its many inventions (Ecclesiastes 7: 29.)
Our "narrow" pretensions deride, (1 Nephi 2: 75-83.)
And we to "improve" (?) our condition
Are drifting along with the tide. (Moroni 4: 47-51.)
- It's drink of psychology freely
By authors of fame, if you'd teach; (2 Nephi 6: 57-60.)
And feast upon late homiletics
By other D. D's., if you'd preach. (2 Nephi 11: 90, 91.)
For surely those men of great learning,
Who stand at the head of them all,
Are better equipped to instruct us
Than preachers like Nephi and Paul.

But why did the Savior, when choosing

His servants for labors so great, (D. and C. 4: 1.)

Not go to the places of learning (Mark 1: 16-20.)

For men with attainments to date? (Isaiah 29: 14.)

Why choose men like Matthew and Peter, (D. and C. 1: 4.)

Whose manners were rude and uncouth? (Acts 4: 13.)

Had not the learned men of refinement (1 Corinthians 1: 26-29.)

Advantage for preaching the truth? (Job 32: 9.)

We may with a modern equipment

Our frenzied ambitions enhance;

And, meeting the popular favor,

Attract some attention, perchance. (John 15: 18, 19.)

But we of the Lord are admonished— (Isaiah 55: 8, 9.)

And oft does the Spirit remind— (D. and C. 102: 2.)

That weapons of carnal invention (Romans 8: 5-8.)

Approval of God will ne'er find. (1 Corinthians 3: 19.)

Oh, give me the preacher, old-fashioned,

Whose message, aflame from the start, (John 16: 13.)

Enkindled a fire on the altar

Of every unprejudiced heart. (Acts 16: 14.)

I care not how awkward his gestures;

His English may not be the best;

But if he is "led by the Spirit" (Luke 21: 15.)

He'll stand when it comes to the test. (Acts 6: 10.)

E. E. LONG.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Dietetics

Dietetics is a science, and not a matter of guesswork. Properties and values of food have been the subjects of as careful research and study as have qualities of soils and ores. In the laboratory has been determined the exact conclusions regarding food, this research and observation having solved many questions pertaining to the adaptation of food-stuffs to the human body, both in its normal and its diseased states.

Even for one in health, it is often a difficult matter to select the proper food in the many and varied dishes which appear upon the bill of fare at ordinary hotels, restaurants, cafeteras, or boarding houses. Indeed, often the average home table is more conducive to the development of disease than health, through ignorance or indifference upon the part of the one who prepares its food. Dishes are usually concocted to please the palate without reference to the gastric capabilities or tissue needs of the one who is to eat.

It is helpful to know that each food generates its own gastric juice. Parlow has shown that each natural food has subtle elements which act directly upon the nerves with which they come in contact in such a way as to cause the digestive glands to secrete fluids exactly adapted to the digestion of that particular food. This action is due, in part, to the flavoring substance of the food, and in part to a little known substance termed "peptogens." The gastric juice produced by foodstuff varies. Milk produces the least active digestive fluids. Meat produces a strongly acid digestive fluid. Bread produces, during a long period, a moderately acid, but powerfully digestive gastric juice. For an invalid the gastric juice cannot be adapted in a high degree to the digestion of several different kinds of foodstuffs at the same time.

There are four dietetic principles which are fundamental. The first is *simplicity*. Rich and complicated dietetic mixtures are always more or less indigestible. Rich cake invariably overtaxes the digestive machine, while almost the weakest stomach could digest all the various ingredients of that cake if taken separately and eaten at different meals. This same principle demands the eating of only a few varieties of food at the same meal. Care should be taken, however, to avoid eating the same things meal after meal. One should vary in order to stimulate the appetite.

Another principle which is fundamental, is that the food should be *appetizing*. While the first demands that it should be prepared with simplicity, yet it should be with a nicety that will invite enjoyment, which is an active element in digestion. Food should be palatable, so that all but a perverted taste can relish it. The body is the medium through which the mind and soul are developed and nourished, which has also to do with the building up of character. That its purpose thus to secure the highest development of body, mind, and soul may be best served, God has put a flavor into every food, as he has put a fragrance into every flower. He is pleased when his children recognize his thought for them, and when they enjoy the good things of life. Good music, beauty in all its many and varied forms, life at its best, are all pleasing to him. Thus it becomes good religion to "eat that which is good." Good taste means good gastric juice, which means good digestion.

It is not enough, however, that food should be prepared with simplicity and good taste, but it must also be *nourishing*, which is the third fundamental principle in the study of dietetics. A diet should not be lacking in the proper elements of nutrition. Our tables should be spread with that food which will give proper nourishment to the body, and that in abundance. Do not discard an article of food unless you can correctly substitute another with similar elements which may be necessary for your body.

Our diet, in addition to being simple, appetizing, and nourishing, should also be wholesome. It is impossible to build up healthy, strong, robust men and women if they persist daily in eating unwholesome foods, or even good foods in an unwholesome manner. We should condense our health knowledge unto health principles, and consider them, as all true principles are, priceless treasures. A principle is of universal application, and we can feel safe in measuring up our food menus by them, if once we have proven their truth. The necessity for fresh air, for instance, is a health principle, for it is of universal application. Do not make the mistake, however, of thinking that specialized or individualized tastes or adaptabilities are always in the nature of health principles. One man may discover that the wearing of linen next to his skin does him good; he should not, for that reason alone, conclude or insist that everybody should wear linen, regardless of environment or condition. That would be the exalting of a health *idea* of limited application to the dignity of a *principle*.

It is more important to us to understand health principles than to receive simply health instruction, for when we possess the former, we can make individual application without error. While there are thousands of health *facts*, there are but few health *principles*. Many people have much information, but after all, use but few principles. All human knowledge can be condensed into a few fundamental laws, and the health domain is no exception. The gospel of Jesus Christ, and his love for God and man, is of universal application; so are the fundamental principles of life, of social intercourse, of health, and happiness; and, to those who study

and seek to understand them, they are unfailing sources of strength and satisfaction.

Let us now come from the realm of the abstract to a few concrete applications of our four principles of health. There are some suspicious articles of diet that are very commonly used, and perhaps in them we shall find a cause for the vast amount of chronic diseases which are among us. The enormous increase of Bright's disease, rheumatism, apoplexy, nervous prostration, cancer (at present, the most prevailing disease known), and other similar human afflictions, may be traced to dietetic indiscretions. Let us use, in our investigation, our four principles as the court before which various food habits are tried, asking, in each instance, Is it simple? Is it appetizing? Is it nourishing? Is it wholesome?

First of all, let us consider flesh foods. They can safely pass the first test, for usually they are simple in form. They are appetizing, thus they pass the second guard. They are said to contain, pound for pound, much less nourishment than bread and many other ordinary articles of diet, yet they do have something like twenty to twenty-five per cent of nutriment. So they pass the third censor of our health. But when weighed in the balance of the fourth principle we find flesh foods wanting, for they are decidedly unwholesome. From the first dawn of reason, the human mind should become informed upon the physical structure of the body, so that by a study of its organism and functioning, we may correct what is wrong in habit, and thus avoid the sure result of disease and suffering, which makes life such a burden to the wrongdoer. When vital functions have been deranged by a violation of the laws of nature, it is by a great effort the body is able to free itself from the conditions which ensue. If the purpose of our food is to secure the highest development possible for our bodies, our minds, and therefore, our souls, we should seek to use all the laws of nature intelligently, that good and righteousness may prevail. First of all, the tendency of the use of flesh foods is to animalize the human, and to rob men and women of that fine spiritual perception which causes them to love and sympathize with their fellow men. It also tends to give the lower passions ascendancy, and the control of our being is taken from our highest and best impulses. Thus we condemn flesh food, and find that a vegetable diet, supplemented by the addition of milk, cheese, butter fats, and eggs, has a great advantage over that which lowers our spiritual status. Besides this vegetable diet alkalizes the blood, accelerates oxidation, and diminishes the nitrogenous losses and toxins, and besides making us more peaceful and less violent beings, fortifies us more strongly against the inroads of many chronic diseases directly caused by a meat diet. If ever flesh food was healthy, it certainly is not so now. W. Roger Williams, one of the world's greatest authorities on cancer, has recently stated that cancer in England increased as meat-eating increased among the people. He brings conclusive evidence to prove the truth of this assertion, so that we may not be justified in thinking it a coincidence. Other eminent physicians have recognized the close relationship between meat-eating habits and the prevalence of cancer. An old saying has it that there is no great loss but what there is some small gain; we will change it a little and say, if the war is to reduce our meat-eating there will be small loss and very great gain. The words of wisdom contained in the Doctrine and Covenants are most excellent advice, if we would only profit by them. (See section 86.)

The trouble is that we heed so poorly. If we get sick we promptly call a doctor. If he finds we are suffering from kidney disease he immediately forbids us to use flesh foods. If it is rheumatism, or threatened apoplexy, he is equally

prompt with the same orders. Why were we not obedient children when the Great Physician prescribed? We would have been wiser, and spared a great deal of pain, had we discontinued the use of meat a few years earlier!

The Doctrine and Covenants also tells us to "study good books." This might also save us suffering and a doctor's bill. Let us as housewives and mothers, as those who are responsible for what our families are eating, who select the foods that shall develop and nurture their bodies, study more seriously that we may perform those tasks in the light of God's intelligence, using that portion of the same, with which he has endowed each of us.

Other practices in eating and drinking work contrary to the established laws of our beings, and if not avoided or overcome through self-discipline and the denial of a perverted appetite, will result in both physical and spiritual degeneracy, along with its legitimate fruits: sickness, pain, sorrow, and premature death. Shall we study intelligently to find out what mistakes we are making, and how we may overcome them, substituting the wholesome and delightful things God wishes us to enjoy?

In conclusion, here are a few things to avoid:

Overeating.

Too great variety at one meal.

Hasty eating, with improper mastication.

Eating between meals.

Late suppers.

Drinking at meals.

Stimulants, including tea, coffee, etc.

Flesh foods.

MRS. R. M. ALLSPAUGH.

(Written for and read at a Woman's Auxiliary meeting at a southern California reunion.)

War Savings and Children's Summer Clothing

Mothers are asked to do many sorts of necessary saving because of the war.

Some sorts of war saving require special watchfulness on the mother's part to guard the children from possible harm. For instance, food substitution must be made with great care in order that the children's food may still contain all the elements necessary to growth.

But with clothes in summer it is different. In hot summer weather it is a distinct advantage to the child's health to be dressed lightly. And the saving of textiles and leather is an important consideration now. Wool must be saved because it is needed for the blankets, underwear, and uniforms of our fighting forces. Cotton is needed for hospitals and many other uses. The need to supply leather for the Army's use is of course imperative.

In selecting fabrics for clothing it is not entirely a matter of finding a cheaper and less needed substitute. Old goods must be brought again into service, turned, cleaned, washed, dyed, and made over. When an old garment is returned to usefulness actual saving of wool or cotton is effected, and in addition manufacturers will be able to concentrate their output on goods for Army uses because of the decreased demand for unnecessary materials.

The purchasing of novelties, fancy fabrics, and elaborate garments tends to withdraw from war uses not only needed materials but labor, especially skilled laborers needed for other branches of production.

Now in summer large savings of woolen materials of every sort including fancy and light colored wools used for knitting can be accomplished. Children can be clothed practically en-

tirely in cotton for several months to come. Wise mothers will make children's summer clothing as simply as possible, thus reducing the work required for washing and ironing, and increasing the child's comfort.

Children like to wear barefoot sandals in summer. Their use saves leather, and stockings. Half soling and mending makes shoes go much farther. Further saving of leather can be effected by using canvas shoes in summer.

The publications of the Children's Bureau on the care of children will be helpful to mothers in the solution of the puzzling problem of clothing children in summer. The Children's Bureau of the United States Department of Labor, Washington, District of Columbia, will send these pamphlets free of charge upon request. MRS. MAX WEST.

Keeping Baby Fit in Summer

Through the long, hot summer days it is a great task to keep children happy, well, and out of mischief, especially when the mother already has her hands more than full with the work of her house.

In the first place, children must be kept as cool as possible. In hot weather this is not an easy task, but it may be accomplished in some measure by clothing them suitably. Babies need only the diaper and one other garment, band or slip. Older children need only enough to cover their bodies. As far as possible, children should sleep out of doors at night, if screened porches are available, or, if not, with all the windows and doors wide open. A full tub bath in cool or tepid water will do much to make sleep comfortable, and a little plain talcum powder will help to allay the irritation of prickly heat.

Children must be provided, too, with occupations suited to their age. A play pen on a cool porch, or even under the trees in the yard where the mother can watch the baby, will give much pleasure. Sand piles, swings, and many other simple pieces of play apparatus which are easily made at home without any great expense will keep older children happy and out of mischief. Rainy days may be spent on the porch. Hints for mothers as to the selection of play and occupation for young children will shortly be published by the Children's Bureau. Very much of the annoyance of mothers and the fussiness of children would be done away with if the little hands and minds had plenty of occupation. Many a cross child is cross because he has nothing to do which interests him, and many a piece of mischief is only the result of the child's trying to find something with which to busy himself.

Children's food must be chosen with special care in summer to suit the ages, and proper food habits should be established. The nursing baby will cause the least anxiety. If a baby is nursed at regular times, preferably three or four hours apart, and is clean and as cool as possible, he will not usually suffer harm even in very hot weather.

Babies newly weaned from the breast and up to the end of the second year will need special care. Properly modified cow's milk will form the principal part of the diet of all such children, and must be as clean and as fresh as possible. Detailed directions for the feeding of children will be sent free from the Children's Bureau of the United States Department of Labor to all who care to send for the bulletins on the care of children.

Older children should be taught to observe regular habits also, and mothers must guard against the dangers of over- or underfeeding, and especially against poor food materials, such as overripe fruit. Young children need to be taught to chew

their food thoroughly and to eat slowly. Cleanliness of the body is necessary for health and comfort at all times, but is demanded in the summer time. These fundamental rules of health should be in effect in every family, and where carried out faithfully sickness should be largely done away with.

MRS. MAX WEST.

LETTER DEPARTMENT

Travel Notes

Thinking that some of the things experienced, or witnessed, since leaving Independence might interest others than those who have asked us to write, but which would be impracticable if not impossible under existing conditions, we offer to HERALD readers a few among the many things, interesting at least to us, which we have experienced since leaving home July 1.

Our first very pleasant diversion and experience was had when, on arriving at Saint Louis the evening of our first day's travel, we were met at the Union Station by Brother Walter Barrett with his car. The old-time welcome we soon received from Sister Mary and Walter, in the home which in our former experiences had shed its rays of comfort and true brotherly and sisterly affection, was in no way dimmed by the passing changes which time or absence had created. In leaving them the following morning, refreshed by a good night's rest, we felt how true it is in our own just relations; and again so sensitively received were the words of the poet: "Blest be the tie that binds" loyal and true souls to an observance of the fundamentals of life as can only find expression in true gospel comradeship. We would not fail to make mention of the pleasant renewal of old-time associates had that evening with "ye editor of HERALD," his mother, and sister Florence, but saddened by an affliction which had penetrated our own lives in the loss, to us also, of a very personal character of one who had always proved in the past such a loyal and interesting friend and brother, Samuel R. Burgess.

An all-day ride and the evening of the second day found us in Cincinnati, Ohio, where what appeared to be a matter of sheer luck or providence, which had seemed to follow us thus far, we secured for Nellie the only sleeper berth to be had, though at ordinarily prohibitive price, but made necessary by her physical condition.

July 3, after a refreshing and quiet rest during the night, and forenoon travel through the beautiful scenery of the Baltimore and Ohio, we arrived at Washington, District of Columbia, and were met at the new union station by Nellie's son and his wife, and motored to their fine home on New Hampshire Avenue, where we were most kindly and considerately entertained by Roscoe, who has been honored by a first lieutenant's commission, and has charge of an office in the War Department, but is likely to be sent to France or anywhere at any time.

Two weeks of interesting and new scenes witnessed in and about this now all-absorbing center of war preparation and activities, constitute a never-to-be-forgotten experience in our life, detail of which, if properly chronicled, might furnish a volume of interesting information, but a tithe of which only we may submit.

Visits, only made possible by his car and acquaintance for years in the city of Washington and relation to Government work, could have furnished us with delightful views of its

parks—its military camps—soldiers' home, Alexandria, Fort Myers, Arlington, the former home of Robert Lee, and other places of interest.

Thursday, July 4, we attended patriotic exercises at the Soldiers' Home, speeches, singing, music by a French band, who are now touring the country and will visit Kansas City. Patriotic displays of various nations, in different parks of city, closing with a magnificent parade and pageantry on capitol steps at night, but attendance at which we did not venture on account of crowds or physical limitations.

July 5 we visited the capitol and, with guide and company of Red Cross nurses who were about to sail for France, were shown everything of interest.

Subsequently have visited the Senate and House of Representatives, where Messrs. Borland and Johnson, and other men prominent in national councils were pointed out to me; what was said, however, being largely lost on account of deafness or inability to hear.

The wonders of the National Museum, detail of which would make an interesting book—exhibitions of the marvelous resources in material for the physical, ethical, the necessary, the practical, and the beautiful things that God thought of and has furnished man with; and constant appeal to the inborn sense of praise, worship, and thanksgiving for the essential gifts that are necessary to ecstatic nature and its propagation, but which may only find its apotheosis, however, in the gospel of the Son of God.

I may not close this letter without reference to our visit to Mount Vernon, the home of the "father of his country."

It was a fine day, July 11, when we boarded the steamer for the sixteen-mile ride on the historic Potomac.

Our first visit after landing at Mount Vernon was the tomb, which was open to visitors, the interior of which was filled with costly and beautiful floral displays and shields and tributes to the memory of Washington, placed there July 4 by foreign ambassadors, members of legations residing in Washington, upon which occasion our own great President delivered such utterances concerning the ideals that nations can only safely pursue and that marked his course during our world conflict, and—I may add—great pleasure was given me this morning in reading the editorial comment in *Zion's Ensign* of July 18, indorsing our President's wonderful statements.

I might mention further concerning the offerings at the tomb, that the most conspicuous one, placed in prominent view at the foot of the marble casket or sarcophagus which contained the body of George Washington, was a magnificent shield and an ample silk banner on which was inscribed in letters of gold: "The soul of America," and signed, "Woodrow Wilson."

M. H. BOND.

PROVIDENCE, RHODE ISLAND, 112 West Clifford Street.

The Law of Life in Jesus Christ

Jesus, to humanity, is what food is to the human body, our life. "He came that we might have life, and that we might have it more abundantly." He said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But he could not hand it to one, as you would hand out a book; it must be acquired, because he said, "Learn of me." Learn what? Learn how to acquire the abundance of life.

"I am meek and lowly in heart; and ye shall find rest unto your souls." Can we find rest to our souls if we are not meek and lowly? He is the way, can we get abundant life some other way? If not, his way must be closely followed to reach the goal. The man who expects to, is like the man who

goes fishing and stands all day on the bank of a stream, where there are plenty of fish in the water, yet expects to catch fish without casting in his line. You would say that he was foolish. Not any more so than the man who expects abundant life, rest to his soul, and wishes to reach the goal, who enters the church, and then becomes indifferent.

The man who does not extend every power of his might, soul, heart, and mind is like the man who goes fishing, but does not cast his line in the water where the fishes are. No man in the church of Christ can reach the goal unless he extends all his powers of observing, practically demonstrating in himself the perfect law of the Lord. "Whoso looketh into the perfect law of liberty and continueth, . . . this man shall be blessed in his doing." But what about him if he does not? Paul says, "Let no man deceive himself."

The gospel is a means to an end. But if the means is not followed, the end cannot be reached. Psalm 24 says, "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." If that be true, then all we have belongs to him. We are his stewards. Well, if you have a man working for you, you want him to do the work as you direct, do you not? Most assuredly, or you would say, "You are discharged." How about the Lord? Will a man rob God? Well, if he has given orders that one tenth of all you have belongs to him, and you fail to obey the order, what are you doing? Echo answers, "What?" If you are doing it, all is well. All is fair and all is bright, all is well when we do right.

Render to your government the things which belong to it, and to God the things that are his. "Prove me herewith, if I will not open you the windows of heaven and pour you out a blessing." Yes, move out as the Lord hath said, do that which will entitle you to a blessing, because if you do not, the blessing will not come. In harmony with the foregoing, see Doctrine and Covenants 101: 2. "It is wisdom in me, therefore a commandment I give unto you, for it is expedient that I, the Lord, should make every man accountable as stewards over earthly blessings which I made and prepared for my creatures. . . . Therefore, if any man shall take of the abundance which I have made and impart not his portion, according to the law of my gospel, he shall with the wicked lift up his eyes in hell, being in torment."

According to the law of his gospel. What is the law? One tenth of all your increase annually. Yes, you may have food and clothing, first, but if you have a wardrobe worth a thousand dollars, you should pay one hundred and ten dollars on that, too. Necessary clothing, of course, but we are to pay all we can, not avoid all we can.

The Lord expects us to be industrious and economical. To be prudent, be "anxiously engaged in a good work." Is eternal life, to be gained, a good work? Unity, honor, sanctification, then glory. "Sanctify them by thy truth, thy word is truth." How shall the word sanctify me? By making a practical demonstration of it in my life. No other way! How shall I prove to the people that I sing? By singing in their presence. Show them—let them hear me. How shall I prove that I love God? By doing what he says.

Let us have oil in our lamps; too late when the door is shut. We'll be out in the cold, or the heat, which?

C. A. PARKIN, *Bishop Northern California District.*
SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

Take heed, young man, of an aimless life. Whatever a man's talents and advantages may be, without an aim, or with a low one, he is weak and despicable; and he cannot be otherwise than respectable and influential with a high one. "Water will find its level."—A Mother.

God Is Blessing the Men in the Service

[The following is from a personal letter written to his brother by Brother Harry G. Barto, of Independence, Missouri. He is stationed at Camp Pike, Arkansas, and serving as sergeant major.—EDITORS.]

There is very little we can kick on here at this camp, and I guess it is about as good as any of the training camps, but of course you cannot fix a camp up like home. They tell me that this camp is one of the best in the country, for which I am thankful. The food they give us is quite good, although everything is cooked a little dry and you get so hungry for a little bit of nicknacks. I get some of those from Independence. Mother sent me a cake and a box of candy a little over a week ago, and I just got a box of candy from Vivian yesterday. Those are the things which look good to us when are here all alone, although it gives me a homesick feeling for a little while, to be there with the folks. I was so sick for Independence last Sunday that I could hardly go. I asked for help and it seemed I received it almost immediately.

I have had so many manifestations of the Spirit since I have been here, that I cannot be too thankful. I took all three shots in the back and was not even sick. As you know me of old, that usually such as that would make me as bad as any of the rest, but in this case, I had a little fever, but did not suffer with a headache or stomach ache as most of the other boys did. I am very thankful that I received the help, as I certainly needed it here all by myself.

I miss so much the church privileges which I used to enjoy. This morning when I was working I wished that I could be at church and renew my covenant with the Master, as this is the Sunday, but here I am. However, it was just 11.30 and as I was prohibited from being with the Saints, I asked our heavenly Father to give me the renewal of the Spirit, even though I was unable on account of circumstances to partake of the sacrament. Almost immediately I had a most comfortable feeling and I felt that I could almost reach out my hand and touch His hand. I have had that feeling many times since I have been here, and I am surely thankful that I can call upon the Lord and receive his strength whenever I need it. I am trying to live here in this place in such a way that I can always ask and will receive. It is very hard though, as the men here are so bad and their language is not of the best. However, I see they notice the difference in me, as one or two of them have mentioned the fact, when something not too good has been said or done.

I hope some day that the war will be over and I can go back and mingle and associate with the kind and class of people I desire. Here of course you have to take what comes.

HARRY G. BARTO.

HEADQUARTERS, 11TH TRAINING BATTALION,
162d DEPOT BRIGADE.

Why Do We Need A Home Department

The first reason is because there are many subjects for such a department. When we meet on Sunday morning, we truly appreciate the association of each other, the mingling together in the study of the word of God and the other church services. Ah, how many of us stop to think of the hundreds, yes, thousands, who are living in isolation and do not have this privilege?

When I speak of isolation do you draw a picture in your mind of a home far-off away from all other homes? We

think it means more than that. The word *isolate* means to be placed in a detached situation, and is akin to *insulate*. Do you think me radical when I say there are hundreds of people who are located in branches and districts fully organized and yet living in isolation? Surrounded with power and yet insulated! Are there not many who are detached from the church and her departments, failing to receive the spiritual food so much needed? There are many causes for this. Some are spiritually sick, others physically sick, some aged, and others are mothers with large families. Do you think these worth your attention?

Perhaps we feel when we have distributed the *Quarterlies* and gathered them again that we have finished our work. Nay, not so! We have only begun. The home department extends to us a rich field for missionary work. It reaches out into fields uncultivated by other departments. It helps those who are unable to help themselves, not only inside the church but the whole world is extended to us as home department workers.

Where is there a more sacred or effective spot on earth to labor than in the home, the first organization of God upon the earth, the foundation of our nation? One historian has well said: "Show me the nation where homes are decaying and I will show you thrones that are tottering."

Many times while distributing the *Quarterlies* we can enter the homes of those who have never obeyed the gospel, persuading them to study the *Quarterly* which only leads to a broader field of investigation, resulting in bringing many into our Sunday schools and Religios and some into the church.

SOME OF THE EFFECTS OF HOME DEPARTMENT WORK

The aim of the home department worker, first, is to carry the words of life to the isolated. Remember who they are. Some say, "Why need we study the *Quarterly*?" I would answer that question by asking this one: Why need we eat? The apostle Paul says there is a natural body and there is a spiritual body. We are told the natural body was made from the dust of the earth and the spirit came from God out of heaven. The dust in connection with the elements of the air produce each day the food necessary to sustain the physical body. Through the study of the law which has proceeded from the mouth of God and an application of the same to our lives the spiritual man will also be kept alive and will be able to make the spiritual development necessary.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." When we look about us we see the manifestation of life everywhere. Geologists tell us even the rocks manifest life, but I believe we are agreed this is not the kind of life spoken of by Jesus. It was the spiritual life which we are to receive through obedience to the law of God. I feel it very necessary to understand the law in order to obey it.

Ofttimes I would like to ask the shepherds of these departments which ones of their flocks are they the most interested in: the ones that can come to the table each week and partake of the spiritual food; or the ones that are crippled, either spiritually or physically, or laden with heavy burdens? I am compelled to think of the parable of the Savior where he left the ninety and nine and went after the one; also the statement where he said, "They that are whole have no need of the physician, but they that are sick." The thought is this: he came to help those who need it most.

SOME OF THE RESULTS

It insures greater respect for these departments of the church in the community.

It wins back many who have wandered away.

It leads parents to take a greater interest and see that their children attend more regularly.

It insures home interest and assistance for children in preparing their lessons.

It counteracts the impression of many that these departments are only for children.

It keeps those who are isolated in active touch with the church.

A little illustration I would like to draw before your minds. How many of you have visited a large fruit orchard and noticed some of the trees with their limbs bent to the ground, loaded with fruit, while others had much fruit on one side, and the other side apparently dead. No leaves, no fruit. When we find a Sunday school with each department wide awake and doing its duty, it is like the tree bearing fruit all around. But when we find the home department or any other failing to do its work, just to that extent your school is like the tree, dead on one side and failing to bear fruit.

I sincerely beg the most hearty cooperation of the district and local superintendents both of school and home departments to assist me in my efforts to help you in the great work intrusted to our care.

Sincerely your colaborer,

MRS. J. C. SCHWAB,

*General Home Department Superintendent for
the Sunday Schools.*

INDEPENDENCE, MISSOURI, 1128 South Pearl Street.

Temple Chimes

The emblazonry upon the boards seems to read: "This is our busy day." Evenings are crowded with "something doing" in the line of lectures, choir rehearsals, both junior and senior, midweek prayer services, Religio, Oriole preparation, entertainment, and Sunday services—all give Kirtland the metaphorical character of a "busy beehive." Reunion date is drawing near.

Genial showers have broken the dry torrid zone in this section, and nature is glad with refreshing, while necessities wrenched from the soil are very promising.

Sacramental services the first Sunday were held. There was a large attendance, an elevating spirit prevailed, and promised good things for Kirtland—"if." There were baptisms again last Sunday. Quite a number of clergymen have been among the visitors at the temple recently. The greater number are of the Episcopalian order. Some of other denominational titles who do not accept the belief that "all Israel will be saved." To express their attitude toward the record of Joseph, they claim the Jews murdered Christ, and are "outside the pale of salvation." Strange! Both the Bible and the ancient American record teaches the latter-day glory and rising of Israel, and that in Abraham's seed "all the families of the earth shall be blessed," while the incontestable facts of history, and the thrilling events of the present, unite to confirm the belief that "now is the accepted time" for the preparatory work. "The sands of the seashore," "the stars of the firmament," are used by the Almighty to illustrate Israel's future multiplication.

There is a river in the ocean; in severest droughts it never fails, and in the mightiest floods never overflows. The Gulf of Mexico is its foundation, and its mouth in Arctic seas. It is the Gulf Stream. It flows within its own banks—"the decreed place"—and has a reluctance about mingling with common waters. This curious physical phenomena has a

counterpart. The Israelitish nation is as a solemn stream flowing through the ocean of humanity. Its fountain is in the gray dawn of the world's history, and its mouth somewhere in the shadows of eternity—but "every knee shall bow and every tongue confess." Facts historic and analogical combine to vindicate the prophets of long ago, that Israel's existence and indestructibility is measured by the ordinances of heaven—"the duration of sun, moon, and stars." One minister was very severe on the Jews, and in his blind wrath on the record of ancient America. We gave utterance to the thought that the present conflict in Europe is bringing into prominence the Jew as a citizen, soldier, patriot, orator, and statesman; that as the dread notes of war reverberated his superiority as a financier will be thrummed upon the strings of the harp of Judah.

"Why, sir, the Book of Mormon reveals this, your day and ours, as the one dispensationally chosen of God, in which 'Jacob's face shall not now wax pale,' in which Israel will no longer be victims of hisses, and unsavory proverbs among the nations."

"Ah, they are now Jews, and will be Jews," was his retort.

I replied, "Do you remember the answer Disraeli made, when he was England's prime minister, and twitted by the Irish orator, O'Connell, of being a Jew? 'Twas during a session of Parliament."

"I do not remember," said the clergyman.

"He answered, 'Yes, I am a Jew, and when the ancestors of the right honorable gentleman were savages in an unknown island, mine were priests ministering in the temple of Solomon.'"

The visitor changed color and was silent, for he had committed himself as being favorable to Christian evolution!

"Blindness in part, until the fullness of the Gentiles be come in." This great slaughter in the unparalleled conflict of nations surely presage the soon-coming King to reign. The relinquishment of the Mohammedan grasp from the neck of the captive daughter of Zion, under General Allenby, December 10, 1917, and Christian standards waving where the Crescent contaminated the air of Jerusalem, insures faith in victory coming to the Book of Mormon as well as to the Bible, and predicts in no obscure way, the closing of Gentile prestige. This is a lengthy paragraph, Mr. Editor, but it will renew old recollections. The Jewish question comes in frequently, when agitating the Spalding Romance. Old ideas are yet to be combatted—especially in connection with the latter-day evangel. After all, progress comes by bursting the fetters—manacles binding us to the dark, misty past, whether in church or state.

A minister of the Lutheran persuasion visited the temple last week and after asking questions as to the "nature" of the tenets of the church, remarked: "You have embraced a deception, as a people, in sundering ties which connected us all, in the reformation of the fifteenth century."

My reply: "There is just where deception is broken. The Bible predicts that the anti-Christian confederation which grew up back of us, deceived all nations by her sorceries, or perversions of the gospel (Revelation 18: 23), and redeems us from the consequences."

"Ah, the old is good enough for me," he said.

"Now see here," I continued, "take a larger view. Mexico was colonized just one hundred years before Massachusetts. Her first settlers were the noblest and most chivalric spirits of Spain in her Augustan age. The epoch of Cervantes, Cortes, Pizarro, Columbus, Gonzalvo de Cordova, Cardinal Ximenes, the great, and good Isabella. Mexico, a rich soil, produces everything for the use of man, possesses every

metal; Massachusetts, with an uncongenial climate, sterile soil, no articles of transportation but ice and rock, but oh, the difference! Mexico, a seething mass of human protoplasm—no progress to speak of. Massachusetts, a rich, aristocratic commonwealth, bounteous in beneficence, intelligence, and progress. Who causes the difference? One founded on Spanish tyranny, the other on Puritanism. One right, the other wrong. So with the churches."

He bought Brother Lambert's "Objections to Book of Mormon and Doctrine and Covenants answered and refuted," and took his departure.

Hopefully yours,

S. W. L. SCOTT.

MISCELLANEOUS DEPARTMENT

Conference Minutes

INDEPENDENCE STAKE.—Met at the Stone Church June 28. The stake presidency, assisted by such members of the Quorum of Twelve as were present and President E. A. Smith, presiding. A. H. Parsons secretary pro tem, assisted by George A. Gould. The following touching the matter of coordination was adopted: "In view of the action of the General Conventions and the General Conference touching the matter of the coordinating of the several lines of church work, and in view of the great necessity for such action, Be it therefore resolved: that we as a stake approve the plan and invite the Sunday school, Religio, and Woman's Auxiliary to act concurrently with us in putting into effect the principles therein contained." The conference took a recess while the conventions of the Sunday school and Religio assembled, each voting the adoption of the same resolution. The stake authorities of the Woman's Auxiliary reported their approval of the same, making the adoption unanimous by all the stake organizations. Reports were submitted by the stake presidency, bishopric, the stake quorums of elders, priests, teachers, and deacons; the Sunday school and Religio conventions, and the stake gospel literature board. A question as to the quorum membership of men disqualified for service was referred to the First Presidency and the Quorum of Twelve, they being requested to report to the stake presidency for their action. The election of officers resulted in the sustaining of the stake presidency, stake bishopric, and the stake high council except C. F. Davis; the election of C. I. Carpenter stake secretary, Viola Short member library board, J. G. Jenkinson member literature board. Preaching by E. A. Smith and J. A. Gillen.

The Presidency

After proper consultation, it has been decided to transfer Elder Sidney N. Gray from the Spring River District to the Central Texas District, Dallas, Texas, objective.

FREDERICK M. SMITH,
President.

Conference Notices

Northern Michigan, at Lachine, Michigan, September 14 and 15. Meals served at 20 cents. C. N. Burtch, secretary.

Fremont, at Glenwood, Iowa, October 19, 1918, at 11 a. m. Auxiliary conventions meet at 2.30 p. m., October 18. T. A. Hougas, president.

Southwestern Texas, with the First San Antonio Branch, September 15, at 3 p. m. Carl F. Wheeler, secretary, Route A, San Antonio, Texas.

New York and Philadelphia, at Elk Mills, Maryland, August 31, September 1 and 2. Elizabeth Teal, secretary, 318 East Tioga Street, Philadelphia, Pennsylvania.

Southern Indiana, with the Hope Branch at Derby, September 14 and 15; we hope to see a large number of delegates present. James E. Warne, president, 220 East Saint Clair Street, Indianapolis, Indiana.

Central Michigan, at Beaverton, September 21 and 22. All Saints coming through Gladwin will be met with autos; those coming through Coleman come either Thursday morning or Saturday morning. George W. Burton, district president, Beaverton, Michigan.

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College Opens September 5, 1918

For catalogue and full information write The President, Graceland College, Lamoni, Iowa.

Central Oklahoma, in Tulsa, September 7 and 8. One of the apostles expected to be present. Plans are being made to have series of missionary preaching services immediately following the conference. Visitors take Belleview or Orcutt Lake Street car east to Tenth and Rockford streets. For other information write George A. Kelley, Box 1896, Tulsa, Oklahoma.

Convention Notices

New York and Philadelphia Sunday school at Elk Mills, Maryland, August 31 to September 2. Elizabeth Teal, 318 East Tioga Street, Philadelphia, Pennsylvania.

Southern Indiana Sunday school and Religio, at Derby, September 13. Jessie B. Mast, secretary, 1403 Lexington Avenue, Indiana; Bernice Krichbaum, Religio secretary, 2117 Lexington Avenue, Indianapolis, Indiana.

Northern Michigan Sunday school and Religio, September 13, at Lachine. Schools should instruct their delegates to vote on the question as to whether future conventions shall be held with delegate system or mass assembly. C. N. Burtch, superintendent and president, Boyne City, Michigan.

Eastern Colorado Religio, at Colorado Springs, August 29 and 30. Literary and institute program Thursday evening; prayer service and business session Friday morning. Election of officers. Arthur C. Shupe, president, Wiley, Colorado. Blanche Sampson, secretary, 1221 Sherman, Apartment 47, Denver, Colorado.

Reunion Notices

Northeastern and Northwestern Kansas, in the Bergier Grove, 5 miles east and one half mile south of Osborne, Kansas, August 24 to September 1. Tents furnished at usual fee. For further information, write J. B. Ansley, Osborne, Kansas.

Our Departed Ones

TROYER.—Laverne Ethel Troyer was born August 10, 1909, at Porto Rico, Missouri, and met her death August 15, 1918, by falling from the hay mow of a barn near Oronogo, Missouri, leaving father, mother, and four small brothers, besides grandmother and other relatives. Services at Joplin church in charge of A. V. Karlstrom, sermon by Charles Fry.

FOX.—John W. Fox, aged 17 years, 6 months, and 9 days, died at the hospital at Saint Joseph, Missouri, August 1, 1918. Was a son of William and Sarah Fox, who live east of Lamoni, Iowa. Death caused very suddenly by appendicitis. Funeral sermon by H. A. Stebbins, assisted by Eli Hayer. Service at Saints' church at Davis City, Iowa, August 4. John was a member of the Greenville Sunday school, but had not been baptized.

BLOOM.—On August 11, 1918, near Pittsburg, Kansas, James Herald Bloom in his sixteenth year lost his life by drowning. He had left his home in Webb City, Missouri, where he was born September 15, 1902, to earn money with which to attend school. He was a faithful member of the Sunday school and was anticipating being baptized when death came, bereaving father, mother, brother, and sister. Services were conducted at the Webb City church by Charles Fry, prayer by J. F. Curtis.

Book Reviews

THE CHRISTIAN MAN, THE CHURCH, AND THE WAR.—By Robert E. Speer, 60 cents; the Macmillan Company, New York. Doctor Speer is widely known in Y. M. C. A. circles and counted one of the ablest speakers of the day on practical religion. The questions he discusses here in a very sane manner are of vital interest and import to all. The introduction of the book will show the character of his ideal: "There are three different courses open to the Christian man to-day. One is to throw his Christian idealism overboard, and postpone his efforts to adjust religion to life until the war is over. A second is to hold fast to his Christian idealism and to repudiate the real world he is living in. The third is to take Paul's counsel and seek to behave as a citizen in a manner worthy of the gospel, believing that his present duty is to be a Christian not in some other world but in this one, and that this duty can be done in the highest loyalty both to humanity and to Christ. This little book is an attempt at a statement of this third course. If the attempt

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

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

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

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

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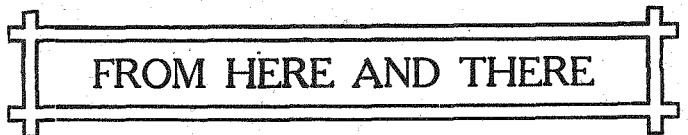
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is not a success, neither is life." He takes up three topics: The Christian man and the war, The church and the war, The world problem and Christianity.



THE BOY MOVEMENT PROGRESSING

Those interested in the boy movement will be glad to know that there is being printed a bulletin entitled, The Boy Scout and the Church. This has been prepared by F. M. McDowell with the approval of the National Boy Scout Organization and of President Frederick M. Smith. It contains a discussion of the needs of an organization of our boys, a statement of the advantages of the Boy Scout plan, and an outline of the nature of this plan, together with methods of organizing local troops.

This bulletin is being mailed to all the district Religio officers and any others who have expressed their interest in the movement. In case you do not receive one, just drop a card to the general director of the boy movement, and you will receive one at once.

On account of other work it has been impossible up to this time to keep in touch with the correspondence. If your letter has not been answered, kindly overlook it. From now on Brother McDowell will be in a position to promise that there will be no more such delays. He is prepared to offer definite suggestions in regard to the district and local organiza-

tions. These will be sent out in connection with the bulletins. Announcement will also be made in next week's HERALD. Address all correspondence to F. M. McDowell, Lamoni, Iowa.

We have a letter from a brother at Camp Grant, Illinois, in Company W, 342d Infantry, Barracks 227S, who does not give his name. He wants the *Ensign*. We suggest that he send his name and address to the Ensign Publishing House, Independence, Missouri, and it will be sent him.

Bishop C. J. Hunt, of the Holden Stake, has sent out Bulletin No. 2, an anniversary address to the Saints of the Holden Stake. It is a four-page leaflet gotten out in nice shape and contains two pen and ink illustrations supposed to visualize some phases of the financial law of the church.

COLLEGE EDUCATION AT GOVERNMENT EXPENSE

A bill has just been introduced in the United States Senate and received the approval of the committee to which it was referred, providing for two years of college education at Government expense after the war for all young men under twenty-one years of age whose education has been interrupted because of the war. Now is the time to enter college and remain until you are called into the Government service, thus enabling you to take advantage of the very liberal provision by the Government for college education after the war. Graceland College opens September 5. Write the President, Graceland College, Lamoni, Iowa, for a catalogue and full information.

Apostle U. W. Greene has moved his family from Winter Hill, Massachusetts, to Independence, Missouri, where they will make their home in the future.

Elder Hubert Case left Lamoni on the 20th to address and counsel with a gathering of Indians called together in Oklahoma by Phillip Cook on church matters. There will be nine tribes represented.

PRESIDENT SMITH VISITS DETROIT

On his recent visit to Detroit, President F. M. Smith spoke two evenings at the First Church and met a goodly number from the five branches of the city. At the close of his last sermon the audience retired to the basement of the church where a reception was given in his honor. It was an enjoyable occasion and the only complaint was that his stay was too short. He is urged to come again.

MICHIGAN SAINTS AT ERIE BEACH

A fine representation of Michigan Saints attended the reunion at Erie Beach, Ontario, coming from Flint, Pontiac, Port Huron, Detroit, and as far north as Sandusky. The Oriole girls in the khaki uniforms were conspicuous at all times, and their motto, "Service," was much in evidence. The Lord commended their organization both in prophecy and tongues. They were much encouraged.

Reprints of articles on "Coordination," and "Questions and answers on coordination" which appeared in the *Autumn Leaves* for August, are being sent out to district and stake Sunday school superintendents and secretaries. These were written by Superintendent G. R. Wells and Secretary E. D. Moore, and might be helpful to anyone who desires to comprehend the scope of this new plan of work. Copies may be had free from either of the above brethren, addressing them at Lamoni.

CONFERENCE MINUTES ABOUT READY

The proceedings of the General Conference held in Independence last April are to be ready for distribution in bound form in about a week. The usual form is observed—book

size and stapled, well-indexed, and complete. A copy each is sent upon request to elders and missionaries. To others they are sent upon receipt of thirty cents. They should be widely read and kept handy as a valuable source book of reference in the progress of the church.

TEACHING THE TEN COMMANDMENTS

Superintendent G. R. Wells has been sending out a circular letter to district and stake officers on "A new way to teach the ten commandments." He quotes from the methods of Sister Lucie H. Sears, editor of the *Intermediate Quarterly*, and shows how the teaching of these negative commandments may be made into a positive proposition and made of much value to the younger minds. The principle may be noted in the following cards made out to aid the memory: 1. Believe God. 2. Worship God. 3. Honor God. 4. Serve God. 5. Be obedient. 6. Be kind. 7. Be pure. 8. Be honest. 9. Be truthful. 10. Be contented.

If there are any of our boys or others near Camp Meade, Maryland, they are requested to get in touch with Roy E. Smith, Co. 28, 154th Depot Brigade, Barracks AA32, Camp Meade, Maryland.

TEA AND COFFEE UNPOPULAR

One of the interesting sidelights of the recent Lamoni Stake reunion is shown in some figures which Brother J. W. Gunsolley, superintendent of the temperance department of the Religio, compiled for his work. He went to the commissary department and found out that in the 12 days of reunion 2,211 meals were served, and that during that time they used 2 pounds of coffee and one pound of tea. Part of this amount was sold to campers on the ground who did their own cooking, and much of the rest was consumed by patrons of the dining tent who were not members of the church.

Prayers are requested for Mrs. Bertha Perry, of Rockville, Missouri, who is afflicted with periodical insanity.

Brother and Sister O. L. James send word for a change of their periodicals to Emporia, Kansas, where they have bought the Hotel Mit-Way. They want to get in touch with any of the Saints in that community. The Saints at Tulsa miss these faithful workers very much.

FOOD MEETINGS AT REUNION

One session of the Lamoni Stake reunion was given over to a representative of the Food Administration, Mr. Frank Wisdom, who delivered a much-appreciated lecture on demonstrated patriotism, to a good audience. On the same day Miss Clara Johnsrud, county food demonstrator, gave demonstrations of cooking under the present situation and handed out a large number of tested recipes. Both meetings were very successful and help to the community to the front in patriotic and health-giving conservation. We were pleased to note that the commissary department was easily able to keep within the limit of two pounds of sugar per ninety meals served.

JEWIS MUCH PERSECUTED

In one issue of *The American Hebrew* one reads accounts of Jewish massacres or pogroms as they are called, in various places. In the issue for August 9 we read of these in various parts of Russia, Finland, Poland, Austria, Galicia, Rumania. It looks as though these events were working directly to the uprooting of the Jews from all these countries and setting their faces toward their home land, Palestine.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, August 28, 1918

Number 35

E D I T O R I A L

PARENTS AND YOUNG MEN OF THE UNITED STATES

THE GOVERNMENT CALLS

It is almost certain that in the United States the draft age will be reduced to 18. That means that thousands of young men under 21 will be subject to call to military service within the next few months.

GOVERNMENT NEEDS EDUCATED MEN

The United States Government recognizes the great need for educated young men for the Army and is going to establish, beginning in September, regular military training in the colleges and universities of the country.

STUDENT'S ARMY TRAINING CORPS

These military units in colleges are to be known as Students' Army Training Corps. A student enlisted in this corps, though in the military service of the United States, is technically on inactive duty. Upon reaching draft age he is automatically placed by his local board in Class V-D as provided by the selective service regulations. The draft board will not call him for induction so long as he remains a member of the Student's Army Training Corps.

When the student's draft number is reached the president of the college and the commanding officer will report to the chairman of the Committee on Education and Special Training of the War Department, for what form of military service the individual is in their judgment best qualified. They will recommend that the student should continue his studies, or that he should go at once to an officer's training camp to prepare for an officer's commission, or that he should be assigned to work in the ordnance, quartermaster or other staff corps, or sent immediately to a division at one of the camps. Enlistment in the Students' Army Training Corps, while it does not

hold out any promise of an officer's commission, is at the present time the plainest road leading in that direction.

Regular uniforms, including hats, shoes, and overcoats, will be furnished all members of the Students' Army Training Corps by the Government.

EDUCATION AFTER THE WAR

A bill has been introduced into Congress providing for two years of college education at Government expense after the war for those young men whose education is interrupted because of being drafted. Now is the time to enter college and be eligible for this special Government college education after the war.

PROMPT ACTION ESSENTIAL

When the Government calls you may have to respond on twenty-four hours' notice. You now have ample time in which to make preparation to enter college in September, thus enabling you to take full advantage of all Government provisions. To delay means that the chance is *lost forever*.

RECONSTRUCTION

The period of reconstruction after the war is going to be one of the most critical through which the country and church have ever passed. Now is the time to make preparation essential to meet the issue.

SACRIFICE NECESSARY

Many will feel that they cannot afford this money necessary to meet college expenses. The fact is you can hardly afford not to do so. The President of the United States has said that it is the patriotic duty of every young man and woman, who can possibly do so, to enter college this year. Money may have to be borrowed, but it can easily be repaid from the greatly increased earnings, not only in civil life but from the larger allowances granted by the Govern-

ment to her soldiers prepared for special lines of service in the Army.

ONLY A FEW DAYS UNTIL COLLEGE OPENS

Graceland, our own institution of higher learning, fully standardized and officially accredited, opens September 5. In addition to the regular college work she offers courses in the academy, stenography, stenotypy, and full courses in Wireless Telegraphy especially organized for war service under the supervision of the Federal Board for Vocational Education. Write the President, Graceland College, Lamoni, Iowa, for catalogue and full information.

WIN THE WAR

The first business now of the allies is to win the war, and every possible effort toward that end should be put forth. One most essential means is through the educational preparation of our young men and young women at this time. It is hoped that no effort possible will be spared.

Let us all cooperate with the Government at this most critical time.

FREDERICK M. SMITH,
President of the Church.

ON SOLOMON SPALDING STORY

Elder James Pycock called our attention to the fact that in volume 3, page 187, of the proceedings of the Western Reserve Historical Society, held in 1886, an address is to be found by James Fairchild, president of Oberlin College, which was delivered at a meeting of that society. This address was published in full in the SAINTS' HERALD of last week.

It should prove of great interest since it is clear that President Fairchild was not trying to make a case, but was writing a historic paper; so he presented this problem, as he considered, in a fair manner and leaves the ending indefinite, leaving open the possibility of further evidence.

It is of interest to note that thirty-two years have now passed and none of the threatened proof has developed; but on the contrary the value of the theory of the Solomon Spalding romance has grown weaker with the passing of the years.

The reason is doubtless that so clearly and logically set forth by President Fairchild, in that he shows that what was once a hypothesis or supposition, has, in the minds of those opposing, grown rather stronger with the passing of years, until what was once not known, was supposed, and finally was affirmed as a fact. Critical students observing this feature of memory growing stronger with the lapse of years, contrary to all known experience, recognize the fact that it is a created story and was added to

and thus naturally grows stronger the farther it gets away from the historic data, and the time of possible happening.

Originally these witnesses knew very little, but as memory grows weaker their testimonies grew ever stronger, as President Fairchild so clearly indicates.

This is of interest as indicating the fallacy of this particular story; but it is also of interest in similar events, as opponents from time to time make such assertions wholly without reference to facts, yet in time some believe them.

The address of President Fairchild appears in the General Interest department of last week. We have retained in this instance the spelling *Spaulding*, though in our investigations made years ago, it was ascertained that the family indorsed both that form and the simpler *Spalding*, which latter has been our preference for years. S. A. B.

IS THE BISHOP MISTAKEN?

In the *Millennial Star* for May 23, 1918, the following editorial is to be found:

A short article on "The Latter-day Saints," found on another page in this week's *Star*, is credited to the Bishop of Manchester, and appeared, recently, in a denominational publication.

The chief feature of it is a statement which is absolutely void of any foundation in fact and which, in a heated discussion, might hastily be characterized by a very short and ugly word. We refer to the following, "yet the fact remains that the Latter-day Saints teach and practice polygamy."

There is no truth in that statement. It is slander, pure and simple. It is the stock-in-trade of those anti-"Mormons," whose malice and unscrupulousness is on a par with their bigotry and ignorance. But, no matter how often it is repeated, or by whom, it remains untrue.

The question whether the Church of Jesus Christ of Latter-day Saints teaches and practices polygamy was thoroughly investigated by a committee of the United States Senate, in the Smoot case. That famous case was brought up by certain politicians for the purpose of prevailing upon the Senate to declare the seat of Senator Reed Smoot, of Utah, vacant on the alleged ground that he was a member of an organization that teaches and practices polygamy. The question was gone into in every detail, by expert lawyers, and the outcome of it was that the Senate retained Senator Smoot, thereby fully vindicating the church in that matter.

This was about fourteen years ago. Senator Smoot is still an honored and influential member of the Senate, and another prominent member of the church, Judge William H. King, is his colleague, in that body, from Utah. Would this be possible if the allegations of anti-"Mormons" were true?

Not only has that question been investigated in the United States, but the British Government has also searched for evidence of the truth of the allegations frequently made in this country against the elders of the church, with a result similar to that obtained in the United States, and in a letter to the clerk of the Latter-day Saints' European mission, dated May 22, 1914, the Secretary of State declared that "the

extensive inquiries made did not reveal any grounds for legislative action."

We are aware of the allegation that because the revelation on celestial marriage—which, by the way, does not signify "plural" marriage—is still found in the Doctrine and Covenants, the church teaches polygamy.

If the Bishop of Manchester or any other reasonable person will consider these facts, he will realize that the allegations of the enemies of the church are as far from the truth as statements inspired by animosity generally are. Surely, the evidence furnished by the investigations conducted in the United States by one house of the legislative body of the republic, and here by the proper branch of the executive department, ought to be satisfactory to all who desire to know the truth.

It might just as well be contended that the church teaches polygamy because we read the Bible, including the Old Testament, as the word of God. Or, it might be said that the British Bible Society teaches polygamy by publishing and circulating Bibles. "Very absurd!" you exclaim. And so it is. But the argument is equally absurd in both instances.

The Latter-day Saints have published to all the world that they do not teach and they do not practice polygamy. This declaration has been before the world for more than a quarter of a century. Let those who say that that declaration is false, and that the church has broken its pledges, produce, if they can, at least one case of plural marriage performed during all these years with the consent or sanction of the church. That is the test. And if they cannot do that, they ought to hold their peace and not continue to bear false witness against their neighbors.

Just now the Latter-day Saints, as a body and as individuals, are doing their share in the great world-war, financially and otherwise. Really, they deserve well of the leaders of public opinion in this great country; and this we know, the time will yet come when all the world will realize that the attacks made upon the church are inspired by religious intolerance and supported by ignorance and indifference to truth.

GEORGE F. RICHARDS.

The above appears under the caption "The bishop is mistaken."

When one comes to speak of "a very short and ugly word," our attention would be called to the so-called revelation on celestial marriage, referred to above, which is still in the Utah Doctrine and Covenants. We note the editorial above states the revelation on "celestial marriage . . . does not signify 'plural' marriage." Is this true?

Taking section 132, in the Utah Doctrine and Covenants, we note in the title, "Revelation on the eternity of the marriage covenant, including plurality of wives." In the first paragraph we note: "As touching the principle and doctrine of their having many wives and concubines." It seems to be true that some parts of this, as paragraphs 15 to 20, attempt to lay down a law of celestial marriage; that is, by which, contrary to the Bible and the statement of the Master, a man and his wife will live together in eternity. But beginning with the 31st verse, we again find this reiteration of the idea of plural wives, applying it to Abraham, to David, to Solomon, and to Moses. The 44th verse teaches again,

that the faithful shall be made ruler over many, and the inference is very plain. It says that ye shall take her who has not committed adultery, that is innocent and give her to him that hath not committed adultery, but hath been faithful; for he shall be made the ruler over many. This thought of plural marriage colors the whole purported revelation.

The 55th verse promises "an hundred-fold of wives and children." The preceding verses speak concerning Emma accepting other companions.

Beginning with the 61st verse it is again and again clearly set forth that the purpose is: a plurality of wives. A careful reading will convince any fair-minded person that this so-called "revelation on celestial marriage" does signify plural marriage.

Now with regard to the Reed Smoot case. It is true that they seated him. Several reasons may be alleged. But it is not true that thereby that church was vindicated, or that they found that there had been no polygamy in Utah, or that polygamy was not then being practiced. In 1898 Brigham H. Roberts openly preached polygamy, in the city of Saint Louis. Years later, we heard it preached in Ogden, Utah. Last year in Lynn, Massachusetts, when before a committee of the city council the Utah elders attempted to defend the doctrine of polygamy.

Instances have been cited in these pages where they have alluded to, defended, or attempted to teach that doctrine.

In the Reed Smoot case, Joseph F. Smith was questioned in regard to his plural wives. The same is true of several others of the leading authorities of the church at that time. Uniformly, they insisted upon their right to continue to live with their plural wives. In addition to that there was considerable evidence up to that time that different ones had entered into new plural marriages. Besides Joseph F. Smith, we notice Brigham H. Roberts as one who was living in polygamous cohabitation, (Reed Smoot case, vol. 1, pp. 710-718); Angus Cannon, (p. 786); Joseph F. Smith, (vol. 2, pp. 310-311); Francis M. Lyman, (vol. 1, pp. 428-430).

The *Salt Lake Tribune*, April 30, 1911, states in an editorial that they have had names and circumstances of upward of 230 cases of plural marriages.

The *Tribune* has not undertaken to show any new polygamous cases in England, but we have shown beyond the slightest question a very extensive revival of polygamy in Utah and in the Mormon communities contiguous to and branching off from Utah. We have given the names and circumstances of upwards of two hundred and thirty cases, not one of which has even so much as been denied. We have heard of a vast number of other cases, but on investigation were unable to satisfy ourselves that the guilt was proved. We have no doubt, however, that there have been many times more cases than we have printed, because, in view of the dense secrecy in which all this lechery is now surrounded, it is extremely difficult to get the facts. It is a low estimate

to say that where we have secured the facts in one case, there are at least four cases that we have not found. There may, in fact, be a good deal more than this.—Editor *Salt Lake Tribune*, for April 30, 1911.

We shall be very glad indeed when this corrupt doctrine is finally given up by them for good, that is, neither practiced, taught, nor believed in, but that day is not yet.

The reason Reed Smoot was admitted is reasonably given, because he, himself, was not a polygamist. He stated to the then President of the United States, Theodore Roosevelt, that he had not had any such relation with any woman except his one and only wife.

The argument was based strongly upon that feature, that Reed Smoot was not in polygamy, nor was it sufficiently shown that, having personal knowledge, he had encouraged a continuation of polygamous cohabitation. It was not a vindication of the Utah church.

S. A. B.

A THRIFT CAMPAIGN

Beginning September 1 there will be a drive across Iowa to organize War Savings Societies. This is no doubt part of the national movement to the organizing of people for saving. Incidentally it may assist in the purchase of War Savings Stamps, but its primary purpose is to assist in real economy.

We have pointed out many times in these columns, the fact that we are, as a church, urged to avoid all unnecessary wants, and to save as much as possible to the end that the debt of the church may be paid. (Doctrine and Covenants 130: 7.)

It now becomes also, and has for the past year and over, a duty as a citizen to avoid waste. One great reason is that the wealth of the country, the saved product, may be used for the great work lying before us as a Nation. We save wheat that the poor of Europe may be fed. We save sugar having the same end in view. When we waste or throw out any food products we are decreasing the world's supply. And it is true that this rests not alone with the housewife, but with every member of the family. And also it rests with the larger units which have in the past permitted good foods to decay, or even have thrown it away in order to maintain prices. This is a gross injustice.

It is true that when we ask this saving of grain and of sugar on the part of the poor people, or of the great common people (whom the Lord loves because he made so many of them), we should expect useless and injurious products to be eliminated, such as the manufacture of alcoholic beverages.

We save fuel by avoiding the waste of coal in our own furnaces and stoves. Also, in saving fuel

for light, never leaving a light burning unless it is needed, and using as few as is possible. We note that the fuel commissioner asked that we leave at least one lamp dark, in each room, but unfortunately in many homes there is only one electric socket to a room. But we can remember that the less light we burn, the less coal is needed to produce power, and the more is saved for railroad transportation and for other essential uses.

It does not do to substitute gas, for that takes as much coal as electricity. Nor does it do to save coal by burning kerosene. It is well to use either of these when necessity requires, or that we use the best we have, but care should be used not to waste kerosene, gasoline, or gas, as in the end they represent a saving in the fuel problem.

By saving we accomplish two purposes. It would tend to develop thrift and allow means for the purchase of Liberty Bonds and War Savings Stamps. In this way helping the Government directly by this loan. But we should not overlook the fact that of equal, if not greater importance, is to save the materials which the Government needs.

This same theme may be extended to our clothing, to the use of our stoves, and preventing the waste of tin cans. We are told that tin cans are short, and yet there are millions of them around the country to be had for gathering. If we reduce our consumption of everything, that we can reasonably do without, it means eventually that many less men will be needed for that industry. They may then for the present divert their efforts to essential work of the war. It means also for us the ability to help the church, the practice of thrift, which will prove beneficial in the future, so that we give a greater impetus to the work lying before us as a church.

Simple living and high thinking have long gone together. Nor does this mean a denial of necessary food. Quite the contrary. It means in many instances the partaking of more nourishing food, and so in fact better living—a greater power to help the poor in our own neighborhood, our own State, and in fact, as a body, throughout the world.

S. A. B.

Is it wrong to learn all that is to be known about the future life? Or should we timidly shrink from looking behind the curtain because God has not permitted us to gaze with the natural eye into the unseen world where our loved ones have gone? Although the path may seem dreary and lonesome without the assurance of the divine word of God (and surely it is bleak), when the blessed light of revelation is turned on, it drives the darkest clouds away, and opens to our view the unseen life, which skepticism has told us was death.—L. L. Wight.

ORIGINAL ARTICLES

THE GATHERING

(Sermon by Bishop B. R. McGuire, at Lamoni, Iowa, February 3, 1918. Reported by Mrs. G. N. Briggs.)

I am pleased to meet so many of the Saints of the Lamoni Stake this evening.

You doubtless are familiar with the statement, "I will hasten my work in its time." It is found in the 118th section of the Book of Doctrine and Covenants, paragraph 1.

I wish to emphasize the first and the fourth words of that text, calling to your attention that these are the words of the Lord to his people in our day. In order that we might possibly better understand what this language means let us apply to it the rule of interpretation which he has given us for this purpose, as found in the 126th section of the Book of Covenants, paragraph 10. The subject to which this refers is a subject which was had under discussion by the brethren in the priesthood meeting this afternoon, and is a question which has been discussed often in the homes of God's people, that is, the subject of the gathering.

He says in this section:

In regard to the gathering and the work of the bishopric in regard to the law of tithing and consecration, I made inquiry what should be the attitude of the church in regard thereto. To this question I was answered, that the Book of Doctrine and Covenants as accepted by the church was to guide the advice and action of the bishopric, taken as a whole, each revelation contained therein having its appropriate bearing upon each of the others, and their relation thereto.

In the 127th section, paragraph 7, is the statement:

As the saints have heretofore been instructed in reference to the gathering, they are now again admonished that the gathering must not be in haste, nor without due preparation, and must be done in accordance with the revelation given to the church upon Fishing River and in accordance with the counsel and advice of the elders of the church whose duty it has been made to counsel and advise the Saints. The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church, and should be avoided.

MISUNDERSTANDING IN SOME PLACES

He calls to our attention things that should not be done. Here let me interject that the gathering is more than the mere congregating or assembling together of God's people. The gathering *should not be in haste, and it should not be without due preparation, and it should not be done in the spirit of speculation and the spirit of greed for gain.*

It has come to our attention that in some dis-

tricts a report is current that there has gone forth from the general officers of the church a proclamation to gather. Only the other day we received a letter from a distant point saying they understood that the Quorum of Twelve had been sent out to announce that the Saints should hurry up and gather to Zion and the regions roundabout. We wish to state to-night that there has not been any such proclamation made or any such announcement sent forth. It is not in accordance with the word of the Lord that it should be done. He says, "I will hasten my work in its time," and if I understand the Scriptures God can only hasten his work consistently with his word already given; and in this 127th section our attention is called to a revelation given on Fishing River, section 102, paragraph 2, where it is stated:

I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom.

SAINTS ARE DOING NOBLY

We sometimes make the argument from this section that the members of the church do not impart of their substance as becometh Saints. I have found the Saints are imparting of their substance. They have responded and nobly, too, to the call that was made through the Sunday school Christmas offering, and if it does not reach the mark it will reach very close to \$75,000. We have already received very close to \$73,000, and during this time instead of there

[Note: The Christmas offering totaled at the time the report was made up for the General Conference \$74,676.18, while the increase in receipts of tithing was 95 per cent over last year.—EDITORS.]

being a falling off in tithes and offering, I believe we will find when the figures are all compiled the tithing increased at least fifty per cent. The Saints from the Atlantic to the Pacific, from the northernmost points in Canada to the Gulf, everywhere in this country and in Canada and the islands of the sea, as well as the European countries where our work has been established, are demonstrating the spirit of consecration. The desire to impart of their substance is manifested; however, I understand the language given to the church in 1834 carries with it the implication that the members of the church had not imparted of the substance which had come into their hands as they should.

Let me cite in this connection the words of section 42 of the Book of Covenants, paragraph 8: "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support." Section 102 said that they had not imparted of their substance to the poor and the afflicted as becometh Saints. "And behold thou wilt remember the poor," we continue to read, "and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken." Let the word *support* express to you its full significance. Thou wilt remember the poor and consecrate of thy properties for their *support* and the properties which are consecrated for *the support of the poor* are to be administered, we understand, by the church through its officers and, "if there shall be properties in the hands of the church or any individuals of it, more than is necessary for their *support*, after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer unto those who have not."

ALL LEGITIMATE NEEDS TO BE SUPPLIED

We would not think that those who contribute of their means or consecrate of their property should be permitted to retain only that which is necessary for the day, or the week, or the month. In other words, we do not think of them as they who have received alms, but as those who have under their control such of this world's goods that they may utilize it so as to be self-sustaining, that they may support themselves. In the same sense I think that the funds that come into the treasury of the church should be administered that those who receive aid might not further be pauperized if you please, but that they might be put in that position, the funds utilized in that way, that they may be helped so that they can support themselves. I understand the purpose of the temporal law is to develop us that we may in the fullest and completest sense realize that we are stewards accountable unto God for those things with which we have been blessed.

Turning then again to section 102, paragraph 2, we will continue to read:

Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

GATHERING MORE THAN CONGREGATING

We think of the gathering, and I believe that in the minds of a great many, at least I infer this from conversation which I have had and remarks which I have heard, that they think simply of the gathering or congregating together of a number of people. We have here a piano, and upon it a number of strings. Suppose those strings had not been tuned, and whoever played the piano played it according to the music as written, do you think the music that would result would be that which the composer felt or realized or experienced when the music was written? Do you think that if those who have named the name of the Lord Jesus Christ in the waters of baptism, and taken upon themselves his name, and there have pledged themselves that they would become as ambassadors for Christ seeking to reconcile the world unto God, if they gather together and do not respond to the love of Almighty God, in other words they are not at one with him, do you think that from out of that congregation or gathering of people there would be reflected to the world the condition spoken of in our books as Zion?

Let me bring to your mind another thought. If our brother here who was playing the violin were to break one of his strings, do you suppose that when he went to purchase a new string he would take any sort of a string that the shopkeeper offered him, or do you suppose he would take one of a standard make so that when it was properly tuned he would be able to render the music according to the way it was written.

We are told in section 128:

Counsel has already been given to those unto the regions round about to consult with the elders and bishops before removing into these regions, that such removal may be accomplished through the having of all things prepared before them who seek to remove and become resident in the regions round about. It is well to understand that the term *regions round about* must mean more than a small area of country round about the central spot, and that the necessities of the great majority of the church in gathering together can only be provided for by settling carefully together as many in one region as may be practicable and profitable and in accordance with the feelings of the people under the laws existing in the places where such settlements are to be made.

If the spirit of speculation, the spirit of greed does not move us, why should we not be willing to try to gather carefully, thoughtfully, prayerfully, in a way that would be practicable and profitable, and in harmony with the feelings of the people. And why in harmony with the feelings of the people? Aren't we the people of the Lord, the favored people? Yes, we are the people of the Lord as I understand it, if the Spirit that moved the Christ moves us. We may call ourselves the Church of Jesus Christ, and if our characters do not reflect the spirit that moved

him in life, calling ourselves by that name, publishing it to the world that we are the people of God, that we are fellow heirs with Jesus Christ our Lord won't convince them; but if we gather carefully together in accordance with the law of the Lord, in harmony with the feelings of the people, then we will live as was sung this evening, pure lives, and the possibilities are that there may be radiated from our lives to our fellow men among whom we live and move, that that will help them to see that we are not the kind of people we have been represented to be, and they may recognize we have conceived the design and purpose of the Lord through his church as here represented. It may be if we live in harmony with the laws of the Lord, it may be if we gather together, inasmuch as it is profitable and practicable and in harmony with the feelings of the people, the Lord may be able to so work as to show unto those among whom we live and move the Spirit that moves us. He may be able to show unto them the spirit of Christ that there may be begotten within them the spirit to do the will of the Master. If however that spirit which moved the Christ is not that which moves us, it seems to me, worlds without end, we will never be able to accomplish the work. The spirit of greed, the spirit of speculation, the spirit of get rather than give, will not accomplish the designs and purposes of God, and mind you, he says, "I the Lord will hasten my work in its time." He does not promise to hasten our work, the work of some individual or some number of individuals, but he promises to hasten *his* work; and as I see it if the Spirit of Christ moves us, and we move in harmony with the word as it is written, of necessity the fact that we do so move in harmony with his word, prompted and actuated by the Spirit of Christ, the work of necessity must be hastened. It cannot be otherwise.

As was so beautifully sung this evening, we look for a city whose builder and maker is not a few individuals, or a single individual, but whose builder and maker is God; and to the extent that we appreciate this, to the extent that we make the application in our lives of the word of the Lord we will have part in the building and establishment of that city, whose builder and maker is not the individual, but God.

"WE ARE HERE—NOW WHAT?"

You say, Well, we are here, Brother McGuire, we have come here, now what can we do? I will undertake to say a few things that we may do. If we have not already done so, we can begin by observing the temporal law, and I have no doubt it has been taught from this platform from time to time. We can render obedience to the temporal law.

If our musical instrument here were out of tune,

and in attempting to play it we discovered it were so, we would tune it, and we would secure the assistance of one that was experienced in that line of work, and it would be tuned according to correct principles in order that the result we desired should be attained. So if we find that we are out of harmony with the movement of the Lord's people, it seems with the should strive earnestly to learn the mind and will of God. If any of you lack wisdom, let him ask of God who giveth liberally. We find this is very good doctrine. If you cannot understand the necessity of repentance and of receiving remission of sins by baptism by immersion, we refer to the statement of James, wherein he says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not"; and if that is good instruction for the nonmember it is also good instruction for us who are members. If any of you lack wisdom pertaining to the temporal law, why not ask of God. Let us reason upon this matter for a few minutes.

OUR USE OF WEALTH

If the larger portion of our waking hours are concerned and have to do with obtaining, distributing and using this world's goods, and our heavenly Father is interested in us, do you not suppose he is interested in how we use these things? I believe he is. I cannot understand how my Creator can be interested in me when he is only interested in my attitude toward him, my attitude toward him so far as it does not affect or have any relation whatever to this world's goods. Well, you say, it is all right for God to be interested in us so far as our attitude toward him is concerned; but we have forgotten something, he is also interested in us so far as our attitude towards our fellow men is concerned. Very well, I agree. But how can I show my attitude toward my fellow man if it is not by the way in which I use this world's goods, if I am engaged the larger portion of my waking hours in securing them. The soloist sang very beautifully, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." We are told that upon this law of love is based every correct expression of God's will in human conduct. If the larger portion of our waking hours is used in the acquiring, distributing, and using this world's goods, can we not and do we not express our love to our God and to our fellow men mostly in the way we use these things?

CONVERSANT WITH TEMPORAL LAW

Then it is very essential that we become conversant with the temporal law. Conversant with it to the same extent that we became conversant with the gospel law when we felt to render obedience to the

fundamental principles of faith, repentance, baptism, and confirmation.

I have tried to show you to-night that the gathering can only be accomplished, can only be hastened by the Lord in *his* way, and that if it is not done in accordance with the spirit of the law of the celestial kingdom, that which will result from gathering together will not be Zion. On the other hand, if we as individuals, with hearts attuned to God, with love burning in our bosoms for our fellow men, with an understanding of the law which he has given and a disposition and an earnest endeavor to apply it in our lives are gathered together, there may be Zion. There came to my attention yesterday a case where two had been living together but their hearts did not beat as one. I believe that if we congregate, and our hearts do not beat in harmony with the Spirit of the Master, we will be as far away and as far from the accomplishment of the designs and purposes of God, and I do not know but we will be farther away than if we had not assembled ourselves together. Because the closer we get together, the nearer we live to each other, entertaining different views, having different dispositions, different desires and ambitions, the more intense and bitter the warrings and jarrings, instead of there being reflected and radiated from this assembly of people that for which the nations of the earth will inquire.

READY FOR PEACE

Now the Saints over the country the past year have been very generous and I believe there is a disposition on their part to learn what the law of the Lord is, and to apply it, and as a consequence of that there has come into the coffers of the church hundreds, yea, thousands of dollars, and we have been able to accomplish to a great extent that which we have promised the people of the church we would do. Suppose that same disposition continues: the Saints turn into the treasury their funds, and we are able to liquidate all our debts and are able to build up a large surplus fund. Suppose the Saints come together, but that they come not altogether in harmony with the word of the Lord as it has been given to us. When the terrible war is ended—and I hope some day it may be to that extent at least that we may send the gospel to the nations of the world—suppose from among the people of God's church there may be chosen those who are able to carry the message of life and love to those who have been suffering the consequences of this terrible conflict. Suppose they go to these people who have borne the burden, those who have given their property, their bodies, their hearts in an effort to bring out of this social cataclysm a condition of peace and harmony, and say to them, Here is the panacea for

all your social ills; here is the remedy for all; the gospel of Jesus Christ restored to mankind in 1830. Suppose the person to whom this statement is made asks some question about like this: The gospel of Jesus Christ restored to the earth in 1830? There have been several generations born into the world since this gospel was first preached. These men and women have, during eighty to one hundred years, been trying to make application of these principles of life which you are now teaching which you say will accomplish such results, what has been the consequences in the lives of these people? Tell me about the condition you speak of as Zion, a condition where peace obtains, where men love their fellow men, where all men have their wants and their needs that are just amply supplied, where there is no war among them, where they all love one another. You say these people live in the State of Missouri and in the regions round about. There are hundreds and thousands of these people. Does this condition obtain among them? Suppose we do not live by every word that proceedeth from the mouth of God. Suppose we do not live by the spirit and letter of the law of God, what good will it do for us to send out these men?

IT CAN BE DONE—IS BEING DONE

I believe that the Saints can demonstrate the principles of the gospel of Jesus Christ. I believe the people of God are doing it. It is true it cannot all be accomplished in a day. But God will hasten his work in its time, and although we may pass many resolutions, and may form many organizations, and may do of ourselves many mighty works, if it is not in harmony with the spirit and letter of the law of God, God's work will not be hastened in its time. The work will be hastened in its time. We can gather together and make application of the principles of the gospel so as to gain favor with those among whom we move. In section 128 of Book of Covenants we are told that in the enjoyment of these privileges, in this getting together we should not withdraw ourselves so completely from a qualified dependence upon our Gentile neighbors as to be entirely free from intercommunication with them; yet it is incumbent upon the Saints while reaping the benefits of these organizations to so conduct themselves in the carrying into operation the details of their organizations as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designed of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.

The Saints are striving earnestly to make application of the law of Jesus Christ, the law of the

celestial kingdom, and if they gather together so that they are the individuals who compose Zion as a consequence of this gathering will have much strength. Not to hold fast to something to the exclusion of their neighbors, but rather that there may result from this gathering the instrumentality, if you please, through which there may shine forth to the world the light of the gospel of Jesus Christ, and bring to suffering humanity that which God hath designed that ultimately *peace on earth and good will to all men* may soon prevail, is our prayer.

God will hasten HIS work in its time.

ENTER INTO THE RESTORED CHURCH

In the world to-day are many organizations denominated churches, the number of which, according to statistics, vary all the way from six hundred to thirteen hundred. For our present purpose it will suffice to take the minimum number, since our aim and object, as manifest in the title, is to show that there never has been and never will be more than one true church of God.

THE KINGDOM OF GOD

Generally used in the Scriptures to indicate the church of Jesus Christ are four synonymous terms, will be conceded by all professed Christians, which are "the kingdom," "the church," "the body of Christ," and "the bride, the Lamb's wife." That the church established by Christ, when in the flesh, was also the kingdom of God, is supported by the statement of the Lord Jesus when he said, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16: 16.)

There is one passage of Scripture at which many Bible readers stumble. It is found in Luke 17: 20, 21.

And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you.

Should I indiscriminately choose an individual from amongst the multitude of followers of the popular sects of the day and inquire for the interpretation of the foregoing two verses, the response most undoubtedly would be, "It means that the kingdom of God is the universal reign of Christ in the heart." This definition of the kingdom of God seems to the writer peculiar. Can a kingdom be concentrated to that extent that it will be possible to incorporate it within the precincts of the organ of the human body known as the heart? "Ah, but," says the reverent professing Christian, "you must not make the

word of God too literal, for the words of Christ are Spirit and life, and then, does not Christ say in the two verses quoted, 'The kingdom of God cometh not with observation,' therefore the kingdom referred to is a mysterious spiritual kingdom, which enters into the hearts of men."

We agree that the kingdom of God is a spiritual kingdom, but, reader, just turn to the passage in your King James' translation of the Bible and there, in the margin, you will see the alternative rendering of the last phrase of the twenty-first verse of Luke 17, which is, "or, among you." The sense of this rendering is used in all modern translations of the New Testament, and it can be seen to be the most reasonable, when compared with other texts on the subject. Then again, should we work upon the hypothesis that the kingdom of God is the universal reign of Christ in the heart, we will be compelled to face the fact that Christ reigned with hypocrites and whited sepulchers, amidst uncleanness. The Pharisees, to whom Christ said, the kingdom of God is within you," were the same sect to whom Christ said:

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.—Matthew 23: 15, 27.

It could never be thus, since the influence of Christ does not cause men to be hypocrites. We would again refer you to Luke 16: 16, in which the statement is made, "since that time the kingdom of God is preached, and every man presseth into it." This statement gives the inquirer the clear knowledge of the fact that the kingdom of God is an organization of some description, just as the kingdoms of the world have their different organizations, and, just as any individual who wishes to be a partaker in the privileges of any kingdom on this earth must enter into it and become a subject of it, so those who wish to be partakers of the spiritual blessings must enter into the spiritual kingdom and become subjects of it. The kingdom does not enter into them, but they into the kingdom. What does enter the individual, after he has entered the church or kingdom, is the power of the Holy Spirit, which enables him to perform his duties as a subject of that kingdom.

A SUBJECT OF THE KINGDOM

Should a foreigner arrive in the country and desire to become a naturalized subject, he must go through a certain procedure, and there are not many ways of becoming naturalized, but only one way. Briefly, the procedure in Australia is this; he goes to a fully authorized officer of the king's government

and, by going through the ordinance of signing certain specified papers, promises to obey all the laws of the kingdom, the authorized officer vouches to the document and the candidate is a full-fledged subject. Christ said (Matthew 7: 14), "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," and so it is. Just in the same way as many foreigners live for years in the country and do not know how to become naturalized subjects, so many professing Christians live for years within the light of the pure gospel of Christ, but do not know how to become subjects of the kingdom of God, for the reason that they put forth so little effort to find the way.

There are four things common to all kingdoms, both material and spiritual: a king, subjects, a code of laws, and commissioned officers to administer the laws. The church of Christ has all these, and all four of these different functions or functionaries must be acknowledged by the one seeking admittance into the kingdom of God. All Christians acknowledge Christ as king and this our king has said, "If ye love me, keep my commandments."

COMMISSIONED OFFICERS

Christ also said to the disciples whom he chose, "As my Father hath sent me, even so send I you. . . . Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (John 20: 21, 23.) We also remember the great commission contained in the last verses of the gospel according to Luke. In Acts 2: 37, 38 we find the account of certain people inquiring from a company of duly commissioned officers of King Jesus, "Men and brethren, what shall we do?" or in other words, "Men and brethren, how can we become subjects of the kingdom of Christ?" and Peter, the senior commissioned officer, replying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Have we not quoted something concerning the remission of sins previously in our article? Yes. "Whosoever sins ye remit, they are remitted unto them." (John 20: 23.) Christ gave this authority to Peter, together with the other apostles, and, when those without the kingdom of God ask Peter what they shall do, he tells them, in his official capacity, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." We do not desire to advocate a similar authority to that claimed by the servants of the papacy. When the foreigner went to the naturalization officer, that officer could not say, "Well, the law does not provide for this method, but if you will promise to work for me for a certain period, I will make you a nat-

uralized subject and promise you all the benefits of the kingdom." No, the officer could not do that, for the reason that it would be departing from the law, neither can a priest or clergyman of any description make an individual a subject of Christ's kingdom, or remit his sins, by praying for that individual, receiving money from him, or sprinkling him with a little water whilst in infancy.

THE ONLY LAW FOR REMISSION OF SINS

Christ's commandments or laws are found in the New Testament and Peter quoted the law relating to the obtaining of the remission of sins, when he stood up on the day of Pentecost, and said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Peter and his fellow apostles were commissioned to remit sins (see John 20: 23 and Matthew 16: 19), and they were commissioned to perform this act, in the name of the king, in only one way, by one ordinance (see Mark 16: 15, 16), "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The ordinance of baptism for the remission of sins, administered by one commissioned of Jesus Christ, will have the effect of remitting the sins of the individual who has already believed on the Lord Jesus and repented of sin.

WHERE ARE COMMISSIONED OFFICERS FOUND?

"Where is a minister, who has been commissioned directly by Jesus Christ, to be found on the earth in this day and age of the world?" you at once inquire. And then, reader, you continue to say, "Have you not already, in this article, condemned all those who claim apostolic succession, by saying that you did not wish to advocate the claims of the servants of the papacy?" Our answer to the latter query is, "Yes." And we would further remind the reader that the churches called nonconformist do not make claim to apostolic succession or direct authority from God. So to whom shall we go? How is it that amongst all the well-known churches of the day there is not one to which we can honestly join ourselves, for the reason that those that claim the historic episcopate have introduced so many innovations, and the nonconformists leave so much undone? James says, 1: 22-25:

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he is. But whoso looketh into the perfect law of liberty, and continueth

therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

THE PERFECT LAW OF LIBERTY

It will be agreed that the gospel is the perfect law of liberty, and the first principles of the gospel are faith, repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost (Hebrews 6: 1, 2). Inquirer, answer this question for yourself, mentally: Are the churches of the day forgetful hearers or are they doers of the work? Is there one, yes one, of the various denominations that teaches its converts that they must have faith, repent of all their sins, be baptized by immersion for the remission of sins, and receive the laying on of hands, by one having authority, for the gift of the Holy Ghost? There is not one, amongst the large number of organizations, that teaches these four first principles, therefore they are all unacknowledged and guilty before God, "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10.)

A GREAT OFFICER EXPRESSES SURPRISE

Paul, in his day, expressed surprise at the departures from the gospel of those who professed to follow Christ, for he wrote to the Galatians: "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1: 6-8.) Paul gave a similar warning to the Corinthians by stating:

But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him [margin reads me].—2 Corinthians 11: 3, 4.

AN APOSTASY

We here claim that there has been an apostasy of the church, not upon our own initiative, but for the reason that God's word has been in prophecy that there would be an apostasy from his church. "Now, here," you at once suggest, "I cannot accept the foregoing claim, for the reason that Christ said to Peter, 'Upon this rock I will build my church, and the gates of hell shall not prevail against it.'" We might say that the "it" meant the rock and not the church, but it is unnecessary for us to follow up this line of argument.

DEATH AND HELL

What are the gates of hell, or, in other words, what is it that opens up the way to hell? Our answer is, "Death." In Isaiah's prophecy, 38: 10, we find an expression concerning king Hezekiah's death, which tends to show that the gates of hell are "death," reading thus: "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years." We notice that the plural form of the word *gate* is used, and would say that there are two kinds of death: spiritual and physical. "By sin came death," are words well remembered by all, and it is recognized that if the spirit of man is not in harmonious communication with God through the Holy Spirit, it is dead. When Adam sinned, he fell away or apostatized, but since that time the Adamic race has been restored to communication with God through the Holy Spirit, and ultimately will be restored to life everlasting.

AS WITH MAN, SO WITH CHURCH

As with man, so with the church, for according to God's word concerning the church, its death, spiritual and material, and its resurrection, have been decreed. What mean these sayings of Christ and his apostles: Matthew 11: 12: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." 2 Thessalonians 2: 3: "Let no man deceive you by any means: for that day [second coming of Christ] shall not come, except there come a falling away first." 2 Timothy 4: 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The foregoing sayings are plain as to their meaning—they mean an apostasy.

APOSTOLIC SUCCESSION

With the death of the first apostles, the authority in the church and the purity of its teachings seems to have waned. Would the death of a few men cause a divine organization to crumble away? Emphatically, no! reply the apostolic successionists, and we say no, also, providing that the members of the organization kept its teachings pure, but this they did not do, as all theologians admit, and therefore forfeited all God-given authority by becoming disobedient to the king and his perfect law of liberty.

WHAT IS TO BE RESTORED?

Since we have arrived at the fact that the church died or apostatized, we may now discourse upon its resurrection or restoration. But, hold! If the church is to be restored, what doctrines and offices

are to be replaced? We affirm that it should be every whit made whole. Matthew 24: 14: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Therefore, the same doctrine is to be restored with the church. Ephesians 4: 11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith," etc. Therefore, the same officers are to be restored with the church.

THE MANNER OF RESTORATION

The manner of the restoration of the church is described by Christ in this way: His apostles were sent at dinner time, as announced in Matthew 22: 1-4, and then again, He would send a servant at supper time, as is stated in Luke 14: 15-20. In the book of Revelation, after an account of the apostasy of the church, which is represented by a woman, has been given, and also the rising up of a false church, in the fourteenth chapter, at verse six, we read: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," are words of Paul that we have already quoted. The angel of Revelation 14: 6 is not to bring another gospel, but the same everlasting gospel. Notice these words of the verse, "Having the everlasting gospel to preach." This evidently means that the angel would not do the preaching, but that the angel would commit the gospel into the hands of some who would preach it. Would the angel not commit the gospel into the hands of the servant who was to be sent at supper time?

AN ANNOUNCEMENT

We now announce that the angel having the everlasting gospel has appeared, the servant has been sent at supper time, and the church of Jesus Christ has been restored in its purity. The kingdom of heaven is now preached, and we invite every man to press into it. "Enter ye in at the straight gate."

BRYAN H. LONGFIELD.

All sunshine makes the desert.—Arab proverb.

Prayer at opening of service should be brief and confined to the needs of the hour or occasion. Never pray a sermon. Never pray an exhortation. But pray.—E. O. Clark.

OF GENERAL INTEREST

WASHINGTON'S VISION

[Various ones have urged us to reprint "Washington's vision," believing it of great importance as relating to the present world conditions. It was published in the *HERALD* of June 2, 1915, but since we have a large number of new subscribers who cannot secure that number, we herewith reproduce the article for what it may be worth, simply to gratify the desires of those who have made the request. We do not wish to appear to indorse the validity or application of the matter in any way. There is no way to verify its source nor that it is a genuine reproduction, if George Washington had such a vision.—EDITORS.]

The last time I ever saw Anthony Sherman, was on the Fourth of July, 1859, in Independence Square. He was then ninety-nine, and becoming very feeble; but though so old, his dimming eyes rekindled as he gazed upon Independence Hall, which he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a shaking hand, "What time is it? I can't see so well as I used to."

"Half-past three."

"Come then," he continued, "let us go into the hall—I want to tell you an incident of Washington's life, one which no one alive knows of except myself; and if you live, you will before long see it verified. Mark the prediction—you will see it verified!"

Reaching the visitors' room, in which the sacred relics of our early days are preserved, we sat down upon one of the old-fashioned wooden benches, and my venerable companion related to me the following singular narrative, which from the peculiarities of our national affairs at the present time, I have been induced to give to the world. I give it as near as possible in his own words:

When the bold action of our Congress in asserting the independence of the colonies became known in the Old World, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would soon tame into submission, but undauntedly we prepared to make good what we had said. The keen encounter came and the world knows the result. It is easy and pleasant for the present generation to talk and write of the days of '76, but they little know, neither can they imagine, the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and without it is checked, will at no distant day, undermine and tumble into ruins the noble structure of the Republic. But let me hasten to the narrative.

From the opening of the Revolution we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's careworn cheeks, as he would be conversing with a confidential officer about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose divine providence brought us safely through those dark days of tribulation.

One day, I remember it well, the chilly winds whistled through the leafless trees though the sky was cloudless and the sun shining brightly—he remained in his quarters nearly all the afternoon alone. When he came out I noticed his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After preliminary conversation, which lasted about half an hour, Washington, gazing upon his companion with that strange look of dignity, which he alone could command, said to the latter:

"I do not know whether it is owing to the anxiety of my mind or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time did I repeat my question, but received no answer from my mysterious visitor, except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations and grew luminous. Everything about me seemed to rarify, the mysterious visitor herself becoming more airy, and yet even more distinct to my sight than before.

I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompanied dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn'; while at this same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

"'Son of the Republic,' said the same mysterious voice as before, 'look and learn.'

"At that moment I beheld a dark, shadowy being like an angel, standing, or rather floating, in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud raised from each of these countries and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard the smothering groans and cries of the American people.

"A second time the angel dipped water from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean in whose heaving waves it sank from view. A third time I heard the mysterious voice, saying, 'Son of the Republic, look and learn.'

"I cast my eyes upon America, and beheld villages, towns, and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. And again I heard the mysterious voice say:

"'Son of the Republic, look and learn.'

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened specter approach our land. It flitted slowly and heavily over town and city of the latter, the inhabitants of which presently set themselves in battle array against each other. As I continued looking I saw a bright angel on whose brow rested a crown of light, on which was traced 'Union,' bearing the American flag, which was placed between the divided nation, and said, 'Remember ye are brethren.'

"Instantly the inhabitants, casting from them

their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice saying, 'Son of the Republic, the end of the century cometh, look and learn.'

"At this the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts, and taking water from the ocean, sprinkled it upon Europe, Asia, and Africa.

"Then my eyes beheld a fearful scene. From each of these countries arose thick, black clouds, that were soon joined into one. And throughout this mass there gleamed a dark red light, by which I saw the hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw those vast armies devastate the whole country, and burn the villages, towns, and cities that I beheld spring up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.'

"When the voice had ceased, the dark, shadowy angel placed his trumpet to his mouth, and blew a long, fearful blast.

"Instantly a light as if a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose head still shone the word *Union*, and who bore our national flag in one hand and a sword in the other, descended from heaven attended by legions of bright spirits. These immediately joined the inhabitants of America who I perceived were well-nigh overcome, but who, immediately taking courage, again closed up their broken ranks and renewed the battle. Again, amid the fearful noise of conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.'

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it on America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld villages, towns, and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought, in the midst of them cried in a loud voice, 'While the stars remain and the heavens send down dew upon the earth, so long shall the Republic last.'

"And taking from his brow the crown on which blazoned the word *Union*, he placed it upon the standard, while the people kneeling down said, 'Amen.'

"The scene instantly began to fade and dissolve,

and I at last saw nothing but the rising, curling vapor I had first beheld. This also disappearing, I found myself once more gazing on my mysterious visitor, who in the same voice I had heard before, said:

"'Son of the Republic, what ye have seen is thus interpreted: Three perils will come upon the Republic. The most fearful is the second, passing which, the whole world united, shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his land, and the Union.'

"With these words the vision vanished, and I started from my seat, and felt that I had seen a vision wherein had been shown me the birth, progress, and destiny of the United States.

"In union she will have her strength, in disunion her destruction."

Such, my friend, concluded the venerable narrator, were the words I heard from Washington's own lips, and America will do well to profit by them.

CORNERSTONE OF HEBREW UNIVERSITY LAID

In the presence of General Allenby, the conqueror of Palestine, General Storrs, British Military Governor of Jerusalem, their staffs, the Mohammedan Grand Mufti, and a vast concourse of the Jewish, Christian, and Mohammedan population of the Holy City, the cornerstones of the Hebrew University were laid on the Mount of Olives on July 30.

The description of this impressive and unique ceremony which has been cabled to the Zionist Organization of America states that Doctor Weizmann, head of the Jewish Administrative Commission, set twelve stones in place, each representing one of the tribes of Israel.

Among the guests of honor were the diplomatic representatives in Jerusalem of France and Italy, and military squads from the troops of both of these countries and Great Britain. Thousands of Jews came from every part of the liberated sections of Palestine to participate in the ceremony and were joined by delegations from Cairo and Alexandria. The Right Honorable Arthur J. Balfour, British Secretary of State for Foreign Affairs, sent a congratulatory cablegram.

Doctor Weizmann announced in the course of his address that the University would have faculties covering every branch of art and science and special faculties for the Arabic language and sciences.—*The American Hebrew*.

Every moment of ecstasy, every moment of joy and glory is followed immediately by the powers of evil, seeking to spoil the vision.—John W. Rushton.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Congratulations Are Due!

We are again at home, after spending three weeks "back east" getting acquainted with a little granddaughter. "Jane Audentia" is the name chosen for the little lady, and she found a most joyous welcome indeed when she arrived, early on the morning of July 27. Her parents, Mr. and Mrs. Harlow G. Frederick, of Joliet, Illinois, are already building many air castles concerning the future of the little princess, and in common with most young parents, are doubtless believing that to them has been committed the gem of the whole collection of daughters.

As a fond and doting grandparent, we do not feel inclined to dispute this position, and only regret that circumstances have it that we should live apart—too far to watch the daily development of the beloved child. We are very proud, however, of this new acquisition to our family circle, and feel assured of the hearty congratulations of our friends upon the event.

Anew we have been meditating upon the wonderful experience of motherhood—of parenthood. The "copartnership with God," whereby there is committed to the care of erring human beings, the soul and body of another pilgrim through earthly life. How much depends upon that care; how much upon the earnestness with which those parents regard that responsibility! Eternity is involved, and the everlasting good as well as the present comfort of the child so intrusted! Latter Day Saint parents should—and we fondly believe *do*—view this trust in a truer light than evidently do many around us. Our mothers are trying to discharge their responsibilities with wide vision, with as clear a view of eternal consequences as is possible for them to obtain. They are studying with an earnestness, that they may be qualified to act wisely, to love with a divine love instead of a selfish and thoughtless one. They are trying to keep in mind the eternal welfare of the soul of their child, and not simply make provisions for the comfort and development of its body.

Sister Lydia Wight, the supervisor of our Home and Child Welfare Bureau, has forwarded to us a most excellent collection of articles on the training of little children. These articles are intended to be placed within the reach of every mother in the church, and nothing will better please the good sisters who are trying to develop the interest of our women in this department, than to be completely "swamped" with letters concerning it.

Hide not your light "under a bushel," but let it shine forth to the guiding of many who stumble; if you have received aught that has touched your heart and your intellect in regard to the moral duty of "preparedness" on the part of our mothers, will you not in kindness join our little army of women who are striving to hold out the light to others? Will you not gather about you a few of your friends who share your common crown of motherhood, talk to them of these important things, get them to join you in outlining a course of study, in order that they may indeed show themselves to be workmen who need not to be ashamed before God or man?

Write to Sister Wight; you may reach her at Lamoni, Iowa. She will respond with quick and ready help, and her plans are practical and workable in every particular. Sisters, it is *our* part, in this plan for Zion's redemption. It is as necessary to victory in this combat of spiritual forces, as is the Red Cross and other valuable women's organizations

in the struggle overseas. We must banish error, the sins of ignorance. Mothers must bring up their "children in light and truth," and how can we lead them to any destination we cannot clearly locate ourselves? We must learn for ourselves where lies darkness, where light; where is error and where truth, on many of these multitudinous questions which are to-day sapping at the vitality and the morality of the young. "Redeem" them we must; snatch them from the burning, the suffering which must follow in the wake of mistaken thought. "Come up higher," occupy the planes of purity and consecration which are above all pettishness, above all jealousies, all trivialities, and move forward with the triumphant hosts of those who love the light, and the day of righteousness.

AUDENTIA ANDERSON.

Mothers' and Teachers' Problems

The aim of this department is to provide a systematized study of child nature and child training and to assist both mothers and teachers, by their cooperation, to a better understanding of child unfoldment.

For many years the women's organization of the church has recognized the importance of this line of study and has presented it in various forms to the women of the church.

These years of somewhat fragmentary study have been the stimuli for a more intensive investigation such as we are now offering in text book form with prepared outlines on each chapter.

"It is strange," says a writer, "that the child should be the last of all God's creatures to be studied scientifically," "and it is still more strange," says another, "that we have been content to teach children so long without knowing more about them as individuals."

The child is quite commonly spoken of as a "problem"; certainly, to be developed in untrained hands, he would be a great problem.

Fortunately many children are reared through the intuitive psychology of the mother and are comforting to live with. Racial tendencies to goodness are found in groups of families. But maternity and paternity of themselves do not qualify us for parenthood. Parenthood should be regarded as a science and a profession. Observations of teachers in the schoolroom give evidence of the great need of parents to recognize this fact. Too often teachers must become disciplinarians, time is lost, ill feeling engendered, all because fundamental work of parents was neglected or not understood.

The first six years of a child's life are precious years—precious because parents have the child all to themselves, especially the mother—no outside influence supercedes hers—and if the hand that rocks the cradle has ruled the world as well as it has, what could the trained mother hand not do?

By training we mean, first, an understanding of the material we have, second, the end to be accomplished, and third, the method of accomplishing this end. While no two children are exactly the same type, child nature unfolds according to law. It is for parents to understand these laws and provide favorable environment or remove unfavorable environment according to their intelligence, so that there may be the fullest development in each respective period.

Interesting circles in this study have been formed in various parts of the country and most favorable reports have followed.

We solicit your interest and membership. If you reside in a district or stake and wish to join a circle get a few others interested and write to the Woman's Auxiliary organizer

and she will tell you exactly how to proceed. Her name and address may be secured through the secretary, Mrs. J. A. Gardner, 711 South Fuller Street, Independence, Missouri. Or if you reside outside of a district or stake write to the superintendent of the Educational Department, Mrs. Dora Glines, Independence, Missouri.

The textbook used is *Child Study and Child Training*, by W. B. Forbush; price \$1. It can be bought at Bryant and Douglass Book and Stationery Company, Kansas City, Missouri. A copy of same may be examined at the Woman's Building.

American Mothers! Watch Your Children's Teeth!

One of the facts which American mothers must face squarely if they are to do their part in the building the future nation is concerned with the condition of the teeth of American children. How serious a matter this actually is is illustrated in the report of the Provost Marshal General to the Secretary of War, regarding the rejections of recruits for the new Army in the first draft. Over a third, counting rejections at camps, were rejected for physical disqualifications. A preliminary analysis of the cause of rejection in 10,000 cases, shows that more were turned back for defective teeth than for any other single cause except defects of the eyes.

Such a showing as this is more discreditable since for years we have known that the children in our public schools have bad teeth, and the remedies for this condition have been understood. It is true that many mothers live at an inconvenient, even prohibitive distance from dentists; and many more feel unable to bear the expense of dental work; but one of the greatest sources of danger to the children is the fact that so many mothers do not realize the serious and far-reaching effect of neglected teeth and do not understand how to prevent the need of expensive dental work.

The quality of every child's teeth is partly determined before he is born, when the embryonic teeth are growing. This is one of the many urgent reasons why the mother's diet and general hygiene should be scrupulously watched and every means to keep her in excellent health should be employed. After the baby is born the baby's food becomes a matter of prime importance if his teeth are to be strong. These matters are treated in two pamphlets, *Prenatal Care and Infant Care* which will be sent free of charge upon request to the Children's Bureau, United States Department of Labor, Washington, District of Columbia.

As the child grows out of babyhood, not only the diet, but the care of the milk teeth must be clearly understood. It has been demonstrated that the child's first teeth can be so preserved that he arrives at the age of second dentition without a decayed tooth, and the permanent set comes through in perfect condition. Like everything else in the child's care this depends more upon the patient and intelligent care given each day by the mother in the home, than upon outside help. Let us all, American mothers, resolve that our children shall not come to their school life nor later to their adult life as American citizens in anything less than the most perfect condition which it is possible for us to secure.

MRS. MAX WEST.

Let the people sneer, scoff, laugh, and ridicule (who will) at an upright, onward course, even if it be called by the name of "Mormonism," it will soon evince to the world that there is more independence in a forgiving smile than there is in the society of the mean and vulgar.—John Hawley.

The Nation's Eyes

What of our children's eyes? Recent investigation into the condition of American school children reveal that about one fifth—20 per cent—are handicapped by defective vision, and in a considerable number of cases these defects are serious. How gravely this affects the Nation's welfare is demonstrated by the findings in the recent examination of recruits for the new Army. More than 730,000 men called in the first draft were rejected for physical disqualifications. Of the 10,000 cases which were analyzed in detail, more than one-fifth had been rejected for defects of the eye. This single cause was responsible for more than twice as many rejections as the next highest cause, namely, defects of the teeth, and for three or four times as many as most of the other defects. It is, therefore, plain that American parents should take much more anxious thought as to the condition of their children's eyes during the years when the harm is most likely to be done and when trouble can most readily be prevented or cured.

The first essential is to insure the soundest possible health at birth. This depends in a certain measure upon the health and diet of the mother before the baby is born. Proper food and care for the baby throughout infancy and childhood when the structures of the body are growing at the most rapid rate are necessary. Improper or insufficient food, neglect and illness are among the causes which interfere with growth and healthy development of the body in every part and no doubt affect the growing eyes in the same way.

But even when the fundamental laws of good health have been observed and when the eyes are strong and healthy to begin with, they should have very special care from the moment of birth. Directions for this are found in two bulletins of the Children's Year, entitled *Prenatal Care and Infant Care*. Both these bulletins will be sent free in response to all requests. Send your name and full address clearly written to the Chief of the Children's Bureau, United States Department of Labor, Washington, District of Columbia.

Babies are often allowed to lie in their carriages with the sun shining directly into their eyes, or are permitted to look straight into a bright artificial light, thus working harm to the delicate nerves of the eye. As children grow they often strain their eyes by reading or doing other close work in a poor light, or too soon after illness, when the eyes are particularly subject to injury. It is necessary, therefore, that parents know what the care of the eyes involves and so safeguard this precious sense in their children that the inefficiency and unhappiness resulting from defective vision shall be steadily reduced.

MRS. MAX WEST.

A jesting infidelity finds ample playground in the shallow characters so numerous in this age. These surface characters are sometimes found high up in social circles, and are often the inheritors of princely fortune; they have gold, but nothing more.—M. Walker.

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

We crave the gain; but despise the getting.
We covet the prize, yet shrink from the winning.
We grasp for pleasure we have not won.

—Ella Wheeler Wilcox.

LETTER DEPARTMENT

The Kirtland Temple: As Seen by Augustine Dwyer

It was a warm, sultry afternoon in August when I entered that valley in Ohio called Kirtland. Indeed, there is nothing to characterize it as a community, because it is neither a town nor a village, but a fine domain of rolling landscape with rich woodlands and well-cultivated fields. At one time there must have been a flourishing community here. The same bells, in the temple belfry, that summoned them to prayer, still ring out their harmonious sounds over the distant fields. Ineffable influences seem to bless the spot, for there are in it lingering memories of a people who wished to flee from the temptations of the world, and in this secluded spot, by a closer union with God, attain the fullness of Christlike character. In the silent hush of the temple one can almost hear the reverent tread of their footsteps in the aisles.

The place has a fascinating interest for every visitor who loves to revel in the past, and who seeks a tonic for his own spirit in the heroism of those who went before him over life's pathway, treading the rough places, oftentimes with bleeding feet, and leaving their lives as a heroic pattern to all who could come after them.

The temple has stood here for nearly a century. There is nothing in its appearance to indicate weariness of its aged unchangeableness. The approach to it, over a shady road, prepares the mind for its solemn contemplation. Whenever I pass its threshold it seems as if I were stepping back to an age and to a people that are no more. The grounds about the temple are well kept. Vigorous, flourishing maple trees stand on either side like sentinels guarding the sacred edifice from profane intrusion. I often sit within its shadow allowing the influence of the place to bear me back over the years, to that far-off day, when the Saints assembled here—a mighty host—and with a shout of Alleluia laid the corner stone of the edifice.

What their dreams, their hopes, their ambitions were, the temple is still telling to all who come and go. They who labored in its construction did not foresee the results of their patient toil, nor of their prayers, perhaps their tears. Their hearts were filled with the power of a great faith, which made their toil a labor of love, an act of worship to the God they served. With a thought to endurance, and of service to those who would come after them, they laid stone upon stone. In widely scattered cemeteries they rest from their labors, but their work lives after them—an eloquent testimony to their faith.

And so here in this Ohio valley the Kirtland Temple stands like a relic of a past age, but bearing witness to a gospel that is the same yesterday, to-day, and forevermore. The spire still points to the clouds, symbolizing the upward gaze of the first worshipers of the temple. I have walked around it many times. An atmosphere of antiquity hangs over it like a prophetic mantle. It appeals to the mind and halts the attention, like a chapter of history written in stone.

The gray walls are discolored by the dampness of the passing years, but the beauty of the temple is within. To enter it is to behold the embodiment of the beatitude of the Savior: "Blessed are the pure in heart, for they shall see God." The whole interior of the edifice is painted white, with here and there flashes of gold. The white of the temple is not a glaring white, but a soft, subdued white, pleasing to the eye and uplifting to the soul. The pillars glisten in a coating of white

enamel, standing out in accented grace, speaking, as it were, to every visitor the wonderful words of Revelation: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

It was with a peculiar sense of fitness, like unto an inspiration, that led those intrusted with the care of the temple to paint the interior white. Any other color would misinterpret its meaning. The world, in many places, has turned a deaf ear to the gospel, and many who once received it have waxed cold. The old scene at Capernaum is repeated: "From that time many of his disciples went back and walked no more with him." But these chaste walls of the temple bear testimony to those who are found faithful, and seem to say to all who enter, what the angel commanded John to write to one of the seven churches: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

To me the temple is a silent but eloquent memory of a people who suffered and endured, and at last prevailed, and became pillars in that everlasting temple, not made by hands, but where the builder and maker is God.

This lovely valley is one of the quietest places in the world. Few sounds break in upon the Sabbath stillness. The brooks gliding down the hillsides, and the river dam beside the crumbling mill, just murmur enough to lull one to repose. Then in the long summer afternoon is heard the whistle of the quail, or the bleating of a lamb, fearful of separation from the flock. If ever I should wish for a retreat, whither I might steal from the "madding crowd," from the turmoil and care of life, I know of none where heart and mind could find such repose as here. The temple seems like an expression in stone of the peace that passeth understanding. A visit to the place is a tonic to the soul. It is a relief from the "restless thought's endeavor" that wears out our strength, it is accepting the invitation of Him who loved the quiet haunts of nature: "Come ye apart yourselves and rest awhile."

But nature is not the only power that hovers here with uplifting influences. Perhaps some aged Saint, long halting toward the close of his earthly pilgrimage, will take you by the hand, and with tear-dimmed eyes, relate some act of heroism in the life of those who laid the foundations of the temple. It may be that with quivering lip and deep emotion he will point out to you some spot hallowed by the prophet, or will lead you to the house once occupied by Oliver Cowdery. He will tell you what a busy place the valley was in the early days of the settlement. Certain it is the place still continues under the sway of some blessed spirits that hold a spell over the minds of all who come and go, causing them to walk the aisles of the temple with reverent tread, no matter what their faith or creed may be. The dominant spirit which reigns over the place is the temple. The sun glorifies it by day and the stars keep watch over it by night. If the visitor tarries here for a few weeks, unconsciously he imbibes the spirit of the temple which is "Holiness unto the Lord."

It is the temple and all around it—the valleys, the glens, and the high hills—the variety of sweet singing birds that come here to nest and brood—that might inspire this description. The peace within us is best when there is peace without. The great torrent of the incessant changes, going on in the restless cities, sweeps by this valley unobserved. There is an atmosphere of medieval days about the place. One almost expects to see coming along the dusty Ohio road some

meek pilgrim with staff and shell, coming to the temple as to the shrine of a saint.

I have viewed the temple from various points and under different aspects. In all it made a tender appeal to the soul, ever speaking of spiritual realities. Especially impressive did it appear to me, one day during the reunion. The autumn afternoon was wearing on to its solemn close. I came into the grounds and found them covered with tents—the temporary homes of those who had journeyed far to be present at the annual reunion. The scene took one back to the description given by the historian of Israel, Josephus, of the feast of tabernacles at Jerusalem, with the tents of the Israelites pitched everywhere in the vicinity of the temple.

It was a moment for reflection. I sat beneath one of the spreading maples drinking in the impressions the place was making. The sky was clear and serene, and nature wore that rich and golden livery which we always associate with the generous hand of the Giver of all good. The neighboring forests were beginning to put on their sober brown and yellow. A streaming file of wild ducks made their appearance high in the air above the temple. To the west stretched fields of Indian corn, with its golden ears peeping from their leafy shelters. Deeper sank the sun. The horizon was of a golden tint. A slanting ray lingered on the roof of the temple like a smile of the God of the temple.

I sat there and meditated upon the wonderful leading of God that had opened my eyes to "a more excellent way" in giving me the light of the restored gospel of his precious Son. It all seemed so wonderful, so divine, that gazing once more at the temple I could not refrain from uttering the exultant words of David: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

AUGUSTINE DWYER.

Organized Class Work

At the joint session of the Sunday school and Religio executive held last April, I was asked to take charge of the organized class work of both organizations.

I have only recently received data, correspondence, and material from the former incumbent, Sister Louise Evans. Owing to the extraordinary demand upon my time during the intervening months since my appointment, I have been unable to give much attention to this department of church work.

I am very desirous of stimulating action in this direction and particularly urge upon the superintendents of Sunday schools and presidents of Religios to make all possible effort to see that the various classes in their respective organizations are organized and particularly those classes represented in the intermediate and senior grades of work.

The organization need not be elaborate to begin with. A president and secretary-treasurer will suffice and especially in the smaller classes and schools.

The purpose of the organized class work is to—

- Institute system.
- Secure team work.
- Develop sociability.
- Maintain comradeship.
- Produce good fellowship.
- Increase class membership.
- Augment the church service.
- Develop the spiritual life.
- Aim for a common objective.
- Sustain harmony and good will.
- Be of assistance to the church.

- Create interest in community work.
- Provide for recreation and amusement.
- Establish basis for adequate service.
- Build up the Sunday school and Religio.
- Intensify study of religious literature.
- Give strength and solidarity to the class.
- Afford suitable recreation and amusement.
- Produce a larger Christian brotherhood.
- Cultivate a moral atmosphere for class membership.
- Arouse the latent forces of each member of the class.
- Prepare young men and women for greater church service.
- Provide opportunity for individual and collective expression.

Awaken a larger and more intelligent interest in world-wide Christian service and work.

I wish to get in touch with all organized classes and to learn the scope and character of work thus far engaged in. Will the officers of district and local schools and societies please supply me with the following information:

1. Number of organized classes in your organization.
2. Names and addresses of officers of each class.
3. A short statement of the activities of each class.
4. Suggestions for the extension of organized class work.

This is a "get-together" age. The forces of evil have combined for the overthrow of liberty and truth and justice. As the children of the light we must unite under a common banner to the overthrow of evil, injustice, and wrong.

If we would fulfill our mission and be true to the trust which God has reposed in us we must be leaders of men.

Our brothers now bleeding and dying on the battlefields of the world command our unselfish service.

The marshaling of the coming generation under the banner of peace is an imperative duty.

The present is our opportunity. May God help us to enter in and occupy.

T. W. WILLIAMS.

TORONTO, ONTARIO, CANADA, 136 Hillside Avenue.

A Modern Psalm

Blessed is that man who in the latter days owneth an automobile, and who stoppeth on the Lord's Day and at other times at the homes of the poor and afflicted, saying, "All that I have is given me of the Lord. Therefore as you are my brother, (or sister, as the case may be,) and I am my brother's keeper, and as you have not, I will willingly take you to church this day in my automobile. For the Lord hath blessed me all the days of my life, therefore, I am now ready to serve thee, my brother or sister."

For such there is great reward.

C. J. SPURLOCK.

ROSEDALE, INDIANA, July 29, 1918.

Editors Herald: I thought I would write you a few lines, hoping I would say something to encourage some one whose path seems dark and drear. I joined the Latter Day Saint Church twenty years ago next February. In all that time I have had about two years of church privileges. The last twelve years I have never been in an organized branch of Saints.

We all have our troubles, and you may believe I have had my share. Words cannot express the suffering I have endured and the longing for a little sunshine. I have thought sometimes that too much rain would kill the crop, but my experience before I joined the church and since has been an anchor to my soul. Before I knew what the Latter Day Saints taught I contended earnestly for the faith that was

once delivered to the saints and the church of the long ago, the signs following the believer.

I had heard only two or three sermons by our ministers when I joined the church. I joined from what I heard people say they taught. It was what I had wanted and had concluded I would never find. Christ said, If anyone come to me he shall know the doctrine, whether I speak of myself or him who sent me. I may believe something that comes from faith, but knowledge comes from experience. I know the signs follow the believer according to his word. Then if God confirms his word as heard in the long ago, we should recognize that he doesn't change, but his promises are true.

God is at the helm, and though you and I may jump overboard and drown ourselves, he will land the good ship Zion in the port of her destination. You and I will be the losers. Then listen to his counsel and walk in the paths of the righteous. Be humble and prayerful. Exercise charity toward the brethren and mankind in general.

Pray for me, and when it goes well with you remember me in your joys.

Your brother in gospel bonds,

ROBERT GRIEVE.

R. F. D. A.

SOMEWHERE IN FRANCE, July 16, 1918.

Editors Herald: Having been associated with the Saints all my life, in fact, in my daily occupation worked with them; now after being associated with men of the world for nearly a year I am beginning to understand what isolation means.

During my stay in the States I found great pleasure from associations with the few men of the church I was able to locate; but owing to existing conditions we were not able to look after each other's interests as would have done in civilian life, however, I feel that if greater efforts had been put forth results would have followed.

I realize, to a limited extent, however, the purposes of God in this war; and count it a pleasure to do my little bit wherever I am placed.

Whenever opportunity offers itself, I gladly explain what I believe the true principles of Christianity to be.

Though not permitted to meet with you in service I greatly rejoice in the latter-day work; I feel that God's directing hand has been over me and will continue if I will walk in the straight and narrow way.

I find the Tempter is always on the alert and will catch one if he is not on his guard. He seems to me more on the alert in the Army than anywhere else in all my experience.

I am trying to so live and labor that our heavenly Father will recognize me as his child. My mind travels back to the experiences I have had while associating with the Saints, and my prayer is that you all may continue successfully, and if it is the Lord's good pleasure that I may return and do what I can to further the work.

I still ask an interest in your prayers and not only for myself but for the entire allied armies.

Your brother in Christ,

IRA O. WALDRON.

FORT RILEY, KANSAS, August 9, 1918.

Editors Herald: I have been in the service three months now, and it is just like everything else, sometimes it is all right and other times it is all wrong, but as a whole it is pretty good.

Since being stationed here I have had the privilege of meeting with some of the Saints. Brother Crooker of Topeka, and Brother Clark of Ogden, Kansas, are the principal workers around this part. Brother Crooker in his last ser-

mon described the difference between our people and the Utah church so clearly that even a child could understand. I have come to love the Saints in this part as if I had associated with them all my life, but really my heart is back in Saint Louis.

Asking all the Saints to pray for me that I may overcome all temptations and be a true soldier of Christ, I remain,

Your brother in the faith,

GEORGE A. WILEY.

FORT RILEY, KANSAS, Troop M., 311th Cavalry.

DALLAS TEXAS, August 11, 1918.

Editors Herald: I am led to write to your column concerning a work that needs to be looked into by some missionary. I have been visiting my mother, Sister Barnett, of Emory, Texas, Route 1, Box 77a, and while there for about two months I attended the Sunday school. I finally taught, and I made known to them the old Jerusalem gospel and they welcomed it with gladness. Now the little schoolhouse is open for anyone to preach in; the people are hungering for the gospel.

If any missionary sees this and can attend to this work, my mother, who is the only Saint out there, lives nine miles east of Emory, and she will welcome you.

Your sister in Jesus,

MATTIE WILLIAMS.

AUCKLAND, NEW ZEALAND, July 10, 1918.

Editors Herald: The HERALD of May 29 just came to hand. That is how we get the news. Over forty days o'd. But there is much that is new to us in this number. Have devoured half the contents and glad to get it. We are watching with great interest the steps taken of late toward Zionie coordination of effort. When the writer came to Independence, Missouri, in January, 1909, I expected that the church would have use for me as a budding engineer ready to help build up Zion. I did not expect to find all perfection, but hoped to find more cooperation. I was somewhat disappointed in that, but have been ever hopeful and prayerful for real results ever since the Lord spoke on that matter in 1909 as per Doctrine and Covenants 129, and am glad to see something doing.

Our work has been full of incidents that show a lively interest in the gospel in this part of the vineyard. We most always have one hundred or more people on the street to hear us on Sunday afternoon and often have more like two hundred there. We have only gained nine souls in this city so far, but are still hopeful that the Lord has other honest in heart here that are to be gathered out from the world. We have enjoyed the Spirit of the Master in preaching. Elder A. V. Robinson is a genius at chart making and has brought forth some stunning creations of late which have wondrously augmented the public interest in our message.

I visited a town called Taumarunui where the Utah elders had been having great street meetings and debating with everyone who opposed them. I tried to draw them into a public discussion on the question of the marriage covenant and plurality of wives which they had publicly declared to be of divine origin, but they would not come to light. I gave a lecture in the theater, where they had met a Presbyterian minister in discussion, exposing their doctrines and laying before the people our claims. I had a full house. The Presbyterian minister publicly apologized for having "erroneously attacked the character of Joseph Smith," saying that he had been deceived by the statements of the Brighamites. He then thanked me for making clear the distinction between the two bodies, the Reorganized Church and the Brighamites. Said he was glad to learn the truth of the

matter, that Joseph Smith had not been the author of polygamy, and that Brigham Young was the real author. Said he had no desire to attack the Book of Mormon since he found that it was not the foundation of the abominable teachings of Utah Mormonism. Then he moved a vote of thanks to me for clearing up these matters and it was carried with applause. I thanked them for this and for the collection which paid the hall rent, \$12.50 for the night which had been backed by Mr. Monfries, the Presbyterian minister. After speaking on the street and generally advertising in the town and selling two copies of the *Doctrines and Dogmas of Utah Mormonism Exposed*, by J. D. Stead, I passed on. The Utah elder left town without replying to me. I hope the Lord will bless the seed scattered there.

Your brother in Christ, H. W. SAVAGE.
418 Queen Street.

BALD KNOB, ARKANSAS, July 30, 1918.

Editors Herald: A few lines from this field. I have had some successful meetings this year. I have experienced some happy hours seeing others enjoy the Spirit of God by coming into the church and kingdom. Two weeks ago I met with Brother J. F. Curtis at this place. He is like Paul of old converting the people to that same beautiful gospel. He has baptized nineteen at this place and at Fisher. It is indeed strengthening to meet with a servant of the Lord like Brother Curtis.

On the 22d of this month, Brother J. T. Riley began a debate at Fisher with a Baptist preacher by the name of D. N. Jackson. I acted as Brother Riley's moderator. The church propositions were on trial.

Brother Riley was in the lead. In Elder Jackson's first speech he said he had come down to Fisher to blow up Mormonism, and the last thing that would be seen of it would be the bush of its tail. Elder Jackson put me in mind of a story I heard about a little boy who carried some powder out in the yard to blow up a stump. He was going to blow it up because he had hurt his foot on it. He put the powder down by the stump and set a match to it and it nearly blew out his eyes. And while his mother was doctoring his eyes, he asked her if the stump was still there. She said, "Yes, my son, it is, just as if you had never been there." So in a month from now the good people of Fisher will never know that Elder Jackson was ever there, and the gospel will still remain in Fisher gathering in the good people.

The thing which was hurting the elder was that Brother Riley had baptized several of the Baptist people into the church. His attack on us was about as usual. He sprang a new idea about the late president, Joseph Smith. He said that he was ordained by men who did not belong to the original church. Brother Riley showed that they did, so he dropped that. He tried to show that Joseph Smith the Martyr taught and practiced polygamy, but he went to Salt Lake City to get his proofs. But the courts of the United States set those witnesses aside years ago, and Brother Riley had that well in hand for him.

Elder Jackson's attack was very weak to say the least. When it came to the Baptist proposition, Jackson just kept right on with his negative speeches, attacking the Book of Mormon and Doctrine and Covenants. He said Spaulding wrote the Book of Mormon. When Brother Riley took up the Baptist question, six or eight of the best historians of the Baptist Church were brought on the stand and testified that Roger Williams organized the first Baptist Church in America.

To say we had a victory would be putting it mildly. A

fine man and lady were baptized next day after the debate.

There are as fine Saints in the Fisher Branch as I ever met. They are willing to sacrifice all for the gospel. They gave us money until we had our pocketbook full. May God bless those good people. Your brother,

E. A. ERWIN.

SUPERIOR, WISCONSIN, August 3, 1918.

Editors Herald: We have moved to this place and Brother Young is working for the Government. If there are any Saints living at this place, or at Duluth, which is just across the lake, we would be pleased to meet them. Also if any of the elders are passing we will gladly share our little with them.

Our desire for some time has been to locate in the stakes of Zion, but the way has not yet been fully prepared before us. We would love so much to be associated with Saints. Being isolated so long from the church and elders, we feel almost spiritually starved, yet under all the trying circumstances and perilous times, we are trying to serve the Lord, and want to do our little bit and help to further the Master's cause. Hoping this will bring us within the reach of some elders or Saints, we remain,

Your brother and sister in Christ,

BROTHER AND SISTER W. M. YOUNG.
332 Hughitt Avenue.

[The following letter was sent to his quorum by Brother Dillon, but we deem it worthy of publication as well.—EDITORS.]

BERTHA, WYOMING, August 4, 1918.

Dear Brethren: Will briefly tell you that I am busy of late in doing what I can in the way of opening the way for preaching in this far-away, undeveloped West. The families of Saints, their neighbors and friends, planned a picnic for the Fourth at Ewing. They invited me, and although I had never made a speech on such an occasion, I consented to try. I rode on horseback twenty-two miles or more the day before in order to reach the grounds and be on time.

We had a nice crowd, a good program, and an old-fashioned picnic dinner.

I used the first three words in the first verse of the first chapter of Genesis as a text for my address. I enjoyed splendid liberty.

After the services I was requested to stay over Sunday and preach for them. I stayed, and at the same grounds where we had the picnic I preached at 11 a. m. We enjoyed where we had the picnic I preached at 11 a. m. We enjoyed a splendid dinner on the lawn of Mr. Davidson, the postmaster. After dinner we got together and organized a Sunday school, with Sister Pearl Redding as superintendent, Mrs. Davidson, secretary; it is to be known as the Barlow Canyon Sunday School. Sufficient means was collected to send to the Herald Office for supplies. I also proposed the erection of a log church which met with the approval of all.

I was called upon to preach the funeral sermon of a neighbor lady who passed away July 24. Although I had never preached a funeral sermon I consented to make the effort. I had an interested congregation, all worldly people except my son and his wife. I enjoyed splendid liberty. After the services one of the leading ladies of the neighborhood invited me to come to her home and hold preaching services. I consented to do so, and at the grave gave out an appointment for August 11, which I will try to fill, the Lord being my helper. To-day, the 4th, I preached at Barlow Canyon and left an appointment for four weeks from to-day.

I also have an appointment near my home for the 18th. To-day I enjoyed splendid liberty, and the people paid fine attention. I invited any present to ask questions at the close of my discourse. I think the way for preaching the word is opening up in fine shape, and expect to keep the interest alive.

My health is not as good as I would like but I intend to keep busy. Our crops are fine—harvest is in full blast. Everybody has his hands full with harvesting and haying. Help is scarce.

Your brother in the faith,

C. W. DILLON.

JOPLIN, MISSOURI, August 16, 1918.

Editors Herald: Our reunion which closed here on the 11th was among the best we have ever held in this district. For ten days there was not a jar, nor complaint, but all the Saints mingled and worshiped under the spirit of peace and unity, and the light of truth and life was diffused to the uplifting of every soul. The attendance was about equal to former years. The beautiful park was freely offered by the park board with whom we have the reputation of being clean and orderly upon the grounds, and the Saints gathered from all parts of the district, together with local nonmembers to enjoy the annual outing.

Brother J. F. Curtis was with us throughout, and Brethren Ellis Short, J. F. Keir, William Aylor, and H. O. Smith were present a portion of the time, besides whom were the district ministry, A. C. Silvers, A. V. Karlstrom, Lee Quick, William Bath, Sidney Gray, O. P. Sutherland, and the writer. In behalf of the work of the Sunday school, Religio, and Woman's Auxiliary we had as field worker Sister Blanche Andrews of Lincoln, Nebraska, who rendered valuable and acceptable service in those lines, ably assisted by A. V. Karlstrom, superintendent of district Sunday schools, Emmett Lancaster, district president of Religio, and Sister J. A. Graves, district president of Woman's Auxiliary. District chorister, Neil McCallum, and assistant general chorister, Ed Bell, had charge of the choir work and by their efforts helped very much in making the reunion a success. Under the management of A. V. Karlstrom the commissary department furnished excellent meals, in fact, the best we have had in years, for 20 cents each to regular boarders or 25 cents each for single meals, with only a slight deficit. Considering the drouth and shortage of vegetables, with high prices, besides food restrictions, this was an excellent showing. The committee aimed to have the meals served at cost. The preaching was inspiring, the auxiliary work educational, and the devotional services uplifting, the spiritual gifts being manifested on several occasions. Nine were baptized, and about fourteen children were blessed. It was voted to hold a reunion next year.

As a means of advertisement, two parades were organized with the approval of the city officers on the first Saturday and Sunday evenings, the first being led by a car containing Brother J. F. Curtis, and a male quartet and Bilhorn organ, carrying a large United States flag. "America" and other hymns were sung as the streets were traversed, and a stop was made at Third and Main Streets where Brother Curtis spoke, and songs were sung. The fourteen cars were decorated with flags, bunting, and streamers announcing the reunion. In the Sunday evening parade a large float was added, carrying the junior chorus in charge of Sister May Carrow, which also sang along the way, while the rear of the eighteen cars was brought up by another load of singers. Every part of the city was reached and thousands learned of our meetings who otherwise would not have known of them.

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College Opens September 5, 1918

For catalogue and full information write The President, Graceland College, Lamoni, Iowa.

The work is moving along in our district, and the ministry are keeping busy. Brethren Bath and Karlstrom will begin tent work at Pittsburgh and continue till cold weather in an effort to reach as many points as possible. Brother A. C. Silvers is caring for the work at Nowata and vicinity. The writer has visited most of the branches this summer besides many of the scattered Saints in an effort to build them up and keep the work moving upward. CHARLES FRY.

CAMP MACARTHUR, TEXAS, August 19, 1918.

Editors Herald: My last Sunday in citizen's clothes, fortunately enough, was sacrament Sunday. It was on that date that I became a soldier in Uncle Sam's Army. The message that was given to me on that day at the sacrament meeting from Brother Bullard came as a light amidst a storm, for indeed many doubts were flooding my mind, yet even in the darkness I felt the light must come, and surely it did.

I had been the president of the Denver local Religio one year and seven months and though the work was new to me it has proved a great help in preparing for my life's work, which, God helping me, I shall do with all the force that is in me.

I find as many others have, that camp life and Army life is indeed rough, and that the true metal is brought out in the melting pot process. The process starts when one dons the uniform, and continues to the end of the struggle.

I find in my experience thus far, even as a civilian, that the field is great and the workers few, for the development of the Christian character. In the Army this is so to a far greater degree than in ordinary pursuits, perhaps so to me because I have mingled largely with Christian people. However, I can trace the desire or the longing on the part of my comrades for the Christian character in their conversation, even though it is uncouth.

The young men of the church in the Army can do a wonderful work, for the Lord in watching over them to a much greater extent, it seems to me, than those of any other such organization. My message to the men in the service who belong to the church is to uphold and live up to your religion with all your power, and you will certainly be blessed. Men will gather around you for guidance, strength, and consolation. I have been at the mess hall, walking and talking with the men, sitting in my tent, and have felt the power of the Holy Spirit to such an extent that I can hardly hold back the tears of joy. My prayer is that the time shall speedily come for the preaching of the gospel to all men.

I hope to be out of detention by next Sunday and would like to know where the church is located in Waco, Texas.

I would like to have any who read this letter and care to do so, write me, for I wish to keep in touch with the church and the members of it.

Your brother in bonds,

PRIVATE MERRILL B. KECK.

CAMP MACARTHUR, TEXAS, Company I, Third Battalion.

WHEELING, WEST VIRGINIA, August 21, 1918.

Editors Herald: I notice in your issue of the 7th inst. the addresses of a number of the churches in the larger cities. I believe it would be well to publish the address of the Wheeling church, as our city is on the old National Road and Lincoln Highway, and large trains of Army trucks are almost constantly passing through eastward. These soldiers usually stop and camp just outside the city and there may be some among them who are Saints and could meet with us.

The church is located at the corner of Forty-second and Jacob streets. Take north and south car on city line or Ben-

The Higher Powers of Man

Read this extract from a letter to President Frederick M. Smith, in which Charles A. Ellwood, a scholar and author of national reputation, dwells on the subject of the Higher Powers of Man as presented in President Smith's book:

I had the pleasure of reading your book on The Higher Powers of Man. I had hoped to see you in Kansas City, and to express my pleasure in person to you; but I failed to meet you and so drop you this line. . . . I like the book. It seems to me to open up a delicate and difficult topic in a way which the lay reader can understand. It is, moreover, timely, because for the sake of human and national efficiency in our present crisis people in general need to know how to "tap the higher levels of human energy."

If you want a book the study of which will open new possibilities for you, send \$1.25 to either Herald Publishing House, Lamoni, Iowa, or Ensign Publishing House, Independence, Missouri, ordering The Higher Powers of Man, by Frederick M. Smith.

wood or McMechen cars on the traction line; get off at Forty-second Street.

There are eight young men who are members of our branch in the service of their country now. We are endeavoring to be as faithful in the service of the church as they are in their service, especially trying to locate and place our scattered members and revive the inactive ones.

Yours in the service of love,

3804 Eoff Street.

SAMUEL A. MARTIN, Clerk.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NORTH DAKOTA.—Near Burlington, July 10, 1918, district presidency in charge. Reports of district officers read and approved. A good percentage of local priesthood reported. Statistical reports from: Dunn Center, 60; Milroy, 33; Lansford, 45; Fargo, 114; Dunseith, 104; Minot, 92, gain by baptism, 10. M. Rasmussen and Ferd Hammel were ordained elders, Len Moffet, priest. Conference approved of the ordination movement adopted by last General Conference. Election of officers: Warren McElwain, president; Thomas Leitch and C. A. Smith, counselors; J. W. Darling, secretary-treasurer; Sister M. D. Graham, member of library commission. The conference expressed consent to organization of branch at Fillmore if approved by Presidency and Twelve. Adjourned to meet November 16 and 17, at Dunn Center. J. W. Darling, secretary, Thorne, North Dakota.

IDAHO.—At Hagerman, August 10, 1918, R. C. Chambers, N. L. Booker, Peter Anderson, presiding. Statistical reports of Minidoka, Boise, and Hagerman branches read. On recommendation of Adolphus Hendrickson, president, Teton Branch was declared disorganized; members having mostly moved away; and the secretary was instructed to issue letters of removal to said members. N. L. Booker reported for Weiser Branch committee. Committee continued. R. C. Chambers elected president of district for coming year, and J. L. Benson, secretary. Motion carried that district adopt report of coordinating committee. Adjourned to meet at call of district presidency, they to determine time and place. Jennie Condit, secretary pro tem.

WESTERN COLORADO.—With the Delta Branch, Delta, Colorado, August 17 and 18, 1918; presidency presiding. Representatives from all the branches present. All branches reported. Conditions in general are good. Gain of 5 members since last conference. Fifteen ministerial reports, all showing life and progress. Splendid feeling prevailed through all sessions. One baptism and confirmation, one sacramental service, 2 prayer and testimony meetings, 3 preaching services. The Spirit was present and spoke to all in admonition and directly to 3, giving encouragement and direction with promise. February conference to be held with Durango Branch, the second Saturday and Sunday in February, 1919. An offering taken up after sacramental service amounted to \$20, to apply on church debt. Finances of district in healthy condition. M. L. Schmid, clerk.

Convention Minutes

IDAHO.—Sunday school, at Hagerman, Idaho, August 9, 1918. District officers in charge. Reports of Hagerman, Minidoka, Boise, and Rupert schools read. Motion carried that the convention adopt report of coordinating committee. One session of institute work held. Patriotic program rendered at 8.30 p. m. Mrs. Jennie Condit, secretary.

NORTH DAKOTA.—Sunday School, at Burlington, North Dakota, July 9, 1918. District superintendent in charge, assisted by assistant superintendent. Reports read and approved. Election of officers: superintendent, Thomas Leitch; assistant superintendent, Ferd Hammel; secretary and treasurer, Gladys Darling; home department superintendent, Jennie Clouver; cradle roll superintendent, Edna Bailey; member library board, Effie Dahl; member gospel literature board, Len Moffit. Adjourned to meet again at Dunn Center, at time of district conference. Gladys Darling, secretary, Thorne, North Dakota.

Conference Notices

Mobile, Alabama, at Vancleave, Mississippi, September 14. Sunday school and Religio conventions day previous. Prayer service at 9 a. m., followed by institute work. Business session 2.30 p. m. At 8. p. m. a service flag for the district will be unfurled with appropriate ceremonies. Edna Cochran, secretary, East Side, Mississippi.

Eastern Michigan, at Port Huron, October 12 to 13. Port Huron Saints will not furnish board as they usually did, as you can get a good meal at the restaurants for about 35 cents. Those who wish to bring their eatables along may do so, as there will be tables and dishes and gas to cook with in the basement of the church for such to use. Appoint your delegates as usual as we have taken no action to change our process in this regard. We expect to have Brethren J. A. Gillen and Paul M. Hanson with us. F. S. Brackenbury, district president.

Convention Notices

Owen Sound, at Redickville, September 21 and 22. Religio convention at 10 a. m. September 20; Sunday school convention at 2 p. m. the same day. J. H. Leeder, secretary.

New York Sunday school at Niagara Falls, New York, October 5, 7.30 p. m., for election of officers. James Pycoc, superintendent, 225A Highland Avenue, Somerville, Massachusetts.

Corrections

In "The law and the covenants," SAINTS' HERALD, current volume, page 640, July numbers, read "adapted to," for the word, "adopted." Page 665, in the quotation from Jeremiah 33: 25, omit the word "away." Page 723, quotation from Hebrews 10: 1-4, read "Not the very image of the things." Page 726, first column, read "his word," not "this word." Same page, right column, read, "This gospel of the kingdom as the sign," not "and the kingdom," etc.

Our Departed Ones

MCKENZIE.—Robert McKenzie was born December 15, 1840, at New Brunswick, Canada. Came to Council Bluffs, Iowa, in 1870; was married in 1871. Baptized by Glaud Rodger December 25, 1869. Ordained deacon December 10, 1871; priest, June 16, 1872; elder, October 16, 1888. Died August

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

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

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2, 1918, after an illness of two days. Sermon at the home by B. S. Lambkin, assisted by J. A. Hansen. His honorable life placed him high in the estimation of everyone who knew him. Interment in Walnut Hill Cemetery.

SAGASER.—Andrew Nelson Sagaser was born at Millers-town, Pennsylvania, January 1, 1861. Moved 6 years later with his parents to Missouri, where he resided until death, August 1, 1918. Married Martha Smoot September 6, 1880; to this union were born 5 children. She died June 20, 1907. He was baptized May 24, 1896. Married Ora L. Holman, January 31, 1909. Leaves wife, 5 children, and a stepson to mourn. Funeral services from his home near Bloomington, Missouri.

LEES.—William Lees was born in Lancaster, England, July 25, 1840, removing to Illinois in 1850 and to Iowa in 1853. He served through the Civil War in the Fourth Iowa Cavalry, afterward settling near Columbus, Kansas. He united with the Reorganized Church in youth and was a worthy Saint and citizen, honored and respected of all. He died July 23, 1918, leaving his widow, 4 daughters, 2 sons, 3 stepsons, 16 grandchildren, 7 great-grandchildren, 5 brothers and one sister. Funeral at Columbus Methodist church in charge of Reverend Bradshaw, sermon by Charles Fry. G. A. R. service at the grave.

WOOD.—Harriet R. Wood was born June 18, 1847, in Woodville, Hants County, Nova Scotia. Married to Alfred Wood in 1865, to which union were born 12 children, 6 boys and 6 girls, 11 of whom are still living. The oldest daughter passed away some twenty years ago. Baptized by Joseph F. Burton about 38 years ago, and has been always a strong defender of the work. Died July 27, 1918, at Burlington, Massachu-

setts. Funeral services in charge of U. W. Greene and M. C. Fisher.

SWAIN.—Irena Swain, born in Wayne County, Indiana, in 1831, died July 19, 1918, at Seattle, Washington, where she made her home with her granddaughter. Married John B. Swain in 1847 and moved to Iowa in 1854 in a prairie schooner. Survived by 2 sons and 3 daughters, 24 grandchildren and 27 great-grandchildren. Funeral from Saints' church, of which organization she has been a faithful member for many years. Brother Terry officiated.

Book Reviews

SUNSHINE AND AWKWARDNESS.—By Strickland Gillilan, \$1, Forbes and Company, Chicago. This is a book to make people cheer up. It is one of Mr. Gillilan's public lectures now put in book form. It is a series of anecdotes loosely strung together with a short sermon in between. It is pleasing not alone for its wit and jollity but also for the serious touches which appear here and there, such as these closing lines: "The purpose of humor is to foster in human beings that sane, wholesome philosophy or religion known as optimism. Now, optimism isn't what some people think it is. Some people think an optimist is that sort of thing that goes around grinning all the time like a Cheshire cat, saying, 'Everything's all right, everything's all right,' when half the time everything isn't all right. That isn't an optimist who does that—it's a cheerful idiot. There's a vast difference between an optimist and any kind of idiot. It takes intelligence of the finest, faith of the most sublime, sanity of the most complete to be a real optimist. Faith and intelligence and balance to know that although there may be heartaches to-day—and God who made us and loves us knows that some to-days are just crowded with heartaches that nobody but an idiot or a lunatic could laugh at at the time—though those things come and hurt as deeply as we think we can bear, those things aren't permanent."

PREPARING FOR WOMANHOOD.—By Doctor E. B. Lowry, \$1, Forbes and Company, Chicago. This is another excellent volume in the world-famous sex hygiene series by Doctor Lowry, the foremost writer on the subject. It is a book for girls from fifteen to twenty-one and it helpfully discusses health, home-making, and everything girls need to know to become happy, healthy women. The questions which arise in the mind of every girl concerning her health and her future are answered in this splendid book.

The author, who is a physician of high repute, understands girls and their needs, and talks to them in this book in an intimate, friendly way which will win their esteem. The knowledge which leads to noble womanhood and efficient motherhood could not be better set forth. Any girl or young woman would enjoy the book and derive lasting benefit from reading such a valuable aid towards making life a success. The civilized world is now awake to the great importance of healthy babyhood and such a book as this is needed to instruct girls and young women so to care for themselves that the next generation will be assured of healthy mothers. The widespread reading of this book would help to advance the nation and the race. The book is written with scientific truth and scientific purity; and what renders it greatly valuable is the fact that the directness and the unpretentious clearness of its style make it thoroughly comprehensible to all who care to read and care to understand.

FROM HERE AND THERE

SONGBOOKS FOR REUNION

The reunion of the Southern California District have made a new development which may be of interest to others. Noting how severely the regular hymn books are used at reunions, they have published a small pamphlet of 16 pages, giving the hymns to be used during the reunion, and one page of a short description of the church on the back cover. They are a very convenient size for handling, and have their principal value in saving wear and tear on the regular hymn

books. They suggest that they may also be used to advantage at conferences and at special services when an extra supply of songbooks is needed. The back page means a little of missionary work and it permits the ready duplication of the hymns to be used. A rapid survey indicates nearly 50 selections from the Saints' Hymnal, and 10 from Zion's Praises.

Zionists in Russia, despite the chaotic conditions, have undertaken to raise \$10,000,000 for the economic and financial reconstruction of Palestine.—*The Public*.

Doctor A. W. Teel of Glendale, California, was ordained an elder on the 6th of August, and was called to enter the United States service, entering Camp Kearney, Monday, August 12. The Saints at the Hermosa Beach reunion gave him a sort of a banquet and send-off, and subscribed and made him a present of a well-equipped service kit, as a token of esteem. That evening he was entertained by the citizens and members of the Knight Templars in Glendale, when he also received gifts, a wrist watch and fine equipment for his tent. Elder John W. Rushton was invited to be present and make an address, which was well received. Doctor Teel is evidently held in high esteem by those who know him, and it is a case where one is honored, all are honored.

Word comes from Fort Worth, Texas, that on account of the severe drouth in that section of Texas, hundreds of families are moving out, with little left to them of value. The letter says: "In many places cotton is a failure. We have no vegetables, etc., and Texas is so full of Army camps that what is in the market from the North is beyond the reach of ordinary people."

Bishop A. Carmichael left Lamoni for the reunion at Logan on the 23d. He will represent the publishing interests with a large line of church books and tracts.

SCORE 14-0

Louisiana tried it once more and though a wet state, ratified the constitutional amendment for national prohibition. That makes fourteen States that have thus voted, with not a one on the other side. It only takes thirty-six to constitute the necessary two thirds and it looks as though there would be no trouble in getting them.

Word comes from Elder Holmes J. Davison, dated August 19, that the Northern California reunion has been running four days. He says further: "Even in these strenuous times we are having success. A large number are attending and a splendid spirit prevailing. Preaching above the average and prayer meetings good. Brethren Rushton, Chapman, and Wixom of the Southern California District are present, with our own local ministerial force in attendance."

OFFICERS' AND TEACHERS' MEETINGS

It is recognized by all progressive workers in the auxiliaries that regular meetings of officers and teachers should be held to insure best results. But experience has taught that it is one thing to call them together and another to interest and instruct. G. R. Wells, superintendent of the General Sunday School Association, has prepared a suggestive program for such meetings which will afford much material and suggestions for those who find a need of it. It is used by Chris B. Hartshorn, superintendent of the North-eastern Illinois District. While it has been sent out to a number of district officers, it possibly may not have reached some who would appreciate it. Drop him a card, asking for one or more of the "Suggestive programs."

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, September 4, 1918

Number 36

EDITORIAL

TO OUR YOUNG MEN

The especial attention of our young men is called to the editorial of President Smith in last week's HERALD.

At a conference of college and War Department representatives at Fort Sheridan, Illinois, August 29-31, the plan as originally announced by the War Department and published last week has been considerably altered.

It will not be possible to give the details at this time, as they have not been perfected, but there can be no doubt about the wisdom of the advice which we have here set forth to aid the young people of our church.

It is urged that young men who are high school graduates and who are eighteen years of age or over should by all means enroll in some college this fall and plan to make use of every opportunity which the Government will provide for their education and military training. As the plan will not be put into operation in institutions before October 1 it will be possible to change one's enrollment from Graceland to any other college or university should it be deemed advisable at that time.

For those who are not high school graduates the Government has nothing definite in the way of military training to promise at present. It, however, is planning to offer more opportunities to all secondary schools. It is certain that a young man between seventeen and twenty years of age will make no mistake by enrolling in some institution of academic and special vocational training. The Graceland Wireless Institute has been organized under the supervision of the Federal Board for Vocational Education and accepts students with limited education. If those enrolled prove efficient they are assured of assignment to radio work in the signal corps of the Army.

To young men of our church of less than high school education who are or soon will be of draft age, we are frank in saying that you have everything to gain and nothing to lose by enrolling at Graceland, making every possible effort for preparation until such time as the plans of the Government shall be completed.

The issue is more plainly set before us than ever before. It is recognized so clearly by the Government that the college-trained man makes the more efficient officer and is worth more to the country in this great crisis, that every patriotic young man should push his educational opportunities as much as possible. There is a grave need of specialists in every department, as line officers, as ordnance officers, as wireless men, in fact in every capacity which requires unusual ability.

Our loyalty to the church and its college, our patriotism to our country, requires that every father and mother, or sister or brother that possibly can shall help our young men to go to Graceland.

Any boy of seventeen is liable to draft within the year; a boy of sixteen in a little over a year. And when we give we want to give the best we can for our country. Now is the time to get ready.

But many ask, "How can I render the most valuable service to my country during the period of the war?"

The War Department has just offered a new answer to the question. They say: "Enter college if you are fitted to do so or return to college if you are already enrolled, and enlist in the Student Army Training Corps." (See statement to the colleges of the United States in this issue.)

By enlisting in the Student Army Training Corps you will become a member of the United States Army. You will receive a uniform and be given military drill under officers detailed by the War Department. You will be carefully rated both by the

college authorities and by the military officers who will help you to discover a special line of military service for which you have the greatest capacity and preference. Later in your course you will have an opportunity to specialize in a branch of training designed to fit you to become an officer of field artillery, medical or engineer officer, an expert in some technical or scientific service, or other special service.

On reaching the age of eighteen you must register with your local board. You may remain in college until your call is reached under the selective service law. At that time it will be decided whether you will be called immediately to active service or whether you should remain in college to complete the course you are pursuing. The decision will depend upon the needs of the service and upon your achievements in your military work and in your studies as determined by the military officers at the college and by the college authorities.

The choicest young manhood of the country is coming into action these days. To-day our Nation is asking for hundreds of young men to enter her various colleges, enlisting in the Students' Army Training Corps. It is not its purpose to send these young men to the front now, but to keep them in college, giving them training, preparing them for effective service later on; in the war perhaps; God willing, in peace. They will be needed in any case.

Naturally we hope that the war will be over before a boy of sixteen will be called to the colors, but is the need of the church less for trained men than is that of the Government? The Government recognizes plainly the need of trained men after the war. Your country needs you now, but needs you most of all in Graceland College getting ready for better service.

Even though it is late, if you cannot see your way clear and want to go, write to President George N. Briggs, at once. There is an old saying, "It is better late than never." Of course, it is best to start on September 5, but you who read this will find that impossible. But it is not impossible that you make your decision and act now. The quicker you act, the less will be your handicap. You have this to remember, you cannot make this important decision any earlier in life—now is the time.

It is a time of sacrifice. It is a time to make a special effort to give your boy and girl this opportunity. At least make the effort.

Young men and young women, you can never find a better time to accept this splendid opportunity. If you cannot see your way clear as to how you can do it, write at least, there may be some way in which Graceland can help you. This year means a new opportunity for our college and a new opportunity for you.

S. A. B.

TO THE COLLEGES OF THE UNITED STATES

The man-power bill pending in Congress definitely binds the country to the policy of consecrating its entire energy to the winning of the war as quickly as possible. It fixes the age limits from 18 to 45, both inclusive. It places the nation upon a war basis. The new military program, as outlined by the Secretary of War, calls for the increase of the Army by more than two million men by July 1, 1919. This will probably necessitate the mobilization of all physically fit registrants under 21, within ten months from this date. With respect to students, since they are not to be made in any sense a deferred or favored class, this means that they will practically all be assigned to active service in the field by June, 1919. The only exceptions will be certain students engaged in technical studies of military value, e. g., medicine, engineering, and chemistry. Under these conditions it is obvious that schools and colleges for young men within the age limits of the new law, cannot continue to operate as under peace conditions. Fundamental changes must be made in college and school practices, in order to adapt them to effective service in this emergency.

The following statements outline the general plan under which the Students' Army Training Corps will operate under the changed conditions produced by the revision of the Selective Service Law:

1. All young men, who were planning to go to school this fall, should carry out their plans and do so. Each should go to the college of his choice, matriculate, and enter as a regular student. He will, of course, also register with his local board on the registration day set by the President. As soon as possible after registration day, probably on or about October first, opportunity will be given for all the regularly enrolled students to be inducted into the Students' Army Training Corps at the schools where they are in attendance. Thus the corps will be organized by voluntary induction under the Selective Service Act, instead of by enlistment as previously contemplated.

The student, by voluntary induction, becomes a soldier in the United States Army, uniformed, subject to military discipline, and with the pay of a private. They will simultaneously be placed on full active duty and contracts will be made as soon as possible with the colleges for the housing, subsistence, and instruction of the student soldiers.

2. Officers, uniforms, rifles, and such other equipment as may be available will be furnished by the War Department, as previously announced.

3. The student-soldiers will be given military instruction under officers of the Army and will be kept

under observation and test to determine their qualification as officer-candidates, and technical experts such as engineers, chemists, and doctors. After a certain period, the men will be selected according to their performance, and assigned to military duty in one of the following ways:

(a) He may be transferred to a central officers' training camp.

(b) He may be transferred to a non-commissioned officers' training school.

(c) He may be assigned to the school where he is enrolled for further intensive work in a specified line for a limited specified time.

(d) He may be assigned to the vocational training section of the Corps for technical training of military value.

(e) He may be transferred to a cantonment for duty with troops as a private.

4. Similar sorting and reassignment of the men will be made at periodical intervals, as the requirements of the service demand. It cannot be now definitely stated how long a particular student will remain at college. This will depend on the requirements of mobilization. In order to keep the unit at adequate strength, men will be admitted from secondary schools or transferred from Depot Brigades as the need may require.

Students will ordinarily not be permitted to remain on duty in the college units after the majority of their fellow citizens of like age have been called to military service at camp. Exception to this rule will be made, as the needs of the service require it, in the case of technical and scientific students, who will be assigned for longer periods for intensive study in specialized fields.

5. No units of the Students' Army Training Corps will for the present be established at secondary schools, but it is hoped to provide at an early date for the extension of military instruction in such schools. The secondary schools are urged to intensify their instruction so that young men 17 and 18 years old may be qualified to enter college as promptly as possible.

6. There will be both a collegiate section and vocational section of the Students' Army Training Corps. Young men of draft age of grammar school education, will be given opportunity to enter vocational section of the Corps. At present about 27,500 men are called for this section each month. Application for voluntary induction into the vocational section should be made to the local board and an effort will be made to accommodate as many as possible of those who volunteer for this training.

Men in the vocational section will be rated and tested by the standard Army methods and those who are found to possess the requisite qualifications may

be assigned for further training in the collegiate section.

7. In view of the comparatively short time during which most of the student-soldiers will remain in college and the exacting military duties awaiting them, academic instruction must necessarily be modified along lines of direct military value. The War Department will prescribe or suggest such modifications. The schedule of purely military instruction will not preclude effective academic work. It will vary to some extent in accordance with the type of academic instruction, e. g., will be less in a medical school than in a college of liberal arts.

8. The primary purpose of the Students' Army Training Corps is to utilize the executive and teaching personnel and the physical equipment of the colleges to assist in the training of our new armies. This imposes great responsibilities on the colleges and at the same time creates an exceptional opportunity for service. The colleges are asked to devote the whole energy and educational power of the institution to the phases and lines of training desired by the Government. The problem is a new one and calls for inventiveness and adaptability as well as that spirit of cooperation which the colleges have already so abundantly shown.

9. The plan contemplates the making of contracts with all institutions having units of the Students' Army Training Corps for the housing, subsistence, and instruction of the student soldiers to take effect on or about October 1, 1918. A separate statement of this date sets forth the procedure and principles governing these contracts.

COMMITTEE ON EDUCATION AND SPECIAL TRAINING,
By Robert I. Rees, Colonel, General Staff Corps,
Chairman.

War Department, WASHINGTON, D. C., August 28, 1918.

QUESTIONS AND ANSWERS

Questions. 1. Does this church teach that we have a father and mother in Spirit world? Was spirit of man created or did it always exist?

2. Do we have to have money to live in Zion, if so how will those elders?

3. Can one sin against the Holy Ghost and not know it?

4. Is it right for the Saints to bear testimony in meeting without the higher priesthood present?

5. Can an elder who holds no office take the chairman's place in the middle of a business meeting without the sanction of the audience and conduct business?

Answers. 1. The church does not teach that we have a father and mother in the Spirit world. It

teaches the one Godhead, the Father, Son, and Holy Ghost. There is not one line of the teachings of the church to uphold the idea of a mother in the spirit world.

The question whether the spirit of man was created or did it always exist, is receiving very careful attention at present. The church has made no definite statement on it, so far as we are advised. There are the teachings of the books of the church, the Bible, Book of Mormon, and Doctrine and Covenants to be considered. There are several passages bearing upon this question and opinions differ greatly. The Doctrine and Covenants 90:6, is perhaps the strongest statement to the effect that the spirit was not created or made. Several passages point to a preexistence before the spirit came to this world.

There is quite a difference in the two preceding answers. As to the second, there are several passages in the books dealing with the question, but as to the first we know of no passage in the writings of the church sustaining the idea of a mother in the spirit world, except as our earthly mother may, in time, precede us. But that evidently is not the question that is asked above.

2. Money is a means of exchange. There certainly will be wealth and exchange in the land of Zion. The question is evidently not complete. It doubtless is intended to ask, What will those elders do who devote their whole time to the service of the church? Those who are worthy will receive provision from the common fund of the church. Their stewardship is to preach the gospel. Their inheritance will be a home. Sufficient should be provided to meet their just needs.

3. To sin against the Holy Ghost is usually defined as to sin against knowledge. (Hebrews 6:4-6, Doctrine and Covenants 76:4.) This being true, it would appear difficult for one to sin against the Holy Ghost and not know that they were sinning. To sin against the Holy Ghost involves doing wrong against knowledge of the better way; especially after having knowledge of the way of God.

4. Saints may meet for prayer meeting under almost any conditions, where a number wish to meet and unite their efforts.

The Saints may bear their testimony as individuals under a great variety of circumstances. We are commanded to lift a warning voice. (Doctrine and Covenants 85:22.) It has been clearly set forth in the HERALD and in the *Unity* the past year, that the presiding at prayer meeting, as well as other services, belongs to the Melchisedec priesthood. There is a reason for this. But where no member of the Melchisedec priesthood is present the testimony meeting may proceed and the sacrament be administered by a priest after the order of Aaron. Saints may bear

their testimony, if one of the higher priesthood is not present; but they should exercise great care concerning the gifts of the Spirit. The discerning of spirit belongs to the Melchisedec priesthood, who are called upon to preside. (Doctrine and Covenants 46:7.)

5. This question is by no means clear. If some elder has assumed a right not proper it would be best to take it up with the district president, or a member of the Twelve in charge in the vicinity or with the First Presidency. One might be called to the chair, temporarily, by the presiding officer, but this presumes tacit consent by the body. All things are governed by common consent. No principle has been more plainly set down and upheld by the church, than that the body has the right to choose those who shall preside over it and conduct the business meetings. By courtesy the presiding officer is often permitted to request some one to take the chair, especially when he finds it wise for any reason not to continue to preside for a short time.

WHEN IS WAR JUSTIFIABLE?

In *The Chicago Herald and Examiner* for August 5, 1918, there appears a short sermonet by A. M. Fyrando, of Magnolia, Iowa. It appears upon the editorial page and is as follows:

Text: "Scatter thou the people that delight in war."—Psalm 108:30. This is spread across the top of the editorial column, then at the head of the second column appears the sermonet as follows:

TO-DAY'S SERMON

By the Reverend A. M. Fyrando, Magnolia, Iowa.

The question often arises, When is war justifiable? The statement of the Psalmist is a forceful answer. That when a nation threatens who "delight in war," they represent a people by nature vicious, dangerous, and it becomes a duty to "scatter them." The advice of the Psalmist is especially applicable to the central powers in the present world conflict.

To war for home protection, for the rights of a people, in self-defense, is justifiable. But when nations study and plan war deliberately to gain prestige and conquest, delighting themselves in growth irrespective of others' rights, who wantonly destroy life and property, they must be scattered and their power for destruction destroyed.

This is the purpose of the entente nations, for, though we war, we delight not in carnage and strife, but our delight shall be in the victory of an enduring peace and the future welfare of nations.

"Adversity is the common heritage of man, unevenly and sometimes thought to be unjustly distributed; nevertheless an essential element in the disinfecting of the race. The Master Physician has undertaken to heal, cleanse, and purify humanity."

ORIGINAL ARTICLES

"ISRAEL," WHO AND WHERE ARE THEY?

Among other momentous questions of the present time is one that, to the mind of the writer, is of vital importance to the religious world to-day. It is, Who and where are the descendants of the people composing the kingdom of Israel that was conquered and taken captive by the Assyrians about 715, B. C.? There are a number of theories advanced regarding the present location and condition of this people, some of which are:

1. That the Eskimos of the north are what remains of them.
2. That the Bushmen of Australia are these people.
3. That the aborigines of Africa are the remnant of them.
4. That the people known to us as "Jews" are the remaining representatives of what were known as the twelve tribes; in other words, that the words *Jew* and *Israel* are synonymous.
5. That they were scattered among all nations of the earth, and are still in this condition.
6. That after they were taken north by their captors they became lost for the reason that the Lord led them still further north, somewhere beyond the icebergs, where he has walled them in so securely the other people of the earth have been unable to find them, hence the title given them, the "lost tribes."

This last idea or theory seems to have been the one most tenaciously adhered to by the members of the church whom the writer has heard, both from the stand and otherwise, speaking on this subject; and it has seemed to be the prevailing idea among some in the church since our boyhood days. Another thought that has been advocated in connection with the above is: that the revealment of who and where these people are and have been depended very largely upon the church in this dispensation of time. Or in other words: when the church had reached a certain state of advancement, these people were coming in a great multitude from some part of the earth unknown to the civilized world; thus making the length of the time of their so-called captivity dependent upon our efforts or actions here as a church body, principally upon this continent.

USUAL THEORIES INCORRECT

After a careful and extended research on this subject, both from a Biblical and historical standpoint, we are forced to the conclusion that the ideas

or theories as named regarding these people are incorrect; and as we firmly believe are not tangible or logical when viewed in the light of the sure word of prophecy, history, and the physical evidences with which we are confronted. As for our reason for the above statement, the writer will briefly submit a few of the many evidences as to the truth of the position we shall assume pertaining to the question, hoping to thus arouse the mental activity of the intelligent thinker and reasoner, that they may delve into the subject and ascertain the true solution to the problem as outlined by the prophets of old, and of which they surely spoke.

In order that we may reason intelligently on the question, it is necessary that we should begin at the foundation of their existence as a people and see if we can trace them to their final destiny as prophetically foretold by divine inspiration.

Out of the many different peoples on the earth at that time, God selected the one man, Abram, and made a covenant with him that was everlasting; unconditionally covenanting that Abram's seed should be exceedingly fruitful, that he (Abram) should be the father of many nations: "Kings shall come out of thee. . . . And I will give unto thee, and to thy seed after thee, . . . all the land of Canaan for an everlasting possession; and I will be their God." (Genesis 17: 6-8.) This covenant was reaffirmed to Isaac. (Genesis 21: 12; 22: 15-18; 26: 3, 4.) Was again reaffirmed to Jacob (Genesis 28: 3, 4, 13-15; 35: 9-12). Thus we see that expansion did not begin until the time of Jacob; the three important promises: First, the increase of population or the racial covenant; Second, the kingly right or blessing; Third, the birthright blessing or right of possession to the landed inheritance, was passed from father to son, one person at a time only holding the right to the promises as mentioned, until Jacob became possessed of them. We ask the reader to keep these promises in mind as we proceed with the subject, as they are of vital importance.

After Jacob became possessed of these promises, the Lord for reasons there given, gave Jacob the name of "Israel." (Genesis 32: 27, 28.) This is the first time that this heavenly name was made known; and as we proceed we may grasp the importance of why it was withheld until bestowed upon Jacob.

We pass on until the time we find Jacob (Israel) about to be gathered up to his fathers. Surrounded by his twelve sons and his grandchildren gathered at his bedside at his request, "Gather your-

selves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." (Genesis 49: 1, 2.) In foretelling the destiny and bestowing the blessings and promises which he was empowered to impart by divine inspiration to and upon his twelve sons, we notice that he meted out to the several sons their portion of the blessings and promises *direct*, except to one, namely, Joseph. The blessings and promises Joseph would have received and did receive were bestowed *directly* upon his two sons, Ephraim and Manasseh. "And he *blessed Joseph*, . . . the angel which redeemed me from all evil, *bless the lads*; and *let my name be upon them*." (Genesis 48: 15, 16.)

To show that this was clearly the intention we read:

And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are mine*: as Reuben and Simeon, *they shall be mine*. And thy issue, which thou begetteth after them, *shall be mine*, and shall be called after the names of their brethren [brothers] in their inheritance.—Genesis 48: 5, 6.

Hence we can see it clearly indicated why the blessings and promises Joseph would have been entitled to, were bestowed direct to Ephraim and Manasseh, it being the intention that the "two lads," and they only, should inherit those promises. So whenever or wherever we find the name of Joseph mentioned in connection with this divine plan, we must look to Ephraim and Manasseh as the holders of, and through whom these promises must and would be fulfilled.

If we will pause just a moment, go back to the time here recorded, and we find one of the most noted and important gatherings recorded in all history. Lying upon his death couch was the grand old patriarch who alone held the grand blessings God had given for his chosen people. The time had come when he must and would transfer or bestow them upon his children as led and directed by divine inspiration (for none other could inherit them). Around the death couch were his twelve sons, who knew of the promises held by their father, each anxious to hear fall from his lips the words that they knew would be divine, assigning each one of them his part in the great world drama; though his eyes were dimmed with age, yet with that clearness of vision which inspiration alone can give, he looked down the stream of time over a period of more than forty centuries, telling them what would be their condition in the "last days"; transferring those divine promises and blessings upon his sons and to their seed; so that the plan as outlined by the divine Architect would be carried out as he had willed. We

who can read of this epoch-making event, then look backward over the centuries since this grand rehearsal took place, note the fulfillment and materialization of the promises as outlined at that time as well as other promises God made to this people down through the ages, cannot refrain from bowing our heads in humble adoration to the Being who said: "And I will be their God." (Genesis 17: 8.)

THREE PROMISES

Now let us note to whom the three important promises were bestowed: 1. The promise of increase or racial covenant. 2. The kingly right or blessing. 3. The birthright blessing or right of possession to the landed inheritance, were bestowed. And let us not overlook the importance of these three promises, for in them are couched the very elements that it takes to build a kingdom: people, a king, and territory. The racial promise was given to Ephraim and Manasseh. (Genesis 48: 16, 19.) The kingly promise was given to Judah. (Genesis 49: 10.) The birthright promise was given to Ephraim. (Genesis 48: 5; 1 Chronicles 5: 1, 2; Jeremiah 31: 9.) Thus we see that Joseph obtained two of the three promises, and not only these, but also the heavenly appointed name "Israel" was bestowed upon the two lads. "And let my name be upon them." (Genesis 48: 16.) At the very beginning these two lads were placed at the head of this chosen people, Ephraim and Manasseh taking the place that would naturally have fallen to Reuben and Simeon. (Genesis 48: 5.) Reuben, being the firstborn, was entitled to the birthright; but for reasons there given, he was disinherited and the birthright was given to Ephraim. Simeon, being the next under natural conditions, would have fallen heir to the inheritance upon Reuben for any reason being disqualified and not otherwise provided for. But whatever rights he may have been entitled to were given to Manasseh. We notice that some of our brethren advocate the idea that the "birthright" blessing conferred on Ephraim was the "priesthood." This position cannot be correct, for the priesthood is distinguished from the birthright by being conferred on the descendants of *Levi*, as an everlasting priesthood throughout their generations. (Exodus 40: 13-15.)

We pass on down the centuries (as the history of the bondage of these people is well known to Bible students) until they were delivered out of bondage, and began to govern themselves. The Lord through his servants gave them laws for their guidance. All are no doubt familiar with the history of their rebellious and faultfinding disposition; and for which they were severely chastised, of which we will speak later, as we wish to deal with the tribal features of this people at the present. Beginning with the time

of Moses they (after they were led out of captivity) had become quite numerous, were divided into tribes, the descendants of each one of the sons being called and known by their respective names. All united under one government, but notice: the tribes had blended into two bodies or factions, and held their distinction as "Israel" and "Judah" long before the political division (2 Samuel 19: 40-43). United politically they were known as "Israel" to the other nations, and why? For the reason that the tribes of Ephraim and Manasseh predominated by virtue of their greater authority; that being true, the entire body were known to the political world by the name of "Israel"; but not so among themselves as above noted.

We now call your attention to the statement of when the word *Israel* was first used, and the query may very naturally arise: Why did not the Lord pronounce this name upon Abram? He changed his name when he gave him those wonderful promises. Why did he not give the name to Isaac; the name that he uses more than any other in speaking to the people of his choice? Because if he had done so, all of the tribes could and would have claimed the right to the name of Israel; but the Lord had a special people he wished to be the standard bearers of the name he had chosen; so drew the line of demarkation very strongly, hence we feel at liberty to do likewise and say that, strictly speaking, the name *Israel* was transferred from Jacob to Ephraim and Manasseh, and to them only. Notice the language when calling his sons. "Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father." (Genesis 49: 2.) Thus he spoke to them as the sons of Jacob, and they were hearkening unto "Israel" who was their father. It was evidently the intent of the divine mind that Ephraim and Manasseh should be the leaders of this people (with Ephraim the greater), inasmuch as he bestowed upon them the two most important blessings of the three necessary to form a government, namely: people and territory. They were chosen to be the Shepherd, the Stone of Israel. "But his bow abode in strength, and his arms and his hands remained firm; from the hand of the mighty God of Jacob, and from there thou becamest the Shepherd, the Stone of Israel." (Leeser's Translation, Genesis 49: 24.) God's definition of the word *Israel* (and we know of no better authority) is "For as a prince thou hast power with God and with men, and hast prevailed." (Genesis 32: 28.) As a shepherd controls the destiny of his flock, so Israel, Ephraim and Manasseh, would control the destiny of the chosen people. As the rock or stone indicates strength, solidity, endurance, a place of safety and refuge, so Israel, Ephraim and Manasseh, would be

to the others of their brethren. As the man or nation who has power with God and with men can prevail over all, so will Israel, Ephraim and Manasseh, prevail.

DIVISION OF THE KINGDOM

We have laid much stress on this particular point, for we wish the reader if possible to grasp the thought advanced, as you will see the importance and wisdom of this divine arrangement later on.

These people, all retaining their tribal identity, continued on, their face toward their promised landed inheritance, and at last became possessed of the same, and an allotment made to each of them, with the exception of the tribe of Levi. Thus they continued under one government until about 975 B. C., when in fulfillment of prophecy the political division took place, the Lord telling Solomon he would rend the kingdom from his son; but would not take all, but would leave one tribe for a purpose. (1 Kings 11: 11.)

Prior to this division they were known as the kingdom of Israel, for reasons we have already stated. And here occurred an incident that has not a parallel in history, and that is: The seceding people taking the name of the government seceded from. They, the ten tribes, formed a government or kingdom and called themselves the "Kingdom of Israel."

The tribe of Judah, with the one tribe left to them as foretold (the tribe of Benjamin), continued the former government, but called themselves the "kingdom of Judah." Thus they continued and were known by their respective names by the other nations. The Lord also recognized the division and distinction because of being in fulfillment of his word; also, the time had come when the scene should change in this great world drama, and the leading actors should be viewed from a different setting. After this division, the prophets in speaking of and to them, illustrated them as: Two houses, 1 Kings 12: 16-24; Jeremiah 33: 14. Two families, Jeremiah 33: 24; Amos 3: 2. Two staves, Zechariah 11: 7-17. Two kingdoms, 1 Kings 12. Two women, Ezekiel 23: 2. Two nations, Ezekiel 37: 22. Two sticks, Ezekiel 37: 16-28. Some of our brethren may possibly differ from us on our application of this last quotation; but refrain from a too hasty opinion, until you have carefully read the *context* as well as the *text*. Grasp the subject matter the prophet is talking about, listen attentively to his illustration and his explanation of the same, let the Scripture explain itself, then pass judgment.

In our researches of the divine word, we have every confidence that the Scriptures self-explained, firmly establish the divinity of this latter-day gospel; but we are inclined to the idea that possibly

some of us are adhering to some ideas or theories that present-day research and enlightenment has proven to be without merit. And while we may be very reluctant to abandon certain ideas that we have cherished so long, let us suggest that it is that divine light that is clarifying the spiritual atmosphere and quickening the intellect of men; for the time has come when "the blindness in part" that was over his chosen people must pass away.

Thus we see the tribes divided as shown, and whenever they were spoken to, the Lord always made the distinction. Hence the blessings or punishments of Israel would not nor could not apply to Judah, or vice versa except only where the Lord so stated.

PROMISES TO ISRAEL

Among other promises conferred on and made to Israel are the following:

1. Ephraim is to become a company of nations.
2. Manasseh is to become a great people (a great nation).
3. To be a nation never to be conquered by other races. (Isaiah 54: 17.)
4. Must possess the "gate" of their enemies. (Genesis 22: 17.)
5. To be the chief of nations (Jeremiah 31: 6, 7.)
6. To speak another tongue. (Isaiah 28: 11; 65: 15.)
7. To bear another name. (Isaiah 62: 2.)
8. To be a northern power. (Jeremiah 3: 12-18; 23: 8.)

These promises as outlined were made to Israel, and Israel only. Among other predictions pronounced on Judah, are the following:

- Are to be punished, are to be a reproach, a taunt, a curse. (Jeremiah 24: 8, 9.)
- Their name is to be a curse. (Isaiah 35: 15.)

We have heard it heralded for years, both by some of our brethren and others, of the dire things that had befallen the "Jews" (or Judah), citing us to the fact of it being in fulfillment of prophecy: but it seems we had entirely lost sight of the grand promises made to Israel; made by the same divine power, given by an oath which he swore by himself. Why is it we have done thus: is it not because we have been following one or more of the above-mentioned ideas concerning these people? failing to comprehend and understand the true position of these people? No wonder we have heard the statement among our brethren, when some undertook to harmonize and connect up the chain of Scriptural evidences along this line, endeavoring to make the same harmonize with the different theories, that Brother So-and-so, preached on the "hoofs and horns." The very statement expresses mystery, un-

certainty, theory, and an indefinite understanding of the subject matter.

PUNISHED "SEVEN TIMES"

In order for us to follow the line we have in mind, it is necessary for us to go back to a time when the tribes were all under one government. As before stated, these people were prone to wander away from the will of their Lord, until it seemed that God determined to place a chastisement upon them for a period of time, so when they passed out from under it, they would be willing to give heed to what he told them. Listen to the word the Lord spoke to this people: "Then will I also walk contrary unto you, and will punish you yet *seven times* for your sins." (Leviticus 26: 24.) Again: "Then I will walk contrary unto you also in fury; and I, even I, will chastise you *seven times* for your sins." (Leviticus 26: 28.) It is very evident that this people could have saved themselves from this chastisement if they had followed and obeyed the laws and commands God gave them; but they would not do so, hence the sentence became operative, and the Lord proceeded to put the same into execution.

As the author of this great world drama had arranged the stage setting for each act, knew the part each actor was to play, knew when they should appear on the scene, knew the length of time it would take for each act and between each act, knew when and where to introduce and connect each thread of the grand story so that the plan as outlined would all merge into a glorious finale as the last curtain was being rung down on the closing scene, he also knew when the chastisement should and would commence; for mark this: From the first act of this great story to the last, centuries will have passed; so we see that time is one of the essentials for its proper rendering.

We will no doubt all agree that the "seven times" spoken of, referred to a fixed period or length of time; and not that they should be chastised seven different times. We also no doubt will agree that a prophetic "time" is a fixed period of time or cycle, representing 360 years. Hence seven times 360 years gives us 2,520 years as the length of the time of the chastisement. Now if we can ascertain when the chastisement commenced, it should be very simple to ascertain when it should end. In order to be sure we have correctly located the time of commencement, we must notice the conditions that would exist when it did commence. For this see Leviticus 26: 30-33. When this chastisement began, these people were divided into two political kingdoms, namely: Israel and Judah. Israel's chastisement began 745 B. C. and extended over a period of thirty years, or to 715 B. C. before they were finally conquered and taken captive by the Assyrians. As the chastisement was

to be for the fixed time of 2,520 years, it is very evident the commencement of the sentence on Israel began at the time they were finally conquered, or 715 B. C. Then 2,520 years from that date brings us to 1805-6, A. D., when it should end. Adding the same time (30 years) it took to conquer them to this, as the time it would require for them to reach their normal condition or be restored in divine favor so far as the seven times of chastisement were concerned, and it brings us to 1835-6, A. D. Hence beginning from 1805-6 is the time of the end, but not the end of time. Truly the Lord spoke of this period when the prophet said: "The Lord hath removed thy punishment." (Leeser, Zephaniah 3:15.)

Judah's chastisement began in 623 B. C. or 122 years after the commencement of Israel's chastisement, and extended over a period of forty years or to 583 B. C. before they were finally conquered and taken captive by the Babylonians. As Judah's punishment did not commence until 122 years after Israel's, it must necessarily follow that it would extend that much further down in time. As the date of the sentence would begin at the time they were finally conquered, or 583 B. C., 2,520 years from that date brings us 1937-8, A. D. Adding the same time (40 years) it took to conquer them, to this, as the time it would take them to be restored in divine favor so far as the "seven times" were concerned, and it brings us to 1977-8. And by that time, Ephraim Israel will be in possession of the promised landed inheritance. These are the days spoken of when: "In those days Judah shall walk with Israel out of the land of the north." (Jeremiah 3:18.) Do not overlook this important fact revealed in this last quotation: That Judah is coming from the same north land that Israel will come from, when they gain possession of the promised land. This is the time when they will realize the good thing promised to "the house of Israel; and to the house of Judah." (Jeremiah 33:14.)

ISRAEL "PLANTED"

Prophecy and history discloses the fact that, during the first half of this chastisement period, Israel was scattered in fulfillment of Leviticus 26:31-33. They were sifted, "like as corn is sifted in a sieve." (Amos 9:9.) They were caused to "be wanderers among the nations" (Hosea 9:17), and they are to be gathered. (Zephaniah 3:20.) Beginning with the latter half of the time of the chastisement period, they began to gather together, to the "place" that the Lord "appointed," "ordained," "prepared," the land God covenanted with them he would "plant" them in, so they would "rest" and renew their "strength," to prepare themselves for the important role they would take among the nations in the "last days." Remem-

ber, Ephraim is to be a company of nations. Manasseh is to become a great people. The Lord had made preparation for this event; knowing the ordeal through which they would pass, and through all of which they were guided by that unseen force until they were led to the place God had appointed for them to rest and regain their strength. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." (2 Samuel 7:10.) Again, "Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning." (1 Chronicles 17:9.) We must concede that this "place" that the Lord was to "appoint," to "ordain," and "plant" Israel thereon, was not the land of Palestine or the land of their original inheritance, for the reason they were at that time in possession of those possessions; and the "appointing" and "ordaining" and the "planting" was yet in the future: "I will," etc. As further proof of this we quote: "Thus saith the Lord, the people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest." (Jeremiah 31:2.) The place was appointed, ordained; God planted Israel there. The place appointed, ordained, prepared, was in the wilderness, where they are fed, nourished, or rested during the remaining half of the chastisement, or 1,260 years; Ephraim to grow into a company of nations, Manasseh into a great people.

THE PLACE OF SOJOURN

In order to accomplish the fulfillment of the oath God made with this people, it was necessary that the "place" ordained would be so situated that, when the time came for expansion, physical conditions would be such that would force them to go to other lands; if they had been planted on some vast continent, they would have simply enlarged their borders and grown into one vast nation. But no; Ephraim was to be a company of nations, not one, but many: Hence we can plainly see where the location must have been, and is, by the language of the prophets when speaking to Israel. "The isles shall wait for his law." (Isaiah 42:4.) "Sing unto the Lord a new song, . . . the isles and the inhabitants thereof." (Isaiah 42:10.) "Listen, O isles, unto me." (Isaiah 49:1.) "Keep silence before me, O islands; and let the people renew their strength." (Isaiah 41:1.) Thus we may go on with other quotations, but believe these will suffice to show that the "place" ordained and appointed was an "island home," making possible the fulfillment of the following: "Joseph is a fruitful

bough, even a fruitful bough by a well; whose branches run over the wall." (Genesis 49: 22.) They were to be walled in so when the time came for expansion, they, the *branches*, would *run over the wall*, thus *forming nations*, in the "last days."

A NATION BORN IN A DAY

Let us take up the line now, when Israel passed out from 'under the chastisement, to-wit: 1805-6 to 1835-6, A. D., and note the events that have taken place since that time and just prior thereto, as the time for expansion had arrived. Ephraim and Manasseh had been together under one government; but the time had come when Manasseh must break away, in order to play their part as an actor in the great drama, and to fulfill his destiny as foretold in prophecy, and which it would be impossible for him to do as long as he remained with his brother. Notice the event: *A nation born at once, a nation born in a day*, in fulfillment of Isaiah 66: 7-9, Zion (Israel) brought forth before she travailed (or before her time). And why before her time? because her time to *bring forth* was not until she had reached the end of the time of her chastisement period, 1805-6. But she brought forth before that time; and the event of "A nation born at once, a nation born in a day" being fulfilled in 1776, A. D. the date of American Independence. This very time was appointed of God for this event in the drama, in accordance with the prophecy: "The little one shall become a thousand, and the small, a *mighty nation*; I the Lord will *hasten* it in its time." (Leeser, Isaiah 60: 22.) Physical evidences demonstrate the fulfillment of the divine promise concerning the birth of this mighty nation at its appointed time. Surely our nation is a child of prophecy. After God planted Israel in the place he had appointed, ordained, and prepared, they take root, "He shall cause them that come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit." (Isaiah 27: 6.) There to dwell in their own place, and be moved no more. There to blossom and bud, sending forth their roots as the forests of Lebanon, their branches *running over the wall*, "they are gone over the sea" (Isaiah 16: 8); until to-day we see and can witness the fulfillment of that wonderful blessing and promise God gave to Ephraim, that he should be a "company of nations." And note: this has materialized since 1805-6 and just prior thereto, the time of the end of Israel's chastisement. "The children which thou shalt have, *after thou hast lost the other*, shall say *again* in thine ears, The place is too strait for me: give place to me that I may dwell." (Isaiah 49: 20.) Thus after the nation was born in a day, after she had lost the other, Israel's island home became overcrowded, and they were forced out over the wall by which they were sur-

rounded (the sea), establishing one colony after another, led by that divine power, until we see Ephraim, Israel, a "company of nations." In the face of the Scriptural and physical evidences before us, will we still continue to say, lost, lost? When the all-seeing eye of God was ever watching over them, leading them as he had foretold; and in order to protect them from their enemies, so they could accomplish that which he had ordained, he caused them to lose their identity as Israel, caused them to be called by another name, so they could carry out the great work he had planned for them in the "last days." Can we not see and identify God's chosen people Israel?

ANOTHER MARK OF IDENTITY

Another proof of the identity of this people, and which the writer is very frank to say should be among the most convincing, especially to us who believe in the gospel as restored, is this: In fulfillment of Isaiah 28: 11, the time was coming when God would speak to them (Israel) *in another tongue*. All through the centuries both before and after this language was spoken, the tongue that Israel spoke and in which the Lord spoke to them was the *Hebrew tongue*; thus it was at the time of Christ, when he came to fulfill his mission. He instituted the gospel plan in its fullness, came to his own, (he being of the tribe of Judah) and was rejected by them; having the gospel presented to them, they rejected it also. Christ tells them, as recorded in King James' Translation, Matthew 21: 43, "Therefore say I unto you: The kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof." But a correct translation from the Hebrew should read: The gospel of the kingdom, etc. As proof that this is the correct rendering, in speaking of the same subject matter, namely: that which God had offered, the higher law, the perfect law, was what was presented to these people and called the gospel; and when Christ was talking again pertaining to the same subject matter, he says: "And this gospel of the kingdom," etc. (Matthew 24: 14.) But for the purpose of bringing out the thought, it is really immaterial whether they had the kingdom only, the gospel only, or whether they had both. The fact remains: whatever those people had, *was taken from them*, and would be given to a *nation* bringing forth the fruits thereof. The question then which would very naturally arise is: When was it given or restored to a nation? The Lord first gave it; the Lord took it away; and the Lord is to give it to a *nation*. In what manner did he give it? By speaking to his people. How did he take it away? By speaking to the same people; in both instances in the *Hebrew tongue*. How will he give it to a *nation*? By speaking *to the nation*. The sure word of prophecy is: "I

will speak to them [Israel] in another tongue." "They [Israel] shall be called by another name."

From the time the gospel was taken away, we have no record of God speaking to any people or nation, until the time of the end, the "last days." John was permitted to look down the ages, and says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." (Revelation 14: 6, 7.) But note, it is to be given to a nation. When? At a time when the hour of God's judgment is come. When was that time? It could only be in the "last days," or the time of the end. When was the time of the end? Beginning with the end of the chastisement, or 1805-6, A. D. And within the thirty-year period, or before 1835-6, to-wit: in 1830, A. D., in fulfillment of what John saw, God sent his heavenly messenger bearing that which he had taken away, namely: the gospel, and gave it to a nation called by another name, speaking another tongue, and those heavenly visitors spoke in the tongue spoken by this nation. And most wonderful to relate, commissioned one as his representative who was a literal descendant of Ephraim. Then and not till then was the gospel given to a nation, as foretold in these prophecies; and that nation or people is the Anglo-Saxon people. God giving the honor to both Ephraim and Manasseh; restoring the gospel on the land of Manasseh, but intrusting this heavenly gift to the care of Ephraim. (Remember the words: "from there thou becamest the shepherd, the stone of Israel.") Note the result of the angel's message the first fourteen years. It is estimated that over two hundred thousand souls heard and obeyed the wonderful story. And notice: from what nations of the earth did they come? History will give us the answer; for fear some may not have the time to ascertain what the answer is, we will give it: From the nations of Israel.

THE GOSPEL AND ISRAEL INSEPARABLE

The gospel and God's chosen people are inseparable; and whenever and wherever you find the gospel, there you will find Israel, and none other intrusted with the message. As proof of this we submit this proposition: There is not one promise of divine favor within the lids of the sacred word, except it is to, through, or by Israel. And we are very frank to say that we can hardly comprehend how it is possible for us to have a true and intelligent conception of the basic work of the gospel, and still retain the scales over our eyes obscuring the vision of the wonderful destiny that was planned for the people of his choice—Israel.

J. N. YORK.

FAITH IS THE ESSENCE OF LIFE

Faith is the fundamental principle of all true religion and yet we mortals often fail to understand that it is also the essence of life. It is well, therefore, that we consider the dynamic proclivities of faith. The degree of faith we have in God and godliness (God-like-ness), will determine our relationship to him, and our relationship to God will determine the extent of our life. We can best understand the real meaning of faith, its principle and virtue, by considering it in the comparative or relative sense; for to think of faith only in the absolute is to fail to see it as it is.

It was no less a one than Jesus, the anointed one, who with all earnestness and solemnity admonished his disciples to "have faith in God," and yet, despite this fact, he was obliged to speak of the apostles as having "little faith," and of the Syrophœnician woman as having great faith. The apostles, by reason of their contact with the divine example, should have had a profound faith, but they failed as yet to reach the mark set for them. The Syrophœnician woman exhibited a faith that surpassed or transcended her environment. Considering the possibilities of the apostles, their faith was small, but considering the opportunities of the woman, her faith was great. I find but few people, however, who are disposed to think of faith, or the operation of the principle of faith, in the comparative or relative degree. My idea may be best illustrated and understood by that which follows.

Some years ago the writer was asked to teach an adult Bible class in a Union Sunday school, where he happened to be preaching at the time. The lesson as we remember it was entitled, "The grace of giving." As we analyzed it, we drew out the thought that this subject involved considerably more than the mere idea of taking up a collection.

As we evolved the thought of the lesson we urged that if we made claim of being followers of Christ, and it was discovered upon examination of our lives that we were not reflecting the likeness of the Divine One, our profession became useless, and our faith at best was very small, or as Saint James has expressed it, our faith is dead, being destitute of the fruits that should rightly be borne.

We then further qualified the thought by saying that the degree of our faith could very easily be determined by the nature of the work we performed, or by the service we rendered.

This, however, raised a query in the mind of a rather aged brother of the Holiness persuasion, who was a member of the class, and he said: "If I have faith in God, I have faith, and what more can I have? Isn't faith faith?"

After the class had taken a turn at this query of the good brother, it was passed up to the teacher for a final answer, and I can give no better answer than I gave at that time, so will here repeat it. We must not confuse terms, but we should seek to rightly discriminate between the terms *essence* and *degree*. Faith is, and necessarily must be, one in essence, but there may be and often is, a vast difference in degree. For example, is there any difference in the essence of a single drop of water and the water of the ocean? One is water just as the other is water, but there is a vast difference in the degree. Again, if I were to take up a small quantity of earth and hold it in the palm of my hand, it would be earth in essence, just as the earth upon which we tread and out of which all the herbs of the field grow is earth, but there would be a decided difference in the degree. I might hold in the palm of my hand a sufficient quantity of soil to germinate the smallest seed, but it would not be sufficient in quantity to mature it; so in like manner I may have faith sufficient to germinate within me a desire for the divine life, but that faith may be so small that it would fail to bring it to a florescence or fruitage.

That faith is susceptible of growth or enlargement was understood by the disciples of Christ when they prayed, "Lord, increase our faith." To have a little faith, therefore, is to have a little life; to have a larger degree of faith is to have a larger degree of life; to have an abundance of faith is to have an abundant degree of life; but to be destitute of faith is to be destitute of life."

This principle is self-evident, and Jesus sought to teach this truth to his disciples when he said: "If you have faith as a grain of mustard seed, you may say unto this mountain, be removed and cast into the sea, and it will obey you."

That which is of greatest importance in the consideration of this parable is, that the mustard seed though small of itself, has within it the possibilities of development, of unfoldment, of growth and enlargement of life. So Jesus is simply saying to his disciples: "If you have a living faith, a faith that will respond to the divine touch and thereby enlarge itself, a faith that will unfold and grow as the mustard seed unfolds and grows into the largest of herbs, you will find that you are equal to any emergency in life, for even the elements will yield and become subject to such faith as this."

Thus, faith becomes the moving cause to all action, and I can act only in proportion to my faith. If I have a little faith in God I will act in accordance with that faith and thereby develop a godliness in my life; if I have a larger degree of faith in God I will develop a larger degree of God-like-ness in my life, so that those who behold my work and conversation

may be able to determine thereby the degree of faith I have in God.

If we think of faith only as an abstract principle, the chances are that we will not be able to enlarge our lives thereby very materially, but if we think of it as being the practical means whereby we may be able to enlarge our usefulness in life, we will unfold and develop a life and character that is divinely beautiful. In this sense faith becomes the essence of life, or in other words, it becomes the elixir by which we are able to transmute the baser metals of our human life into the unalloyed gold of God's goodness and love. When I think of faith as being thus applied to our lives I am able to understand the scripture which says: "According to your faith be it unto you."

This is not only philosophically true, but it is scientifically correct. The things we have faith in are the things we do, the things we don't do are the things we haven't any faith in, however much we may profess to have faith in them. For, as effect follows cause, so must we grow into the likeness of that which we most earnestly and habitually contemplate.

If we have an imperfect faith we can at best have but an imperfect life, but if we have a perfect faith we must also have a perfect life, because like begets like, and nothing but good can come of good, and nothing but evil can come of evil. A man is literally what he thinks, and he must necessarily think of that in which he has faith. It is well, therefore, that we should have faith in the highest and noblest, and that our faith be of such a nature that it is capable of growth and enlargement, that through its transforming power we may be changed into the very image of the Divine One.

J. E. VANDERWOOD.

OF GENERAL INTEREST

KIPLING WELCOMES AMERICANS

The other day Rudyard Kipling went to Winchester, near which ancient capital of England a large number of American soldiers are encamped, and formally opened a Y. M. C. A. hut. Inspired by the presence of the "Yanks," he broke a self-imposed rule against speaking in public and our boys "over there" heard a bit of Kipling at his best. His speech in part, as published in the *London Times* follows:

Several years have passed since England was permanently occupied by the armed forces of a foreign nation. On the last occasion, eight hundred years ago, our people did not take kindly to the invasion. I know they did not because I live a few miles from where the Battle of Hastings was fought, where all

the trouble began, and I assure you we are still talking about it. But, conditions have changed.

You may have noticed that we do not resent, either, the presence of your buildings, such as these, which are one of the visible signs of your occupation. As far as you are concerned, we are a placid, not a pacifist, community. You couldn't annoy us if you started in to build pyramids. On the contrary, we should be pleased. We should say: "This looks like business. This looks as if the United States meant to stay till they had done their share of the job thoroughly."

We have been a long time over our present job and we may be a long time yet. It has been a little bigger than we expected, because this is the first time, since the creation, that all the world has been obliged to unite to crush the Devil. You remember that before the war one of our easy theories was that the Devil was almost extinct, that he was only the child of misfortune or accident and that we should soon abolish him by passing ringing resolutions against him. That has proved an expensive miscalculation.

MUST NOT BETRAY MANKIND

We find that the Devil is very much alive and very much what he always was—immensely industrious, a born organizer, and better at quoting scripture for his own ends than most honest men. His industry in organization we can all deal with, but more difficult to handle is his habit of quoting scripture as soon as he is in difficulties.

When Germany begins to realize that her defeat is certain we shall be urged, in the name of mercy, toleration, loving-kindness, for the sake of the future of mankind, or by similar appeals to the inextinguishable vanity of man, who delights in thinking himself holy and righteous when he is really only lazy and tired—I say we shall be urged on those high grounds to make some sort of compromise with, or to extend some recognition to, the power which has for its own object the destruction of man, body and soul.

Yet, if we accept these pleas, we shall betray mankind as effectively as though we had turned our backs on the battlefield from the first. Your own President has said that there is no conceivable half-way course in dealing with the world's enemy. It is certainly no part of our business to strike moral attitudes for our own satisfaction till we have administered some measure of justice to those who have made it their religion to do iniquity.

I say some measure of justice, because when the full tale is told, the world will see that no retribution which, for our own soul's sake we dare not exact, can atone for the sin against the light that Germany has deliberately committed. To that extent then, the world's enemy is protected by hu-

manity's decree that there are certain things which man born of woman must not do.

GERMANY'S HEART MUST CHANGE

Outside that bare protection, what right has this power of absolute evil to concern herself either in the shaping or the substance of life on earth after the war? None whatever, till we have evidence—not merely belief, but sure proof—that her heart has been changed.

But you have not come three thousand miles to protect Germany. Your vanguard is sure to help her change her heart, and I read in a New York paper the lines on which you propose to change it:

"When we went to war with Germany it was with the resolve to destroy German war power. If that power is inseparable from the German people then we are resolved upon the destruction of the German people. The alternative is in their hands."

That is reasonable and easy to understand. You are going into a world which has been laboriously wrecked by high German philosophy on the Devil's own creed that there is nothing good or evil in life, but thinking makes it so; in other words, that right and wrong are matters of pure fancy. That belief it will be your privilege to assist in removing from the German mind.

These beliefs are primitive. Except on certain portions of the front, where he has been better educated, the German believes that the United States Army does not exist. In the first place it could not cross the Atlantic; in the second, it was sunk while crossing; in the third, it was of no use when it arrived. It is possible that you may be able to persuade him that he has been misinformed on these points. But we are of a more credulous disposition.

We are convinced that you have come over, and that the allied armies at the front, who are authorities on the subject, tell us that your vanguard there is extremely useful. Meantime, your invasion of England goes forward according to program day by day. Unlike the other invaders we have known, you bring everything you need with you and do not live on the inhabitants. In this you are true to the historical vow of your ancestors, when they said to ours: "Millions for defense, but not a cent for tribute."

AMERICA'S FEAT ALMOST A MIRACLE

At any other time the nations would be lost in amazement at the mere volume and scope of your equipment, at the terrifying completeness of your preparations, at the dread evidence of power that underlies that, but we have lived so among miracles these last four years that, even though the thing accomplishes itself before our very eyes, we scarcely

realize that we watch the actual bodily transit of the New World moving in arms to aid in redressing the balance of the Old.

We are too close to these vast upheavals and breakings forth to judge of their significance. One falls back on the simple, the more comprehensible fact that we are all blood brothers in a common cause and, therefore, in that enduring fellowship of loss, toil, peril, and homesickness which needs must be our portion before we come to the victory.

But life is not all gray, even under these skies. There is a reasonable amount of fun left in the world still, if you know where to look for it; and I have noticed that the young generally have this knowledge. And there are worse fates in the world than to be made welcome, as you are, more than welcome to the honorable and gallant fraternity of comrades-in-arms the wide world over. Our country and our hearts are at your service, and with these our understanding of the work ahead of you. That understanding we have bought at the price of the blood of a generation.

By virtue of the authority vested in me by a few citizens of the United States I declare this inn opened, for the comfort and refreshment of the officers of the armies of the United States in the intervals of their labors, which may God bless!—*The Kansas City Times*, August 23, 1918.

BRITISH SOLDIERS REBUILD PALESTINE

CAIRO, August 4.—Not quite eight months have passed since the Egyptian expeditionary force crossed from Sinai into Palestine, and already a marked improvement is visible not only in the general economic situation, but also in the demeanor of the people.

When the British entered Palestine the country was in a terrible plight economically and morally. The Turks had systematically laid hands on all stocks and had literally stripped the people of all they possessed. In the towns they had pillaged all the closed houses and had opened up the government buildings, which the mob dismantled of everything of any value.

The crops had been seized or commandeered and next to no seed had been left to the cultivators, who were already short of food. Where it might have been possible to grow crops the land could be but poorly prepared for the winter sowings, for the simple reason that most of the able-bodied men had been rounded up for military service and the Turks had carried off all the available cattle and horses.

POPULATION ALL BUT STARVED

In addition, all the books, records, etc., had been removed; the courts, such as they were, and the administration had been disorganized by the withdrawal of all the senior officials, leaving, with the exception of the mufti, only the very junior, who knew little of the work; public security was at its lowest ebb, owing to the total disbandment of the police and gendarmory force; and all the treasuries were empty. It was into a disorganized, starving region, with its population depleted and generally in a state of panic and misery that the British entered in November last.

The establishment of law and order was a comparatively easy matter, since the presence of military forces naturally commanded the respect of even the most truculent characters, but as the British line advanced and the force in the rear became more scattered the necessity arose for the creation of some body which would police the country.

PEOPLE WELCOME BRITISH

Directly in the wake of the army the military police carried out this task. In Jerusalem the British reformed the gendarmory from the remnants left of that force, and from Arab deserts, from the Turkish Army, and elsewhere they introduced military police, who have since been succeeded in the Jaffa area by locally recruited police, while they re-established under a British officer the Jerusalem summary court for the trial of minor cases. It is satisfactory to note that there have been very few cases, in some districts none, where disrespect of the new regime has had to be severely dealt with or where any situation causing anxiety to the occupying power has come into existence.

The relief of distress was a much more difficult matter. The distress took the form of real want of food and clothing, or inability to cultivate or give the proper attention to the land and collect, market, and dispose of the crops as they became available. As regards the lack of food, the military had at the outset to bear the full brunt, and had to import wheat, maize, millet, and rice in large quantities from Egypt. Later the Palestine and Syria relief fund and the Jewish organization relieved the army of part of the work, but the main difficulty has still been the procuring of food itself. In many cases the people, especially the Jewish community, had the money, but there were no stocks which they could purchase.

REFUGEES GIVEN WORK

Relief work has now been properly organized, relief camps have been established, and the refugees and distressed people have been provided with suit-

able work to enable them to earn their living instead of being dependent on charity. Many of them are occupied in such work as road making and road mending. The transport difficulty has been the great obstacle, but it is gradually being overcome, and the amount of distress due to lack of food and clothing is steadily decreasing.

In this connection a word of praise is due to the military transport staff, which achieved wonders, not only in handling the purely military traffic, but also in meeting the requirements of civil population. In virtually every village which the British entered they have had immediately to start distributing supplies, and the task falling in this respect to the transport officials must have been stupendous. Yet in spite of the heavy demands necessarily made by the army in the field, and of the fact that the only means of communication with Egypt, whence everything has had to be brought, has been the Trans-Sinai railway line, with latterly an occasional steamer to Jaffa, it has been found possible, without in any way disorganizing traffic, to bring up thousands of tons of commodities.—*Des Moines Register*.

HYMNS AND POEMS

Selected and Original

[At this season with the opening of Graceland college under the unusual situations prevailing, wherein she is to be recognized and given support by the Government, it is well to record here some of the songs sung by the students. As the evening closes and the hearts at home are prone to sadden, let those who remain gather together and sing the same songs the youths so far distant are enjoying, and it will strengthen and hearten greatly.—EDITORS.]

Graceland

(Tune: "Nellie Gray.")

O Graceland, happy Graceland
On the hill crest in the sun,
Where the free winds are singing all the day.
With thy corner stone laid firmly,
And thy story just begun,
We would write their deeds of honor all the way.

Chorus:

O fair Graceland like the blue
Of the heavens over you,
And as faithful as the seasons we behold,
May thy sons and daughters ever
In their heart of hearts be true
To the honor of the Navy and Old Gold.

O Graceland, happy Graceland,
Our own Mater Queen uncrowned,
We are weaving a laurel wreath for you.
With your feet in meadow grasses
And your glad hills guarding 'round,
All serene be your life and calm and true.

O Graceland, busy Graceland,
Let no hand in weakness fall,
Let no voice now be silent all the day,
Let the well-trained mind be list'ning
For the souls of men will call
To the skilled sons of Graceland come away.

Then when our voices tremble
With the cadences of age,
And the pages of thy glory be unrolled,
We will here again assemble
Every white-haired, wise-browed sage
With a blessing for the Navy and Old Gold.

VIDA E. SMITH.

Graceland College

(Tune: "Yankee Doodle.")

Come, let us sing a little song
About a little college,
Unto whose doors come many youths
To add unto their knowledge.

Chorus:

Graceland College, boost her, boys,
Boost her, too, ye daughters;
Boost her till her fame shall spread.
O'er many lands and waters.

This little school upon the hill,
Has grown in power and numbers,
And thus in time her fame shall stand
Among the Nation's wonders.

The faculty are specialists
In many kinds of learning;
And for such wisdom, too, the boys
And girls are ever yearning.

The students all are brave and true,
And to the college loyal,
And in their daily intercourse
They treat each other royal.

Thus all together we will stand
Till all our toil is ended,
And then at last we'll wear a crown,
All virtues in us blended.

J. A. GUNSOLLEY.

Graceland's Fame Goes Marching On

(Tune: "Battle Hymn of the Republic.")

Come all young men and maidens; come all friends from far
and near;
Come let us sing a song of praise for her to us so dear;
Come let us sing of Graceland and her memories revere,
While her fame goes marching on.

Chorus:

Glory, glory, hallelujah; glory, glory, hallelujah;
Glory, glory, hallelujah, while her fame goes marching on.

She has stood upon the hilltop mid the storms of wind and rain,

She has stood amidst the fiercer blasts of opposition's train.
She has stood amid the conflicts, yea, of pen and tongue and brain;

Yet, her fame goes marching on.

Let us still defend her, comrades; let us brave and loyal be,
For the wondrous strength and blessing she's bestowed on you and me;

And for the further promise of a glorious victory,
While her fame goes marching on.

And we shall soon behold her in the glory of her power,
When she has endured the storm and blast of every trying hour;

And unto our successors we shall leave a worthy dower,
While her fame goes marching on.

Chorus after last verse:

Glory, glory, hallelujah; glory, glory, hallelujah;
Glory, glory, hallelujah; Graceland's fame goes marching on.
J. A. GUNSOLLEY.

Hail To Graceland

On the broad and rolling prairie
Of a grand old State,
Stands majestic Graceland College,
Now and ever great.

Chorus:

Sing the chorus, ever stronger,
Gold and Navy Blue!
Hail, our noble alma mater!
Hail; our Graceland true!

Reared by consecrated efforts
Of a noble band,
Guarded by the God of wisdom,
May she ever stand!

Earnest men and women ever,
From her doors each year,
Go to honest toil and service.
Hail! our Graceland dear!

Shout, ye, then and greet our Graceland,
Strong in purpose grand!
Hail to thee, our foster mother,
Fairest in the land!

FREDERICK M. SMITH.

(This song was composed especially for the Graceland program at the General Conference at Independence, Missouri, in 1912. It was set to music composed especially for the words by Sister Audentia Anderson. The music is arranged as a male quartet, and is very fine.—J. A. G.)

Tobacco has, in this country alone, more than ten times as many slaves as the Civil War liberated.—*No-Tobacco Journal*.

When a man begins to develop self-confidence a new power is born within him.—Common Sense Sayings.

Old Gold and Navy Blue

(Tune "Angel's message," No. 206, Zion's Praises.)

In the work of education, also in the cause of right,
Stands our Graceland College, humble, brave and bold;
To all the world a beacon, to all the youth a light;
So we'll shout the praises of the Blue and Gold.

Chorus:

Then hail! all hail! to Old Gold;
Fling out your streamers, Navy Blue;
We'll sing and shout till continents and isles
Send back to us the echoes clear and true.

She has been a means of blessing unto many a needy youth;
She has lifted up a standard to the old;
Let us rally round that standard, which is the word of truth;
Let us hold aloft the Navy Blue and Gold.

So onward then to victory we'll press our upward way,
In the midst of rain, the sunshine, heat or cold;
Till our banner shall be planted in that eternal day,
In the presence of the Shepherd of the fold.

Then, let us all together work, and none stand idly by,
Let our loyalty in deeds, not words, be told;
And in songs of sweeter cadence in the coming bye and bye,
For the Navy Blue we'll sing, and the Old Gold.
J. A. GUNSOLLEY.

College Glee

(Tune: "Angel's message," No. 206, Zion's Praises.)

Join our ranks, ye happy youths, in learning's noble sphere,
Let us sing a song of praise for her we hold so dear;
E'en though Calliope should smile 'twill please her still to hear
Our song in crude meter together.

Chorus:

Hurrah, hurrah, come join our college glee;
Hurrah, hurrah, with joyful hearts and free,
Let us here increase in strength and sing forevermore,
While we are toiling together.

Thou the fruit of toil and care of earnest hearts and true,
May their zeal transcending in thy children e'er renew
All their hope and loyalty thy growing childhood knew,
While we are toiling together.

When in coming future days our mem'ries backward glide,
Recalling all the happy hours we passed here side by side,
We'll think of thee with gratitude, we'll think of thee with pride,
As we toil onward together.

May thy sturdy walls for aye resist the northern blast,
May thy great heart throb and beat in friendship as we pass,
May the Gold and Navy Blue be with thee to the last,
Graceland, our fair Alma Mater.

MARY L. FITZPATRICK.

Onward and Upward

(Tune: "What a friend we have in Jesus," or "God is marshaling his army.")

Oh, thou God of ancient Israel,
Hear us as we call to thee,
Let thine ear to us be open,
As we humbly bow the knee.
Here in meekness we would serve thee;
Out of weakness make us strong,
From this world of sin and evil,
Save us with the ransomed throng.

In our searching after wisdom,
Guide us, Lord, by thy great might.
Let us seek by faith and study
To improve, and know the right.
To this end may our fair Graceland,
Founded, owned, and blest by thee,
Guided by the God of heaven,
Still a tower of strength e'er be.

Thus in consecrated service,
"Onward" may thy people come;
"Upward" toward the perfect standard,
Till they reach that heavenly home.
Then in bliss ne'er dreamt by mortals,
Dwelling on the other shore,
We shall dwell through countless ages,
In thy presence ever more.

J. A. GUNSOLLEY.

Our Patroness

(Tune: "Maryland.")

Upon the hill, majestic, grand,
All builded by a loving hand—
The hand of sacrifice and love,
Directed by our God above—
Stands Graceland College, stanch and strong,
Famed both in story and in song.
Oh, may her banner ever wave;
Her mission ever be to save.

Just by her side and ever near,
Patroness Hall to all so dear
Holds second place within our plan,
For here is fed the inner man.
'Tis here the girls all have their home;
'Tis here the boys all love to come;
'Tis here that friendship deep and true
Is now extended unto you.

Four years have passed since open door
Made welcome girls, both rich and poor.
Since then have come adown the years
Fullness of joy oft mixed with tears.
The star of hope kept shining bright
Has beckoned on both day and night,
Until to-day our girls do bless
The sacred name of Patroness.

Dear ladies of the Patroness,
We sing this song thy name to bless.
We love you for your noble deeds
In caring for our daily needs.

And to our friends, both new and old,
Who shared with us your meed of gold,
We wish for you a rich reward,
When you shall stand before the Lord.

J. A. GUNSOLLEY.

(This song was sung at the celebration of the fourth anniversary of the opening of Patroness Hall, and was composed especially for the occasion.)

Invocation

(Tune: "America.")

Our Graceland 'tis of thee
Of grace and purity
Thy name we sing;
Long may thy banner wave,
Long may thy precepts save
Till millions strong and brave
Their tribute bring.

O'er all the land afar
May truth thy guiding star
Ne'er cease to shine;
May wisdom from on high
May guardian angels nigh
Inspire us all to try
To keep thy shrine.

Our Father, God, to thee
We bow the adoring knee,
Thy name we praise;
Oh, give us much success,
Crown up with happiness,
And we thy name will bless
Through endless days.

J. A. GUNSOLLEY.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

The Boy Movement Again

Intensely interested as we are in the "boy movement" of the church, it is a source of gratification to receive copies of the little circular Brother F. M. McDowell is sending out in regard to this work. We feel that the right man is in the right place, when we see the practical manner in which Brother Floyd is going to work at this problem, a problem which is gnawing at the vitals of every church organization in the land. We trust the Saints everywhere will see to it that the suggestions made by our brother are not allowed to drop idly by the wayside, to culminate in nothing of real tangible good to them or their children. It is a great opportunity, as well as a real duty, of every branch president, and every other person in a position to do so, to initiate those movements within their province which shall aim to carry out, so far as possible, these plans concerning their young people.

All must concede that the systems we have had in the church in the past have proven more or less failures in interesting and holding the young people of the adolescent age. Go into the assemblies of the Saints, anywhere; what percentage of the young people whose names are upon the records can you find at the preaching or prayer services? And, if we grant that nature seems to have it that religion holds little attraction for these people at that age, what other

means are being used to attract and hold! How many of our older, wiser men, think you, are taking direct, constant, un-failing, thoughtful, consecrated charge of the right training and the right guidance of our boys?

Ah, there is the rub! When we feel the impressing of the Spirit upon our hearts, and feel the fires kindled there, we immediately think of the stranger, the outsider who must be "warned." Our men are ordained, sent out to preach to a careless outside world. They are burning with the ardor of their desire to spread the gospel, and they turn their whole thought and study to the work of converting the stranger, meanwhile shutting their eyes to the fact that there is a rich (and, alas! in too many instances, wholly uncultivated) field right at their feet, among the young of the church! These young souls need the light of the gospel, as well as any other, and yet how rare it is to find an ordained minister who is taking a regular and faithful share of the work of the Sunday school or the Religio! The officers of these institutions plead constantly for the services of *consecrated* teachers, seeing as they do, the dire need for such services, instead of the half-hearted, wholly-cold efforts put forth by many so-called "teachers."

Our children go through a perfunctory Sunday school lesson, "illuminated" and made intelligible to their understandings by an indifferent or unqualified teacher, perhaps; then about their spiritual or ethical training of any kind for the other 166 hours of the week, regarding which Brother McDowell so pointedly inquires, no one seems to be definitely concerned. The Sunday school teacher leaves it to the home; the parents leave it to the Sunday school teacher, and between the two reedlike supports many a child has fallen to grave disaster.

The Religio seems but a second Sunday school with a variation in texts. Its social feature seems defunct--crowded out. Beyond being, in some instances, a sort of forum, where some timidity is overcome, in rare instances only has it ever fulfilled a tenth part of its possibilities. Too few, and too far between, are the opportunities it affords for the social contact with each other which young people *need*. They do not crave the opportunity, say, of studying the Book of Mormon (or any other text) in company with other young people; what they *do* crave is the opportunity to giggle together, to pull taffy, to play games, to exchange whispered confidences, to *get acquainted!* These things are in young blood, and how shortsighted has been our policy of shutting our eyes to the fact, of ignoring nature, and of just providing sermons, prayer meetings, or study classes for these vital beings, whose joy in life surpasses books and can only find expression in action!

How inconsistent we are! We have, as a church, provided little or nothing to bring about the social contact of our young people with each other. We have left all that to their school circles, and then have lifted holy hands in horror when they chose life companions from those circles! But when had they ever an opportunity to know, in the way they need to know, their church companions? Why, John could sit in his class, across the church from Mary in her class, fifty years and never discover her warm heart or sympathetic nature, or become alive to the fact that she could be more to him than all the world beside! The girl he met at the school class party, with whom he danced a couple of times, and who shook her curls in charming naivete when he whispered boyish nonsense in her ear, or good night at her door, means a whole lot more to him!

God is in this youthful desire for activity, for companionship, for our common heritage to beauty, we old fogies to the

contrary notwithstanding! A normal young person does not need religion—or what has passed with us as such!—during certain years of his life nearly so much as he needs simply to have a wholesome light placed for him upon his natural cravings, and upon the many wonderful things he is discovering in the world about him. These discoveries are as new to him as life itself was new. He is as much a primitive in love as was Adam. He is as much an adventurer upon the sea of impulse and emotion as if he were indeed the first man to make the voyage. How much he needs the clear light of truth, then! Biblical history does not fill the bill; philosophy and theology, science and research do not touch this human need, God-given, God-encouraged, and God-blessed as it is! He needs to be given the proper rudder, the knowledge that all that is lovely and pure is his by right of heritage, and that God breathes approval upon his virtuous joy in life! How could we expect him, otherwise, to make any safe passage through the dangers of the channel of youth? Without a rudder, without a chart, without a sympathetic pilot, such as a loving "big brother" could be to him, who could point out to him, not only the rocks of danger, but also the clear waters of safety, we say, without all this, *who* is to blame when our young people disappoint us?

We wonder if this is not the secret of the whole trouble, simply that we have been wont perhaps to cry "Rocks!"—howbeit, often too late!—and not mark "Clear water!" We have said, "Don't go there!" but how many have said, "Come hither!?" It would seem to be no idle word when God said he would hold the parents responsible for their children, and why not likewise, the church for its young? The duty of parents is far-reaching. Might it not indeed reach to the point that they should deliberately seek to place their children where, during impressionable years, they may come in contact with other young people of like faith? We need not call her a "designing mamma" who wisely plans that her young daughter, living in an isolated town, shall go to Grace-land, or to the General Conferences or the reunions, in order that she may find pleasant acquaintances among the young people of the church. Better make a sacrifice if need be, that such a daughter may come in contact with the right people *at the right time*, than later to rue, in sackcloth and ashes, the fact that she has been "unevenly yoked with an unbeliever"! In this connection we call to mind a young girl who recently made her second matrimonial venture, "getting," as one brother remarked, "just another crooked stick"! The girl is bright, well-mannered, and good, but what chance had she in that small country home, with no associates about her who were worthy at all of her?

All these observations concerning our daughters are equally true when applied to our boys. Impressionable, they will continue to be; certain to pass through the period of awakening sex life, and wise indeed are those parents who have not only counseled their lads truly, and given them the true perspectives of life and its purposes, taught them to hold all their powers and strength of body and mind sacred, but who have also helped them to walk without error, by *providing* them with proper companions, of both sexes, and helping them to maintain the proper balance of relation thereto! Such parents will have little to regret when the tale of life is told, and much, very much indeed, for which to render humble thanks.

Let us try to see that the young must be held to us, through *their own interests*, and not through *our* conceptions of those interests. Let us become enthused by a great desire to effect that among us which will undo in some measure the wrongs we have in the past worked upon our youth, and which shall

insure the throngs which are even now approaching those whirlpool years against suffering at our hands as their predecessors have done. Our sins are none the less real because they have been sins of omission! Our young people are not bad; they have no desires to go wrong; they are simply undirected, unguided, and they come to grief because of the immaturity of the experience, their lack of wisdom, or of an adequate conception of consequences. The fault then lies at the doors of the adults, who have taken too much for granted, have lulled themselves into a state of blissful ignorance or have not tried truly to put themselves into sympathetic touch with the spirit of youth about them. How long, oh, Lord, how long shall we be blind, or foolish, or headstrong, to the hurt of the innocent ones intrusted to our care!

AUDENTIA ANDERSON.

Teaching Children to Play the Game

During the summer months, while American soldiers in the front-line trenches have been demonstrating that they possess the ability "to play the game," the Children's Bureau of the United States Department of Labor, acting with the Woman's Committee of the Council of National Defense, has been conducting a recreation drive, in an attempt to bring home the importance of play in fostering those qualities of courage and resourcefulness that make not only good soldiers but good citizens. The Duke of Wellington said that the Battle of Waterloo was won on the cricket fields of Eton. On the playgrounds of America, boys and girls must receive the training that is to fit them to do their part in keeping the world safe for democracy when the war is over.

Many parents do not realize the training and discipline to be obtained by a child from neighborhood games. Such games increase physical adeptness, train the eye, and develop in a child the ability to respond instantly to the direction of the leader. They foster in him the habit of subordinating himself to the need of the group with which he is allied. They teach him the value of "team-work." He learns, in brief, "to play the game"—a lesson that will always be valuable to him.

Fathers and mothers should accept as one of the responsibilities of parenthood the leading and encouraging of group games for children. No neighborhood can be called an ideal place for young people to grow up in until the people who live there accept the fact that they are under a moral obligation to provide a place, a time, and a leader for games and sports. One of the sorry sights of any city or village is that of a crowd of young people—oftentimes very young indeed—wandering about seeking amusement where no amusement has been provided for them. Especially in war time, when the air is full of disturbing influences, the provision of recreation, abundant and free, is necessary in every community. The neglect to provide such recreation has been named as one of the causes of the increase in juvenile delinquency in European countries since the war. Furnishing attractive, wholesome play is the best of all means of keeping children out of mischief.

One of the very best and most wholesome forms of recreation lies in the playing of the old familiar games, which call for no expensive equipment, and are within the reach of every community. Suggestions for playing them will be found in the booklet, "Twelve Good games," which will be furnished free upon request by the Playground and Recreation Association of America, 1 Madison Avenue, New York City.

MRS. MAX WEST.

The Recreation Drive

It is quite according to fashion to bewail the vanished social life of rural districts—the corn-huskings, the quilting bees, the taffy pulls, the log rollings, the military musters, the barn raisings, the tournaments, and camp meetings; all the community gatherings of earlier, simpler times. It has been demonstrated in many localities, however, that even with the "good old days" so far beyond recall, a social life as rich and varied as that of the city is possible in the country. Many rural communities, with the schoolhouse or the small town as a center, have shown that it is possible to secure for the country, in addition to purely recreational activities, the lectures, the concerts, the plays, even the art exhibits that are so highly valued a part of city life.

The recreation drive now being carried on under the direction of the Children's Bureau of the United States Department of Labor and the Woman's Committee of the Council of National Defense has as one of its chief objects to foster and encourage a richer social life for all rural communities, particularly for the children of those communities. According to the Children's Bureau, country children are often worse off for recreational facilities than are children of crowded city districts. In too many cases the village that is the center of social life offers nothing for young people seeking amusement but the cheap pool room, moving pictures that are often sordid, and the saloon. Children in such localities as these are not being given a fair chance to develop. They are not only exposed to grave moral dangers, but are often inferior physically to the city children whose bodies have been trained through games and sports.

Many of the workers for Children's Year are using the recreation drive to emphasize the need for better recreational facilities in their own communities. They are taking an inventory of what they have to offer boys and girls in search of amusements, and are trying to make that offering more varied and more attractive. Such organizations as the Boy Scouts, the Camp-Fire Girls, the Boys' and Girls' Clubs of the Department of Agriculture, the School Garden Army, the Junior Red Cross, and the Young Women's Christian Association are helping the Children's Year workers to demonstrate that play in which a whole community can take part is not only more healthful, but more fun than the exploited recreation and passive amusements of the town, and that a good deal of the play spirit can be put into useful leisure-time activities that range all the way from gardening and stock raising to making bandages and "helping mother."

The climax of the recreation drive will come in September or October with a patriotic play week or a play day to be held in some cases in connection with county fairs or grange meetings or some other community gatherings. This week will be made the occasion for a demonstration of the use to which children can put their leisure time. There will be songs and games and tests of physical efficiency and exhibitions of things made and raised. In some cases it is planned to give a patriotic pageant especially prepared by the executive secretary of the Drama League of America for use during play week. This pageant will emphasize the importance of the part to be played by young people in the fight for democracy—a part that can be well played only if they are given a chance to grow and develop healthfully and normally, with plenty of play, not too much work, and their full due of schooling.—Government Bulletin.

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

LETTER DEPARTMENT

Our Nation's Defenders

To the Young Men and Women Who Have Responded to the Call in This Critical Hour of the World's History and From Our Church Have Joined the Service in Armies or Navies of the Allies in Any Capacity;

Dear Brothers and Sisters: As there came into the Presidency's office numbers of names and addresses of the young people who were taking their places with the allied forces in this great conflict, it was felt that some step should be taken to keep in touch with you and that you may know that though away from home and church we were not forgetful of you.

So the Joint Council of Presidency, Twelve, and Presiding Bishopric requested President Frederick M. Smith to take steps to provide for the care of our church boys and girls who are engaged in the service of the United States. Pursuant to this action the undersigned was requested to take up this work. Owing to some very important matters which had to be attended to and the crowding of other duties, this has not been given the attention which it deserves and only now we are making a preliminary move which we hope will lead to more useful and detailed effort.

At the present we have not worked out any details except that we have tried to get the names and addresses of each one and have them listed in a register. But, it will be easily understood that this will not be satisfactory as the movements of the troops and Navy bring daily if not hourly changes which cannot be noted with anything like accuracy. So we concluded that we might reach more through a circular letter published in our church papers and then invite every one engaged in the service to respond either by letter or by card.

We are anxious that each shall feel that this department is your own and any question or problem which you may have send it in to me personally and it will be taken care of. Should there be any needs or wants of any kind let us know what they are and every reasonable attempt to supply them will be made.

Never before has the line of cleavage between right and wrong been so definite and deep as in the underlying principles of this war. With a clear conscience the United States has taken its stand with the allies in the effort to guard the most sacred heritage of human liberty and to discharge the duties of democracy in guaranteeing the same rights to all, irrespective of numbers or position; and, we should be traitorous to our past and present if we faltered or shirked in this trying hour. As we move from place to place and see the number of stars in the different service flags of our church, there is a feeling of thankfulness that so many from our comparatively small number have bravely taken their stand with the colors.

Our church is represented in the various departments of the allied forces, a number of our young women have joined the medical corps and are with the troops in France already. No doubt many of our church boys are sharing the splendid honors which are coming to the American Expeditionary Force because of the heroic work in this great offensive since July 18. We know also of some who are serving with the Navy and have been with the American squadrons associated with the British and French in overcoming the deadly and

cowardly attacks of the enemy submarines and safely conveying the merchantmen and troopships across the infested waters of the Atlantic, while from Great Britain, Canada, Australia, and other places comes information of the participation of our members in the military activities of those countries. In all of these departments we are sure that the church men and women will do their part well and nobly.

Many prayers are being offered in church meetings and around the family tables from the ministry and laity, including the old and young. Some of the most touching are the petitions which are lisped by the little children asking that God may grant the victory to our brave soldiers and sailors and all may come back to us in safety.

May it please God to keep all safe amid the multiplied dangers, not only those which can affect the body, but also from those which can poison the mind and ruin the fair spirit which resides within.

On behalf of the church, sincerely yours,

JOHN W. RUSHTON.

LOS ANGELES, CALIFORNIA, 951 West Thirty-fourth Street.

Letter Writers Wanted

To Whom It May Concern: The president of the church requested the undersigned to take steps to meet the needs of the church people, both young men and women, who have joined the American Army and Navy for service in the present war. It is not easy to carry out the details of this work at once, and more or less we are trying to feel our way to a program which will be useful and satisfactory.

It seems impossible for the church at headquarters to keep in touch personally with every one of those who have joined the American Expeditionary Force and while we may reach many through circular letters published in the church papers yet some will likely not see these. And also letters lack the element of personal touch and have an official flavor. We are asking that some one in each of the branches of the church will secure the names and addresses of all who have been called to join any department of the United States service or of her allies and that parties will take the responsibility or corresponding with any who are away, in a personal and friendly manner and give to our soldiers and sailors and any others the personal items of home, church, or neighborhood which will be interesting.

I need not say much about this important work for it has been well advertised that General Pershing has made it known that one very important work which we at home can do is to keep in touch with the ones who are far away. The eagerness with which letters from home and friends are looked for and the keen disappointment suffered when such letters do not come can be appreciated by those of us who know the meaning of absence from home and friends.

It will be appreciated therefore if every branch president will make it his business to secure the names and addresses of all who have left and gone into the service and then select some brothers and sisters who will promise to become regular correspondents with one or more every week or month. Kindly send in to my address the names and addresses of those who will volunteer for this work so that I may get reports and also that our work in this department shall be unified and systematized.

Very sincerely yours,

JOHN W. RUSHTON.

LOS ANGELES, CALIFORNIA, 951 West Thirty-fourth Street.

Who Goes to the Prison House?

[The following letter was received in June, but has been unintentionally delayed in publication. The church has never attempted in General Conference to give an official interpretation to 1 Peter 4: 6. The series of articles: "The faith and origin of the churches," only purported to give the views of the author, just as the following letter presents the views of its writer.—EDITORS.]

By your courtesy may I be permitted to ask a few questions and make a few remarks, relative to a position that is taken in the article, "Faith and origin of churches," of the SAINTS' HERALD, for June 12, 1918.

The following is the statement referred to: "They believe that 1 Peter 4: 6 teaches that those who do not hear the gospel in this life will hear it in the prison house." I would like to know when the church officially said that such was their interpretation of 1 Peter 4: 6. It may be the opinion of the writer of the article, but that such a belief is the consensus of opinion of the church I do not believe is true; neither is it in harmony with the standard books of the church. Such affirmation is a denial of the atonement of Jesus Christ, therefore it is fundamentally wrong and damaging to those who have such a belief.

The Scriptures say that "God is love." In fact they are replete with the thought that all he did for mankind was because of the great love he had for them. (John 3: 16; 1 John 3, 4.) Now shall we turn around and present him as being just the opposite? Is not that done in the above position? Who is going to send that class of people to the prison house if that is the place of their confinement? Answer, God. "Now concerning the state of the soul between death and the resurrection: Behold, it has been made known unto me, by an angel, that the spirits of *all* men, as soon as they depart from the mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life." (Alma 19: 42, 43.) Then those who do not remain in paradise which is "a state of rest; a state of peace," verse 46 says they are cast into outer darkness, or into the prison house, or hell which is the same place. Thus we have God, if the brother's position is true, putting those who do not hear the "gospel of love" in this life in a place of punishment; not because they were transgressors of the law, but because they were unfortunate in not hearing the gospel in this life. Does not that make God out to be more unmerciful than man? In fact it makes him to be an exacting or even a tyrannical being. If such position is true then in place of him being a just, merciful, and loving Father as the Scriptures say, he is just the opposite. But to prove that God is just, merciful, kind, and loving, and that the position taken by the brother does not represent the God we worship, the following is what is written: "Wherefore he hath given a law; and where there is no law given there is no punishment." But our brother has him putting them in the prison house which is a punishment. "And where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him: for the atonement satisfies the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the Devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel."—2 Nephi 6: 51-55.

The brother says that those who do not hear the gospel

Liberty's Battleground

Do you know where it is? Can you pronounce the names of the villages, towns, rivers, roads, etc., which are referred to in your daily papers in their accounts of the fighting now going on?

PRONOUNCING AND LOCATING any point of interest in the war zone is made easy when you possess one of our Battleground of Liberty Maps, and you may have one for the asking if you are a subscriber to any two of the three journals embraced in our Gospel Trio—just by renewing for one year for any two of the three, and requesting the map sent to your address. We will do the rest. We also give a map to each new subscriber for any one of the Gospel Trio—*HERALD*, *Ensign*, or *Autumn Leaves*.

OUR BOYS ARE FIGHTING THAT WE MAY BE FREE, and we should keep posted on where they are and do all we can to keep ourselves free from ignorance of them and their work. There is no excuse for you when you can be informed at such small expenditure of time and money, as is made possible by this offer.

THE NEXT MAIL should carry your order to either the Ensign Publishing House, Independence, Missouri, or to the Herald Publishing House, Lamoni, Iowa.

THE MAP IS 33 by 28 INCHES. Large enough to make it convenient for anyone to find the various points noted thereon. It is made by the leading map makers of the United States, and is standard in every particular.

in this life "will hear it in the prison house," but the prophet says because of the atonement they are delivered from the prison house, or hell, and restored to God, which places them in paradise. Which is right, the brother in his article, or the prophet? Which position represents God as being a God of love? Which position teaches the efficacy of the atonement, and which denies it?

Again, it is written: "For behold, and also his blood atoneth for the sins of those who have fallen by the transgression of Adam, who have died, not knowing the will of God concerning them, or who have ignorantly sinned."—Mosiah 1: 107.

"And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them, and thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord."—Mosiah 8: 58, 59.

"For behold that all little children are alive in Christ, and also all they that are without the law. For the power of redemption cometh on all they that have no law; wherefore, he that is not condemned, or under no condemnation cannot repent; and unto such baptism availeth nothing."—Moroni 8: 25, 26.

Since the Book of Mormon writers are so positive in their statements that those who do not hear the gospel in this life, which is the law they refer to, are redeemed by the atonement of Jesus Christ, and are "alive in Christ," the same as little children, I must dissent from the position taken by the brother believing that such position is anti-Christian and does not represent the faith of the Reorganized Church of Jesus Christ of Latter Day Saints.

Sincerely,

B. L. McKIM.

ELSINORE, UTAH.

The Boone Reunion

The reunion of the Des Moines District, which is now history, began on August 9, lasting until the 19th.

Of the missionary force there were present, William Lewis, Daniel Macgregor, Joseph Arber, and A. E. Warr, James F. Keir, of the Presiding Bishopric was present several days, accompanied by Brethren Audet, Fairbanks, and Farber, also D. T. Williams now of Lamoni Stake. J. W. Gunsolley of Kansas City was present in the interests of the temperance department. Mrs. J. A. Gardner of Independence represented the Woman's Auxiliary.

District President O. Salisbury and Counselor Henry Castings presided over the reunion.

Preaching services were held on the streets each evening in both East and West Boone. These, with those in the large tent and pavilion in Herman Park, were of a high order, the local men taking their places with the missionaries.

Brother and Sister Clement Malcor of Boone were in charge of the dining tent, and certainly gave great satisfaction.

Thursday, August 15, was children's and young people's day. A patriotic program was given in the morning, and in the evening a play, entitled, "A congress of nations," written by Sister Maggie Davis of Des Moines, and Roy Cheville of Rhodes, was staged: The time of the play, a few years in the future, the place Washington, national capital. Supposedly the war was ended with an allied victory, and world democracy had triumphed. An armistice has been declared.

After deliberation the council has settled the question of indemnities, and restoration of property. The final question to be settled is national disarmament. This question is now fixed by the council.

Characters: Uncle Sam, Daniel Macgregor, Woodrow Wilson, Roy Cheville; Lloyd-George (England), Joseph Arber; President Poincare (France), G. F. Hull; King Albert (Belgium), Fred Mussell; President Kerensky (Russia), Avil Salisbury; Victor Emanuel (Italy), Victor Lents; Count Luke Toruchi (Japan), Guy Fairbanks; Doctor Van Seykler (Austrian), Farber; Ta-Lauby (Turkey), J. Alexander Arber; President Liebnicht (Germany), A. E. Warr; General Pershing, Thurman Ziegenhorn; General Foch, O. Salisbury; Columbia, Ruth Lewis; Joan of Arc, Nellie Mussell; Belgian refugee, Leona McCowin; Woodrow Wilson's private secretary, Mae Huffaker; Page, Lee Mussell.

Services began each day with priesthood meeting at 7.30 a. m. each morning, prayer service at 8.45, Auxiliary meeting 10, preaching 11.15, choir practice, 2.15. Afternoons were largely taken up with recreational activities for both old and young, prominent among those providing for young people's activities were Roy Cheville, Victor Lents, and Nellie Mussell.

One of the most pleasant social functions was a wiener roast on Thursday night, at which Daniel Macgregor was master of ceremonies, and impromptu speeches were heard from various ones. In the prayer meetings and in various ways the Lord's presence was manifest, and altogether we are pleased to report a pleasant and profitable time.

JOSEPH ARBER,

A. E. WARR,

Press Committee.

A Personal Appeal to You from Detroit

DO YOU KNOW:

That this letter is addressed to the fathers and mothers, brothers and sisters, uncles and aunts, and in fact every member of the great Latter Day Saint family in every quarter of the globe, who may have loved ones living in this great city?

That I take this means of attempting to reach you because I believe it to be the best we have at hand?

That if you will heed the advice and pleading of this epistle you may save yourself many a heartache in the future, incident to the carelessness and neglect of your dear ones, and because of a failure on your part to take advantage of the means at hand to assist them?

That I am writing this appeal because Detroit is a city of about 1,000,000 inhabitants; is one of the most prosperous as well as one of the largest industrial centers in the United States, having many temptations and allurements to catch the untutored and unwary?

That because of all these and many more advantages, it attracts people from every part of the world?

That there are hundreds, we believe, who subscribe to our faith and who are living here, whom we have never seen at church and who have died, spiritually, for the want of companionship of those of like faith?

That not long since, we met with people who had lived here for six years and had never been inside the church?

That we have gone out a hundred miles in the country to attend a two-day meeting and found people whom we had never seen at church, and who lived in our city?

That young people marry outside of the church, come to

our city and are seldom if ever heard from after, so far as the church is concerned?

That you will have to foot some of the bills on the great reckoning day, you who have neglected to advise us of their coming?

That the city missionary, the pastor of every branch, (and we have five of them) together with the large force of consecrated young men holding the priesthood, stand ready to assist you in locating your loved ones and interesting them in the church?

That if you do not have the address of any Latter Day Saint in the city, you can always secure this by writing to the Presidency of the church, who we feel sure, stand ready to lend all assistance possible?

That the First Church is located on Fourth Avenue near Holden? Take Hamilton car to Holden or Woodward car to Antoinette Street, then go east to Fourth Avenue. Second Church, Corner Crane and Louis. Take Sherman Kerchival car to Crane, then north to Louis, or Mack Avenue car to Crane, then south to Louis. Third Church, 1685 Russell Street, 14th car to Clay Avenue. Clay car to Russell. Fourth Church, 2300 Fort Street, West, Fort car to number. Highland Park Church, 2942 Hamilton Boulevard, take Hamilton car to corner Florence and Hamilton Boulevard.

That you should take the addresses now—don't put it off a moment, because you may forget, or the paper get lost and you lose your opportunity?

That we advertise in the two most popular papers in the city, the *News* and *Journal*? You should look us up?

That we are also advertised in the city directory, but why do so many say they "couldn't find" us?

That this is a time of sacrifice, therefore you ought to be willing to sacrifice a few moments of your time and write to some one, wherever your boy or girl may be going, and have the church officers, or some of the members at least, get in touch with them.

That this few moments of your time may mean the saving of a precious soul from a life of misery and shame, or misfortune to say the least?

That our address is 1164 Fourth Avenue, telephone connection?

Yours in the interest of our young,

J. R. GRICE,
City Missionary.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

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

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

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ministry reported who were not included as officers in branch reports. It was decided that the reunion would be held again at Bellingham in 1919, also that the winter conference would be held on the last Saturday and Sunday of February, at Centralia. A new 24 by 24 tent was purchased for district purposes. Those desiring certificates of transfer from the Castle Rock, Tacoma, and Nanaimo branches, now disorganized, may apply to the undersigned. Frederick W. Holman, secretary, 3633 Whitman Avenue, Seattle, Washington.

Convention Minutes

EASTERN OKLAHOMA.—Eastern Oklahoma Sunday schools met with Winthrop Branch at 10 a. m., August 16. Superintendent B. F. Pollard in charge. J. E. Kelsey was chosen secretary pro tem. Field worker for Sunday school was discussed. J. C. Chrestensen was recommended for appointment by general superintendent as field worker for Eastern Oklahoma District. Old officers were sustained for the ensuing year. Eight schools reported. Adjourned to meet day before next district conference at same place. J. E. Kelsey, secretary pro tem.

The Presidency

After due consultation with proper officers, Elder J. W. Metcalf has been transferred from the Southwestern Texas District to Southern Indiana and Kentucky for the remainder of the conference year. Those concerned will please take notice.

FREDERICK M. SMITH,
President of the Church.

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN OKLAHOMA.—At Winthrop, Arkansas, August 17, 1918, J. C. Chrestensen and J. F. Grimes presiding. Eight of the ministry reported. Statistical reports: Jacksonville 72; Winthrop 73; Grannis 223; Manchester 141; Fanshawe 109; Haileyville 125; Wilburton 313. Officers elected: president, J. C. Chrestensen; secretary and treasurer, J. E. Kelsey. Time and place for next conference left with district president. J. E. Kelsey, secretary.

SEATTLE AND BRITISH COLUMBIA.—August 6, 1918, at Bellingham, Washington, during reunion, district officers in charge, all of whom submitted reports. Treasurer reported a balance on hand of \$38.81. Bishop's agent reported total receipts of \$2,956.23, including a balance of \$658.36, and an expenditure of \$2,588.38. Branches reporting: Seattle 321, loss 9; Roslyn 36; Centralia 164, gain 8; New Westminster 85, no change in total number; Chilliwack 49, no change; and Bellingham 42, gain 14; all making a total of 697 as reported, there being 49 enrolled on the records of disorganized branches, makes a grand total of 746. Sixteen of the

NOTICE OF SILENCE

The following-named men have been placed under silence by Elder A. F. McLean, president of the Toronto, Ontario, Branch:

Elder Alexander E. Gray.
Elder Thomas J. Bennett.
Priest Charles T. Gerrard.
Teacher George Trickey.
Teacher W. H. Bayliss.
Teacher W. S. Faulds.
Deacon James Caskie.
Deacon Walter Wade.
Deacon Harry P. Young.
Deacon A. M. Wilson.
Deacon Thomas Dodd.
Deacon Richard Orr.

Respectfully,
FREDERICK M. SMITH,
President of the Church.

Conference Notices

Holden Stake, with Post Oak Branch on September 21, 10.30 a. m. All officers will please see that reports are forwarded to Mrs. A. M. Fender, secretary, Holden, Missouri. D. J. Krahl, Holden, Missouri.

Convention Notices

New York Religio, at Niagara Falls, New York, at 1 p. m., October 5, 1918. Business meeting at 1 p. m. Election of officers. Send all reports to Agnes B. Batchelor, secretary, R. R. 2, Dundalk, Ontario.

Two-Day Meetings

At Caseville, Michigan, September 21 and 22. Good speakers; meals served in basement of the church at 35 cents. Myron A. Carr, vice president.

Our Departed Ones

LUNDEGREN.—At Leon, Iowa, at the home of her daughter, Victoria Sims, August 20, 1918, Ellen E. Lundegren, aged 90 years, 5 months, and 28 days. Born in Stockholm, Sweden. Married Swen Lundegren in 1851. They accepted the latter-day work and came to America in 1862. Went to Utah, and finding the evils there came out in 1871. In 1875 heard the Reorganized Church and united with it. He died in 1915. Of 6 children 3 are living. Funeral services and burial at Lamoni, August 25, 1918. Sermon by H. A. Stebbins, assisted by Columbus Scott.



FROM HERE AND THERE

TRACTS ON R. C. EVANS

Several orders have been sent to the Herald Publishing House and Ensign Publishing House for the tracts which were to be prepared concerning R. C. Evans leaving the church, as was announced in the HERALD for July 24. Through various oversights the manuscripts for these tracts, though prepared, were not placed in the hands of the printers until this date. They will now be printed with all reasonable dispatch and soon be ready for distribution. The price will be five cents each.

HERALD PUBLISHING HOUSE.

LAMONI, IOWA, August 31, 1918.

Bishop J. F. Keir returned recently to Independence from a trip through Iowa, where he attended reunions at Lamoni, Boone, Dow City, Stewartville, Missouri, and Pertle Springs.

The Saints at Houston, Texas, recently gave a farewell reception for the soldiers leaving for training camps. There were five honored guests who received Bibles at the hand

of Elder A. J. Banta. A surprise was offered in the announcement of a marriage to take place on the return of the bridegroom-to-be.

BE SURE TO REGISTER FOR THE DRAFT

The man-power bill has become law and the date of registration set for September 12. All who have attained their eighteenth birthday and have not attained their forty-sixth and who have not hitherto registered in answer to the country's call are required to register. No one is exempt. The president of the church as well as the boy just arrived at his eighteenth birthday, are included. The selections will be made after the registration returns are made. The expectation is that those who are single or without dependents and able-bodied will be called first, but the Government wants the essential information concerning each man who comes within the ages mentioned. Those between twenty-one and thirty-one have already come under registration provisions and will not be affected by this extension of the draft age. We hope all who read this will deem it a duty to spread the news of the registration, watching the papers for the date, that none may come under the penalty of a year's imprisonment for failure to register. The country requires our cooperation that speed may be attained.

An office room has been fitted up for the use of the Assistant Church Historian, Herbert S. Salisbury, in the church office building at Independence. This will facilitate the work of the Presidency, as there are times when it is necessary to have immediate consultation with the Historical Department.

Apostle J. A. Gillen left Independence for the north last week. He is to travel in Canada for some time, laboring in his calling in connection with Apostle Paul M. Hanson.

J. W. Layton, caretaker of the Latter Day Saint church properties in Nauvoo informs us that the visitors are becoming very numerous, and among them he finds some from California and as far east as New York. When the church erects the monument in honor of the prophet, Joseph Smith, here, the flow of visitors will be still more numerous.—*The Nauvoo Rustler*.

A group of about fifty young people, composed of Lamoni Temple Builders and their friends, recently gathered together at the church, and, as the shades of evening deepened, marched over to the residence of their pastor, Brother J. F. Garver, where they sang the songs of Zion. He appeared and was addressed by one of the party, expressing their feelings of appreciation and respect, as well as loyal support. He responded most fittingly, asserting that he was most mindful of the importance of the efforts of the young and that it was the intention of the administration to see that provision was made for the utilization of the individual efforts of each member and each organization. Brother D. T. Williams, who is soon to move to Lamoni as the newly chosen counselor of Brother Garver, is to be charged with considerable responsibility along this line. Brother Garver also felt that some definite things should be done to provide proper recreational and social privileges for the young people. A book was presented to him, containing written personal messages from a large number of his admirers. The leaves were tied into folds with ribbon, and were so dated that he could open and read as indicated. It was an enjoyable affair, informal in its aspect, yet eminently worth while.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, September 11, 1918

Number 37

EDITORIAL

A CUP AND A LOAF FOR THE MASTER

(Extract from a sermon by Elbert A. Smith at the late Lamoni Stake reunion.)

Jesus is not with us to-day, hungry, thirsty, weary, homeless, that we may administer to his needs. But through service to others he opens up to us an avenue by which we may hand to him the cup and the loaf. He has said:

For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.—Matthew 25: 35-40.

The Salvation Army, once despised and ridiculed, has won the respect of the religious world by deeds of mercy quite similar to those mentioned here.

A BOX OF ORANGES

As I have said, Jesus is not sick to-day that we may visit him. But thousands of poor human beings are sick. Were you ever visited when you were sick? With the right kind of a visit? A little over a year ago I was sick on a lonely beach in California. And a good brother by the name of Will Mills used to drive down often and bring some of the brethren to see me. He would make a round trip of perhaps sixty or more miles in his little Ford just to take me out riding four or five blocks, for that was all I could stand. And usually when he was about to leave for home he would happen to think of a box of oranges for which he seemed to have no other use, so he would leave them with me.

WILL MILLS'S SERMON

That man was an ordained man. But I doubt if he could preach a sermon to save his life. That was his sermon. Some time I imagine he will stand before the throne of God and Jesus will say, "Brother Mills, I was sick and you visited me." And I can imagine his look of surprise as he asks, "When saw I you sick and visited you?"

And the answer will come back, "You remember when Brother Elbert was sick at Hermosa Beach. Inasmuch as you have done it unto one of the very least of these my brethren you have done it unto me. I tasted your oranges, they were sweet. I rode with you in your automobile."

I have watched the nurses at their work in the Sanitarium at Independence. And instead of the emaciated form upon the bed, to which they administered, I have seen the form of Jesus of Nazareth. Yes, and I, too, have received their ministrations, and know that if I was worthy to be called one of the least of the brethren I was in Jesus' stead and their reward is sure.

PRAYERS FOR HUNGRY MEN

Jesus is not hungry now that we may feed him. But others are hungry. I read not long ago a little account of how the Salvation Army lassies work in their dugouts, among the bursting shells, just back of the firing line, baking pies and krullers. And in the morning as the soldiers come from the trenches, each boy as he marches by receives from the kindly hands of a Salvation Army lassie, three hot krullers and a half of an apple pie. I like apple pie, but I presume that under those conditions apple pie tastes better to the soldier boys than it ever did to you or

Sunday, October 6, is College Day. You are expected to "do your bit."

to me. There was a poem with the story. One verse runs like this:

Prayers are good, at proper times,
As every soldier knows,
But coming from the trenches,
It's pie, not prayer, that goes.

I do not think that sentiment is irreverent. I think that there are times when it is better to feed a man than to pray for him. James didn't like the idea of turning a man away with a prayer and an empty stomach. Then if we can put the man in the way of earning his next meal, if he is destitute, we have done real constructive work.

A VISIT TO THE PRISON HOUSE

Jesus is not in prison now that we may visit him. But once in a while some poor mortal falls into trouble. Not long ago a brother in one of our larger cities in a time of temptation diverted the funds of an institution to his own pockets. He was put into jail and was about to be sentenced to the penitentiary. Brother — called upon him and later upon the bankers whose institution he had defrauded. He said to the bankers, "Come, let us go and see this man." They were astonished. Why should they go to jail to see a man? He had taken their money. They had put him in jail. The matter was ended.

But they were persuaded to go. They talked with the man. They heard about his family. The case was no longer abstract. It became concrete. The incident was humanized. In the end they consented, upon having their interests guaranteed, that the judge should parole this man to Brother — and permit him to have another chance to make good and care for his family. The interests of society are best safeguarded by the reformation of the offender. Jails are the poorest guarantee.

Here was a case where one in prison was visited to some purpose. There is a story to the effect that the prisoners at Fort Madison were visited so often by ministers who so invariably preached from the text of the prodigal son that when the prisoners saw a preacher appear upon a Sunday morning they would say, "Here comes another prodigal son." But in this instance something better than a homily was delivered. Is it too much to say that Jesus himself was visited in that prison?

THE HOMELESS SAVIOR

Jesus is not naked and hungry now. The seamless garment has given place to robes of glory. He is not homeless. He dwells on high. Yet he says, "I was a stranger [homeless], and ye took me in." One of the saddest complaints that ever ascended from human lips sprang from the homesick and lonely heart of Jesus Christ when he said, "The foxes have

holes and the birds of the air have nests; but the Son of Man hath not where to lay his head." These missionaries, some of them, have tasted of that experience, perhaps.

We cannot open our door to Jesus now and say to him, "Come in and lie in my bed." But we can sustain the Children's Home here on the hill, and homeless little children can come there and find shelter. And those who have no children of their own can open their homes to children, and as one has said, "love into maturity those whom others have loved into life." And in that way Jesus will come in at our door and sleep in our bed.

(NOTE: In the foregoing sermon an effort was made to emphasize the principle of service, perhaps somewhat to the neglect of theological niceties of interpretation. The line between the "brethren" and the "righteous" may have been obscured at times. But I hold that if God will reward such works so gloriously when done by "righteous" men of the world, he will also reward them when done by the "brethren." Again, it may be urged that in the illustration of feeding the soldiers, many of those served were not among Christ's brethren. But I hold again that it would be a mistake to always demand a man's baptismal certificate before rendering an act of service. Paul said to do good to all men, but especially to the household of faith. The work of the Salvation Army and the Red Cross is essentially Christlike, no matter who may be the recipient, even though he be a wounded German soldier and a disciple of frightfulness. Again, it may be urged that the man in prison was guilty of sin and so could not be held to represent Jesus in any way. Would Jesus visit only those who are stainless? I read that he visited the spirits in prison who were disobedient under the preaching of Noah. He set up God's mercy seat in hell. So perhaps he would not refuse to visit a defaulter or decline to recognize a visit made under such circumstances.)

WESTERN RESERVE

Recently the question was raised as to what was meant by *western reserve*, and it was used in the sense that eastern people seemed more reserved than western.

Of course, our readers are well aware that this is not the sense in which it is ordinarily used, but that it refers to a tract of land.

Not much can be found in the encyclopedias, or ordinary histories concerning it. But an investigation shows that by the treaty of 1783, Great Britain surrendered to the United States all of the land south of the Great Lakes and east of the Mississippi River. Several of the Eastern States, New York, Pennsyl-

vania, Connecticut, and Virginia, claimed interest in this land; but it was finally turned over to the Federal Government, all except four million acres, around the present site of Cleveland, which was held by the State of Connecticut. This land amounting to about six thousand sections is referred to as the Western Reserve.

S. A. B.

SOCIAL SERVICE

One of the notable developments of the times, is the growing interest in social service throughout the world. Those who have watched carefully have noted this tendency increasing somewhat rapidly for the past ten years, from the individualistic to the social ideals.

Many reports and records come to our desk from time to time, showing what is being done by the larger corporations for the public in general and for their employees. The street railway companies and the packing companies are making their appeal directly to the public, to set forth their reasons and defense. This is something which scarcely had been thought of ten and fifteen years ago. More and more is the appeal being made to the public, which is only another name for society as a whole.

There is also a great increase in the number and duration of organizations looking for social betterment, labor legislation, political legislation with municipal government. Social welfare does not stop with provisions made by large corporations, but is analyzed and extended by independent organizations to consider how far it is really beneficial to those most interested.

There are probably still some whose only thought and consideration is what they can get out of a man. But the larger organizations are coming to recognize that it is economy in the long run and makes for better production to care for their employees, as shorter hours and proper, clean surroundings mean a better, total product, and a higher quality of product.

For several years the Associate Editor has been in receipt of German and French magazines and literature. *Foi et Vie* is published monthly in Paris. For the past two or three years it has been devoted almost exclusively to a consideration of the war, and the history of certain districts affected by the war, with a list of the atrocities and such elements. But in the latest issue received, under date of June 10, 1918, we note an editorial printed entirely in italics, calling attention to a review of the social service, and the work that is being done under this head. This, it states, is a question growing more and more vital to that country, though limited space causes them to use only the last two or three pages of the issue.

This apparently is a department of work taken up by them, and direct appeal is made for the refugees, especially the children.

Great credit is given to the work done by the American Red Cross especially, as well as by the State and other organizations. But this social service is to reach the cases which are not reached by either private organizations or public organizations. It is to reach down in a human way to the real needs of individual cases. In one department considerable help is being given to the refugees. It is not the size of the movement alone, but it is the prominence given to it, and its recognition of the growing value of service which makes a special appeal to us. It is but one additional sign that through all of the allied nations this appeal is running deep for social good which means, not the national good so much as it means the good of humanity.

S. A. B.

S. A. T. C.

Last week we printed a communication from the United States Government. It is one of the most remarkable ever presented, as they propose to place young men, eighteen years and over, in college, furnish them with uniforms, house them, pay for their sustenance, pay their tuition fees, and pay them thirty dollars a month as privates, in order to prepare them for later service to the country. These are men who have voluntarily enrolled in college and who are high school graduates.

It appears that definite provision has not yet been made for those who are not high school graduates and for those who are not yet eighteen years of age, but such plans are being worked out and will no doubt be announced soon. It evidently is to the interest of a young man to attend school or college so he may be prepared, if he can possibly arrange to do so.

To be admitted to the wireless department does not require high school graduation. This offers an opportunity for all. The Government desires to secure 150,000 young men suited for officers and special work, and with this end in view proposes to train 250,000 in various colleges, within the next ten months.

This move comes into full effect October 1. A young man is not called any sooner to service, but when his name is reached by his local draft board he is notified, and then his disposition is determined. But in the meantime he remains in school and on

Sunday, October 6, is College Day. You are expected to "do your bit."

the active list of the Government and is paid for attending school, as well as having all of his expenses met.

Young men of eighteen and over will have to register September 12. This may have caused some delay, but as soon as you have registered you should make your arrangements to attend college if you are a high school graduate, or to take special training if you are not a high school graduate.

As we pointed out last week, there are many young men who are not now eighteen, but who will be within the next year or year and a half, and it is to their interest, even though it be at their own expense, to make preparation now, by attending a suitable school.

In addition to the above, we now learn that students in recognized vocational schools securing a students' army training corps will also be placed upon the active list, their expenses paid as college students, while they are paid thirty dollars a month, the same as students in colleges having the students' army training corps.

Four hundred universities and colleges have made application to the Government, but the list has not yet been announced. If Graceland should be recognized for a branch of the S. A. T. C., boys who register in the wireless department will be placed upon the active list.

The Government plans to recognize special vocational schools, in addition to those already recognized, to which young men will be sent upon recommendation of their local boards.

Several schools have been recognized by the Government to teach wireless, as has Graceland College; but so far as we are aware, none of the wireless schools have yet been accepted for the S. A. T. C. Several colleges have delayed their opening until October 1, because of the uncertainty this occasions.
S. A. B.

COLLEGE DAY, OCTOBER 6

The importance of Graceland College is becoming more apparent each day. War will claim thousands of young men upon whom we have depended for leaders in society, business, and politics. The Government is realizing that these ranks must be filled and has urged all young men between 18 and 21 to continue their college work. They also appreciate that an intelligent and educated man can render to his country better service as a soldier.

If this is true of our earthly warfare why not of the war against sin and evil? Why not prepare a great army of young men and enthuse them with

the idea of making special preparation for service in the army of Jehovah?

It has been gratifying to note the feeling of admiration manifest by fathers and mothers who have sent their boys to the colors. Have you realized that a joy as keen or greater is experienced by the parents who have presented a son or a daughter to the service of God?

If you have children, send them to Graceland where they are under the influence of such splendid men as are in charge of "Our College."

It is your privilege to support Graceland financially and that you may have a special opportunity General Conference has named the first Sunday in October, College Day. Every branch will take up a special collection for the benefit of the college. If you are isolated or are not able to attend the branch service on that day, mail your offering direct to the undersigned.

Yours sincerely,
BENJAMIN R. MCGUIRE.

THE GOSPEL TRIO AND THE MAP OF THE BATTLEGROUNDS OF LIBERTY

During the past few months, since the flow of our manhood across the sea began, we have had many inquiries for a map which would show the various points of interest on the western front. We located a good map and found that the same could be sold by us for a commission, but with this we were not satisfied. It seemed to us that we could cement our relations with our patrons if we would make it possible for them to obtain what they desired in this line as a premium to accompany our publications. We set in motion this plan, and have secured one of the best maps of the western front which can be obtained in the country, and which we can afford to give to any who will renew their subscriptions to two or more of the publications which we denominate The Gospel Trio, composed of the SAINTS' HERALD, *Zion's Ensign*, and *Autumn Leaves*.

The increased cost of labor and printing materials has become a menace to the present low price of the SAINTS' HERALD and *Zion's Ensign*, yet there is a feeling of extreme reluctancy to advance the price of these publications to our people, many of whom are already making a sacrifice to pay for the privilege of reading the news of the gospel and its progress in the world. There is one way in which this situation can be cleared up, and we are determined to give it a fair trial before we further consider the advancing of the price, and that way is this: There are thousands of the church people who are not readers of the church organs. If we can increase

(Continued on page 901.)

ORIGINAL ARTICLES

TEN TRIBES FROM THE NORTH COUNTRY

In Doctrine and Covenants 45 (part of the third and fourth paragraphs) are the words of the Savior to his disciples at the time when he called their attention to what would befall Jerusalem:

Ye say that ye know that the end of the world cometh; ye say, also, that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; *but they shall remain until the times of the Gentiles be fulfilled.* And in that day shall be heard of wars and rumors of wars, and the whole earth shall be in commotion, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled.

The Savior makes it plain in this statement that when the times of the Gentiles is come in, the fullness of the gospel should be restored, in this latter day; and that in this generation the times of the Gentiles should be fulfilled.

In Luke 21: 23-25, 32, Inspired Version, we read:

Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled. . . . Then his disciples asked him, saying, Master, tell us concerning thy coming. And he answered them, and said, In the generation in which the times of the Gentiles shall be fulfilled, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, *and the waters of the great deep.* . . . Verily I say unto you, *this generation, the generation when the times of the Gentiles be fulfilled, shall not pass away till all be fulfilled.*

The apostle Paul speaks of this also and he must have learned it from what Christ said about it:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And then all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.—Romans 11: 25, 26.

This great "mystery" of the gathering of Israel is to be brought about in the generation when the times of the *Gentiles is fulfilled.* We have the words of Christ and Paul in relation to it, and the Master

said that "in the mouth of two or three witnesses shall every word be established." So this generation is to witness the gathering of Israel and the fulfillment of the words of the prophets concerning them. Are not the times of the Gentiles nearing their end?

Jesus said in his day: "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16. Where is this fold to which he refers?

In the Book of Mormon (authorized edition), page 648, paragraph 4, when Jesus visited his people upon this land he said to them, "But now I go unto the Father, and also to show myself unto the *lost tribes of Israel*, for they are not lost unto the Father, for he knoweth whither he hath taken them." So we see that Jesus visited his people at Jerusalem and here in America and while at this latter place he tells his people that he will "show himself" to a people whom he calls "the lost tribes of Israel."

In the Apocrypha we read:

And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go; namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace.—2 Esdras 13: 39-47.

In the Doctrine and Covenants 88, appears the following:

Verily, thus saith the Lord unto you, concerning the Apocrypha, There are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it let him understand, for the Spirit manifesteth truth; and whoso is enlightened by the Spirit shall obtain benefit therefrom; and whoso receiveth not by the Spirit, can not be benefited; therefore, it is not needful that it should be translated. Amen.

In 2 Kings 17, mention is made of the trouble of

these kings with Israel: "Therefore the Lord was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only." (Verse 18.) Israel at this time consisted of the ten tribes. They had previously become divided and are described in Bible history as the kingdom of Israel and the kingdom of Judah. And from this time the ten tribes have been lost to the knowledge of men. The writer of this claims they are in the north country, and they are hidden from the knowledge of nations, but when Israel is gathered they, by the power of God, will be brought out of their hiding place.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 12.

He gathered together the *outcasts of Israel*.—Psalm 147: 2.

The ensign that the Lord has set up is the church with the restored gospel, which is to be preached in all the world before the end comes. (Revelation 14: 6, 7.)

The Lord God which *gathereth the outcasts of Israel* saith, Yet will I gather others to him, besides those that are gathered unto him.—Isaiah 56: 8.

And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.—Isaiah 27: 12.

Go and proclaim these words toward the *north*, and say, *Return thou backsliding Israel*, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. . . . In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the *north* to the land that I have given for an inheritance unto your fathers.—Jeremiah 3: 12, 18.

Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the *north*, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.—Jeremiah 16: 14, 15.

Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the *north country*, and from all countries whither I had driven them; and they shall dwell in their own land.—Jeremiah 23: 7, 8.

Behold, I will bring them from the *north country*, and gather them from the coasts of the earth. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock.—Jeremiah 31: 8, 10.

Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.—Jeremiah 33: 14.

The gathering of Israel and Judah in these latter days will surpass in grandeur and power and might the going of the Israelites out of Egypt.

And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.—Isaiah 11: 15, 16.

Israel from the north. There is no doubt but that the house of Israel is hidden beyond the northern ice, just as America was hid from the nations of Europe before it was discovered, and Esdras says in his statement that they were to tarry until the latter time when, "the Highest shall stay the springs of the stream again." And Isaiah is made to say: "There shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him, for, behold, he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; he shall command the great deep and it shall be *driven back into the north countries*, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be *turned back* into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord even the Savior shall stand in the midst of his people, and shall reign over all flesh. And they who are in the *north countries* shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the *ice* shall flow down at their presence. And an highway shall be cast up in the midst of the great deep.—Doctrine and Covenants 108: 5, 6.

Jesus mentioned among the things that would come at the fullness of Gentile times: "The earth also shall be troubled, and the *waters of the great deep*."

Isaiah 11: 15 says the Lord shall "shake his hand over the river and shall smite it in the seven streams and make men go over dry-shod." With this calamity what does it mean? It means the loss of life; also the changing of boundary lines by water. "The great deep" will "be driven back into the *north countries*," "and the land of Jerusalem and the land of Zion shall be turned back into their own place."

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be

termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Delightful, and thy land Union; for the Lord delighteth in thee, and thy land shall be married.—Isaiah 62: 1-4.

The two places become one.

Wherefore, because that ye have a bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written: For I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: for out of the books which shall be written, I will judge the world, every man according to their works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it: and I shall also speak unto the Nephites, and they shall write it: and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they write it; and I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one. And I will shew unto them that fight against my word and against my people, who are of the house of Israel, that I am God, and that I covenanted with Abraham, and I would remember his seed forever.—Book of Mormon, pages 157-158, verses 64-74.

The words of the Jews is the Bible.

The words of the Nephites is the Book of Mormon.

The words of the lost tribes of Israel is not yet revealed to this generation, but when it is revealed it will contain the same gospel that is in the Bible and the Book of Mormon.

Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, until the whole was leavened.—Matthew 13: 32.

The woman is the church, and the leaven is the gospel; and it was hidden among three different classes of people. Two have been revealed and we await with high expectations the coming of the third when the ten tribes cross the great divide that now separates us from each other.

The above are some of the things that the prophets have spoken about before or at the coming of the Savior.

Let none of us assume to know the day or the hour of that coming, but let each of us look well that our hearts are purified before God.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame.—Revelation 16: 15.

Joseph Smith made no mistake when he located the gathering place about the middle, between the two oceans, and he said God told him to do it.

In the SAINTS' HERALD for August 14, 1918, is the

following, in relation to matters pertaining to what took place at Kirtland the Sunday following the dedication of the temple at that place:

After this vision closed, the heavens were again opened unto us and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

This is also found in the *Millennial Star*, volume 15, page 739, and in the *Journal of History* for April, 1918, in an article by H. C. Smith, the Church Historian.

There can be no question but that this is to be one of the leading events of the last days in the gathering of the seed of Israel, following "the fullness of Gentile times."

In the *Journal of History* for July, 1918, page 275, in the General Conference Minutes for April, 1918, in the articles of agreement between the Church of Christ and the Reorganized Church, we find the following:

Number 17. "Agreed, that we believe in the literal gathering of Israel, and the restoration of the 'ten lost tribes.'"

The above statement shows the position of the church on this important point of doctrine.

JOHN SMITH.

THE OLD-FASHIONED PREACHER

Where is the old-fashioned preacher? You ask it with grief. Has some one stolen him from us? If so let us capture the thief. Is he psychological, biological, zoological, homiletic? Is it Fred M., or Sam, who has caused this pathetic want ad to appear, with a sigh and a tear for the old-fashioned preacher?

Methinks from the ranks of the elders sent out, each year by the conference, in faith, without doubt, there comes this reply, for which we give thanks, "Calm all your alarm, and restrain all your fear, pray do you no harm, we are all of us here—the old-fashioned preachers."

'Neath a new-fashioned coat and a new style of hat, with a clean, white collar, and a well-tied cravat, is the old-fashioned preacher. There's the same faithful heart, and the same thoughtful care; the same earnest wish, and the same fervent prayer to preach the Lord Jesus and the gospel of light, to keep himself clean and do right.

Name over the men you most intimately know, who are giving their lives for the work, not for show; and see if you dare, after that to declare that

Sunday, October 6, is College Day. You are expected to "do your bit."

the Spirit-led man has gone from our ranks, quite vanished from sight. Look above you, give thanks for the old-fashioned men to left and to right.

It is true that their hands are not deep in their pockets, each one. (But what about that? Did Peter have pockets?) They don't wear brogans or suits of homespun. They have read a few books, one or two went to college. Forgive them their looks; don't balk at their knowledge. Their correct use of language surely isn't a sin. Shall we make them offend, and that for a word, no law being broken, as of old we have heard—and that word fitly spoken.

The fact that they've dropped, with some thought and some care, many faults from their speech, and have stopped the use of some gestures fantastic, forsooth, doesn't keep them from telling the truth, whether old man or youth. The Lord who used Peter, so rugged and rough, called Luke, with learning and polish enough, and Paul with a whole head full of knowledge. Perhaps some lad from a college, to-day, may have a wee bit of His Spirit, and share with you in God's call—don't think that you got it all.

Cast off those dark goggles, touch Charity's hand. Don't reject as untrue, every man not fashioned like you. There's a great deal of gold not cast in your mold. Who am I to reject those whom Jesus has called and sustained by his arm, from school or from farm? Here's my hand to our elders, wherever they are, whether near or afar, and my prayer shall ascend in their cause to the end. For the Spirit must move, like the breath of the Master of love, where it will. It touches us still, and *then* we are *all* old-fashioned men.

AN OLD-FASHIONED PREACHER.

THE PACIFIC COAST OR UTAH, WHICH?

The claim is advanced that the people who, under the leadership of Brigham Young, established themselves in the valleys of the mountains, did so in fulfillment of prophecies delivered by Joseph the Seer, who before his death had predicted and advocated a general exodus of the church.

Having had occasion to look into the history of the exodus from Nauvoo, I fail to find anything to indicate that the Saints, or even their leading men, knew that they were going to locate in the mountains, neither is anything found in the teachings of the latter-day Prophet pointing to the Rocky Mountains, as a gathering place for the Saints, but to the contrary the revelations he gave to the church teach another place as the center stake. That no general removal from Nauvoo was contemplated, even as late as 1845, is plainly shown by the following from

Farley P. Pratt, who, under date of July 20, among other things says:

Yes, my friends, think it not strange, if before ten years, Nauvoo is the largest and most wealthy city in America, diffusing wealth, comfort, peace, and knowledge throughout all parts of the West, and more or less to the whole world. Think it not strange, if a million people, of industrious Saints are congregated in that and neighboring cities, all acting in unison with one heart and one mind, while every market in the world is more or less supplied with the productions of their skill and industry.—*Millennial Star*, vol. 6, p. 92.

Had the Prophet Joseph pointed out a new location for the Saints, there would have been a general understanding as to where that would be, but this was evidently not the case, as it appears that California, Oregon, and Vancouver Island were all under consideration as the possible refuge.

The *Millennial Star*, volume 8, page 142, contains a copy of a memorial that had been forwarded to Her Majesty the Queen of England, pleading for permission and aid for her poor subjects to emigrate to Vancouver. In volume 9, page 74, is shown a diagram of forty-nine numbered squares, each representing a section of 640 acres. Said diagram had been attached to the memorial, with the prayer to the Queen that the emigrants be granted the sections bearing the even numbers, leaving the uneven numbers to be disposed of as the government might choose, claiming that such settlement would greatly enhance the value of the remaining. It was guaranteed to send twenty thousand people of all trades and from most districts in Scotland, England, and Wales at once, or as soon as vessels could be found to convey them. That they were hopeful of success and did actually desire to remove the Saints to Vancouver, is plain from the following in a letter from Orson Hyde, dated Cheshire, February 5, 1847:

It would not be proper, under existing circumstances, for any people to make their calculations to emigrate to the camp in the wilderness, until after you get official communication from the council, as an answer to the representation that Brother Pratt, Taylor, and myself shall make on our return, unless the queen should listen to our prayer, and prepare the way for emigration to Vancouver. In that case let emigration begin as soon as government may open the way.—*Millennial Star*, vol. 9, p. 59.

Again, in an editorial in *Millennial Star*, volume 9, page 104, after quoting from a letter from Brigham Young, we read the following:

From this extract of President Young's letter, it will be perceived that Vancouver Island is the gathering point of the Saints from the islands and distant portions of the earth. To this point let the Saints of England steadily direct their attention, in all their arrangements for emigration. Any other arrangement such as going in the company of Elder — through the States, or to some points east of the Rocky Mountains, must not be made upon our responsibility, or upon that of the presidency in America. No companies are

counseled by competent authority to go to any other parts of America than Vancouver Island.

Evidently Her Majesty did not look with favor on the proposition, for nothing came of the scheme, but at the very time the European Saints were preparing to emigrate to Vancouver, the followers of Brigham Young were leaving Nauvoo for California or the western coast of America. The first proposition in this line comes not from Joseph Smith, but from Governor Ford of Illinois. The following is from a letter from his excellency to Brigham Young, quoted by Orson F. Whitney in his history of Utah:

I would suggest a matter in confidence, California now offers a field for the prettiest enterprise that has taken place in modern times. It is but sparsely inhabited, and by none but Indians or imbecile Mexican Spaniards. I have not inquired enough to know how strong it is in men and means. But this we know when conquered from Mexico, that country is so physically weak and morally distracted that she could never send a force there to reconquer it. Why should it not be a pretty operation for your people to go out there, take possession of and conquer a portion of that vacant country, and establish an independent government of your own, subject only to the laws of nations? You would remain there a long time before you would be disturbed by the proximity of any other settlements.—History of Utah, vol. 1, p. 238.

Of course Mr. Whitney will not admit that Brigham Young acted upon the suggestion of Governor Ford, but California or the Pacific coast did at that time, through some means, become the promised land, to which the westward moving Saints were aiming. The mountains are not mentioned in any of the instructions to the Saints in those days, only as they spoke of going "beyond the mountains," or "west of the mountains." The following is from an address by Elder John Taylor to the Saints in Great Britain dated March 1, 1846:

You have no doubt been informed of our removal from the city of Nauvoo, and of the cause for that removal you may not be entirely ignorant. . . . Many living witnesses can testify that we proposed moving to California, leaving the land of our oppression, preaching the gospel to the Lamanites, building up other temples to the living God, and establishing ourselves in the far-distant west."—*Millennial Star*, vol. 8, p. 97.

In same address, on page 115, speaking of the movable property the Saints had taken in exchange for their homes and farms in Hancock County, Illinois, he says:

This property, together with our families, we are removing to a distant land; when we arrive in that land we shall have the very kind of property that is requisite to settle and improve it. When we arrive in California, according to the provisions of the Mexican government, each family will be entitled to a large tract of land amounting to several hundred acres; but as the Mexican and American nations are now at war, should California fall into the hands of the American Nation, there has been a bill before Congress, in regard to Oregon, which will undoubtedly pass,

appropriating six hundred and forty acres of land to each male settler; should California fall into the hands of the American Nation, this privilege will unquestionably extend to that land for the encouragement of emigration. . . . It was the labor, the enterprise and settlement of the Saints that made Nauvoo valuable, the same result must necessarily follow their settlement in California.

Utah is sometimes asserted to be a part of California, but no authority is found for such claim. This is immaterial, however, as the following lines composed by John Taylor at the time of the exodus makes it plain that when he speaks of California he refers to the country along the Pacific coast:

The Upper California, oh, that's the land for me;
It lies between the mountains and great Pacific Sea;
The Saints can be supported there,
And taste the sweets of liberty
In Upper California—oh, that's the land for me.

We'll go and lift our standard, we'll go there and be free;
We'll go to California and have our jubilee.
A land that blossoms with beauty rare,
A land of life and liberty,
With flocks and herds abounding, oh, that's the land for me.

We'll burst off all our fetters and break the Gentile yoke,
For long it has beset us, but now it shall be broke;
No more shall Jacob bow his neck,
Henceforth he shall be great and free
In Upper California—oh, that's the land for me.

We'll reign, we'll rule and triumph, and God shall be our
King;
The plains, the hills, and valleys shall with hosannas ring;
Our towers and temples there shall rise
Along the great Pacific sea,
In Upper California—oh, that's the land for me.

We'll ask our cousin Lemuel to join us heart and hand,
And spread abroad our curtains throughout fair Zion's land;
Till this is done we'll pitch our tents
Along the great Pacific sea,
In Upper California—oh, that's the land for me.

Then join with me, my brethren, and let us hasten there;
We'll lift our glorious standard and raise our house with
prayer;
We'll call on all the nations round
To join our standard and be free,
In Upper California—oh, that's the land for me.

While Brigham Young and followers were preparing to move from Nauvoo, overland to California, the Saints from the Eastern States were instructed to go by sea round Cape Horn to the coast of that land. In Bancroft's History of Utah is found the following:

During the height of the trouble in Nauvoo, Orson Pratt was in New York, where on the 8th day of November, 1845,

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he addressed a farewell message to the brethren in the East, calling upon such of them as had means to sell their property, buy teams, and join the overland emigration, and to those who had none to take passage in the ship *Brooklyn*, chartered for that purpose by Elder Samuel Brannan, and which was to sail round Cape Horn via the Hawaiian Islands, for California. Shortly after the *Brooklyn* sailed with 238 emigrants.—Page 213.

In his history of California the same writer says: "The *Brooklyn* sailed from New York February 4, 1846, and arrived at San Francisco July 31, same year."—Vol. 5, p. 548.

Under date of March 7, 1846, Wilford Woodruff writes from New York and says:

There were two hundred Saints that went West with Elder Brannan; they were loaded down with freight, some for Toubone, where Elder Pratt is. The Saints are expecting to charter or buy two ships in September. All are alive for emigration, most of the eastern churches are going by water.—*Millennial Star*, vol. 7, p. 124.

When Elder Woodruff speaks of the eastern churches going by water, he did not have in mind a gathering to the Salt Lake Valley, as that is nearly one thousand miles inland, but as seen, the coast of America, on the Pacific shore, was the land to which they were expecting to move. Of Elder Brannan's company the *Times and Seasons* has this to say:

We have thought proper to issue an extra this morning to inform our brethren and friends, scattered abroad, of the ship *Brooklyn* leaving port last Wednesday, with about two hundred and thirty souls on board, including men, women, and children, together with three or four passengers. As regards the getting up of the company of emigrants, we desire to give a brief and correct statement, for the benefit of all concerned. Some two months since, Elder Brannan was counseled by President O. Pratt, of this city, before leaving for the West to charter a vessel, and take out a company of the Saints to Oregon or California, and as soon as an opportunity offered others would follow, and endeavor to get beyond the reach of persecution and oppression. Accordingly he obeyed the counsel.—*Times and Seasons*, vol. 6, p. 1126.

The same article states that the ship was loaded, besides passengers, with agricultural and mechanical tools, consisting of plows, hoes, forks, shovels, spades, plow irons, scythes, sickles, nails, glass, blacksmith's, carpenter's, and millwright's tools. Three grain mills, turning lathes, sawmill irons, grinding stones, a printing press and type, paper, and schoolbooks of various kinds. Also dry goods, twine, etc., brass, copper, iron, tin, and crockery-ware, with provisions and water enough for a six or seven months' voyage. They had also on board two milch cows, forty or fifty pigs, besides fowls, etc. All this goes to show that they were expecting to make a permanent settlement, not in the interior of the country, but on the coast, to where such merchandise and implements could be shipped better and cheaper by water than overland. Should there be any doubt that these emigrants by sea and overland

were destined to the same place, the following will make the matter clear:

We have referred to the interesting position of the church at the present time. The multitude on their journey in the wilderness, others that are preparing to follow them on their route, hundreds on the water rounding the Horn, to meet their brethren on the coast of the Pacific.—*Millennial Star*, vol. 8, p. 29.

California, or on the coast of the Pacific, was where the companies expected to meet. It was a prearranged plan by the leading church officials, and had not the project of locating in California been abandoned, the plan of sending many more shiploads would undoubtedly have been carried out. Whitney barely makes mention of the company on the ship *Brooklyn* and speaks of it as an undertaking for which the church authorities were not responsible. He says:

It seems that about the beginning of the exodus from Nauvoo, there had sailed from New York, on the ship *Brooklyn*, a company of Saints bound for the bay of San Francisco. They numbered two hundred and thirty-five souls and were in charge of Elder Samuel Brannan. The company were well supplied with farming implements, and all tools necessary for the formation of a new settlement which they proposed founding somewhere on the Pacific coast.—*History of Utah*, vol. 1, p. 250.

While Whitney makes it appear as if the company under Samuel Brannan was a sort of volunteer move on the part of the eastern Saints, it is seen by the foregoing, that it not only had the sanction of the church officials, but indeed was gotten up through their council and instruction. This company was equipped as pioneers going ahead around Cape Horn to prepare for the reception of the main body coming overland. This is still further confirmed by the following, from a petition presented by Elder Jessie C. Little to President Polk:

From twelve to fifteen thousand Mormons have already left Nauvoo for California, and many others are making ready to go; some have gone round Cape Horn, and I trust before this, have landed at the Bay of San Francisco. We have about forty thousand in the British Isles, all determined to emigrate to this land, and thousands will sail this fall. There are also many thousands scattered through the States, besides the great number in and around Nauvoo, who will go to California, but many are destitute of money to pay their passage either by sea or by land.—*Whitney's History of Utah*, vol. 1, p. 257.

Elder Little, as can be seen from Whitney's History, volume 1, page 256, had gone to Washington, at the suggestion of Brigham Young, soliciting aid for the people in their exodus. This led up to the enlistment of "the Mormon Battalion," who were to be discharged in California, their destination, an opportunity sought for, now easily proven even from Mormon publications. When Captain J. Allen had come among them at Winter Quarters, to accept of

their offered service, Brigham Young did not hesitate to comply with the request, but said:

You shall have your battalion, . . . and if there are not enough young men, we will take the old ones, and if they are not enough we will take the women.—Whitney's History of Utah, vol. 1, p. 261.

That this was not the cruel and inhuman act upon the part of the Government that it so frequently has been pictured, but instead a favor sought for, and so regarded at the time, is further shown by the following statement by John Taylor, in his address to the Saints in Great Britain:

Although we have been inhumanly and barbarously dealt with, by the surrounding country where we dwelt, yet the President of the United States is favorably disposed to us. He has sent orders to have five hundred of our brethren employed in an expedition that was fitting out against California, with orders for them to be employed for one year, and then to be discharged in California, and to have their arms and implements of war given to them at the expiration of the term, and as there is no prospect of any opposition, it amounts to paying them for going to the place where they were destined to go without.—*Millennial Star*, vol. 8, p. 117.

Again, it will be seen from the following, first published in California, January 1, 1847, that it was expected that the company overland would join them on the coast; and that they were making preparations for the reception of their brethren coming over the mountains:

There have been no arrivals this fall, from those coming by land, but we are anxiously looking for them next season. They will in all probability winter on the headwaters of the Platte, where they can subsist on buffalo meat. We are now all busily engaged in putting in crops for them to subsist on when they arrive. . . . About twenty of our number are up at the new settlement which we have called New Hope, . . . making preparations to move their families up in the spring, where they hope to meet the main body by land some time during the coming season. . . . At present our attention is more particularly called to temporal affairs—if we may so term it—than spiritual, by making every exertion in our power to provide for our brethren over the mountains.—*Millennial Star*, vol. 9, p. 306.

The fact that California or the Pacific coast was the land for which they aimed, both by sea and by land, leads us to conclude that the Prophet had not designated the valleys of the mountains as the gathering place for the Saints; or if he had, both the leaders and the people had become heedless to his instructions. We learn that it was not until in 1847 a change was made in the program, and the thought of going to California was abandoned. In regard to this, let the historian, Orson F. Whitney, tell the story. Speaking of conditions in 1847, he says:

It was pretty well decided in the mind of the Mormon leaders at this time, that the Pacific coast, to which it was generally supposed they were migrating, in spite of its many natural advantages, was no place for the main body of the people to settle. It might do for a colony such as that of the

ship *Brooklyn*, to make its way to California and there form a settlement—as Elder Brannan and his company were now doing—and other Mormon towns might spring up upon the Pacific slope. But for the headquarters of the church, and a permanent abiding place for the majority of the Saints, California proper, or any part of the coast was exceedingly undesirable.—History of Utah, vol. 1, p. 282.

This makes it plain. To locate in the mountains was an afterthought, and it was not concluded to do so until the pioneers were on their way in 1847. The foregoing also makes clear that Utah was not considered a part of "California proper," for it was now decided that that land was exceedingly undesirable as a gathering place for the main body of the church. But the historian proceeds and gives the reasons for not going to California, as follows:

Towards that favored land, that Eldorado—though gold in California had not yet been discovered—large numbers of emigrants from Missouri and other border States were now wending their way. Many had gone, and were still going to Oregon, which Great Britain had relinquished, while others, as early as 1841, had bent their course to the future land of gold. Colonel Fremont, as seen, at the outbreak of the Mexican war, had found enough settlers in the Sacramento Valley to form, with his exploring party, a small army. And that California like Texas was part of the American domain—only awaiting its cession to the great Republic—emigration thither was bound to increase manyfold.—History of Utah, vol. 1, p. 282.

No doubt Mr. Whitney is correct. It was Brigham Young's and his associates' policy to establish themselves somewhere, if possible, where they could carry on their polygamous practices unmolested by any government. But Mr. Young assigns still another reason for not going to California. He said in a sermon delivered in Salt Lake City, October 6, 1863:

When we were ready to start on our pilgrimage West, a certain gentleman, who signed himself "Backwoodsman," wished to know on what conditions we would overcome and settle California. He gave us to understand that he had authority from headquarters, to treat with us on the matter. I thought that President Polk was our friend at that time; we have thought so since, and we think so now. We agreed to survey and settle California—we drawing the odd numbers and the Government the even numbers—but I think the President was precipitated into the Mexican war, and our prospective calculations fell through, otherwise we should have gone to California and settled it. Many of you did not know this.—*Journal of Discourses*, vol. 10, p. 255.

Elder Samuel Brannan, who with his company had established themselves in California, and had made extensive preparations to aid the main body when it should arrive, became anxious to meet the overland company, came east and met Brigham Young and the pioneers on Green River, expecting to es-

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cort them to his settlement in California, but was doomed to disappointment because of the change in the plan that now had taken place. Of this Bancroft says:

Brannan went east to meet Brigham Young and the main body, leaving Helvitiata late in April, 1847, reaching Fort Hall on June 9, and meeting the Saints at Green River about July 4, to come on with them to Salt Lake Valley. He was not pleased with the decision, to remain there and found a city, and soon started back sorrowfully with the news. The members of the *Brooklyn* company were likewise disappointed to learn that the new home of their people was to be in the far interior.—History of California, vol. 5, p. 533.

The same historian, speaking of the *Brooklyn* party which had arrived at San Francisco Bay in the summer of 1846, says:

During this year a settlement named New Hope was founded by a portion of the company on the north bank of the Stanislaus River, near the junction with San Joaquin, but was abandoned when news was received that the brethren had resolved to remain in the Valley of the Great Salt Lake.—History of California, vol. 5, p. 593.

All of the foregoing goes to show that the location in Salt Lake Valley came about through an after consideration, and hence not because of any inspired utterances of the Prophet Joseph Smith. The hoped-for move to Vancouver had failed, and California was now deemed undesirable. The change was a disappointment to those who had gone to California and there made preparation. In selecting this new Zion they were not guided by the word of the Lord through the Prophet Joseph Smith, nor by any revelation to the church, and we are forced to conclude that whatever credit or responsibility attaches for the location of the Latter Day Saints in the mountains, these are due Brigham Young and his associates. Likewise must the same persons, and not Joseph Smith, bear the responsibility for the introduction of the new and unscriptural doctrines forced upon the people in that land; which doctrine has made the latter-day work a hiss and reproach throughout the civilized world.

H. N. HANSEN.

The Reverend Doctor R. C. Shimeall, of the Presbytery of New York City, treating upon Isaiah 18, on page 305 of his book, the Second Coming of Christ, says: "This passage, instead of 'Woe to,' etc., should read, 'Ho! the land of overshadowing wings,' etc. This prophecy refers to that nation which shall hold a maritime preeminence over all others, and which can refer to none other so emphatically as to the United States of America." Reverend Doctor Shimeall is the author of eight or more literary works, and is a very prominent writer and historian.—C. J. Hunt.

OF GENERAL INTEREST

THE LABORER IS WORTHY OF HIS HIRE

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support, and guidance, and comfort to souls in desperate need. Now it is time to measure the work and the needs of the preacher and pastor as men in other departments of work to-day are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the Nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks and shipbuilders, munition workers, telegraph operators, automobile makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire," and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade unions are standing back of their men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergymen of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the kingdom of God?

Your pastor is not a cheap man nor an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured to-day by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties

you demand of your pastor, and then judge their value.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be the successful head and center of your organized church activities, business, social, and spiritual. On occasion, or as a regular part of his task, he must be an expert money raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of intrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the word of God with true spiritual insight, and practical human application. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The Government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the Government calls him to be its mouth-piece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when

called upon for public addresses or community action.

When you have listed all the qualities and services you ask of your pastor, *make out the bill* for the amount your church ought to pay for such a man, and then *move things to see that the church pays that bill*. Never mind what *has been* done in the past, nor what long habit has accustomed the church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

The minister of your church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no Government decree has raised his salary. No corporation or trade union stands back of him. He does not go on strike. He simply trusts his people, and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school, or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of *The Literary Digest* are active and substantial members of thousands of churches throughout the United States. To them this frank appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is \$800, it ought to be made, at once, \$1,200. If it is \$1,000, it ought to be raised to \$1,500. There is scarcely a church, large or small, anywhere in America that cannot increase its pastor's salary at least 50 per cent. Money never was so plentiful. More actual cash—gold, silver, and paper currency—is in circulation to-day than at any time in the Nation's history, and there is a bigger share for every man, woman, and child. See that your pastor gets his fair share of *your* profits and those of every member in your church.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too

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much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fighting for the kingdom of heaven on earth, to help win its victories over the archenemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with wholehearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the Nation's readjustment, because we know that they are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who, in all our experience, have never failed to respond to any just call.—*The Literary Digest*.

KEEP OUT OF IT

During the last General Conference a young elder of the Church of Christ (Hedrickite) and an elderly man of the Utah Mormon faith (who later turned out to be a son of Brigham Young) were having a friendly argument beside the building on the temple lot. Quite naturally a group of Saints gathered around to listen, among them some women. One woman, apparently of the Reorganized church, thought it her duty to do something, and hurled some uncomplimentary remarks about Brigham Young at the elderly man (not knowing he happened to be Brigham Young's son). The remarks very vehemently expressed her feelings towards Brigham Young and his teachings, but they added nothing to the argument, nor did they do any good in any other way. On the other hand she interrupted a friendly argument much to the annoyance of many quiet listeners, and manifested a spirit of spite and bitterness more closely allied to that of Brighamism than to that of the gospel of the meek and lowly Nazarene. Both men properly ignored her.

The argument grew important enough that they decided to carry it on more in the form of a debate and retired to the auditorium of the building on the temple lot. Fortunately the sister did not follow, but unfortunately some brethren who could not pos-

sess their souls in patience, did. Some of them could not keep out of it. Adjournment probably saved this meeting from ending in confusion, but it lasted long enough to show that there are Saints—even elders—who have not yet learned that there are times when "silence is golden."

But this is not the only place that such things have occurred. Too often when an elder is having a debate or an informal discussion with an opponent of the work, Saints want to "butt in," even sometimes from the audience. Fortunate indeed is the branch which has not one or more who seem to think their principal duty in the church is to go around with a chip on their shoulders inviting all comers to a theological combat. Too often these brethren spoil what an elder has accomplished in a debate or a reply to an attack made upon the church. They "buttonhole" strangers in the audience, start discussions with them, often following them outside, creating a "hub-bub," attracting undue attention, and the people go away with an unpleasant recollection of the whole affair, whereas if these interfering brethren could keep out of it, and leave the matter where the preacher thought it wise to leave it, the audience would disperse orderly and impressed with the dignity of the occasion and respect for the preacher and assembly.—Editorial in *The Glad Tidings* for June, 1918.

THE SECURITY OF THE CHURCH

In *Julian the Apostate*, by Christopher James Reithmuller, Basil replies concerning the security of the church, as follows:

God will protect his truth, you need not fear.
 And pondering much upon such thoughts of late,
 Moved by the sound of discord in the church,
 There came to me a light as from above,
 That not by outward signs can we discern
 The progress of the faith. It works unseen,
 And wins its way in silence to the souls
 Of humble men; its fruit is in their lives,
 And all the powers of earth and hell combined
 Will not prevail against it. Courts may change
 Their tenets like the fashion of their dress—
 Emperors proscribe, and venal priests condemn,
 The best and noblest shepherds of the flock—
 False brethren, by their actions, bring disgrace
 Upon a sacred cause, and heathen foes
 Join with the spirits of evil to predict
 Our swift decay and fall. But, as of old,
 In quietness and confidence shall be
 Our strength and our deliverance. God has built
 His church upon a rock, and it will stand.

It is impossible to govern the world without God.
 —George Washington.

WOMAN'S AUXILIARY

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The Aim of Education

I

The aim of education is growth. Not to grow is unnatural. There sometimes is life without normal, physical growth, as in dwarfs; and what is sadder than to see a man in years, but a child in stature? Sometimes, too, we find growth of body, unattended by growth of mind—a full-grown person, with the intellect of a babe. We call them imbecile. There is still another abnormal development—and that is where we find men and women with well-developed minds and bodies, but with stunted souls! They had grown physically, and mentally, but had forgotten the most important thing of all, the spiritual development. Christ said the simple and foolish things of this world would bring to naught the wise and mighty. In other words well-fed bodies and minds amount to little when connected with starved souls.

A good education aims to develop all three sides of our nature, to train the head, the hands, and the hearts. We need all in everyday life. It is our duty to seek the best way to accomplish this all-round development, which way is to lean upon the loving Father for daily blessing and sustenance.

The soul was intended to grow like the body or mind. You cannot feed the body on ideas; they are for the mind. You cannot feed the mind on, say, strawberries; they are for the body. Likewise the spirit is not developed very much by playing ball, or motoring. Yet, all are necessary in their place, and by wise use of all things we develop all parts of our nature, mentally, physically, and spiritually. This is true education.

Properly cared for and nourished, the body will grow. Given the necessary stimulants, the mind will develop. The soul, also, will expand if given divine substantialities, since it is composed of divine essences. In this way only can it have life—"and this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent."

Not to know these divine beings is to be dwarfed forever, no matter how gigantic we may be in mind or body. So let us strive earnestly to develop in body and mind, and also "in the grace and knowledge of our Lord and Savior, Jesus Christ."

SAINT MARYS, ONTARIO.

MRS. LEE GROSE.

II

The aim or purpose of education is to fit us for efficient work in the Master's cause, and to have a clear understanding of the many difficult problems which confront us from day to day. We are in the "hastening time" of the world; therefore we need to become more educated in order to take our places in the ranks and to discharge more worthily that part which is our personal responsibility.

The purpose of the Woman's Auxiliary is to assist us in so qualifying, that we may be better Saints, better mothers, better neighbors, and better in every place and under every circumstance. Our everyday conversation and actions, and our conduct in the assemblies in the house of God, should proclaim our higher spirituality.

To be learned is good, providing we hearken to the word of God. By means of study we are fitted to perform better work, whether it be in temporal or in spiritual affairs. An

educated person can be of greater service in the world than an ignorant one.

Sometimes we have felt keenly our inability to do that which is allotted to us; but we feel sure that none of us can do better than to quietly and resolutely study for an increase of knowledge, and also for an increase of faith, whereby we may show ourselves approved of God. Then we will be better able to explain to others the reason why we bear the name of "Saint."

We are admonished to acquaint ourselves with the doctrine of the kingdom, and also to teach it to others, as well as everything that pertains to it. When we have truly tried to do this, and to qualify for it the best we know how, the Comforter is ever ready to teach us the "things of the Father."

Thus, as we "grow in grace and knowledge," and become better able to teach others to walk in the sunny way that leads to life and true happiness, we find indeed that "wisdom's ways are ways of pleasantness, and all her paths are peace."

SAINT MARYS, ONTARIO.

LOUISE OLIVER.

Will Women Reform the World?

A recent popular minister has lifted a warning voice against the possibility of commercializing women's gifts and powers at the expense of her womanliness. From him we quote the following for the benefit of our readers:

"The ideals of mankind are poured into the race through and by its women. To-day our women are going out and working side by side with the men. Herein lies a danger to be avoided. God pity us if we grind down our women by paying them unfair wages, or by putting them where their idealism will be smirched.

"There are three ideals which must be preserved—the ideals of womanhood, of usefulness, and of the heart. If women will carry their high ideals into business, into politics, and all the new fields of their endeavor, they will transform this old, bored, stale world in a startling manner. They must seek to preserve these ideals; we cannot, in justice to coming generations, allow these sacred things to become dulle.

"The ideal of usefulness is higher to-day than it was a year ago. Yet to-day there are more useless women in the homes of the well-to-do, than anywhere else on earth. They gossip, waste time, spend money, and use up the energies of society. They yield no service, thought, character, or the fruits of womanhood. This should not be.

"The ideal of the heart must also be preserved. In the outpouring of her love and self-sacrifice woman stands towering above man so high that he fails to comprehend her. She is an eternal marvel to him, a wonderful mystery before which he stands like a child. And this ideal is developed and enshrined in the home, the real home, where woman is wife and mother. It was the ideal of the mother of the Grachii, Cornelia, when a vulgar woman was displaying her jewels, brought out her two sons, and said, 'These are my jewels.'

"We must be careful in these days when 'careers' are beckoning to woman, in what some of them wrongfully consider 'greater fields of usefulness' that this wonderful heart ideal is not forgotten or besmirched. We cannot permit the next generation to be mothered by the weak women of this

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generation, but we need the strong ones, those of big womanly hearts, and high ideals, full of self-sacrifice and love to be the mothers of the strong generations needed to reconstruct the world torn by the present conflict of nations."

Better Play

The drive for better play and more inspiring out-of-school activities for children is on. Plans are rapidly developing in the States to make this recreation drive count for increasing the health and vigor of the boys and girls of the United States, according to an announcement made by the Children's Bureau of the United States Department of Labor. One purpose of the drive is to make plain that the vigor of young people can be gauged by their ability to perform certain game tests and that their health can be increased by wholesome play.

Although play is instinctive with children many of them have never learned to play with other children, and need to be taught to take part in group games. Such games teach the spirit of cooperation and team work, and develop the ability to make the quick decisions demanded by the needs of the game.

The child welfare committees of the Woman's Committee in each State are undertaking the organization of the Recreation Drive. Their plans contemplate a summer of healthy play, good wholesome games, and leisure time activities that keep the children happy and out of mischief. At the end of the Recreation Drive there will be a week set aside as Patriotic Play Week in which the children can show by game tests how strong their summer's recreation has made them. They will show also what they have learned of outdoor life, what skill they have acquired as war garden workers, what food they have conserved through their work in the canning clubs of the Department of Agriculture, what garments they have made in the Junior Red Cross for the soldiers and sailors and refugees, and whatever other local activities are especially worth while and interesting. In short, the idea of Patriotic Play Week is to give a picture of what the community is doing to make the leisure time of its children healthy and worth while.

The game tests will be a special feature of Patriotic Play Week. They are progressive tests and when the boys and girls have passed them certificates will be furnished free of charge by the Playground and Recreation Association of America as proof that the test has been passed. Boys and girls are beginning now to fit themselves for the tests by playing the games which develop special muscular agility. A leaflet telling how to play twelve good games, and showing just how they will help to make the children stronger can be secured on request from the Playground and Recreation Association of America, 1 Madison Avenue, New York, which is cooperating with the Children's Bureau and the Woman's Committee in the plans for the recreation drive of Children's Year.—Children's Bureau.

What One Family is Doing for Play Week

The mother of five lively young children who wants them to have part in the Patriotic Play Week for which the Children's Year workers are now making ready has devised as a new way of helping children to get ready for Play Week an exhibit that will show how much they know about their own home town and the fields and woods about it. She believes that now when everyone is alert to the needs of the country

there is an unusual opportunity to foster in young children the love of the place in which they live and to persuade them to assume some responsibility for making and keeping their home towns desirable places in which to live. It is this spirit of pride in the neighborhood that will grow into the sense of civic and national responsibility which is the foundation of good citizenship.

The Children's Bureau of the United States Department of Labor wishes other mothers to have the benefit of this mother's suggestion. Her plan is to interest children in learning about the town, competing with one another in seeing who can learn the most interesting facts about its history. Possibly some of its present-day civic undertakings can be described. What the children learn can be shown in ways they should be urged themselves to devise—the facts they have learned can be written in stories, or listed and illustrated to make one of the Play Week exhibits. Study of the flowers and trees, shrubs, and birds can result in the same sort of exhibit. This is the way she describes her idea:

In a certain place in Indiana there are said to be more wild birds than in any other one place in this country, because there the birds from north, south, east, and west meet. To catalogue all the birds that come there would be not only a delightful piece of work for boys and girls but a task of real value to the State. Doubtless this listing has already been well done, but it illustrates the kind of things that older children and young people may undertake in their various communities. To learn to know the trees that grow in one's yard, on the street near the house, or in the entire town well enough to be able to list them all is a summer's outdoor task that is worth while now and will always be a source of enjoyment. In addition to the making of lists a collection of leaves from each tree can be gathered, pressed, and labeled, and will add to the value of the collection. The same things may be done with shrubs and to some extent with flowers, although they present greater difficulties. Stones, soils, minerals, weeds, grasses, and fruits may all be catalogued in the same way.

Photographs would of course add much to this sort of collection, but usually will be beyond the reach of the younger children. However, a supply of blueprint paper and a photograph printing frame will afford a great amount of pleasure to a boy or girl old enough to use them properly. Leaves, insects, grasses, and other things may be printed in this way, and the prints may be used for scrap books or to adorn homemade Christmas presents.

Another fascinating field of pleasurable occupation for somewhat older boys and girls would be the classification of historic monuments in the place, such as very old residences, trees; streets, mountains, and other landmarks, interesting either historically, or because of their conspicuous beauty. In addition to the list, each name should be accompanied by a brief explanation and, if possible, by a photograph. Such a piece of work may very well lead to the preservation of trees, houses, or streets from despoilation in future years. If a section of the Lincoln Highway or other national road passes through the town, that stretch might be chosen for the work, and appropriate tablets put up to point out the objects of interest. In all such work a certain amount of judicious advice and suggestion from fathers and mothers is needed, but in every community there can be found some man or woman glad to interest himself in it and give an occasional hour to meet the boys and girls to talk over their plans. Some fortunate young people will have among them a nature lover who will accompany them on their walks and excursions. In a few rare communities the whole wonderful

scheme of Nature is opened up to the young people by the fact that a bird sanctuary has been established there, and that men and women who love birds and flowers live there and are glad to help the young people of the place to acquire the same sort of appreciation of the out of doors.

MRS. MAX WEST.

LETTER DEPARTMENT

When You Send Word to London

By reason of my notice in the HERALD and *Ensign* expressing our willingness to open our house in London for the benefit of our soldiers and sailors, I am receiving letters from the United States and Canada requesting that I visit some who are unfortunately confined in hospitals. Some come by cablegram with urgent request for immediate information returned in the same way. Two very important matters must be considered, i. e., railway fares and other expenses to reach short or distant places and the cost of return cablegrams.

To further inform the Saints who desire that our people in England visit their relatives in hospitals, will state that we have no churches nor Saints in any towns in the east, south, southeast, or southwest of England except at Exeter and London, and none nearer to London than one hundred miles. There are no Saints in Scotland except a few scattered members in Glasgow. The majority of the Saints in England are located in towns as follows: London, Exeter, Birmingham, Leicester, Stafford, Clay Cross, Sheffield, Sutton-in-Ashfield, Leeds, Wigan, Gloucester, Stockport, Warrington, and Manchester; in Wales: Nantyglog, Neath, Pontyates, and Gilfach Goch; therefore it will be seen that it will not be easy for church members to get in touch with hospitals in places far from the towns mentioned.

Soldiers and their home people should be particular in giving full addresses, spelled correctly, and plainly written, printing the name in full in capital letters: JOHN SMITH.

Letters and cablegrams addressed to me according to directions given below will reach me if they reach England. Cable address, Rodermay London. Letter address, Bishop R. May, 58 Ickburgh Road, Upper Clapton, E. 5, London, England.

Yours in the faith, R. MAY.

Northern California Reunion

Irvington became a very interesting town to live in during the ten days just past, between the 15th and 25th of August. This will not be questioned when it is known that the Northern California reunion has been held there, especially since it is known that it was one of the largest, and some say, the best that was ever held there. It certainly was a good one, including the district conference and the different conventions.

The chairman of the reunion committee, C. W. Hawkins, is an adept at the business. That is one good reason for it. He had good supporters—that's another.

Still another consists in having with us the indomitable traveling university—perhaps better known as the *Animus opibusque pariti sacratia*—otherwise, J. W. Rushton; accompanied by the genial president of the Southern California District, George Wixom, and the smiling southern missionary, N. T. Chapman.

It is no reflection upon our home talent when the statement

is made that the general interest centered in the radiation of the above-named trio. "Come again," is the universal refrain.

There was no occasion for the term *unusual* concerning the weather, so no more need be said as to climatic delectability. War-time cuisine preparations and provisions were pronounced excellent.

A splendid spirit of unity and "smiles" prevailed and became the unwritten law of the occasion. The preaching was fully up to the standard type; which also might be said of the prayer and auxiliary meetings in their respective spheres.

The regular Sunday school and Religio entertainment was carried out in a well-rendered program.

In harmony with the spirit of the times one evening was devoted to a patriotic demonstration. A fine program was staged by Sisters Lillian Ewing and Christiana Waller, Brother Rushton being the orator of the occasion. A generous collection was taken up and donated to the Irvington local Red Cross Society.

The generosity of the Saints in the matter of collections and individual contributions helped out wonderfully in keeping the reunion movement out of debt. It is to the credit of the Northern California District that the word *deficit* does not belong to their reunion vocabulary.

Speaking of financial matters, I should not fail to note that Sister Ruth Griswold did a two-hundred-dollar business at the Herald Office tent this year.

On the last Sunday—"the great day of the feast"—a cantata, "The Holy City," by Gaul, was finely rendered by the choir, under the leadership of the district chorister, Sister Christiana Waller, the result of efficient work of the leader as a musical educator, and a hearty response on the part of the instructed.

There were two baptisms and two ordinations. With all the favorable things that might truthfully be said of the reunion, there is yet room at the top for improvement. We hope some of it may be made next year, and more the year following and so right along as the years go.

However, it seemed to be the unanimous verdict that there was no mistake made in deciding to continue to hold the reunion even in this trying year of national restriction and conflict.

The great aim and goal of Saintly life was strongly strengthened and more determined to fill the measure of divine requirements and holy idealism.

PRESS COMMITTEE.

Southern Illinois Reunion

The Southeastern Illinois District reunion convened at Xenia, Illinois, August 16 to 26. Brother Henry Sparling and the writer were chosen to preside, and Sister Ruth Holman for secretary. Sunday school work was in charge of M. E. Harris, the district superintendent. There was also round-table work in which much interest was manifested. Many important questions were considered and a great deal of information brought out. This feature of our work was highly educational, in which many took part. Brother Granville Trowbridge represented the Religio in a manner that helped to make the reunion a success, while Sister Edith Bailey had charge of the sale of our church publications and handled the matter in a way that awakened an interest among

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our people and made them feel that they should be well equipped with our literature.

A patriotic meeting was held at which there was a very large attendance of both Saints and outsiders during which a service flag, upon which were inscribed twenty-four stars, was dedicated. The dedicatory prayer was by the writer, and a very excellent speech was made by W. H. Kelley. There were also songs and recitations which added much interest and enthusiasm to the occasion.

The prayer meetings were also good and very favorable comments were heard in regard to the preaching services, the speakers being greatly blessed in presenting the word. The most of the preaching was done by Brethren Henry Sparling, W. H. Kelley, and the writer. Brethren R. H. Henson, Granville Trowbridge, and M. E. Harris spoke once each.

The boarding house was kept in good condition by George Burgess and wife, and the meals were of a very high order at a very reasonable price. The Saints donated a great deal of the necessaries of life. The reunion committee and the brethren who labored on the ground and in many ways to make the meetings a success should be highly commended for their efforts. The spirit of love and sacrifice was manifested in power and the Saints were so highly enthused with the work of the reunion that they voted to hold another one next year, and selected R. H. Henson, S. D. Goosetree, and M. E. Harris, as a committee to choose time and place and make all necessary arrangements.

I would be pleased to hear from any of the Saints in my field relative to the conditions and the needs of the work.

Sincerely,

F. M. SLOVER.

The Southeastern Illinois District reunion will be one long to be remembered. Owing to war conditions, tents were almost out of the question—nine dollars for ten days—and it was feared that the reunion would have to be called off. However, a number of Saints owning tents decided to forego the pleasure of tenting and lend their tents to visiting Saints, so that all from a distance might be accommodated, and those living near the grounds could attend during the day time. Also a number of small shacks were built; so with tents, shacks, and the use of the church building, all in attendance were taken care of.

The reunion committee were three very busy men, and preceding the reunion had made arrangements for a new well to be dug on the west side of the church. This has been badly needed for several years and so was very much appreciated.

In the absence of a large gospel tent, the committee erected a temporary tabernacle, using the trunks of small trees for posts, and canvas for a roof. If every reunion was held under such adverse conditions, probably the Saints would appreciate them more, for "we must have the bitter in order to appreciate the sweet."

The weather really could not have been any more pleasant for a reunion, so while we had our hardships in other ways, we were blessed with cool, pleasant weather. The first day of the reunion a gentle rain fell; this was just enough to lay the dust and make the roads better for traveling. Then every other day we had a nice shower—just enough to keep down the dust, until the last Saturday night when it seemed that the heavens were opened and "it" just poured down, so that by Sunday the tabernacle was unfit for use and all services were held in the church.

The dining tent served excellent meals at a very reasonable price: Breakfast 20 cents, dinner 30 cents, supper 25 cents.

The dining tent was well supplied with provisions by a number of Saints, and although this has been a very dry year, and very few vegetables have been raised, still the table was heavily laden, and one thing in particular we noticed was, "a number of chickens entered the ministry during this reunion." Evidently the Saints thought this would be a good chance to feed the ministers well and to show them that although this is not Missouri, still Illinois is not far behind!

Brother G. S. Trowbridge, president of the Religio Society, was present and ably represented the Religio and normal work. The Religio work in this district is at present in a very low condition and I believe Brother Trowbridge's visit and talks will be encouraging to those interested in this work, and will be the means of interesting others who have seemingly been asleep along this line. There is no other line of work in the church which is more interesting and more beneficial to the Saints than the Religio and normal work, and I feel that it is the duty of each and every one to take hold and do all possible to further this branch of the church.

The girls on the grounds decided to organize and carry out part of the program arranged for the Oriole girls for reunion. This being the first year the Oriole work was presented in this district, only a few of the many things—mentioned in the reunion program arranged by Sister W. Madison—could be done. Two very helpful things the girls did—not mentioning a number of little things—were keeping the grounds clean, picking up papers, rubbish, etc., and taking care of small children and babies during the morning and afternoon services, so that the mothers might enjoy the meetings and not be disturbed. Of course, this is only a beginning, but we notice that most of the girls have become interested in the Oriole work and are now eager to be organized into circles, and I predict that this time next year—if another reunion will be held—the Oriole girls of Southeastern Illinois District will play an important part in the reunion.

During this reunion we tried to encourage congregational singing. For thirty minutes preceding the evening service, the singers met for a song service and the audience was urgently requested to join. The first few nights there was no response whatever, but toward the latter part of the reunion we noticed an improvement. We surely need some encouragement along this line.

On Friday evening a patriotic service was held; a very interesting—short—program was rendered, followed by a patriotic address by Brother W. H. Kelley. This was an inspiring speech and we heard many complimentary remarks about the same. The Brush Creek service flag, containing twenty-seven stars, was dedicated by Brother Francis M. Slover. Taking it all together, this was an inspiring service, and I consider it the best of the reunion.

The reunion, as a whole, was a decided success, and while many sacrifices were made by the Saints in order that they might attend, yet I am sure they feel amply repaid and I believe each one will say, "Vote for a reunion next year, for we need the spiritual food received in these meetings of the Saints."

CORRESPONDENT.

Kewanee Reunion

Kewanee District had a reunion at Matherville, Illinois, August 9 to 19, and although it rained so that many were unable to be present who had intended to come and contribute toward its success, yet those who were there had a pretty good time anyway. There were many pleasant experiences, and the unpleasant ones were largely due to conditions beyond the control of anyone there.

It rained often and much at a time, but no session was omitted, and a very peaceful spirit seemed to prevail throughout. The order of services was prayer meeting, preaching in the morning, children's meetings at 2.30 p. m., and after that a "class," or "forum" period for the older folks. At these sessions various timely topics were discussed with considerable interest. On Saturday afternoon, an "experience" meeting was held and a good many interesting and remarkable experiences were related. We noted as a hopeful sign for us sometime arriving at "a unity of the faith," that while we were not able to view subjects nor conditions from the same angle, and hence differ in the conclusions reached, yet there did seem to be more of a kind and brotherly spirit manifest in these differences than in the past; and at the conclusion of each session, or discussion, the wish to learn the truth seemed to be uppermost in each heart. To me, that is as it should be.

But I am well-nigh forgetting to tell you that we had preaching every night. Interspersed throughout, and in between, Brother Cole had some *one, two, or more* singing the sweet songs of Zion and of America. A "patriotic" session on the last Friday evening, in which the children of the village of Matherville helped the children on the grounds in a patriotic drill and salute, was among the most pleasing of the many good sessions.

The Saints were very glad to welcome Brother O. E. Sade back on the first visit from Colorado; also Brother C. E. Willey from Lamoni, Iowa, as well as Brother and Sister Reuben Elvin from the same place.

Elder D. S. Holmes and J. L. Terry who were among those who laid the foundations for the district back in the sixties were present, and Brother Holmes remained on the grounds and was quite active in helping.

The reunion was in charge of W. E. Peak and E. A. Curtis, but many others assisted, and the Matherville Saints did very much, as did other Saints.

Sister Laura Sackfield gave a demonstration of the Oriole work and had her class give first aid to a few imaginary injured folks as well as make the bed and change the clothes correctly. It was interesting, and one can realize that such instruction given our young girls must result in good.

Sister Eva Bean told stories to the very tiny folks and worked out the story with miniature dolls, trees, boats, etc., an excellent method to be used in the primary room with the Sunday school.

Well, after all, I have not been able to tell you very much about the reunion. It cannot be done, can it? But the preaching was good, the prayer meetings peaceful, and all in all may God continue to bless the influence of the reunion for good to all who were there and to those who hear about it.

MARY E. GILIN.

PEORIA, ILLINOIS.

Are You at Work on Your Christmas Offering

If we could just put in print all the very excellent reports that we are getting from the various Sunday schools; if we could just tell you of the many and splendid ways some of our good workers are earning their offering; if we could tell you how wonderfully blessed has been the efforts of these good workers; if—but what is the use! We would not be allowed space in the papers for this, in fact we would have to use all the space and then more.

Mother's Day is past. Some of the schools report excellent programs and large collection—what did your school do?

Are you working with us? Father's Day is just a short distance ahead—September 15. Why not have a merged service—have a short lesson period, a good program with the morning preaching service merged with the Sunday school program with a short, enthusiastic, inspirational sermonet? A real get-together meeting, with lots of good cheer and sociability.

Would you believe that we are advised that some of our schools have not joined in with us in this good movement? Well, it is a fact, but there are very few we are glad to state. Look about you, think it over, ask yourself whether you are satisfied with your effort—are you satisfied with the effort your school is making? Bring this matter before your school if it is not already one of your prominent features, and above all do your part.

Remember, it is \$100,000 offering this year. Are you doing your bit?

Sincerely yours,

ARTHUR W. SMITH.

About the "Words of Eve"

In reading the letter on the above subject in the HERALD for August 14, I thought it might not be amiss to give the different renderings of those words; as I saw them about a year ago, which takes away the stumbling block. I believe I received light on that subject at that time. "The fall" has been a subject about which I have thought and studied for years.

The transgression of Adam and Eve consisted in eating of the tree of knowledge of good and evil in disobedience. God had commanded Adam not to eat of it, but their eating in disobedience did not prevent the beneficial effects of the properties that that fruit contained from being received by them. The peculiar properties for which the tree was noted, or was designed to impart would just as surely follow the eating, as eternal life would follow the eating of the tree of life—only in a darkened sense because of their transgression. Yet the knowledge that they received was a joy to them notwithstanding the transgression, and it seems that besides the knowledge of good and evil that this tree imparted to the eater, there was another peculiar property that this tree was designed to impart, even the germ of human life. We are indebted to mother Eve for the knowledge that would be handed down from generation to generation, just as the tree of life imparts the germ of everlasting life to abide forever.

When, therefore, Eve uttered her words, she clipped it short, and instead of saying, "Had we not eaten of the tree of knowledge," she did say: "Were it not for our transgression." Now no one knows so well as Saints that transgression does not bring joy or any good thing, therefore it was not the transgression, but the effects of the eating of the tree that gave the knowledge and the joy, and if it gave joy even in transgression, what would it have been in obedience with a God-given right, as I firmly believe it would have been had our first parents abode their test? For all things were created for the good of man, and a tree whose fruits were created to impart so much good would not long have been denied to man since the prime object of man being sent to this planet was to multiply and replenish the earth. But they were human; they transgressed, yet all was not lost though the knowledge of good and evil was darkened so that

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no man even to this day knows in full between good and evil, else we would not so often hear it said: "If I only knew which was best to do." Even with Saints, though their knowledge of good and evil is greatly increased through obedience to the gospel, but thorough transgression darkened, it did not frustrate the works of God. They will go on, thanks be to his holy name.

One of God's redeeming attributes is to cause all things to work together for good to those who love the Lord and keep his commandments.

It will be seen in the Inspired Version that the words of Eve in Genesis 4:11 were uttered after they had received the gospel, and she was rejoicing in the knowledge that the gospel brought to them also, viz, "the joy of our redemption, and the eternal life which God giveth unto all the obedient." They had become obedient then, and rejoiced in their redemption from their transgression, evidently.

EMMA B. BURTON.

A Sermonet on "Know Thyself"

Wise men, and some not so very wise, in every generation quote the old axiom, "Know thyself." To do this thoroughly would be a great help to the individual. How well acquainted are you with yourself? We venture the assertion that you who read this do not know yourself—your strength, your weakness. Well might the Master say, "When thou art converted, strengthen thy brethren." Peter thought he knew himself when he volunteered to faithfully go with and stand by his Lord, but Jesus knew him better than he knew himself, when he said, "Before the cock crow twice, thou shalt deny me thrice."

Judas no doubt had failed to size himself up just right when the Master gave warning that there was one present who would betray him. We see men and women daily who think they know themselves, yet do not.

Two hindrances for knowing self may be: We spend too much time trying to know about somebody else; and a certain self-conceit. In our superficial compliance with "Examine yourselves," we call ourselves right when wrong. To be satisfied with ourselves may be a dangerous symptom of a fall, decay, danger. But to know ourselves truly, both our strength and our weakness, is our only safeguard; this is true physically, morally, spiritually.

In our examination of ourselves, we must first be humble, then thorough and searching, then willing to apply the correctives found in the "revealed word," and in the character and teaching of Jesus.

The gospel is a mirror but we have seen some queer specimens pose before a looking glass and go away happy in their good looks (to them). We must let the gospel leaven our whole lump. With the Spirit as a searchlight, get an X ray examination of yourself (spiritually), and see your weak spots, then remember "Knowledge is power" if you use it wisely. Imbued with the Samaritan spirit of "Lord be merciful to me, a sinner," be sure you are free from the pharisaical spirit, "I thank God I am not as other men are." Keep busy correcting self while helping others.

ALMA.

LOOMIS, MICHIGAN, August 12, 1918.

Editors Herald: Thinking some that knew me when a boy might be interested to know my whereabouts I write, also because I am interested in this "great work of God."

I was baptized when but a boy eleven years old by Elder Levi Phelps, and like others have had my ups and downs, but that good Spirit that I received through the laying on of

hands has followed me. This still finds me trying to do the Master's will. I have found it hard at times to say, "Thy will be done and not mine," and more so since being ordained to the holy priesthood. I was ordained to the office of teacher at Saginaw, Michigan, by Elder George W. Burt, served as teacher one year; was ordained a priest, served in that office until coming here. Came to this place by direction of the Spirit, secured a meeting place, and with wife and children opened up services.

That was in August, 1914, and by the help of our heavenly Father and the assistance of others there has been a branch organized. I have baptized some who were bitter enemies at one time. Of course, along with success come discouragements, but we are still striving to hold the banner up. Am at the present holding meetings some six miles southwest of here among some Lamanites, with good interest. Ever praying for the redemption of Zion, I am,

Your brother,

LEWIS E. WELCH.

MIMICO, ONTARIO, August 26, 1918.

Editors Herald: The Toronto Branch, of which I have been a member for many years is having grand meetings. Love and friendship prevail such as we have not seen for a long time. The handshakes and greetings are indicative of the warmth of feeling had among us. It is like the good old times. We sing not only from our lips but from our hearts:

"We thank thee, O God, for a prophet
To guide us in these latter days;
We thank thee for sending the gospel
To lighten our minds with its rays;
We thank thee for every blessing
Bestowed by thy bounteous hand;
We feel it a pleasure to serve thee,
And love to obey thy commands.

"When dark clouds of trouble hang o'er us,
And threaten our peace to destroy,
There is Hope smiling brightly before us,
And we know that deliverance is nigh;
We doubt not the Lord nor his goodness,
We've proved him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last."

F. M. FREEMAN.

NORTH DETROIT, MICHIGAN, August 16, 1918.

Editors Herald: There are events occurring in Detroit that are so far from being everyday ones that we feel they are worth mentioning.

The last two days of July were red letter days to the Saints who were able to congregate at the First Branch, owing to the long looked-for visit of our beloved President Frederick M. Smith. While we were disappointed earlier in the year, having heard of his coming, and yet seeing no fruition of our hopes, we were made doubly happy at the occasion of his sojourn here for the simple reason that it was extended two days.

The first evening, the subject of his discourse was that which is rife in the minds of the majority of the people—the war. More especially did he dwell on our duty, as Saints, in this critical time. He stated that our attitude in this critical juncture should be unqualified loyalty toward that Nation that has harbored us with its encircling bands of freedom.

The evening of July 31, the first chapter of James formed

the basis for his remarks, which were words of admonition to the Saints to come to a higher level, to establish an intermediate plane upon which our temporal and spiritual labors could be successfully coordinated.

He illustrated this counsel by presenting to us the life of our Savior, his untiring zeal, his mighty works, which seemingly must have been coupled with a wonderful physique. This to Brother Smith's mind was possible, not only because Jesus was the Son of God, but because in addition thereto he cared for his own physical being and powers wisely, together with the help received from on high.

Following the sermon, all retired to the lower auditorium where several of the church officers renewed their testimonies of loyalty to both country and church. This was followed by light refreshments and a pleasing entertainment. Taken as a whole we feel that the Saints here are encouraged and bouyed up by having had the stimulus of Brother Smith's association. May we all as Saints uphold him in continued prayer that he may be able to lead the destinies of this, the church of God on earth.

With our thoughts turned to the war which is prevailing, we feel that Detroit is foremost in the ranks as a producer of practically everything that is needed to satiate the voracious maw of Mars, the war god. The first and hardest sacrifice has been that of noble men, many from the church going forth to who knows what, perhaps never to be allowed to look into our eyes or clasp our hands again. Airplanes are seen daily, some in flocks numbering as high as twenty or more. The tranquility and calm of both day and night are unceasingly broken with the whirl and buzz of the motors on the test block. Millions of dollars have been turned over to Uncle Sam as our quota of Liberty Loan, War Savings Fund, and Red Cross subscriptions. The shipyards are doing their utmost to increase their productions. Henry Ford is building submarine chasers. Detroit is a Mecca for ordnance officers seeking war trucks, artillery, and shells. Munitions and supplies of all kinds are being manufactured until it is claimed the sum for war orders here alone amounts to one billion dollars, and still we are continuing to break acres and acres of ground daily for Government use. If it's the Kaiser that's causing all this I think we are justified in hoping his regime shall soon terminate.

The woman plays an important (if not to be envied) position in the mechanical status of our city. The visitor is surprised to see dirty, greasy, overalled damsels and even dames, intermingling with the men at the street lunch-counters during the noon hour. In fact, some of the young ladies seem to have acquired a fondness for the masculine-like attire, judging from the surplus amount of parading they do when outfitted in this regalia.

We, here, are only praying and preparing for the day when the church shall, like the Nation now is, put forth all her power to enter in upon the last stage of the war of right against wrong. May God add his blessings to us, and may we work as a consecrated band to the end "that wrong shall fail and right prevail."

HOWARD CARPENTER.

HOT SPRINGS, ARKANSAS, August 31, 1918.

Editors Herald: A few lines from this part of the Lord's vineyard. He has not forgotten this place though it is very wicked and the people care but little about God and his law.

There are quite a number of Saints around Hot Springs, striving to keep the gospel banner waving. Brother Erwin paid us a visit this month and held a fine meeting; baptized six noble people. So the gospel still gathers those who are honest in heart, and there is still good interest. The

Saints are doing all they can to let the beautiful light shine. We have a Sunday school organized and hope in the near future there will be a branch organized also, that we may have the privilege to enjoy its benefits and have the Saints united that we can more perfectly praise the Lord.

Ever praying for the redemption of Zion, I remain as ever,
Your brother in the gospel, T. A. DONATHAN.

ABOARD STEAMER, LAKE SUPERIOR, September 2, 1918.

Editors Herald: I left Port Arthur on the 28th ult., after over two months of labor in that city, and suffering from a cankered mouth so I was not able to eat any solid food. I concluded I would go home.

During the time I was there I opened up appointments in four different parts of the city and was ably assisted by Brother Miller. Prejudice is very dominant in Port Arthur, which the inclosed clipping from the city paper, with my rejoinder, will disclose. Howbeit, the gospel seed has been sown, and we leave the results with God. Seven have been baptized, of whom some were the results of Brother Miller's labors. One sister was healed of an inward trouble of long standing at the time of her baptism, and is rejoicing in the gospel. She came from the Salvation Army and acted as secretary for that organization for years. Another little girl who was baptized on July 4 along with Sister McLean took very sick. I was called upon to administer to her, and after entering into the room, God revealed to me that it was scarlet fever. I said as much and Brother Miller spoke up and said he had received evidence as well. I then administered to the child in the presence of the father and Brother and Sister Miller who had come in. Then the latter, fearing it might be some contagious disease, called the doctor, and he pronounced it scarlet fever and ordered her rushed to the isolation ward of the hospital. The father went with her and said she sang all the way and never had to take her bed, although she was there about six weeks.

There are some others interested there, and one fine lady said she was ready to obey but was waiting on her husband. Three children were blessed.

There is trouble existing, which is a drawback to the work there, which we hope will be rectified in the near future. For the good of the work we think some young married elder should be placed there.

On my way down I dropped off at the Soo and met with the Saints at 9 a. m. on the American side and preached at 7.30 p. m. in the church. I did a lot of visiting as well. The work is ably presided over by Elder Brown and A. H. Tomlinson.

Sincerely,

THE LONE NEPHITE.

THE GOSPEL TRIO AND THE MAP OF THE BATTLEGROUND LIBERTY

(Continued from page 884.)

the subscription list of the HERALD and the *Ensign* two thousand or more each, we can meet the advanced price of production of these by the decrease because of the quantity output. We are therefore reaching after new subscribers as we never before did reach, and we must have them if possible within

Sunday, October 6, is College Day. You are expected to "do your bit."

the next sixty days. Let all our branch and special agents take note of these sentences, and at once go out and get the necessary touch with the people which will bring these results. We are offering the new map of the battleground of liberty as a premium with each new subscription, so that your work of presenting the publications will be made a little more pleasant, and successful. Every family in the church needs all of the Gospel Trio, and every family in the church needs the map of the western front. They can get them now, and should do so, not alone for themselves, but for the sake of the members of the church who are reading the church papers and who are not able to pay any advance of the subscription rates.

From one branch alone there have recently been secured over seventy new subscribers, and the end is not yet reached in this branch. But it will take work, and the proper presentation of the proposition to our people—that is all. Are you willing to aid in this drive for new subscribers?

Remember the proposition is that for a new subscription to any of the Gospel Trio, either the SAINTS' HERALD, *Zion's Ensign*, or *Autumn Leaves*, you can now secure a map of the battleground of liberty, which is a first-class map of the western front with self-pronouncing index; or you may have this map if you will renew your subscription to any two of the trio.

COLLEGE OPENING

Work was started at Graceland College for the coming school year on Thursday, September 5. By Friday morning 175 had been registered, but quite a number who had come from a distance had not yet registered, and hence not counted; and also a number of local students have not yet registered.

This makes the most favorable start that Graceland has had.

The formal opening exercises were held on Friday morning, the 6th, with a band concert and reception at 9 a. m. and exercises at 10 a. m. The principal feature was the address by Elder Daniel Macgregor. He spoke on the subject of personality. We hope to print his address in full in the very near future, so will not here attempt a resumé.

The auditorium was well filled, and standing room at a premium. Many stood clear through the address and most of the exercises. Addresses of welcome were made on behalf of the Sunday school, Religion, the high school, the Methodist Church, and the local congregation.

In the evening at 7.30 a meeting of the young men was held, addressed by President George N. Briggs, of the college, and Elder John F. Garver,

as president of the Lamoni Stake. At this meeting the plan of the students' army training corps was explained. Nothing can be done under this plan before October 1. Elsewhere in this issue we try to give a brief summary of additional facts for the benefit of our readers, and especially of our young men.

S. A. B.

THE LIBERTY SING

The Outlook for September 4 has a page and a half on "Philadelphia and the Liberty Sing." This raises again the issue of singing in the cantonment. Second: community singing wherever is it possible, and that is every place where people can get together and sing. Third: The liberty singing which should be spread all over the country.

We urge this upon all of our communities, business interests, locals, and elsewhere, that they assist or lead out in arranging for these liberty sings in the nature of a community song-fest. It is not a matter of few trained singers. The value of the movement rests in getting everyone to sing, and to make the singing of that character that all may take an interest in it.

We should have a special interest in this because of the special share taken by Albert N. Hoxie. He is the only one of the leaders of community sings who are mentioned in this article in *The Outlook*. It states that "at the first of a series of Sunday community sings held last summer by Mr. Albert Hoxie, one of the pioneers of community music, some three thousand residents of the city district were present; at the last there were at least ten thousand. Such a preparation represented weeks of work saved for the Liberty Sing Commission."

This gives an additional reason why our choir leaders should take up this work, but it must be recognized it is not choir practice. It is a movement for the whole community.

S. A. B.

MISCELLANEOUS DEPARTMENT

Conference Minutes

NEW YORK AND PHILADELPHIA.—At Elk Mills, Maryland, August 30, September 1 and 2; Ephraim Squire, Henry Carr, and Calvin Rich in charge. Reports from officers, also a summary of the labor performed by the ordained men read and approved. Statistical reports from: First Philadelphia 390, Brooklyn 242, Elk Mills 115, Second Philadelphia 56, Bloomsburg 30, Broad River 53, Archbald 44, Girdletree 18. Membership changes as follows: Number in district January 1, 1918, 1,112; 19 gained by baptism, 11 by letter of removal, 1 by vote; total gains 31, less 5 lost by death and 10 by letter of removal; total losses 15, net gain of 16, present membership 1,128. Many visitors were present, and all meetings were well attended. The sacrament service and young people's prayer meeting held Monday morning were enjoyed by all present. Adjourned to meet in Brooklyn, February 22, 1919, at 2.30 p. m. Elizabeth Teal, secretary.

The Bishopric

NORTHERN SASKATCHEWAN DISTRICT

The territory formerly known as the Saskatchewan District having been divided into the Northern Saskatchewan District and the Southern Saskatchewan District, upon the recommendation of the district conference, we are hereby appointing Brother C. E. Diggle, 1011 Dufferin Street, Saskatoon, Saskatchewan, as Bishop's agent of the Northern Saskatchewan District. The Saints of the Southern Saskatchewan District will kindly continue paying their tithes and offerings to Brother T. J. Jordan, Viceroy, Saskatchewan.

We appreciate the splendid manner in which the Saints of the Saskatchewan District have heretofore supported the Lord's work, and I trust that with the division of this labor that the brethren may have the same loyal support which has hitherto been rendered. We have been admonished as the children of God that the hastening time is upon us. We can truly all realize that the field is white and ready for the harvest, and that more laborers should be sent into the field to present the gospel message. This will require the faithfulness of those who have embraced the gospel in order that this may be made possible.

Sincerely yours,
BENJAMIN R. MCGUIRE.

Conference Notices

Kirtland, with the Wellston Branch, October 5 and 6. This branch extends a hearty invitation to all. F. J. Ebeling, district president, Willoughby, Ohio.

London, Ontario, at Saint Thomas, Ontario, October 5 and 6. Kindly have reports sent to district secretary as soon as possible. Every member of the district should be present. John L. Burger, president, Saint Thomas, Ontario; Frank Gray, secretary, 1052 King, London, Ontario.

Kewanee, at Joy, Illinois, October 5, 1918. Branch reports should be in district secretary's hands October 1. Make all reports ending September 25, that they may agree. Delegates to the General Conference to be chosen. Mary E. Gillin, secretary, 115 Clark Avenue, Peoria, Illinois.

Chatham, at Wabash, Ontario, September 28 and 29. Morning trains on the P. M. R. R. will be met at Dresden, on the G. T. R. R. will be met at Thamesville, and on the C. P. R. R. will be met at North Thamesville. Those who have to go on the afternoon trains must notify W. L. Ross, R. F. D. 1, Thamesville, Ontario, chairman of the reception committee. Meals served by the Wabash Saints, breakfast and supper 20 cents and dinner at 25 cents. Elders Frederick A. Smith, Paul M. Hanson, James A. Gillen, and the local missionaries are expected to be present. Anthony R. Hewitt, secretary, 41 Lowe Street, Chatham, Ontario.

All-day Meetings

At Alma, Michigan, Sunday, October 20. Church is located on Pleasant Avenue, in eastern part of the town, south from the Government truck plant. All come and bring the Spirit of the Master. George W. Burt, district president.

Addresses

Ward L. Christy, 6532 Hermitage Avenue, Chicago, Illinois.
James E. Yates, 601 West Fifth Street, Sedalia, Missouri.

Our Departed Ones

PERSHALL.—Annie E. Pershall died in Seattle, Washington, at the age of 62 years, after a baptism of suffering in which she was greatly blessed by administration. Died August 27, 1918. Leaves a husband and 2 sons. Buried at Issaquah, Washington, September 3, 1918; sermon by J. M. Terry.

BROWN.—Mrs. Mary Ann Brown was born March 11, 1837. Departed this life on June 19, 1918, at the German Evangelical Hospital, Jerusalem, Palestine. Her remains were interred in the cemetery of the American colony, beside those of her husband. The funeral was conducted by the Reverend Bez, of the Methodist Episcopal Church, on June 20, 1918.

MOFFIT.—George Thomas Moffit was born at Lamoni, Iowa, February 11, 1916, died August 4, 1918, with a complication of scarlet fever and diphtheria. Leaves father, mother, a brother, and many relatives. Short funeral service was

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

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conducted by Elder Ferd Hammel. Burial in Dunn Center Cemetery, Dunn Center, North Dakota.

OATES.—Thornton Oates, born September 25, 1847, at Hazel Green, Grant County, Wisconsin; died at Lancaster, Wisconsin, August 23, 1918, at the home of his daughter, Sister Willis Pennock. Baptized June 6, 1894. Services conducted at the home in Lancaster, and at Little Grant church later, and burial in Little Grant Cemetery; sermon by J. O. Dutton.

PENFOLD.—Stephen Penfold died at Puente, California, July 9, 1918. Born at Kent, England, May 25, 1835. Baptized January 22, 1865, at El Monte, California; ordained teacher February 13, 1865; a priest January 6, 1906. In early life went to Australia. Often bore testimony to goodness of God. Came to America and sometime after settled at El Monte, where he married Rebecca Varley. She remains to mourn. Funeral sermon by N. Carmichael.

SWAIN.—Irena Swain, born over 86 years ago in Wayne County, Indiana, died July 19, 1918, at the home of her granddaughter, Sister L. L. Cunningham, Seattle, Washington. Married John B. Swain in 1847, and in 1854 moved to western Iowa where she accepted the gospel. The best talent of Seattle church choir sang at her funeral. She is survived by 5 children, 24 grandchildren, and 27 great-grandchildren.

Lived and toiled for others and will reap a rich reward. Sermon by J. M. Terry.

BRUSH.—Susan P. Brush died at Huntington Beach, California, June 10, 1918. Born at Penfich, New Jersey, April 24, 1829. Baptized July 31, 1864. Married in early life. One child was born who died at the age of 8 years. Sometime after the death of her first husband, she married David Brush, who survives her. Truly a mother in Israel, always welcoming traveling missionaries to her home. Funeral sermon by N. Carmichael.

BURNS.—Richard Otis Burns, born at Beetown, Grant County, Wisconsin, October 13, 1897; was son of John and Ada Burns. Enlisted in infantry February 6, 1918. Killed in action somewhere in France, July 19, 1918. Memorial service at Beetown, August 18, 1918. As he was the first one to be killed from Grant County, the attendance was large, there being between three and four hundred present. Sermon by J. O. Dutton.

ANTHONY.—Jacob A. Anthony, beloved husband of Mary Edwards Anthony, of 281 Castro Street, San Francisco, California, died September 1, 1918. Born at Newport, New Brunswick, April 5, 1843; baptized by Hervey Green at Stockton, July 30, 1873; ordained elder by Joseph C. Clapp, at San Francisco, February 28, 1897. For many years labored in San Francisco and Oakland, was always a faithful and loyal supporter of the church which he loved above all else. His home was the abiding place of the many elders who have visited the Coast for many years and his generous hospitality will be missed. Funeral service held at the church, Casselli and Danvers, September 3, the pastor, G. J. Waller, in charge, sermon by J. W. Rushton. "My peace I give unto you."

JOSLYN.—Alice M. Joslyn was born March 29, 1873, at Standish, Michigan, and departed this life August 21, 1918, at West Side Hospital, Bay City, Michigan, where she had undergone an operation for tumors. At the age of 16 she lost her mother, and from that time tried to fill the mother's place in the lives of the younger children, 2 brothers and 3 sisters. She succeeded admirably. A brother and sister have preceded her across the river and one brother, Elder George H. Joslyn, of Onaway, Michigan, and 2 sisters, Mrs. William Barker, of Onaway, and Mrs. William Wiles, of Port Huron, Michigan, and a host of other relatives and friends are left to mourn. Funeral at Elder Joslyn's home in Onaway, August 23. Sermon by Arthur E. Starks, for many years Sister Joslyn's pastor and associate in church work. Miss Elsie Follette, of Boyne City, rendered a very beautiful solo: "My task," which was especially appropriate for the life that had passed, and the task done. The floral offerings were beautiful and profuse, the casket being entirely covered, showing the love and esteem in which Sister Joslyn was held. She lived an exemplary Christian life, always helping others, always sacrificing her own pleasure to do for others, and will be missed by all who knew her.

FROM HERE AND THERE

All who can conveniently bring baskets with them to the district conference at Beaverton, September 20, 21, 22, are requested to do so. We would appreciate the help very much. Woman's Auxiliary, Beaverton, Michigan.

BUDGET PLAN TO BUY BONDS

One of the methods urged upon those who would like to purchase some of the bonds of the Fourth Liberty Loan to be offered on September 28 is the family budget plan. Every man and woman worker selling the bonds is asked to acquaint himself or herself with the budget system whereby the family may immediately take out sufficient from the weekly pay envelope to apply on the purchase of a bond. It is urged that it is thus possible to divide the money received so it

will meet all required obligations. The same plan would be an excellent one for those who find it hard to save out the Lord's share.

Brother J. N. York calls attention to a typographical error in his article of recent date. In the quotation from Genesis 48: 5, 6, third column, it reads: "And thy issue, which thou begetttest after them, shall be *mine*." It should read: "Shall be *thine*."

Brother William C. Cummings, of Hopewell, Virginia, asks the prayers of the Saints in his behalf, as he is afflicted with stomach trouble. He explains that he has been unable to answer the many letters sent him, but there is plenty of work there for all kinds of mechanics. Carpenters get 75 cents an hour and pay and a half for over eight hours. The powder company is doing a great deal of extension work. He desires that those who write include stamps for reply.

BOUND COPIES OF "HERALDS" FOR SALE

An elder who is sorely in need of money, offers for sale his full set of SAINTS' HERALDS uniformly and neatly bound, complete from 1860 to 1917, inclusive. There are but a very few complete sets, hence these are very valuable. Address Bishop A. Carmichael, Lamoni, Iowa.

READ THE OFFICIAL BULLETIN

In order to save many thousands of unnecessary letters from clogging the mails and necessitating endless answers, the Government is urging citizens everywhere to read the *Official United States Bulletin* which is issued daily and posted prominently in post offices and other public places. It gives full information about all of the following and prints full casualty lists daily. The subjects covered are: The army and navy, Red Cross, selective draft law, food administration, fuel administration, trading with the enemy, war labor board, war industries board, railroad administration, and all other permanent or emergency governmental departments, boards, committees, and administrations at the Capital and elsewhere. Those who wish to do so may subscribe by sending \$5 to 16 Jackson Place, Washington, for a year's subscription.

THE SEPTEMBER AUTUMN LEAVES

One of the leading articles in this magazine which has just come to our desk is "Gospel experiences," by Elder Lee Quick. This brother wouldn't object to being classed as one of the "old-fashioned preachers" we have been reading about. His experiences are so typical of any struggling young preacher that they interest anyone. Then there is a cozy little letter of "how two soldier lads 'bivvy-wacked.'" The editorial department treats on "A soft snap," "I am weak," and "Lend us your letters." There are two excellent stories by young sisters in the church: one by May Needham and another by Edith G. Frazer. The Periscope passes a few suggestions on such subjects as sleeping in meeting, "patriotic" blessings, first attempts at writing, voluntaries, "I for one," etc. There is an account of a visit to Camp Pike by C. B. Keck and a testimony of angelic ministration in 1879 by Martha Eleanor Waldorf Kearney. There are some minor articles on what a boy of sixteen should know, thirty-one reasons why people stay away from church, etc. The three departments team with good things and promise more. *Autumn Leaves* is deservedly popular and a real necessity in a Saints' family. It is only a dollar a year, and new subscribers are given a liberty map free.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, September 18, 1918

Number 38

EDITORIAL

PERFECT UNDERSTANDING VERSUS PERFECT TRUST

Moses was shown the whole world from its beginning to its ending. He was shown all the children of men. The drama of the world for all time was enacted out in his presence. (Doctrine and Covenants 22.)

We, who at times have felt depressed and almost confused in our efforts to understand the events of an hour or a year, and have felt our minds grow dizzy with futile attempts to answer the insistent "why," need not be surprised that Moses, after witnessing such a stupendous rehearsal and seeking to grasp it, fell to the earth and did not regain his natural strength for many hours.

He had seen the bad and the good, he had seen the sorrows and excesses of the world; and he could not understand it more than we. We are told that he saw the very "bitterness of hell," and that he began to fear "exceedingly." Nevertheless he seems to have reached a safe conclusion, and he declared, "Depart from me, Satan, for this one God only will I worship."

Moses could not understand the problem yet, but he had seen enough to convince him that he could trust it all in God's hand. That is the very anchor to which we must cling in times of perplexity such as these when it is not given us to understand.

The vision was again repeated, and after it was all over, Moses had again failed to solve the problems, and he put to God the question the world is still asking: "Tell me, I pray thee, why these things are so, and by what thou madest them?"

Moses, having twice passed through the whole cycle of time, could not understand; it was too broad for human comprehension. It was capable of explanation; but Moses was not capable of understanding. Let us remember that—we who see but

a few years of time in this world and that but once. God replied, "For mine own purpose have I made these things. Here is wisdom, and it remaineth in me."

If words mean aught he meant that for a time at least a full understanding of the purposes of creation must remain with God alone.

The Lord, after describing the flight of worlds, says, "Unto what shall I liken these kingdoms, that ye may understand? . . . Any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not."

There is the difficulty. God may explain, but as yet we do not understand. The light shines but the darkness is unlightened. We see God moving in majesty in the evening stars, but still say we have never seen him. "Nevertheless," he says, "the day shall come when you shall comprehend even God. . . . Then shall ye know that ye have seen me."

We gather from all our reading, then, that the imperative need at present is not a *perfect understanding*; the imperative need is *perfect trust*. Human intelligence has not been equal to a perfect comprehension; but human intelligence has been equal to a perfect trust. Moses, Enoch, and the brother of Jared, all were given a survey of the complete history of the world; none of them, so far as we know, could fully understand God's plans from what he saw; but all of them evolved a perfect faith.

We must become fully satisfied concerning God and his trustworthiness and Christ and his saving power. This is the rock on which we must build—the sonship of Christ and the power of God—and

Sunday, October 6, is College Day. You are expected to "do your bit."

the gates of hell shall not then prevail against us.

Having established ourselves thus we may move out into all fields to the investigation of things "both in heaven and in earth." If we come face to face with a blank wall that bars our progress in any given direction, we may fall back upon our citadel, instead of fretting our life away, as some have done, against the seemingly invincible. We may fall back and gain strength for another attack.

ELBERT A. SMITH.

WAR WORK AND OUR WORK

In the young woman's department in the *Autumn Leaves*, there appears an article under the above title that is well worth rereading even though it is short and is addressed primarily to the young women of the church. Still it is of general interest as the spirit and purpose of it applies to all of us.

Unfortunately in the *Autumn Leaves* it appears over our signature, S. A. B., but this is a mistake as it was written by the head of that department, Alice Mae Burgess.

We are quite willing to concede that we might have written it (except perhaps one or two sentences) but the facts are that we did not see it until sometime after it had appeared in print.

It is of vital importance as many are recognizing that we must not forget, with the needs of the Government, that the church also has to continue its work and needs our contributions. This we have emphasized several times in these columns.

And while this war is being fought for democracy there is much to be done at home. The problems of social justice cannot rightfully be postponed until after the war. This is seen in the Government effort to fix prices to prevent profiteering; in the works of William H. Taft and Frank B. Walsh in the adjustment of wages and securing better living conditions for working men.

It is shown also in the greater liberty and rights given women in countries abroad and in the movements in this country. If the war continues another year, woman's burden will be greatly increased in carrying on the work of the country. Already it is very common to see places formerly held by men now filled in large part by women. This is seen in messenger girls, delivery girls and delivery women, conductors on the street cars in the large cities, and elevator girls. It is also shown in some of the heavier work. This being true, in the very interest of our work for democracy and justice for others, justice should be extended to women in the franchise.

There are industrial questions which can justly

be postponed until after the war. So far as the Nation is concerned it is true that our primary efforts should be to a just completion of the war as speedily as is possible. And that which can be deferred fairly should be done. But there is much that cannot be fairly postponed, and there are some instances, as pointed out above, where common justice requires that old errors be now corrected.

The work of the schools is emphasized elsewhere in this issue and has been several times. And further than our effort for the Government, further than our social effort and our efforts to win the war there remains our obligations and privileges as members of the church. The church has this especial duty to preach repentance, faith in God, and a higher idealism; to preach within the church and out greater personal righteousness, and the church is especially needed for this work at this time; and the church needs each one of us to do our particular duty in attendance, in support, and in any other way that we may be called upon. We need to do this special work at this time. We need also to prepare for the work after the war, at home and abroad—the work of the kingdom of God. If we are to do this our efforts must not now become lax.

The article from the August *Autumn Leaves* is printed below.

WAR WORK AND OUR WORK

In some places the girls and women have made the mistake of dropping all church work since this war began, saying, "The war relief work is all we have time for." It would be just as reasonable to say we can have no schools during the war, because we have to devote all our time to the war work.

Some brother has said that praying will have just as large a part in the winning of this war as fighting. We think, also, that keeping on with our normal activities of a religious and literary nature will help to win this war, and we know that it will be of vast importance when the great readjustment comes after the war is over.

Our fingers must be busy with knitting and sewing and making bandages, and we must learn to use the new foods. We must conserve and we must sacrifice to bring peace again to the world. But that peace will be more easily won if we continue to advance morally, spiritually, mentally, and physically, if we do not let go the important agencies for self-development that the church and State still offer.

Many of our chapters and circles fill their meeting time with Red Cross work, but while their fingers ply some one lectures to them on personal hygiene, vocational guidance, art, or home making, etc., or some one reads to them a carefully selected course in literature. Girls, this is the "building time" of your lives, when your permanent tastes are acquired. The things you read and think now will affect your whole life. If you do not develop mentally, socially, and religiously now, you will find it most difficult, if not impossible, to progress and develop later.

Do not neglect to do your share of war relief work, but do not make that an excuse for dropping your educational and preparational work. We must be busier now than ever

before in our lives. Don't waste time foolishly, and you will have time for all things.

"These ought ye to have done, and not to leave the other undone."

A. M. B.

S. A. B.

CELESTIAL MARRIAGE AND POLYGAMY

As we pointed out a few weeks ago, these terms are sometimes confused. It is possible to make a distinction between spiritual wifery, celestial marriage, plural marriage, and polygamy. The first two terms might be associated together, and the latter two also associated together; but in fact there has been a great deal of confusion in the use of the terms.

Celestial marriage does not of necessity mean plural marriage, though it was doubtless an initial step in this modern abomination. (Book of Mormon, Jacob 2: 33.)

The initial stage of spiritual wifery or celestial marriage was probably the idea advanced by some that man is spiritually male and female, and so some desired to be sealed to their own wife for eternity. (Sealing.)

A later stage is where some suggest a relation superior to marriage ceremony, the God-chosen companion—or as the world calls it, an affinity. Then some man wants to be sealed to a woman not his legal wife, as such a companion.

Then follows the sophistry, time is part of eternity. Why wait for eternity? Especially as we are God-chosen companions (?). This idea allowed to develop means in the end adultery.

Because of this adultery, as is shown by Congressional records and by the address of Orson Pratt, August 27, 1852, they felt the need of something to excuse or justify plural marriage.

Some suggest that a man married and was sealed to his own legal wife. She died. Then he marries and is sealed to his second wife. This involves plural wifery or polygamy hereafter—a sort of spiritual polygamy. And this leads to terrestrial polygamy.

Polygamy means, literally, plural wives. It may exist without celestial marriage. Celestial marriage or spiritual wifery is the idea that man and woman will live together hereafter as husband and wife. As pointed out above, it tends towards adultery and polygamy.

Section 132 in the Utah Doctrine and Covenants is throughout a document for plural marriage (polygamy). With it is coupled the idea of spiritual wifery, and thus they assert polygamy will continue in eternity.

The question naturally arises as to the position

of the church. The church has not affirmed any form of spiritual wifery or celestial marriage. In fact the church has denounced polygamy in any and every form, on several occasions. (In 1870, 1902, and 1903, General Conference Resolution No. 530.)

And on the further question of spiritual wifery, or celestial marriage, the Master plainly stated as related by three of the evangelists:

The same day came the Sadducees to him, who say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us, seven brethren; and the first, when he had married a wife, deceased; and, having no issue, he left his wife unto his brother. Likewise the second also, and the third, and even unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? For they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection, they neither marry, nor are given in marriage; but are as the angels of God in heaven.—Matthew 22: 23-30, Inspired Translation.

Then came to him certain of the Sadducees, who deny there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, saying, If any man's brother die, leaving a wife and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren; the first took a wife, and died without children. And the second took her to wife, and died childless. And the third took her in like manner; and the seven also; and they left no children, and died. And last of all, the woman died also. Therefore in the resurrection, whose wife of them is she; for seven had her to wife? And Jesus answering, said unto them, The children of this world marry and are given in marriage; but they who shall be accounted worthy to obtain that world, through resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him.—Luke 20: 27-38, Inspired Translation.

We refer as well to the twelfth chapter of Mark. However, it is plain that the question was asked to trap him, as others even to-day ask similar questions with a like purpose. Yet it is plainly stated that they neither marry nor are given in marriage. But some plead that it says, neither marriage nor giving in marriage in heaven, because we are sealed here. So there is no need nor opportunity for marriage ceremony in heaven.

Such a plea begs the question and would make the answer of our Lord Jesus Christ to be decidedly misleading. According to the question, she was

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married in this world to each one of them. There was no necessity for further marriage. If there was a necessity for a special marriage or sealing here, in common honesty it would appear his answer should so have indicated. Hence it is plain that there is neither marriage nor giving in marriage in heaven.

The word of God upholds the belief that we shall know each other in the great hereafter; that our love for one another is divine and shall not die. That our knowledge and affection is not for a passing moment only, but belongs and is akin to the great eternal intelligence and love. Just what shall be our relation to our friends and loved ones, father, mother, brother, sister, companion, and children is not plainly set forth. Nor is our relation to the great family of God. There is nothing known to us that upholds the idea of the continuation of sex, or of spiritual wifery, a continuation of the earthly physical relation in the life beyond the grave.

But the plain reply is made by the Master, No marriage; she shall be the wife of none of them, for there is to be no marriage nor giving in marriage in heaven. This would exclude spiritual affinity in companions. His statement is unequivocal.

This muchly married woman would be wife to no man, for there exists no such relation in heaven.

S. A. B.

"THIS MAN HOXIE"

The Philadelphia newspapers are making much of Albert N. Hoxie, General Church Chorister, these days. Leigh Mitchell Hodges, in *The North American* for August 21 has a column which follows:

You've heard Hoxie, haven't you? I mean, you've *seen* Hoxie, *felt* him, come to know and love him within half an hour—just while singing war songs and old songs because he *made* you sing 'em?

If not, go down to League Island, where he has charge of the music, or follow him to some Liberty Sing somewhere, no matter where. Travel fifty miles after standing in line fifty minutes for a railroad ticket and standing up for your country all the way!—and still you'll be unanimous with yourself that you never spent time, money, and effort to better advantage.

For Hoxie—he's a big man physically, mentally, and spiritually—will throw out a smile-noose and slip it over your soul before you are aware he has looked your way—and you sing and soar and sing until you feel as if something new and wonderful had come into your life.

So it has! Something as old as the birth of the morning stars and more wonderful than words can tell! Something that lifts you out of the dull round and brings boyhood or girlhood back into your heart—lets you slip back for the moment into those gold-flower-set fields of childhood!

Something that sends queer electric thrills up and down your spine and makes you feel as if you, too, were marching

out to fight for the things that count more than gold and lands and titles and possessions of whatever sort!

Yes, this man Hoxie—khaki, smiles, and baton!—just coaxes the bashfulness clean out of you, and you unbend and unwind and get all warm-like and human and forget to see whether your neighbor is singing or silent.

You *sing!* You mean it! You wish you could sing twice as loud; twice as well. And you keep right on singing—pumping yourself and all the singers 'round about you full of pep and purpose and deep-sealed pledges! And all the other Hoxie-ized singers do the same, until you might think it could be heard "over there," where khaki bunches, groups, and long lines are singing, too.

It is heard over there!

That's the marvelous part of your singing, and of Hoxie's making you sing!

How is it heard—across the miles of land and thousands of miles of ocean, and more miles of land?

How does a green stem carry the maiden-glow of pink to the petals of the rose? How—but why dwell on those profound mysteries which surround us at every step with material for unending questioning and wondering?

It is heard—or maybe felt. Anyhow, it gets to them. And it carries to them the message they need. And helps to make and keep them strong. And boomerangs back to us and does likewise! Forms a circle of helpfulness and happiness and Hoxie-ness!

God bless him!

The Evening Public Ledger has a half-page illustration of a liberty sing conducted by Hoxie. He can easily be located in the group, but there is also a large picture three columns wide in the lower half of the page of Hoxie alone in the act of leading.

The Evening Bulletin of August 12 has a full column on the "Man with an idea is 'sing' founder," in which it gives the credit to Hoxie of trying to make the whole Nation a singing nation, and to prepare for the peace jubilee. It credits him with starting community sings all through the East, in an effort to make community sings national rather than local. His motto is: "A singing man is a fighting man."

S. A. B.

If "forever" always means "without end," is Jonah still in the whale, as stated in Jonah 2: 6?—J. S. Roth.

There must be a continuous, unchanging operation of law everywhere, else no form of life were possible. So God permits these operations to take their course, blessing the many and destroying the few, without interference, except in cases where special reasons demand interference. Sometimes he sends, upon the very wicked, destruction that would not come without a special dispensation, as in the case of Sodom and Gomorrah. Sometimes he interferes, to save the very righteous and faithful, as in the case of the Hebrew children in the furnace, and Jesus in Galilee, and then fire loses its heat and the storm its fury.—Elbert A. Smith.

ORIGINAL ARTICLES

PERSONALITY

(An address by Elder Daniel Macgregor at opening of Graceland College, September 6, 1918.)

Mr. President, Members of the College Faculty, Students, Ladies and Gentlemen: It has been with no little anxiety I have looked forward to this hour.

The subject which has suggested itself to me, impressively so, as being appropriate for this occasion, is *personality*.

The one ambition, rarely expressed but ever present, is, "How can I make an impression on humanity that will make for something really helpful and beneficial?"

A lady of vim once remarked in commenting on the unprogressiveness of another: "Why doesn't he *do* something? If I were he I would get out and *do*, even if only something desperate." But the facts are the man was doing all the time; the trouble was he did not accomplish anything. His doings did not make for any distinctive service. He was occupying as a commonplace consumer, producing only sufficient to meet his immediate needs. In short, he was a poll parrot, waddling and jabbering in the calf path of uneventful repetition. The man was minus a *personality*.

But let us have the dictionary significance of this subject:

Personality is made up of three attributes: consciousness, character, will.

Quality or state of being. A person and not a thing or abstract; that which makes a being a person. That which constitutes distinction of person, distinctive personal character; individuality. Personality is individuality existing within itself.

PERSONALITY, WHAT IS IT?

Personality is not a freakality, but is a concentration of power that delivers the knock-out punch.

Personality is that which disarms your foe, and turns his wrath into admiration.

Personality is an irresistible, magnetic force which cannot be downed by others, but which can be weakened and imperiled by one's self.

Personality is the oil of loveliness and the light of intelligence that gives to the possessor a passport into any society.

Personality is a royal gem of rare value, available unto all and secured by the few.

Personality is that rich halo of distinctiveness

heavenly designed for the man of *destiny* and the man of *power*.

Personality is man cultured and accomplished.

Personality is man in his fullest expression.

The animal man is distinguished from the beast in that he was made to exercise dominion to direct and control. The beast was made to be in subjection, subdued and enslaved. Only the man with a personality can fulfill the former.

Personality is that unconquerable something that moves in its sphere as a God in the universe, enforcing attention, and compelling recognition.

Personality is that *other half* of man without which he fails in his mission, rising no higher than the common level of a misfit and a disappointed wreck.

Personality is an absolutely indispensable quality to insure one a success in life, without which the days and years will be filled with the wrecks of half-finished exploits.

Personality is a divine attribute with which we may claim creation in the image of God; without it we are still the inanimate clay.

A man with a healthy personality is the modern superman, the one whom you unconsciously follow and unintentionally adore.

HIGHEST TYPE OF PERSONALITY: SPIRITUALITY

Personality is spirituality, demonstrated in a Moses who talked with God, and who constrained two million souls to follow him for forty years through a dreary wilderness. Demonstrated again in Jesus Christ, who by the touch of his hand could raise the dead, by the word of his mouth could still the troubled sea, and who ultimately will draw all men unto him.

THE MIGHTIEST DISPLAY OF HUMAN PERSONALITY

Perhaps the mightiest display of personality ever revealed through mortal man, was that through Enoch of old. Of him it is said, "He spake the word of the Lord and the earth trembled and the mountains fled, even according to his command, and the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch and so great was the power

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of language which God had given him." And what was the secret of this unusual power? The answer is plain: "He walked with God." In daily life he had done the Master's bidding for three hundred and sixty-five years.

PERSONALITY NEVER DIES

Personality is that which lives after one is dead. What a magic charm still attends the name of Joan of Arc, of Christopher Columbus, and of George Washington.

Indeed, personality, containing the germs of life, is that which grows. With the passing of the years the name of Abraham Lincoln becomes more and more effective as an inspiration to his countrymen and an object of adoration to the people of all lands.

Joseph Smith, underestimated and unappreciated in his time, wields to-day an influence over thousands, where yesterday there were few to do him reverence. His name has gone to the four corners of the earth, inciting attention, and that attention compelling an investigation of his remarkable claims.

His autograph to-day commands a price of two hundred dollars, recently purchased from a collector in Illinois.

PERSONALITY NOT NECESSARILY POPULARITY

It is not necessary to be popular to exercise personality. The most commanding characters of all history were misunderstood and abused.

Elijah was driven from his home to the haunts of the wild beast. Saint Paul was persecuted unto death, and Jesus Christ was no exception to the rule. Indeed, it is amid the biting atmosphere of oppression that the human soul arouses itself from the lethargy of passivity and commences a constructive course.

PERSONALITY IS CONSTANT

Personality is not unfolded by any assuming display, nor is it revealed in a meteoric glare. It is the sunshine of unending light eternally radiating its genial warmth. Its scintillating rays incessantly gleam, casting a borealis of hope and help in the frigid sky of a chilled and chilling world.

THE CHURCH NEEDS A PERSONALITY

What the church needs and demands to-day is a place in the sun. We cannot obtain it by permitting ourselves to be absorbed by other institutions, whether secular, collegiate, or religious. Neither can we obtain it by an unsocial aloofness. It must be by creating an active, positive, and distinct individuality.

PERSONALITY: HOW OBTAINED

1. *By attention.* Personality is a tender and entwining vine. It requires the constant attention of a good husbandman. It must be watered by the showers of *service* and nourished by the fertilizer of *faithfulness*.

2. *By activity.* In this world of ever-changing and ever-engaging entertainment, one becomes unconsciously busy in a negative way—busy being entertained. Such is the defensive and unproductive life.

But hark! It is the actor who exercises personality, not the audience.

3. *By study.* Personality increases its power as receptivity enlarges: and the receptive one is he who sits at the feet of the Gamaliel of learning.

4. *By specializing.* Personality is expressed only by the specialist. The man of many ways excites the attention of no one. Like a ship without a rudder he becomes helpless before every wind. He has no destiny for he aims at no port—a pitiless derelict upon the sea of uncertainty.

You who aspire unto personality, it will be your duty to single out a purpose and a profession in life. Make a wise choice and then stick. Plant your plot with a special kind of plants and you will succeed. Otherwise if you indiscriminately sow a mixture you will grow an inferior product; a mongrel at best.

Gladstone and Beaconsfield led their respective parties for fifty years, and Sir John MacDonald, the first premier of Canada, held the affections of his people till only death prevented a continuance of his exalted honor.

5. *On the soil of social isolation.* Personality is a distinctiveness that distinguishes, and it germinates best in the soil of *social isolation*. Society's four hundred extended no invitation to John when he preached in the wilderness of Judea, faring upon locusts and wild honey; yet he exercised such an influence over them that all they of cultured Jerusalem resorted unto him to hear the unapologetic denunciations of this man of God. There was something about the man that compelled obedience.

In this quiet retreat upon the happy hills of Lamoni I am sure you will find these elementary opportunities that make for concentration of thought undisturbed by those distracting yet alluring ways of a gay and giddy world.

Here you will find an abundance of material from which you may build an enduring and a proportionate character of intellectuality, of sociability, of spirituality, and the whole focusing into an overmastering personality.

6. *In Graceland.* Graceland, as the child of the

church created by the revelations of God, commands a unique and unequalled distinction amongst the innumerable institutions of learning, inheriting a personality all its own. Many of her faculty, endowed by honorable degrees of learning, are endowed in another and more distinguished way. As holders of the holy priesthood they are in the way of receiving that divinest of all endowments, that enriching personality of Pentecostal times.

Who shall not perceive that contact with such magnets, yes, a personal contact between master and student so permissible and possible at Graceland, will endow her offspring with a personality of the most pronounced type.

GRACELAND A PARTNER IN THE FIRM

The story of Graceland is one of suffering and success, of trial and triumph. Born, as was Isaac, when its parent, the church, was advanced in age; cradled, as was Moses, amid the bulrushes of opposition; and banished, as was Jesus, to an Egypt of temporary rejection, the child, returning to the Nazareth of the church, has grown up in our midst until at last attaining its majority it has been incorporated into a full partnership with the Reorganized Church of Jesus Christ of Latter Day Saints, and to-day as an institution of higher learning we meet in a jubilee of deliverance, destined henceforth to sit in the councils of the government of God, doing our bit for the uplift and amelioration of mankind.

GRACELAND, THE MELTING POT

It has been said that the United States, as the melting pot of all nations, produces from the rich ore of humanity constantly brought to her shores from foreign lands, the best possible in the line of an *iron manhood*. And it is the work of Graceland to take of that manhood and from it produce the tempered steel.

It is intended that, in Graceland's gold refining crucible, the ancient methods of yesterday and the freakish notions of to-day shall submit to an acid test and only the serviceable shall survive. The church in all of her departments wants only the serviceable.

GRACELAND, THE INTRODUCTORY MEDIUM

"The world do move." It is evolutionizing itself every decade. But the church as the custodian of ancient truths, imperishable and eternal, has given much, if not all of its time, to a proclamation of those truths, hence it will be apparent to all, that the church and the world, each pursuing divergent paths, must needs separate and that separation widen into an unbridgable chasm. In this the world

loses sight of its greatest benefactor, and the church loses sight of the object of its mission.

Herein is manifest the indispensable mission of the college. By it the church is kept in touch with the ideas of modernity, and the world is kept in touch with the principles of antiquity and eternity.

THE RELIGION OF GRACELAND

All institutions consciously or otherwise have a religion. It has been said that Graceland is non-sectarian. In a sense that is still true, for we will not force our religion upon any, nor yet does it form part of the curriculum. But whether taught or not it will be practiced in the daily life and conversation, in and out of Graceland. *And herein exists our mightiest force making for a personality.*

Ours is a unique religion, different and distinct from all others. It encompasses the historic past and reaches in to the revealed future. The story of one half the ancient world is known only by Latter Day Saints.

Unto us has been committed a religion undoubtedly the most ancient and unquestionably the most modern. It was written in olden times upon plates of imperishable gold, and revealed in latter days from the sacred Sinai of Cumorah.

Harvard, Princeton, Oxford, and Cambridge owe their prestige largely to those celebrities educated within their walls. But *you*, the sons and daughters of the restored church, may claim as your ancestral faculty Joseph the deliverer, Abraham the faithful, Daniel the learned, Jared the man of faith, Lehi the seer, Nephi the stalwart, Moroni the general, Mormon the historian, and the twelve of special calling. Professors all of them, for they professed and possessed the fundamentals of all learning, past, present, and future.

And does not the consciousness of such prenatal greatness send the conqueror's blood a-thrilling through your veins?

Indeed, if we lift higher the veil, we shall note that angels from heaven frequently ministered of their learning, when earthly understanding had reached that impenetrable darkness which separates the human and divine.

With such an inspiration who will not appreciate the limitless possibilities at our doors? And who shall not apply himself with diligence and service?

Yes; you will apply yourselves, but not with any groveling, servile spirit—rather with an invincible will to solve the problems of the ages.

In this work of study, you will not be building

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yourselves into the theories of others, but you will gather from those fundamental stones of fact, and those timbers of truth, the materials out of which you will erect for yourself a palace of learning all your own.

It is said that every race reveals a peculiarity developed through long years of subjection or freedom, as the case may be: the Negro his servility; the Irishman his kind-heartedness to a fellow sufferer; the Scotchman the granite inwoven with his soul from the hardening experience of harvesting his living from the rugged hills of his native heath. But Graceland, located in the very bosom of that people, who politically and religiously know no taskmasters, ministered unto by masters and matrons of exceptional talent, and nourished by a student body comprising the brain and brawn of the church, gathered from the four corners of the earth, shall grow up into a *veritable endowment house*.

With such an aggregation of choicest material who shall doubt that Graceland has in store for her students a personality of rare quality, distinctly Latter Day Saint, and exercising a commanding control.

IN CONCLUSION

You will allow me, Mr. Student, and Miss Student, to congratulate you not as victors returning with the spoils, but upon your fortunate finding of an institution of higher learning, where, under the canopy of her personality, you will presently be impregnated with the principles that gave her birth and gives her life.

DANIEL MACGREGOR.

DIFFERENCES IN THE CREEDS

The numerous creeds of Christendom are the legitimate fruits of spiritual decadence, a striking illustration of the correctness of the divine pronouncement, "Without me ye can do nothing." Every attempt of man to supplement the wisdom of God has but tended to scatter his forces and lessen his power for good.

Creeds, an authoritative arrangement of religious belief, grew out of the conflict of opinion touching certain fundamental doctrines, and first found expression in what is popularly known as "The Apostles' Creed," of unknown origin, which reads as follows:

I believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right

hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

This brief summary has been revised, enlarged, and elaborated by churchmen and reformers of high and low degree many times over. The Nicene Creed was adopted at the Council of Nicæa, A. D. 325, and grew out of the controversy relative to the nature and character of Christ. It was formed by an enlargement of the Apostles' Creed, and was again elaborated at the Council of Chalcedon, A. D. 431. The Athanasian Creed is an interpretation of the doctrine of the Trinity presented by Athanasius. These four creeds formed the basis of Catholic belief till the middle of the sixteenth century when, at the Council of Trent, 1545-1563, a more detailed statement of belief was formed, and with the additions of 1854 and 1870, comprises the fixed and authoritative confession of Catholic faith.

The Protestant Reformation, beginning with Martin Luther, has been a fruitful source of religious dogma. With the growth of religious and civil liberty creeds have multiplied galore, until to-day it would require a volume of large proportions to give a detailed account of their origin and differences. Prominent and foremost among them are the following: the Presbyterian, or Westminster Confession of Faith, being the latest and most elaborate; Lutheran: Augsburg Confession, 1530; Articles of Smalkald, 1537; Luther's Catechism, 1529; and the Book of Torgau, 1576. Calvinistic Reformed: The Helvetic Confession, 1530; Bullinger's *Expositio Simplex*, 1566; The Tetrapolitan Confession, 1531; The Gallic Confession, 1559; The Belgic Confession, 1559; and the Palatine or Heidleberg Confession, 1575.

The Thirty-Nine Articles, of the Church of England, 1553 (originally forty-two), have been revised a number of times and form the basis for the more elaborate Westminster Confession, and numerous smaller ones of later origin.

Such, in brief, is the history of the most prominent creeds of the "church," and a brief canvass of some of their differences will reveal the futility of trying to comprehend the divine by human standards. The numerous differences are so complex that it will be impossible to consider them in any other than a general way in a paper of this kind. For a detailed study of this important subject, Philip Schaff's *Creeds of Christendom* is the best work extant.

GOD

The Anglican, Calvinistic, and Presbyterian creeds comprehend God as a being "without body,

parts, or passions." The Methodist creed omits the "passions" from its concept and leaves the communicant in doubt on that point.

TOTAL DEPRAVITY

The Romish doctrine of total depravity is retained in the Calvinistic and Presbyterian creeds, but is repudiated by the Methodist creeds, and others of later origin.

PURGATORY

The Methodist creed, article 14, says: "The Romish doctrine concerning purgatory, pardons, worshiping, and adoration, as well of images as of relics, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God."

JUSTIFICATION

The Protestant creeds of the Lutheran, Presbyterian, and Methodist schools assure us that justification "by faith only is a most wholesome doctrine, and very full of comfort." The Church of England creed is quite positive that we find regeneration in baptism.

BAPTISM

The Catholic, Anglican, Lutheran, Presbyterian, and Methodist creeds all assure us that sprinkling is valid baptism, while the Baptists, Adventists, Disciples, and some others of lesser note are quite positive that it is an unscriptural innovation.

INFANT BAPTISM

Catholic, Anglican, Lutheran, Congregational, Presbyterian, and Methodist creeds affirm the dogma of infant baptism, while Baptists, Disciples, and numerous smaller bodies repudiate it as a heresy.

CONFIRMATION

The Romish, Anglican, and Calvinistic creeds affirm the apostolic rite of confirmation, but the Baptists have allowed it to lapse and no longer practice it. The Presbyterian, Methodists, Disciples, and others deny it entirely.

THE IMPOSITION OF HANDS

The imposition of hands in ordination is a doctrine of the Romish and Protestant churches, except those of the congregational school, who treat it with indifference.

ORGANIZATION

Organically the creeds manifest as much disparity as they do in doctrinal matters. The Church of Rome is positive that the pope is the vicar of Christ, and the head of all churches. Protestants as a whole

repudiate this claim, and support their contention by many conflicting opinions and usages. As to what was designed of the Lord to constitute a living, perpetual ministry in the church is with them a matter of uncertainty and speculation, bishops and deacons being the only offices recognized by the various creeds generally as standing ministers. The Congregational creed "shows conclusively that there were but two orders of church officers, bishops and deacons." But for the continuance of the office of evangelist in the church they are quite sure "there is no direction in the Scripture." The Methodist creed provides for bishops, elders, and deacons, while the Disciples, in common with others of the Congregational school, affirm that bishop and elder is all the same, but contrary to the regular Congregational church, the Disciples claim the evangelist is a standing office. With the Presbyterians, Methodists, and some others, an evangelist is merely a revivalist, while the Disciples make him the highest official whose duty it is to "set in order" all others. The Westminster Confession affirms that "The ordinary and perpetual officers in the church, are bishops or pastors; the representatives of the people, usually styled ruling elders; and deacons," the pastoral office being "first in the church, both for dignity and usefulness." The Methodist creed provides for bishops, presiding elders, traveling elders, local preachers, and missionaries, all of whom are ordained ministers with their duties clearly defined. And be it remembered, all those conflicting opinions are drawn from the New Testament. Truly, the world by learning cannot know God.

THE LORD'S SUPPER

Here again we find a great clash of opinion. The Church of Rome assures us that when the priest blesses the bread and wine it automatically becomes the actual flesh and blood of Christ. Protestantism rejects this dogma, but disagree among themselves when it comes to the administration. Some Baptist and Presbyterian bodies, the Dunkards, and others are, in harmony with the "Mother Church," close communionists, while the others are more liberal and administer the communion to all believers "in the Lord," irrespective of their credal affiliations.

MEMBERSHIP

The Catholic Church holds that all others are heretics, and will receive no one only by ritual. As on all other points of doctrine and practice, the Protestants are divided. The Lutherans, Presbyterians,

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Congregationalists, Methodists, and minor bodies will receive members from other churches on their original membership. The Methodist Episcopal Church, however, takes them in, as they do new converts, on six months' probation. The Baptists, Dunkards, Disciples, and smaller churches receive communicants only on baptism by immersion. The Baptist view is that baptism is the door into the visible church. The Disciples see more in it than that and affirm that the candidate is baptized into the name of Christ for the remission of sins, that is, in order to remission. The Baptists agree that baptism is for remission, but because the sins have already been remitted. With the Methodists and many others baptism is no more than an outward sign of an inward grace, and is in no sense a means of pardon. We might also mention that the Greek Orthodox Church continues to practice immersion as the only scriptural mode of baptism.

We might continue this paper at greater length, but why penetrate the gloom any further? It must be apparent to all that the modern "church" has no clearly defined conception of the kingdom of God on earth. The more one examines the creeds the more pronounced will become his convictions that great is the mystery of modern creedology.

E. E. LONG.

OF GENERAL INTEREST

LOYALTY A TEST OF GREATNESS

Loyalty has always been the test of a great soul. In the beginnings of humanity the man who could put his loyalty to his tribe above his own self-interest was the great man of the tribe. As the tribe expanded into the nation, or, as oftener happened, when several tribes united to form a nation, the man who could put his loyalty to the nation above self-interest and even above the lesser loyalty to the tribe, stood the test of greatness. Patriotism at its highest means the merging of self in the interests of the nation, a loyalty to the community rather than to self.

It is interesting when one turns to the New Testament to note that Jesus first, and Paul afterwards, make loyalty, this power to put the common good above one's own good, one of the chief tests of the great man. The great man according to Jesus is the man who does not want anything for himself that he does not want for everybody else. Just as Jesus himself could not look forward to a reign and kingdom which his disciples did not share with him, so the Christian was not to seek any good that he

would not share. In fact, he was to go further; he was not only to be anxious to merge all his ambitions in a common welfare, he would even put the welfare of the community above his own. He would live for the kingdom of God, which was the one community that deserved the chief loyalty according to Jesus—the kingdom of God; that is, redeemed humanity.

When one turns to the writings of Paul one finds that, out of the several measures of greatness given by Jesus, Paul chooses this one of loyalty as the most outstanding of them all. According to Paul the great man, the good man, the man who has achieved the finest Christian perfection, is the man who orders all his life by a great principle of loyalty to the blessed community. Our readers will recall how Professor Josiah Royce devoted his life to showing how Paul's whole teaching could be summed up in that one word, loyalty. Paul perhaps had the more limited idea, namely, the church. The church was the blessed community and the perfect Christian was he who ordered all his actions with the best good of the community in mind, who interested himself primarily in the welfare of the community and bore its burdens; whose ambition even to the saving of his soul, was always shared with the community, and to whom sin consisted in disloyalty to the community.

This Christian idea of the great man being the man who can thus lose himself in a great loyalty to the community, one in whom self and humanity have practically become one and the same, has come to be pretty generally recognized by the world as the final test of greatness. Its really great men are the men who have been able to say, "I desire nothing for myself that I do not desire for all my brothers; I live not for myself but for mankind." Recall how splendidly Matthew Arnold puts this when he refers to his great father, Thomas Arnold, in the poem, Rugby Chapel.

But thou wouldst not *alone*
Be saved, my father, *alone*
Conquer and come to thy goal,
Leaving the rest in the wild.

And then, after describing how many hundreds of Englishmen were floundering about in the mires of doubt, losing faith and courage in the great battle, he shows how his great father never went on ahead, in his own sure way, seeking his own delivery, but remained with them, holding them fast by the hand:

Therefore to thee it was given
Many to save with thyself;
And at the end of thy day,
O faithful shepherd! to come,
Bringing thy sheep in thy hand.

But the great new thing is that at last we are beginning to apply this same test of loyalty to the nation. The great *nation* of to-morrow—yea, of to-day—is the nation that can sink itself in its devotion to humanity. The great nation is the nation that can say as our President has said again and again for our nation: "The United States does not desire anything for itself that it does not desire for all the other nations of the world." This is exactly the same test that Jesus and Paul apply to individuals. Now it is being applied to the nations, and after this war it is to be hoped that it will be as commonly accepted for nations as it now is for individuals, that just as the great man is the man whose greatness is measured by his loyalty to the community, to the kingdom, to humanity, so the great nation is the nation which can throw off selfishness, which is the traditional greatness of nations, and can live and strive for the community of nations, the common good of all mankind, humanity.

President Wilson is the great prophet of this new application of the gospel to the nations. Let us close with some of these great texts from his messages and addresses:

"Fellow citizens, it is an unprecedented thing in the world that any nation in determining its foreign relations should be unselfish, and my ambition is to see America set the great example; not only a great example morally, but a great example intellectually. . . . In the day to come men will no longer wonder how America is going to work out *her* destiny, for she will have proclaimed to them that her destiny is not divided from the destiny of the world; that her *purpose is justice and love of mankind.*"

"There have been other nations as rich as we; there have been other nations as powerful; there have been other nations as spirited; but I hope we shall never forget that we created this Nation, not to serve ourselves, but to serve mankind."

"... We are a part of the world, and nothing that concerns the whole world can be indifferent to us. We want always to hold the force of America to fight for what? Not merely for the rights of property or of national ambition, but for the rights of mankind."

"We are saying to all mankind: 'We did not set this Government up in order that we might have a selfish and separate liberty, for we are now ready to come to your assistance and fight upon the field of the world the cause of human liberty.' In this thing America attains her full dignity and the full fruition of her great purpose."

"The position of America in this war is so clearly avowed that no man can be excused for mistaking it. She seeks no material profit or aggrandizement

of any kind. She is fighting for no advantage or selfish object of her own, but for the liberation of peoples everywhere from the aggressions of autocratic force."

"My dream is . . . that the world will never fear America unless it feels that it is engaged in some enterprise which is inconsistent with the rights of humanity; and that America will come into the full light of the day when all shall know that she puts human rights above all other rights, and that her flag is the flag not only of America, but of humanity."—Frederick Lynch, in an editorial in *The Christian Work*.

EDIBLE FRUITS OF FOREST TREES

It is said that Daniel Boone and some of our other early pioneers could go into the wilderness with only a rifle and a sack of salt and live in comfort on the game and other wild food which the woods afforded. While few people want to try that sort of thing nowadays, persons who know the food value of the fruits of our native trees and shrubs are, according to foresters, able to use them to good advantage in supplementing other foods.

Aside from the numerous edible mushrooms, roots, fruits of shrubs and smaller plants, the trees of our forests afford a large variety of edibles which are highly prized by woods connoisseurs. First in importance, of course, are our native nuts—beech-nuts, butternuts, walnuts, chestnuts and chinquapins, hazel nuts, and several kinds of hickory nuts, including pecans. The kernels of all of these are not only toothsome but highly nutritious and are used by vegetarians to replace meat. The oil of the beechnut is said to be little inferior to olive oil, while that of butternuts and walnuts was used by some of the Indians for various purposes. The Indians, it is said, also formerly mixed chestnuts with cornmeal and made a bread which was baked in corn husks, like tomares. In parts of Europe bread is made from chestnuts alone. The chestnut crop in this country is being reduced each year by the chestnut-blight disease which in some sections is gradually killing out the tree.

Acorns are commonly thought to be fit only for feeding hogs, but many kinds of them can be made edible and nourishing for people as well. The Indian custom was to pound or grind the acorns up and leach out the tannin, which makes most of them unfit for eating when raw, by treating the pulp with hot water. The resulting flour, which contained

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considerable starch, was made either into a porridge or baked in small cakes of bread. As a rule, the acorns of the various white oaks having less tannin are the ones best suited for food, but Indians also used those of the black oaks, even though they contain much tannin. The acorns of the basket or cow oak, the chinquapin oak, shin or Rocky Mountain oak, live oak, and of several other species, are sweet enough to be eaten raw.

Another nut which is not suited for eating raw, but from which a palatable food is said to have been prepared by the Indians, is the buckeye. The kernels of these nuts were dried, powdered, and freed of the poison which they contain when raw by filtration. The resulting paste was either eaten cold or baked.

Several western pines have seeds which play an important part in the diet of the local Indians. Perhaps the best known of these is the fruit of the nut pine or pinon, which forms the basis for a local industry of some size. Not only is it extensively eaten by local settlers and Indians, but large quantities are shipped to the cities where the seed is roasted and sold on the street. The similar seed of the Parry pine and the large Digger pine seeds are eagerly sought by the Indians. The latter tree is said to have gained its name from its use as a food by the Digger Indians. The seeds of the longleaf pine are edible and are improved by roasting. Indeed, it may be said that most nuts are more digestible when roasted than if eaten raw.

One of the best known fruits, the foresters say, is the persimmon, which is edible only after it is thoroughly ripe. As this is usually not until late in the fall, it is commonly thought that the fruit must be frostbitten. If the persimmon is eaten before it is well ripened, the tannic acid which the fruit contains has a strongly astringent effect, which justifies the story of the soldier in the Civil War who said he had eaten green persimmons so as to shrink his stomach up to fit his rations. The pawpaw, or custard apple, is also best when thoroughly ripe. The fruit of some species of haws is eaten or preserved in different parts of the country, while those of several different kinds of wild cherries have a food value and are used for various purposes. Wild plums are abundant in certain sections and occur in particularly plentiful quantities along the streams in the eastern and middle western States.

Several varieties of wild crab apples make delicious jellies. Some of the largest, which attain the size of small apples, are more or less abundant throughout eastern North Carolina. Elderberries are frequently used for pies and for sauce. Those

found in the West are sweeter and have a better flavor than the eastern varieties.

The berries of the hackberry, or sugar berry, as it is called in the South, are dry but have an agreeable taste. Those of the mulberry are sweet and juicy when ripe. The mulberry is valued in some sections for feeding hogs and poultry and some species are occasionally cultivated.

Many people like the fruit of the shad bush, "sarvice" berry, or June berry, as it is variously called. In parts of the country this fruit is used to make jelly.

The French Canadians are said to use the acid flowers of the redbud, or Judas tree, in salads, while the buds and tender pods are pickled in vinegar. Honey locust pods, often locally called "honey-shucks," contain a sweetish, thick, cheeselike pulp, which is often eaten. Those of the mesquite furnish the Mexicans and Indians with a nutritious food. The Creoles of Louisiana, famous for their cookery, are reported to use the young buds of the sassafras as a substitute for okra, in thickening soups.—From Forestry Service, United States Department of Agriculture.

PRESIDENT INDORSES ZIONIST MOVEMENT

The President has written the following letter to Rabbi Stephen S. Wise, former president of the provisional Zionist committee:

I have watched with deep and sincere interest the reconstructive work which the Weizmann commission has done in Palestine at the instance of the British Government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist movement in the United States and in the allied countries since the declaration by Mr. Balfour, on behalf of the British Government, of Great Britain's approval of the establishment in Palestine of a national home for the Jewish people, and his promise that the British Government would use its best endeavors to facilitate the achievement of that object, with the understanding that nothing would be done to prejudice the civil and religious rights of non-Jewish people in Palestine or the rights and political status enjoyed by Jews in other countries.

I think that all Americans will be deeply moved by the report that even in this time of stress the Weizmann commission has been able to lay the foundation of the Hebrew University at Jerusalem, with the promise that that bears of spiritual rebirth.

We cannot pass by the first lessons and proceed to master the later ones. And the first great need is to become thoroughly assured of the verities of the Christian religion; then we can bear with the problems of life without losing faith, even if we do not understand them for a time, because we have our feet planted on something substantial.—E. A. Smith.

THE STAFF

Edited by ARTHUR H. MILLS, 407 8th St., San Bernardino, Calif.

The Head and Not the Tail

On the first, or editorial, page of *Zion's Ensign* for August 22, 1918, is an article entitled, "You shall lead," that we can well urge our choir people to read carefully. It contains a selected article from *Musical America* of July 27, 1918, describing the notable work of Brother Albert N. Hoxie, our general church chorister, in developing the element of community singing at Philadelphia to such a degree that our Government was pleased to recognize his abilities, commissioning him as song leader for the League Island Navy Yard at Philadelphia. Since then his work in community singing and camp activity has grown and the principle and element of community singing is spreading over the Nation in a noticeable measure. The Government is taking active steps to put "a singing nation behind a singing army" by sponsoring the "Liberty Sing Commission," which it designs shall extend nation-wide in its work.

The editorial comment accompanying the article from *Musical America* is what we hope will be productive of much thought among our musical forces. It is to the effect that when God's people have set themselves consistently at work in the performance of what he has commanded them to do, they have risen to be the leaders of men—"the head and not the tail."

If we would read of God's promises to bless his people, not only in their temporal, physical, and spiritual affairs, but in their attainments as well, let us take up for careful consideration the twenty-eighth chapter of Deuteronomy. God had established his chosen people in the promised land, and in this chapter he recites the wondrous and varied blessings that should be theirs, contingent upon their keeping his commandments. They should be the *first* of all people; ahead of all and not behind, above all and not beneath. But oh, the awful things that should come upon them if they failed to keep those commandments!

This was given to former-day Israel but it applies with just as much force to Israel of to-day. For our guidance God has given some very plain and explicit commandments which he desires we should follow; and he has promised us some exceedingly rich and choice blessings, if we would faithfully keep these commandments. We are told, among other things, that we shall stand preeminently before the world as leaders of men and promoters of thought.

The writer once heard a prominent elder of the church give a very beautiful and edifying testimony in an afternoon prayer service at Independence. It was to the effect that God desired his people to be the best in every good thing and at the head of every good work and that if we obeyed his commandments as we should the Holy Spirit would guide us into achieving these things. He stated that he was spiritually impressed with the knowledge that if God's people were as faithful as they should be his Spirit would guide them into attainments they little dreamed of; that the church would in time have within its ranks the greatest statesmen and scientists, the most learned philosophers, the most gifted poets, the most talented musicians, sculptors, and artists; all of these if we but lived as God designed we should. Why not? Is it not the province of the Holy Spirit to guide into *all truth*? Why are we so lacking in these things and why does God have to so

often go outside of his church to the vast world about us that he may find his adequate expression?

But we are not trying to preach a general sermon on this topic for our mission in *The Staff* is to extend "the gospel of good music" throughout the church and call our musical sinners to repentance.

At the conference of 1887, within the hallowed walls of the Kirtland Temple, God graciously spoke to his people upon several very important matters. One of the things that he chose upon which to give counsel was the work of music in the church. He commanded that the musical services of his church should be well cared for by those qualified for that work. He further commanded that "the young men and the maidens cultivate the gifts of music and of song." (Doctrine and Covenants 119: 6.) This is remarkable in view of the fact that while God in other instances commended the general pursuit of knowledge everywhere and in every line, and the universal cultivation of all the arts and sciences, he has singled out the one art of music upon which to place his particular stamp of approval.

Now, what have we individually and as a church done to honor and obey this commandment? Over thirty-one years have elapsed and what is the great amount accomplished? We suffered a quarter of a century of valuable time, one fourth of that which we have considered as "this generation," to pass before we took official action as a church to put into effect the active elements of this counsel. God said that if we kept his commandments we should excel all others, that we should be "the head and not the tail." But time has gone on, and with perhaps the notable exception of Brother Hoxie, the praiseworthy things of the musical world have been and are being mostly done by others than God's people. Have we kept God's commandments and have we done our part in the musical work of this world? Thirty-one years is a long time, and in that period many things can be accomplished. Mendelssohn and Chopin, the great composers, each lived less than forty years and their productive periods were probably not over a quarter of a century each; yet they each gave to the world a quantity of the choicest and most valuable musical heritages. But in the same length of time what has been done within our ranks, individually or collectively, as our contribution to the musical enrichment of the world?

God's commandments are eternal, and his promises are always kept if we do our part. God desires that we shall stand preeminent as leaders of the race, as "the head and not the tail," and the only reason why we do not so occupy is that we have not done *our part*.

The writer asserts from both conviction and knowledge that we are, musically, as well as in other ways, a talented people. God divinely recognized our powers, given us of himself, and gave us the commandment to cultivate them. How many of us have buried our talents in the napkins of neglect and indifference!

There are abundant evidences about us that God is richly rewarding us for even the *little* heed we have given to his instruction and he is constantly showing his willingness to make us preeminent in the glorious art of music. Wherever persistent and intelligent efforts have been put forth, individually or collectively, in musical development, we have risen to heights of excellence. We propose to mention some concrete instances, probably familiar to most of you.

The Independence Stake (Stone Church) choir at Inde-

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pendence is an organization, the development of which has occupied a long period of time, and its present high status is the result of devoted, constructive work on the part of faithful, energetic leaders, who had ideals and worked to them; who were endowed with vision as to what might be done, and strove to accomplish what they saw in their vision. Although these leaders had each his individual character and style, they labored in the main towards the same objective—the development of the organization over which they had been placed. They labored freely and willingly, giving service that involved both sacrifice and endurance. They overcame many obstacles and suffered many things, the greatest of which was the lack of appreciation on the part of those who could not understand them or their ideals. But they kept on, and what is the result? God vindicated in them and through them his own commandments and promises. The Stone Church choir is to-day alike the fitting monument to their efforts and the living fulfillment of God's promises. It stands as the living example of what can be done by persistent, faithful effort toward an objective ideal. It is preeminent in its rank and attainments, not only in the church but in the world circle around it, in which it has commanded the greatest respect; for in all the territory of Kansas City and vicinity there is probably no sacred chorus that has accomplished so notable achievements. This chorus and its faithful masters, who have truly been *devoted servants*, have kept the commandments of God, and his promises have been fulfilled; they are, as an organization, at "the head and not the tail," above and not beneath.

But what has been done by the Stone Church choir in a big way, owing to the large amount of talent available, can be done in a *proportionate degree* in many of our branches. We know of several branches of very moderate size, that because of like faithful efforts have choirs that do real credit to them and the church work where they are situated. Also, sad to say, we know of a number of branches of equal size that, because of a lack of proper effort, have either indifferent choirs or none at all. So far as the kingdom of heaven is concerned it receives but little advancement or benefit at their hands.

Not alone in choir work are the commandments of God applicable, but to the individual as well are they binding. This is preeminently true for the reason that advancement of society in the mass is dependent upon the development of the individual.

We again assert that, as a church, our people are liberally endowed with abundant talent which, if cultivated, would enable us to stand forth as leaders in the fields of human attainments. Where individuals among us have realized their talents and have stepped forward in the intelligent cultivation of them they have invariably arrived at the condition where they brought signal credit upon themselves and the church. Probably Brother Hoxie is the most prominent example among us but there are some others. Sister Wallace N. Robinson is another example, who because of her attainments occupies an honorable place in the musical circles of Kansas City, as well as in the church. Sister Blanche Allen-Needham is another soprano whose attainments were discovered last conference when the securing of a soprano for the difficult and exacting part in the oratorio, *Elijah*, was a real problem. Brother Paul N. Craig worked hard and faithfully with his talent that he might accomplish *for the church* what he now has in hand, and his services are now of real value to us. Brother Joseph Anthony, now in charge of the department of orchestral instruments in Graceland, has also labored hard and un-

remittingly, and against some real obstacles and discouragements, that he might stand where he can be of real service to us. A number of other instances could be cited but these are sufficient, and we trust they will pardon us the personal use of their names. But they are "ensamples, given for our admonition," and they vindicate the principle. But the thought is ever present, why, with the wealth of talent with which the church is endowed, do we have so few that stand preeminent; why so many that are content with mediocrity or inferiority? We should have ten individuals of really preeminent attainments where we now have one. As an instance, last conference, when a diligent search was made for some one to take the difficult contralto role in *Elijah*, no one was found available and an outside voice had to be engaged. But there should not have existed this want.

God has given us a definite, positive commandment to "cultivate the gifts of music and of song," and he has demonstrated his promise that his people, if faithful, should be "the head and not the tail," in those who have moved forward and intelligently obeyed. But we are sadly wondering how many, to whom God has given these divine talents, are covertly wrapping these precious gifts in the napkins of slothful and indolent indifference and seeking places where they may bury them. But God will require them at their hands.

ARTHUR H. MILLS.

Soprano or Alto?

"Why, Mary, what is the reason you are not singing in the choir this morning?"

"Well, I've quit the choir. Sister Paischens, the chorister, told me she thought my voice was better fitted to sing alto than soprano and she would like to have me change to the altos, and I won't do it. If I can't sing soprano I won't sing at all."

The above conversation, although hypothetical, has been heard in substance by the writer a number of times. It has invariably occurred when the chorister, detecting an alto voice struggling in the sopranos, has endeavored to correct the same and assign the singer to her proper sphere. Almost always the friction thus engendered produces the flame above described, for the misplaced alto refuses to be corrected.

Nature, who regulates and distributes more wisely than we can appreciate, has decreed that in female voices the proportion of sopranos and altos shall be about equal, with perhaps a *very slight* preponderance of sopranos, which is considered by musicians as fortunate. But the writer has observed that, with scarcely any exception, in the female sections of our choirs the sopranos greatly outnumber the altos; the soprano side is so much heavier than the alto that the harmonic balance of the choir is seriously disturbed.

Now, in the face of nature's provision, what is the reason for this disproportionate arrangement of our female singers? We think we can furnish at least a fairly adequate reason and we propose to deal with the question in a plain, blunt way.

First, many of those who essay to sing with the sopranos, when in reality they should be serving with the altos, do so from motives of mere pride only. They feel that altos are "inferior" to sopranos and that the sopranos occupy a *more honorable place* in the choir than the altos. It is the same feeling of pride that prompts all the violins in an amateur orchestra to fight shy of the part of second.

They, like the sopranos, don't want to be "second fiddle" to anybody.

Although we cannot in the slightest degree indorse this attitude, we presume it is, like most of our failings, natural. Also, it is the result of false education. We are confident that if our musical people would carefully consider the subject from an intelligent standpoint this absurd conception would disappear. Let us examine carefully the relative positions of soprano and alto, that we may arrive at a proper understanding.

In all chorus or quartet work the "four part" element is ever present and each part is equally important to every other part. If any one part is missing the balance and beauty of the whole is impaired. Next, in all well-composed music, the beauty of melody is not given solely to the soprano voice and even though that voice may carry the thematic melody the other voices are continually moving in their relation to it in counter melodies, which, if we analyze them, are individually beautiful. Hence, no one should suppose that in chorus work the sopranos enjoy a monopoly of the beautiful parts, for they do not.

Personally, the writer loves each of the two female voices equally well and he particularly delights to hear a beautiful contralto voice, for in this voice is frequently to be heard some of the most sympathetic qualities. A beautiful contralto is always prized in the highest measure.

Another reason why some of our natural altos essay to sing soprano (and it is a far more pardonable one) is that their musical perceptions have not been trained to that degree wherein they can appreciate the counter-melody character of the alto part. It takes a really good musical ear, and one that is properly developed, to not only be mindful of the principal (thematic) melody being voiced by the sopranos but to be able to sustain a true counter melody to it. Some of those who properly are altos cannot easily follow a melody independent of the sopranos and so, following the lines of least resistance, they sing with the sopranos. The remedy for this is, of course, the cultivation of taste and musical perception.

We trust that our sisters who desire to serve the choir will endeavor to place themselves where nature has indicated, for thereby can *their own interests* as well as those of the choir be best served. If you are in doubt where your voice belongs consult some competent authority. We, however, submit a few simple tests which may help. The human voice has a compass of about two octaves. Unless under intelligent cultivation, this compass is usually less than two octaves. No one who finds herself having to strain to reach the pitch of d or e, an octave above middle c, should attempt to sing soprano.

In conclusion let every singer strive to learn his true vocal place and occupy therein.

A. H. M.

"Make it a habit to be accurate in everything you do. Never make a single step until you are sure that it is just what you want. Be accurate in your writing: Dot your 'i's' and cross your 't's' is what our school-teacher used to ding into our ears in our boyhood days, and it taught us habits of accuracy which we never had cause to regret. In sending orders to your merchant, be accurate in them; put down just what you want and how you want it, in such plain language that you can't be misunderstood. Be very careful to get your address right, street, number, town, county, and State, and you will save a great deal of trouble at the office where your order is received. A great deal of the misery in this world is caused by inaccuracy of word or deed."

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

They Mean Business!

We are pleased to present, in this issue, articles from Sister Burgess, supervisor of the Young Woman's Bureau, and Sister Thompson, the new director of the Oriole movement. These letters, you will agree, sound businesslike, and manage to make us feel that the leaders of this part of our auxiliary work are alert to the needs, and sympathetic to the demands, which abound in their department.

We have always believed that God qualifies for any special work to which a person may be called, providing that person puts into that work his whole heart and interest, and is willing to work. He must also prove receptive to those leadings and promptings by which the good Spirit seeks to guide us. A desire to qualify will express itself in a readiness to reach out and learn how things are being done by others, how they may be improved, where they may be copied, what should be avoided, what are failures and what successes. A quickness to perceive where methods may be adapted to our special needs, and an earnest effort to carry those adaptations into effect cannot but meet with some degree of success in the work undertaken. We have, after such study and such effort, then, a real right to help from divine sources.

The leaders of our young women have been, we believe, consecrated to the best good of the girls of the church, and have anxiously taken hold of all within their reach which could be adapted and used to advantage. Not claiming that perfection has been reached, or indeed ever can be in this life, we still take pride in the record made, and feel sure that the many, many branches in which the Oriole work has been taken up with earnestness, will join in this appraisal of its value to us. It is progressive; it is constructive, and will make our girls more efficient in the branch as well as in the home.

The work of the organization for older girls, called The Temple Builders, though still in its incipency, promises much of ideal accomplishment, also. Let us but direct the thought of these young people into the right channels, fire their enthusiasm for that which is noble and enduring, and the wonderful spirit of youth will do the rest. The very ardor, or "pep," which is making our soldiers the talk of the world, is an asset which will be felt in our church when it is awakened to the fact that there is a place waiting for it to occupy. Let our young people *feel* that we need them, that God wants them, and they will discover for themselves that joy lies in the doing, in the serving.

Please notice, dear readers, the practical ideas Sister Thompson puts forth in this little note to the monitors of Oriole circles. Her little paper is full of suggestions, and should cause many to feel that their time and effort are spent in a splendid cause when put into this work of unifying the interests of our girls—of getting them to love "team-work," or to see the nobility of doing well the little everyday duties of life.

If, in your branch, there are, as yet, no organizations of Oriole Girls, or of the Temple Builders, and if you have among you groups of young girls who would benefit by these

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well-thought out and well-planned ideas for their activities, just write Sister Burgess at Lamoni, or Sister Thompson, at the same place, and see how quickly and how generously they will respond with their practical and helpful suggestions. These sisters will, we hope, have other contributions for our columns in the near future, for such good should be widely scattered, and thickly sown, that the harvest may be abundant and assured.

AUDENTIA ANDERSON.

The Work of the Young Woman's Bureau

PURPOSES AND IDEALS

Why have an organization for girls alone? Are not the Religio and Sunday school enough? Because our girls have their own peculiar problems of girlish development which are not met by the Religio and Sunday school. They need an organization whose special business it is to meet these problems. Doctrinal and religious instruction is necessary, but social training, practical service, and the right physical and mental development are imperative and must go hand in hand with such instruction.

Our organizations attempt to help the girl to apply the great principles of the gospel in her everyday life. They lay so little stress on the doctrinal phases and mere church membership that they appeal to our friends outside the church. Yet they emphasize service in the church as well as in the home and the community and hold always before the girls the gospel ideals as they may best apply to girlish life.

Our purpose is to assist the girls to organize and work together, with self-development and service as the great aim. We know we have a body of girls and young women who are the very "salt" of earth's maidenhood. We must open to them opportunity for self-expression and service in the church, and in turn give the church the benefit of their organized and directed energies.

A FREQUENT QUESTION

"I would like to work with girls, but how do you go about it to interest them? How do you get them out to the meetings?"

This question is often accompanied by a torrent of narrative, how the sister in question labored with the girls, how hard she tried and how utterly ungrateful the girls were, etc. The very question shows that there is something wrong in the sister's attitude. The question she should ask herself is: How may I interest myself in these girls? How may I come to a real participation in their hopes, fears, interests, and pleasures?

THE GROUCH

In the first place don't be a grouch! Try to renew your youth. Do not tell the girls, with your lips in a stern line, that they must join the Orioles because it is their duty. Don't try to impose upon them this organization—or urge them to join because you want them. Don't convert their little meeting together into a solemn, too orderly occasion.

THE UNDERSTANDING PERSON

Meet your girls with understanding. Interest yourselves in their interests, enjoy their innocent pleasures and enter seriously into their hopes and ambitions, little or big. Don't try to make them over, but merely to help them to find the right self-expression. Be their true friend.

HAPPINESS AND SERVICE

Offer them your organization as a happy opportunity for fun, development, and service. These organizations when properly explained carry their own appeal, since they have been formed expressly to meet the peculiar interests of girlhood.

Don't make the mistake of running the chapter or circle entirely. Make it their own organization and make them feel responsible for its success or failure. If they are giving a party or picnic, let them plan the menu and prepare, etc. Don't "baby" them by doing everything for them. They won't enjoy it.

Every girl is unconsciously seeking the road to happiness and service. Open to them this road through your organization. Give them something of Helen Keller's ideal. With all her afflictions she voices the true ideal of girlhood when she says:

"There is joy in self-forgetfulness. So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness."

OUR PROBLEMS

There are many problems to be worked out in helping our girls to full development and happiness. Health and beauty are essentials of normal girl life. Study your girls to determine how to help them to become physically fit, and to possess those wholesome and attractive qualities which make for true beauty and charm. We want our daughters to live up to the æsthetic ideals which have always been so precious a heritage of womankind. So far as we are told all the great and godly women of the Bible were attractive. Think of Sarah, Rachel, and Rebecca, not to mention Esther, and the beautiful Ruth, who became Christ's progenitor.

What of the cultured development of your girls? Do they appreciate the best in literature, music, and art? Can they distinguish a good novel from a trashy one? Do they appreciate what is worth while in drama or would they prefer Theda Bara in some hideously immoral melodrama to Forbes Robinson in "The passing of the third floor back"? Does each girl have some means of artistic expression? And are they using their talents and developing them rightly?

What success do your girls make socially? Social training involves a more rigid application of the second great commandment than many of us realize. Have your girls developed that tactful consideration for others and that joyous lack of self-consciousness which makes any girl a source of happiness to others? Are your girls modest and unobtrusive on the street and in other public places?

Then what is the economic status of your girls? If you have poorly paid factory girls can't you help them to make their way to something better? Often you need only to point out the way and encourage. If you have girls whose lives are narrow and starved mentally—what are you doing to help them to better schooling?

Are your girls going to be good homemakers? What do they know about the practical rudiments of the care of a house, cooking, or sewing? Every girl should have a working knowledge and some skill in this line.

What is the spiritual status of your girls? Are they developing spiritually at all? We think the problems which have gone before pave the way and in fact go hand in hand with spiritual development. But did you ever take your chapter or circle out for a sunrise prayer session? Do they come to you with vital religious difficulties and problems?

Help them to appreciate the value and comfort of prayer, and broaden their faith and vision of the gospel.

All these lines of development are necessary. And if you keep these problems in mind you will be better able to understand and use our two organizations.

THE HEART OF A GIRL

Sometimes it's a long, long road to the heart of a girl. Sometimes you try and try and seem never to get nearer to her. But if you have love for the key and unselfish interest as a guide, no girlish citadel is finally proof against you. And when you once reach her heart and see the true hidden beauties of her seemingly crude self you will never regret the time and effort spent. To our workers with girls we would say, "Hope much, love ever, and pray always."

ALICE MAE BURGESS,
Supervisor of Young Women.

To the Oriole Monitors

I wish to write this time more especially to the monitors of the many Oriole circles that are already organized and are being organized, for the monitor is a very important factor in these circles.

As monitors you hold a place of great influence, for you come in direct contact with the girls. Your conduct, manners, and conversation will be copied to some degree and unconsciously by the girls in your charge. Your ideas of right and wrong, of beauty, of politeness, will be the ideals for them. They are in the impressionable age and the woman who loves them and is with them as a leader will exert an influence that might surprise some.

Because of the influence you have I make an appeal, now that it is so near time for school to open, for you to see that the girls in your circle have physical exercise. By that I mean, get them out of doors to play. Girls of Oriole age very often never get out and play games at school. They stand around marking on the board or sit and talk or study. They need the outdoor exercise. Just telling them to play will not do. Lead them. A school-teacher cannot always play with them. There are too many groups and she has to watch all.

What shall you do? Take long hikes for one thing, with perhaps a little lunch at the end. The hikes should not be so long at first. Work up gradually. Do not walk so far the first time that they never will want to go again. And have some objective point. An aimless walk is worse than none at all. As is also the walk that is a saunter. Put life into it.

But first do they know how to walk? That is an important feature of hikes. They should stand with hips back and head up. Lay the stress on those two things. If the hips are back the shoulders will take care of themselves. At each step swing from the hips. Following the plan of the Boy Scouts is good. Walk fifty steps then trot fifty. They will need practice to do that and not overdo at the beginning.

When I was twelve or thirteen one of the college teachers, seeing the need of physical training for the girls of the town, started a gymnasium. There was a marked difference in the way the girls stood and walked and in their self-possession after a year's training. They knew what to do with their hands and feet and were not so self-conscious in the presence of older people. It did wonders.

Now perhaps there is no such teacher in your locality, but there are lots of books with the exercises explained and

pictured out. With one of these, an earnest monitor would soon direct a few of the best exercises. The girls will enjoy them and will not be the only ones to profit by the work.

Urge, of course, the keeping up of the regular work. Take a little time at the meetings to see about the points won; then spend the rest of the time in having a good time. And again, let me urge, have it out of doors as much as possible. Snow and cold will not hurt anyone if properly clothed and if they keep moving enough to keep up the circulation. Be dressed for the weather and the occasion. For instance, never attempt a hike wearing high-heeled shoes. Walking shoes are low heeled.

What glorious evenings we will have for games after it gets frosty enough to make the blood tingle! Then is the time for bonfires and "weenie" roasts. And the long walk back in the dusk! Doesn't that make you wish that October were here now?

What games are there to play? "Flying Dutchman" or "Too Late for Supper," "The Last Couple Out." Relay races, of which there any number of good ones. If there are two circles in the place where you live, form two teams and play matched games of ball, using the indoor baseball if you wish, or play "Steal the flag," a Boy Scout game, but which girls can play as well as the boys. All of these games mean running in the open and a great deal of exercise and sport. Do not stand back and say, "You play," but instead let it be, "Come on, let's play." The girls thoroughly enjoy having you play with them. After you've played with them it will be easier to say, "I hope to see you all at church Sunday." Try it and see how quickly they will respond.

If it's a stormy day and outdoor games are barred, it will be a good time for a story. I think I hear some one say, as I heard a mother say a few days ago, "I just *can't* tell a story." Have you ever tried? You will be surprised at what you can do. But if you *can't* tell a story then have a talk with them about some of the things that are of vital interest to them. Their school, their lessons, their playmates, and so on. Direct the talk, though, and do not let it degenerate to fault finding. Be interested in their interests.

I must leave "the talks" for another time. That is a subject in itself. We hope to hear from many of the monitors about the work we are all interested in, making suggestions or asking questions. The first will be gladly received and the latter will be answered if possible.

Your coworker, GRACE THOMPSON.

Notice of District Meeting

Auxiliary meeting of Central Michigan District, during district conference to be held in Beaverton, Michigan, September 21 and 22. Election of officers, together with other business to be taken up. Also women of district are requested to come prepared to take active part on program work during conference. Mrs. E. L. Pringle, president of district; Mrs Thomas Forbes, secretary.

Life is filled with many vicissitudes. But there is none so great that the human soul, attuned with God, is not able to surmount and change to a blessing. What we most need is a willingness to be attuned with God.—Mark H. Siegfried.

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LETTER DEPARTMENT

Temple Chimes

Venerable old *Chronos* has disported himself with characteristic rapidity, and hurled the Kirtland reunion into the current of history. Worthy to be in the front of the volume was the ten-day association around the grand old temple "on the hill." After the "break-up" on Monday morning, we thought of desolated Belgium after the German invasion; felt that way, too, so lonely.

'Twas an educational Chautauqua during which the departments of church work appeared to proper advantage. The details we leave to the press committee. Of generalities we may speak: social purity, Religio, Sunday school, institute work, priesthood themes, loyalty, patriotism, sermons, devotional seasons, auxiliary, Oriole, and musical departments; all, all scored victories glorious and permanent.

Thirteen States of the Union and three provinces of Canada representatively mingled in the assembly, while many "outsiders" from afar almost flew like doves to the temple windows. The temple choir, and orchestra, organized in June, was admired by all. This musical aggregation rendered some lofty anthems of almost oratoria counterpoint, and thorough bass. "Sing Allelujah forth," and "Rise, shine, for thy light is come," was pronounced "classically rendered." The junior choir of twenty-seven voices rendered silvery the waves of song. Many services were provided with soloists of fine voice timbre. Sisters McDowell and Thomas, of Pittsburgh, Sister McNeil of Kirtland, gave extra touch to solo and duet, while Sister Bellisle, of Flint, Michigan, captured the plum, rendering the sacred solo, "By the waters of Babylon." Sister Curry, of Pittsburgh, conducted the musical institute work on a fine plane.

We enjoyed brief visits with acquaintances of long ago, and grasped the hand of some whom we led into the waters of regeneration thirty years ago. The march of time and events bring changes, but they are yet in the faith. May we meet on Zion's Hill when the conflict ceases.

A service flag with twenty stars, and provision for more, was dedicated by appropriate ceremonies on Sunday the 18th at 2 p. m. The flag was suspended over the central aisle of pews in the lower auditorium. Brother Griffiths presided, and Brother Dwyer and the writer made remarks. Credit is given the Orioles for the purchase of the flag, who, under their able and energetic monitor, Sister Earl Curry, worked ceaselessly in a patriotic entertainment conducted in the town hall.

An experience in conducting an intelligent gentleman and his family through the temple during the reunion, will, perhaps, be in place. In answer to his question: "Why should this people build this mammoth structure out here in the wilderness?" I replied, "It is a concrete religious idea represented in this monument, and this idea is wrought in the structure of the building which stamps the character of the people erecting it, artistically carved are the ideas for which the people struggled, sacrificed, lived, and died. They were true Americans, ruled by ideas which served as inspiration to all true citizens. You know the American flag is the symbol of the American spirit as well as representative government made manifest in the flesh. When we look upon the flag to-day, we see the embodiment of these great ideas, and they give it meaning and value.

So when we look on this edifice, we see the embodiment of the principles of the government divine, the architects were moved by justice, the righteousness and the divinity of their cause. In the restoration of the kingdom of God, they prove the divine relationship between the builder and the building. This idea is perpetuated, and again, you cannot say, as you look upon this architecture, and learn its Bible significance, that a bad people could ever incorporate these overshadowing and pure principles into an almost imperishable building."

He rejoined: "Now you have said the right things. Works are witnesses. I have told my wife when reading of this house from other religious sources, and find them concluding their write-up with sarcasm, ridicule, or odium, that something was wrong with their religion. If the works of Joseph Smith were so admirable, from a physical viewpoint, why seek to depreciate, or render them diminutive by slimming them over?"

This gentleman was broad-minded, and reasonable. He departed with a supply of "The angel's message." The hour for conducting members of the church through the auditoriums were fixed at 1.30 p. m. to 2.30 p. m., to avoid conflict with the time for nonmembers. At this hour, we would lecture to from seventy-five to a hundred Saints, and a grand spirit of enlightenment accompanied, often bathing the cheeks in tears. One can scarcely refrain from entertaining the idea of divine indorsement. The Kirtland Branch sustained a commendable attitude toward the reunion and received a vote of thanks. The sermons by Elders Greene, Long, Hanson, McGuire, Ebeling, et al, were all of high grade, and thoroughly enjoyed. Brother Griffiths was ever present, mastering the situation with courage and cheer. Cartoonist Collins, in his cozy corner, kept the humorous side of the camp ablaze with merriment, and by many entertaining and educational programs the reunion emphasized the fact that the latter-day work is one of fixed principles, that the banner held aloft by our people carries a message of hope and inspiration to mankind; waving a benediction to the yesterdays, and beckoning the to-morrows with confidence; heralding self-sacrifice, and universal obligation of service. The grand old temple—the place—reinforces the truth: there are no myths associated with its origin—"no cunningly devised fables."

In its majestic beauty it expresses the independence of a thoughtful, courageous people, conscientious in faith, with lofty ideals, and splendid aspirations—the advance of a people dedicated to liberty, law, justice, and fullness of opportunity to establish the divine concept of God.

S. W. L. SCOTT.

Chetek Reunion

The Northern Wisconsin reunion which began August 16 at Chetek, Wisconsin, closed its sessions on the evening of August 25. The usual order of meetings was observed with prayer meetings for the young at 8 a. m., for all at 9 a. m., preaching 10.45 a. m. and 8.30 p. m. The afternoons were devoted to Sunday school, Religio, boy movement and recreation, in all of which Brother J. A. Gunsolley of Lamoni manifested much interest and gave very good instructions and advice, giving also several lectures on social purity.

The preaching was good, some very good, and as few outsiders attended the services the main efforts of the ministry was to educate and develop the Saints and help them to see more clearly the high calling to which God has invited them.

The social services were interesting and edifying and the many good testimonies revealed the determination of the Saints to continue, and if possible make a more complete consecration to the service of God. God spoke to the Saints several times in prophecy, expressing his satisfaction with their efforts and admonishing them to come up higher.

Special services were conducted by Brother P. Muceus in the Scandinavian language, by which we are sure good was done.

The Oriole girls were there with all their helpfulness and good cheer, many beautiful flower decorations, both in the dining hall and in the auditorium, being the result of their spirit of service. They were granted two evenings of entertainment, one for the married and one for the unmarried folks, where ice cream, cakes, weiners, and sandwiches were served.

The entertainment for the young folks was not lacking, and its several features were much appreciated. The combined program showed to them that true pleasure may be had in the church and that the Saints should be the happiest of all people.

The remaining indebtedness on the reunion grounds with buildings, amounting to more than six hundred dollars, was almost liquidated by subscription. It was unanimously voted to have reunion at Chetek next year.

We trust that the Saints will look forward to and prepare for this event next year. Every loyal Saint should strive to be there.

The following brethren were present and took part in the preaching: J. A. Gunsolley, G. W. Burt, W. E. Shakespeare, L. W. Fike, P. Muceus, A. L. Whiteaker, L. Houghton, S. E. Livingston.

LYMAN W. FIKE.

For the Press Committee.

Travel Notes

July 12 we visited Great Falls, or falls of the Potomac, sixteen miles from Washington, where the Potomac descends through a series of rocky gorges into the pool below, forming a series of cataracts, differing from, but not unlike in beauty and interest, the falls of Niagara.

Of other places of interest and instruction: the national headquarters of woman's Red Cross association; Pan-American building; Washington Monument, from the lofty top of which we beheld numerous airplanes over us and the city, trying out their wings for future service in the wartorn fields of Europe; our visit to Camp Mead, a veritable city of warriors fitting for the fight for a world democracy, interesting incident and detail of which I must omit.

Of most noteworthy things, however, our visit to Walter Reed Hospital brought most vividly to our consciousness the awful seriousness of America's part in the world war which is now raging and desolating American homes. Fifteen thousand sick and crippled men, some maimed for life, in the bloody trenches of France; one man with both limbs gone, another trying on a wooden leg for the first time, another British officer blinded by hand grenade, every form of mutilation, but through the marvelous skill of modern surgery, and the splendid nursing and care provided by our Government, excellent food, and not only sanitary but cheerful quarters and entertainment, these half-men, bodily speaking, were cheerfully facing the new conditions of life which their answer to their country's call had imposed.

Wednesday, the 7th, we left Washington at 8 a. m. for Providence, Rhode Island, arriving at 7 p. m., and were

met by our friends at the station. Visited among old associates and scenes, speaking on following Sunday to the old and new acquaintances in the Bellevue Avenue chapel presided over by Brother Farrell and faithful aids in gospel work.

Tuesday we left Rhode Island for Onset reunion. We had a fine ride through New England, a change of scenery from western prairies. Arriving at camp were agreeably, but surely again, apprised of the fact that we still have friends in the Massachusetts District, when we were ushered into a nice room in the home of Sister Arnold, close to dining hall and tabernacle, which somebody, whom we are not able specifically to point out, had provided for our, and especially Nellie's, comfort, giving her the unexpected and joyful privilege and happy experience of a renewal of old-time associations under spiritual conditions and atmosphere which the children of the covenant of God are able to discern and appreciate.

Excellent weather, good provision and plenty; instructive lectures in morning (too little interest shown, however, as we thought), by our Sister Farrell and others on fundamental questions, followed by social service, visiting, recreation, bathing in afternoon, preaching in evening. Principal speakers were: Brethren Sheehy and Greene; presidents of reunion, and others of the missionary force from Maine and other sections of eastern mission.

It was a pleasure to us to note the zeal and advancement that marked the growth of our young men and women who had remained true to a spiritual leading and had persistently sought spiritual environment and direction in their lives.

August 18 we went to Boston; met with church presided over by Brother Taylor, in Somerville, Brother Pycock speaking at morning services, myself in evening. The ensuing four days we were well cared for and interestingly entertained by Nellie's daughter, Florence, and husband, Henry Taylor, and her cousins, also, who are now employed by the Government and have charge of the work being done by the Knights of Columbus, in caring for soldiers and sailors coming from all parts of the country, getting ready for service and going over, some of them daily, to France. Huts, tents, and service and entertainment for the boys who are being sent over the seas to fight the battles of freedom for our country and the world, occupy large space in the great Boston common, in which the patriotic impulse manifests itself in notable and praiseworthy work of the Red Cross, Salvation Army, Knights of Columbus, and other helpful war agencies.

On the 23rd went to Somerville, where Nellie was confined to bed, as a result of overexertion, and for a week was nursed and cared for in a way we shall never forget, by Sister Sears and her husband, and truly and surely has God raised up friends all the way on our last and most interesting visit to our former home in New England.

Visited Brockton, and was blessed in preaching morning and evening of the 25th, and comfortably entertained at the home of Mr. and Sister John Sears, and with tokens of Saintry regard and affection that will be treasured long in memory's casket.

Saturday, the 31st, we bade good-by to Boston, coming to Plainville to redeem our pledge to visit Brother Charles and Sister Coombs, and the Saints residing there. Sunday met with church in Attleboro in communion service which was

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marked by the Spirit's presence; spoke in evening by request of Brother Hull who ably and satisfactorily presides over a growing branch.

Our stay in Plainville was of an unusually pleasant, and we think profitable character, and we are glad we did not miss our visit to that place of old and pleasant memories.

Came to Providence, Tuesday, and found welcome at home of Brother Daniel Joy, and where we now are at time of this writing. Enjoyed fine communion service with Saints in their chapel last evening. Yesterday was spent in visiting the homes of Brother John Suttill, his mother, and also a visit to the homes of two ladies whom we met at Onset and are interested in our claims as a church, and who had secured a promise from us at reunion to make them a visit upon our return to Providence.

To-day we expect to visit Narragansett Pier, returning Monday and expecting to leave latter part of the week for Buffalo, the West, and home, calling for brief time perhaps at Cleveland, Kirtland, and Chicago. To answer all the invitations from all quarters would bar our home coming for months, and visits can be only partially satisfactorily on account of the enfeebled condition of our companion.

Our eastern trip, however, in spite of this, has proved in point of importance and interest to us the most satisfactory of any journey and I may say, adventure, of our lives; detail of interesting experience which cannot be chronicled. But God's care and wonderful direction, outstretched hands, and true saintly communion and service, the memories of which will fill our closing years of life with the joy and comfort which the gospel of our Lord only can afford.

Of church work and progress in New England as opportunity has presented itself for observation and ability to correctly analyze, no statement will be undertaken save one thing which we hope will not be taken as unkindly criticism, and that is, the indifference, indisposition, or neglect to support the publications of the church literature, and I speak particularly of absence in very many homes of *HERALD*, *Ernsign*, *Autumn Leaves*, etc. These all furnish to the family, to the children, and often to our neighbors, information vital to our spiritual as well as our temporal interests that can be obtained from no other source, in no single instance that I have observed could the plea of financial inability be reasonably made. Just carelessness—indifference, lack of appreciation of the nature and importance of regarding the mutual interests of the church and ourselves, our children and neighbors.

Time and money for magazines, stories, Sunday papers, etc., seem largely in evidence in many quarters, forming a serious check upon the individual and church advancement toward a successful and acceptable warning of the world by us who, by the mercy and call of God, have been warned ourselves of the perils that confront the world in our day and time.

M. H. BOND.

LONDON, ENGLAND, August 14, 1918.

Editors Herald: In this week's paper there is a question on page one: "Once in a while we see one turn back. Is he ever happy?"

I can truthfully answer that question, "No," and again, "No!" When I see young friends and old turn away, I feel like shouting, "Don't go from God's loving care. You will never be happy."

Now I can look back and see that I really was unhappy and I am glad I could find no joy away from the church of Christ, and I can also see by the power of the Spirit the

lessons I have learned. I am glad that knowing the sadness, I can the more enjoy the blessing I now have.

We must learn all the truths we need to know to make us perfect. And if we will not learn them by obedience to the law, we must learn them by suffering.

My testimony to anyone who reads this letter is that one may be happy before they knew of the work, never after he has known God, and fallen by the way.

I am glad of this fact for the longing to be one of God's children never left me, and although I never saw a Latter Day Saint for many, many years, I always remembered and longed for the true church and a place to work that I might show my love for his work.

Pray for me earnestly that I may have wisdom to bring my three children up to be useful to our Lord and Savior.

Yours sincerely,

VIVIAN F. SHORT.

38 Lissenden Mansions, Highgate Road, N. W. 5.

IN ACTIVE SERVICE, August 16, 1918.

Editors Herald: I was just reading a church publication that I brought with me from the States, and of course it called for more. I miss the church papers here. There are no members of the church in my regiment that I know of, so I feel somewhat lonely by myself. I hope the day will hasten when we will get orders to sail across the big blue sea to the westward. I haven't seen anything over here to admire.

I ask an interest in the prayers of all Saints that I may overcome the temptations and trials that seem to be almost unbearable, especially since I have landed here. I thank you for sending the *HERALD* since I came into the service last fall.

Your brother in bonds,

ANDREW F. FLANDERS.

Co. B, 66th Engineers,

American P. O., No. 701, A. E. F.

AUCKLAND, NEW ZEALAND, August 16, 1918.

Editors Herald: We are living in an enlightened age, a glorious golden age, full of beauty and the divine goodness of our Creator. We have been lifted up out of the dark ages into a marvelous age. For ages the whole world seemed lost, people were groping, as it were, blindly, not even seeking for light and knowledge; but now, take the last thirty years: first, the wheel called the bicycle, then the motor cars and other wonderful inventions of mankind, and now the airplane which is getting so common that we have ceased to wonder as we did when we first saw them flying about in the air like a bird.

But, ah, best and glorious of all, we are living in an age of the restored gospel. The gospel and the true church of God has been restored to us in all its fullness. Oh, how grand it is to be a Saint of God, to know that we belong to his own church; Saints, let us be Saints indeed, keep loose-ness of all kind out of our midst and the church of God will never fall again.

For ten years or more I was looking for the true and only church of God (because God has only the one church, not hundreds of different religions). I got tired of the world's churches, because they could not satisfy my soul, they could not tell me about the hereafter or our life in heaven. No, because they were and are in darkness themselves, they are like the blind leading the blind. I used to go in quiet solitude and speak to my heavenly Father and pour out my soul to him and ask him to lead me to his own church and

his own people, and as soon as I heard the latter-day gospel I knew it was the restored gospel sent from above.

I knew that I had received what my soul wanted, but, last of all, as soon as I found God's true church, I felt that he had answered my prayers indeed. People ask: "How do you know this is the true church?" My answer is that we know it at once, we feel it in our very being, that we feel the Spirit's presence more than in any of the so-called Christian churches. Ah! and we know it by the enlightenment we get, by the understanding given to us, and if we are true children of God and pray earnestly, the Spirit will never leave us, but will help us to use our talents for the honor and glory of God, also it will be a shield unto us and the church always.

"Blest Spirit of peace and love,
Of light and truth,
Come and stay with us always."

Let the light divine shine forth so that the world will see that the divine presence is with us and the Devil and his angels will be afraid and fly.

Yours in Christ, ELIZABETH JOHNSTON.
17 Douth Street, Newton.

PORT ARTHUR, ONTARIO.

Editors Herald: I thought I would drop you a little news from Port Arthur and express my appreciation of the glorious gospel which I have just obeyed, although I believed and had a desire to obey when Elder S. W. Tomlinson was here last fall. But I thank God that he spared my life to obey because I know it is his glorious work by the Spirit of God. I have suffered for some months with internal trouble which caused me much suffering and I was suffering up to the day of my baptism. I shall never forget that memorable event as myself and six others stood on the bank of the river all ready to go forward and obey the Lord.

Elder Tomlinson asked us to covenant before the people that we would serve God to the best of our ability to the end of life. I said to myself, "Yes, dear Lord, if it were not for this awful pain." And thank God, from that day to this I haven't had a symptom of pain. I was fully restored. My husband and others can bear testimony to this.

I had been a member of the Salvation Army for years and acted as secretary, and thank God for the good I received in that organization. Many of their members think that I have made a mistake by leaving them but I thank God with all my heart that he has led me into the true church where I can receive evidence of my acceptance with him. I trust I shall be faithful to the covenant I made at the water's edge and bring up my children in the good way, and I ask the prayers of the church to that end.

Our elder has left us after two months of hard labor in our city. We are sorry to see him go as he has been a father to the little flock here and has endeared himself not alone to the Saints, but to many of the outsiders. With best wishes to all my sisters and brothers.

Your sister, MARGUERITE MCLEAN.
58 Rockwood Avenue.

FARMINGTON, MISSOURI, August 27, 1918.

Editors Herald: I just happened to think that to-morrow is the last day for my year's subscription to the HERALD, and I must renew. The HERALD is a very welcome visitor, as it keeps us in touch with the general church work, and feeds us on spiritual food which is the best of all foods, and is cheap, only \$1.50 per year, and oh, what a good variety!

I think the great war will be a great test for every Latter Day Saint; there are so many crucibles to pass through; only last night I dreamed I was at war in our country, and there were shells fired at me and I could see them coming and was soon able to dodge them. Afterward, I found myself giving my enemies a lecture, telling them of the power of God that was upon me, and that was why I was protected from being struck by those shells. The calling to be a Saint is the greatest of all callings, as we can't even be an apostle without being a Saint first.

There are hidden mysteries for us if we will live worthy to receive them; I have tried to live up to the Word of Wisdom this summer closer than before and have realized some of the benefits; I do not recall being sick one minute; always able to eat, do not fear diseases, and some folks think I am ten years younger than I am.

Let us cultivate our talents and gifts of the gospel, then when we live the gospel we will be richer than Rockefeller; the Lord promised the earth to his Saints, but didn't promise it to Mr. Rockefeller or the Kaiser. We are isolated Saints and get hungry for the gospel food except what the HERALD and *Autumn Leaves* bring to us. I think the Saints should contribute more to The Staff department.

If there is anyone who wants HERALDS, I can supply a goodly number if the party will pay express.

Yours for the right, A. RICHARDSON.

CAMP FORREST, CHICK. PARK, GEORGIA, August 28, 1918.

Editors Herald: I have been in the army one month today, and have seen some very wonderful experiences so far. I have been blessed greatly by the prayers of the Saints, and the Lord has cared for me both day and night. My desires are for greater faith that I may withstand the trials which come each day, and that I may resist all the evil temptations which are lurking near.

There are four church boys in this regiment which makes a strong defense for the gospel. They are: Gerald Gunsolley, Stanley Burton, Walter Rasmussen, and myself. We surely would be glad to hear from the Saints. We attend the Y. M. C. A. services and near-by churches whenever possible, but it doesn't seem like the good services at our own church.

We are located in a very beautiful camp with good surroundings. The climate is agreeable so far, and we enjoy this camp life fine. Your brother in the faith,

RAYMOND A. NELSON.
Company C, 213th Engineers, R. B., Barracks 1492.

SAN ANTONIO, TEXAS, September 2, 1918.

Editors Herald: It has been quite a while since I sent you even a short letter so, not having seen anything in the pages of your valuable paper from this part of God's vineyard, will send you a few lines and let you and the people know that we are still on the land among the living in so far as our little branch (the Second San Antonio) is concerned. We are still able to hold our regular meetings and we have had a few protracted meetings. We had Brother J. W. Metcalf with us not a very great while ago, and he gave us some rousing sermons, especially on the atonement. He is a fine explainer. I understand, however, that he has returned to his native State, Kentucky.

Our local priesthood have commonly done the preaching.

Sunday, October 6, is College Day. You are expected to "do your bit."

However, our district president has occupied occasionally Brother G. M. Hiles preached for us Sunday evening.

May the good work go on.

Yours truly,

W. H. DAVENPORT.

BERTHA, WYOMING, September 2, 1918.

Editors Herald: Just a line to tell you I am preaching every Sabbath—sometimes twice in the day. Am enjoying good liberty—the best in my life. Rode 22 miles on horseback Saturday afternoon, August 30, to fill an appointment at Barlow Canyon on Sunday. Baptized four, also blessed two children. Expect to baptize others in two weeks when I return.

The Saints here are rejoicing to see their numbers swell. The people are getting interested. The heaven is working. Dear Saints, remember me. I need your prayers. I am ordering the Book of Mormon and Doctrine and Covenants for those I baptized.

May the Spirit of the Master abide with us and assist us in our work.

Hopefully,

C. W. DILLON.

SAN FRANCISCO, CALIFORNIA, September 3, 1918.

Editors Herald: No doubt many of your readers will be grieved to learn of the death of Brother J. A. Anthony of San Francisco, which occurred with tragic suddenness last Sunday morning, September 1. On this beautiful morning, following one of the finest and most spiritual reunions ever held in the Northern California District, Brother Anthony and the writer left his home early to be in time for Sunday school and also to enjoy the monthly sacrament service. After arriving at the church apparently as well as usual, though he complained as we climbed the hill together of shortness of breath, he sat in conversation with one or two of the brethren, and in the midst of the conversation he was stricken and lapsed into unconsciousness, after a short time of stentorian breathing, he gave a little gasp and all was over.

All had occurred with such dreadful swiftness that while one brother was out to secure a doctor, Brethren Waller, Thorman, and myself carried the lifeless body into the home of Brother and Sister Saxe at the rear of the church. When the doctor arrived he could only say that life was extinct and that he likely died instantly. Certain it is that our brother suffered no pain but passed on without any spasm or even groan, into the other land, which seems always to be so very close to us.

Loving and sympathetic friends broke the sad news to our aged sister who for over twenty-five years had been his near and dear companion in wedlock; and with remarkable poise Sister Anthony quietly commended herself to God who, she said, had always helped her in the past and would be her support now.

Many will remember the kindly welcome and unfailing hospitality of the Anthony home at 281 Castro Street, and will mourn the sad loss of our brother very keenly. It was one of the pleasures of our brother and sister to recount the many experiences which they had enjoyed in the church throughout the years, and to one belonging to a new generation it was refreshing to listen to the many testimonies of God's grace and power which accompanied the servants of God as they labored throughout this region. Our deceased brother was well known for his zeal and rugged courage in the defense of the work, and many within and without the church honored and respected him for his stalwart work

The Higher Powers of Man

Read this extract from a letter to President Frederick M. Smith, in which Charles A. Ellwood, a scholar and author of national reputation, dwells on the subject of the Higher Powers of Man as presented in President Smith's book:

I had the pleasure of reading your book on The Higher Powers of Man. I had hoped to see you in Kansas City, and to express my pleasure in person to you; but I failed to meet you and so drop you this line. . . . I like the book. It seems to me to open up a delicate and difficult topic in a way which the lay reader can understand. It is, moreover, timely, because for the sake of human and national efficiency in our present crisis people in general need to know how to "tap the higher levels of human energy."

If you want a book the study of which will open new possibilities for you, send \$1.25 to either Herald Publishing House, Lamoni, Iowa, or Ensign Publishing House, Independence, Missouri, ordering The Higher Powers of Man, by Frederick M. Smith.

as a protagonist who seemed to know no fear. He was very kind and tender and many have enjoyed the unadvertised benevolence of Brother Anthony and will mourn him as a "friend" in the full sense of that term.

We especially appreciated our brother's interest in the work and enjoyed hearing him relate his experiences in defending the Book of Mormon, and he had accumulated during years of investigation a large amount of evidences by which he supported the claims of this book and only in the recent reunion preached his sermon on this topic to an interested congregation.

A brave and faithful servant has been called to rest, and his call came so beautifully, without anguish, pain, or distress. Of him it can be said: "He fought a good fight, henceforth a crown is laid up for him." May God sustain our aged sister who, while surrounded by many loving relatives and friends, will feel lonely and sad in her closing years.

JOHN W. RUSHTON.

VANCOUVER, BRITISH COLUMBIA, September 4, 1918.

Editors Herald: A word to the isolated Saints of the Seattle and British Columbia Districts: At our recent convention held in Bellingham, I was placed in charge of the home department work for the Sunday school, and would deem it a favor if the Saints who cannot enjoy the privilege of the Sunday school would kindly send me their names and addresses.

The home department work is a great factor in keeping the isolated in touch with the advancing church work, and a great means of supplying the spiritual food we all need in these trying times. So Saints, let us all be found fortifying ourselves with the study of God's blessed word and be found on the watchtower. Any word from the isolated ones shall be gladly received.

Your sister in the conflict,

MRS. EMILY McMULLEN.

Suite 3, 750 Broadway East.

MISCELLANEOUS DEPARTMENT

Conference Minutes

LONDON, ENGLAND.—At 58 Ickburgh Road, Upper Clapton, London, E. 5., J. W. Worth presiding. Report of Bishop May received, as also from the following: J. W. Worth for London Branch; J. A. Judd, Enfield Branch; R. Goullee, district president; J. W. Worth and R. Clift, vice presidents; Elders John A. Judd and Dover E. Judd. S. Dennis, treasurer; Ada Oakman, historian. Committee report of the Enfield Sunday school district rules read and adopted as amended. Religious session at Enfield at 2.30. Prayer and testimony meeting at 4.15. A meeting of priesthood held. This priesthood association meets at conference in January and July, also in April and October. J. A. Judd, president, presided. Bishop R. May elected teacher at said meetings. Preaching in evening. Teacher S. Dennis occupied for first part of evening, Elder R. Goullee, district president, followed. Dover E. Judd, secretary, 22 Canonbury Road, Enfield, Middlesex, England.

The Presidency

Effective at once, Elder James Pycoc will be transferred from the Massachusetts District to the Toronto District, Ontario, as missionary for the remainder of the conference year. Elder Richard Baldwin is transferred from the Kirtland District, Ohio, to the Massachusetts District, Boston objective point, for the remainder of the conference year.

FREDERICK M. SMITH,
President of Church.

Conference Notices

Independence Stake, in joint sessions with Sunday school and Religio at Independence, Missouri, October 4 and 5. C. I. Carpenter, stake secretary.

Nauvoo, at Adrian, Illinois, with Rock Creek Branch, October 12 and 13. Sunday school and Religio conventions, October 11. W. H. Gunn, secretary, Fort Madison, Iowa.

Ohio District (misprinted Kirtland District last week) will meet with Wellston Branch, October 5 and 6. Branch extends a hearty invitation to all. F. J. Ebeling, president, Willoughby, Ohio.

Utah, in Malad, Idaho, October 12 and 13. Good attendance is desired. We are arranging to have one or more of the apostles present. Local officers send reports to district secretary, Roy Hewes, North Washington Street, Ogden, Utah. L. G. Holloway, district president.

Kentucky and Tennessee, with Mayo Hill Branch, October 5 and 6, 1918. Full reports of all branches desired, also of local priesthood. Send reports to C. N. Ross, Tennessee, or to the undersigned. J. R. McClain, district president, Paris, Tennessee.

Lamoni Stake, in conjunction with its auxiliaries, at Hite-man, Iowa, beginning at 7.30 p. m., October 17, continuing over the 20th. Work of an educational nature will be specially featured. Amy Vredenburgh, secretary, Lamoni, Iowa.

Far West, at Cameron, Missouri, October 12 and 13. Saints are requested to observe first Sunday of October in fasting and prayer on behalf of the conference. Notice that beginning with the year 1919 auxiliary conventions will be held on the Friday preceding and at the place of the stake conference. R. S. Salyards, district president, 119 North Nineteenth Street, Saint Joseph, Missouri.

Convention Notices

Kewanee, Sunday school, at Joy, Illinois, October 4, for the choosing of delegates to General Convention. Elbert Holmes, secretary, Joy, Illinois.

Gallands Grove, Sunday school, at Deloit, Iowa, October 11, 1918. First session at 10.30. Good program. Floy Holcomb, secretary, Dunlap, Iowa.

Woman's Auxiliary, of London District, will meet for first convention October 4, in Saint Thomas, Ontario, at 2 p. m.,

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

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for business and election of officers; again at 8 p. m. The sisters are invited to attend. Mrs. Rosa Teir, district president and organizer, London, Ontario.

Our Departed Ones

PETERS.—George Alma Peters, four-year-old son of John and Iva Peters, died at the home of his parents in Taylorville, Illinois, July 18, 1918. Funeral at Saints' church; sermon by R. L. Fulk.

BIXBY.—Arminda Jane Bugher Bixby was born August 18, 1842, at Washington, Pennsylvania. Came to Iowa in 1859. In 1878 married David S. Bixby. Baptized June 22, 1884, by J. S. Roth. Died at Boone, Iowa, September 3, 1918. Services in charge of Thomas Lewis; sermon by Clement Malcor.

BROOKS.—Edward Omer Brooks was born near Taylorville, Illinois, March 24, 1890. Died August 28, 1918. Leaves 4 sisters, 2 brothers, and 2 children to mourn, his wife having preceded him. Baptized by I. N. White when about 10 years of age. Sermon by Luther Simpson at Saints' church at Taylorville, Illinois.

IZATT.—Frank Izatt was born at Sterling, Scotland, May 11, 1848, died August 17, 1918, in Springfield, Illinois, at the home of his daughter, Mrs. Martin Bolt, where he had been taking treatment for cancer. Located in Taylorville, Illinois, about fifteen years ago. Baptized June 11, 1865. Ordained elder January 3, 1886, at Saint Louis, Missouri. Leaves widow, 5 daughters, and 6 sons, all of whom were present at funeral save one son who is in service overseas,

one brother and one sister. Funeral at Saints' church in Taylorville; sermon by R. Archibald, of Saint Louis.

ORTON.—At Independence Sanitarium, after a severe illness of many months, Samuel Orton passed to his reward, aged 74 years, 1 month, 21 days. Of Latter Day Saint parentage, he experienced the trying scenes of the dark and cloudy day, including several years in Utah. Uniting in 1871 with the Reorganization, Brother Orton served diligently as a local elder, and counselor to William Leeka in the bishopric of the Fremont (Iowa) District. His last years were spent in Lamoni, Iowa, where his widow now resides, and where they for a time served the church as caretakers of Liberty Home. Services were at his late residence, in charge of Lorenzo Hayer, sermon by J. F. Garver, interment in Rose Hill Cemetery. A good and devout man, Brother Orton has his rest with the faithful.

FROM HERE AND THERE

The Saints at Des Moines had an eating tent and a refreshment stand at the State Fair recently and cleared a nice sum from them. They served good, clean meals at a dining tent twice as large as last year and had capacity crowds constantly, sometimes more than they could care for, at the price of 45 cents a meal. The refreshment stand was run by a class of young men and women and they netted about \$250 for the Christmas offering. The total amount cleared was \$1,000.50, the \$750 being applied on the church debt at Des Moines.

Modern Use of Narcotics is the name of a booklet on temperance recently gotten out by J. W. Gunsolley, superintendent of the temperance department of the Religio. It is numbered as leaflet number 11 and sells for 5 cents a copy, or 40 cents a dozen. It is a 20-page summary of the opinions of eminent men on the subject, with conclusions of the author, and a brief bibliography of books and journals on the subject of narcotics.

REUNION EDITION OF KIRTLAND BELLS

This district monthly is out in a fine-looking four-page edition for September, with seven illustrations and the pages larger than those of the HERALD. It is artistically gotten out by the Arts and Crafts Press at Cleveland and contains a goodly number of "Chimes from the Kirtland reunion," and some items of interest to nonmembers as well. Just why the notes in the chimes should each be quoted separately we know not—possibly they were contributed by individuals not on the staff.

A personal letter from Davenport, Iowa, tells us the Saints there have just begun to hold services in their new church building. They have had four baptisms recently and many strangers have heard the angel message. Several families have moved in, thus enlarging the number. The Christmas offering has already exceeded last year's quota and the prospects are good for a victorious charge "over the top." The Religio is forging onward and the attendance increased three and four fold.

OUR BOYS AT CAMP DODGE

Those having sons, brother, relatives, sweethearts, or friends at Camp Dodge should send them the following church address: Church at 717 East Twelfth Street, Des Moines. Take Walker or East Fourteenth Street car, off at East Twelfth Street, walk two and a half blocks north.

A warm welcome awaits the soldier boys both at the church and in the homes of the Saints. Send their full address to the undersigned and they will be looked up.

In behalf of our boys, A. E. WARR.
DES MOINES, IOWA, 719 East Twelfth Street.

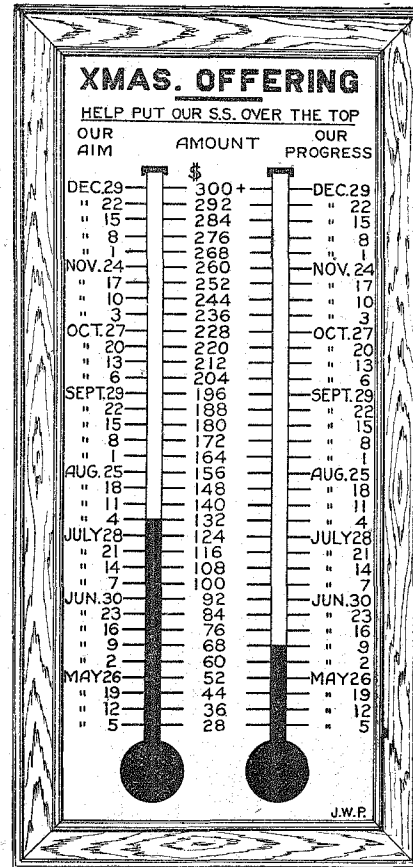
CHRISTMAS OFFERING THERMOMETER

The First Chicago Sunday school is using the following described thermometer with splendid results in their Christmas offering effort. By its use all are kept informed as to the amount of the Christmas offering already raised and also at what point the school should be.

This drawing is one third the regular size. The frame was purchased at 5 and 10 cent store. To represent the fluid, sew a white and red ribbon together with a button attached, back of the card. The bulb can be cut from red paper to match ribbon, paste same on bottom edge only, have slot underneath through which the ribbon is to pass to the back of the card to the upper slot.

Secure a good, heavy, white card and have some one print the dates and amounts.

BENJAMIN R. MCGUIRE.



In this age of conservation there is rather an interesting article in General Interest Department on "Edible fruits of forest trees." Probably most of it is not new to our people. Possibly some of it is, as it gives a new idea. It is really surprising how much there is around us having food value which is ordinarily neglected. Vegetarians have for a long time substituted nut dishes in place of meat. This seems to be an effort to substitute certain nuts in place of wheat in making bread, using the starchy quality of nuts.

Elder D. T. Williams and family moved to Lamoni on the 10th and he will immediately take up active work as the newly chosen counselor to Elder J. F. Garver, president of the Lamoni Stake. His attendance at the stake reunion gave him an introduction to the community, and his special work in connection with the young folks of the community will be much enhanced by that experience.

We note an item in the daily press that Brother T. A. Hougas, of Macedonia, Iowa, has been elected state organizer for the Farmers' Union, which expects to move the State exchange from Columbus Junction to Des Moines. The elimination of the middleman by buying and selling to each other is the aim of the union.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, September 25, 1918

Number 39

EDITORIAL

THE BANNERS OF THE FREE

(Address by Elder Elbert A. Smith, at the Walnut Park Branch, Independence, Missouri, September 15, 1918, at the dedication of a service flag. Mrs. A. Morgan, reporter.)

And now it came to pass that when Moroni, who was the chief commander of the armies of the Nephites, had heard of these dissensions, he was angry with Amalickiah. And it came to pass that he rent his coat; and he took a piece thereof, and wrote upon it, In memory of our God, our religion, and freedom, and our peace, our wives, and our children; and he fastened it upon the end of a pole thereof. And he fastened on his headplate, and his breastplate, and his shields, and girded on his armor about his loins; and he took the pole, which had on the end thereof his rent coat (and he called it the title of liberty), and he bowed himself to the earth, and he prayed mightily unto his God for the blessings of liberty to rest upon his brethren so long as there should a band of Christians remain to possess the land; for thus were all the true believers of Christ, who belonged to the church of God, called, by those who did not belong to the church; and those who did belong to the church, were faithful; yea, all those who were true believers in Christ, took upon them, gladly, the name of Christ, or Christians, as they were called, because of their belief in Christ, who should come; and therefore, at this time, Moroni prayed that the cause of the Christians, and the freedom of the land might be favored. And it came to pass that when he had poured out his soul to God, he gave all the land which was south of the land Desolation; yea, and in fine, all the land, both on the north and south, [to be] a chosen land, and the land of liberty.—Alma 21: 40-46.

MEETING THE ASSASSIN

By way of comment on the scriptural reading, before I begin the address, I may say that it appears from this reading, and the context, that there may be a time when it is proper to go to war. These were Christian people, and God blessed them. Ah, but some one says, If our land were actually invaded, then we would feel free to go to war.

If some armed assassin were going through the neighborhood, visiting homes in the night and killing women and children, would you wait until he actually crossed your threshold, or would you go

out with your neighbors into the street and put him to death, if necessary? Germany revealed her purposes and methods in Belgium, and America has gone out with her neighbors to meet this assassin on the battlefields of the world.

Occasionally we meet individuals who say that they do not see why America is in this war, and that they do not understand what the war is about. It seems to me that the best answer to this question is found in a scrutiny of the alignment of nations in this conflict, and that is what we propose to undertake this afternoon for a brief time.

THE TRIPLE ALLIANCE

At the beginning of the war, as you remember, there was the Triple Alliance, consisting of Germany, Austria, and Italy. Italy refused to join in the struggle, at that time, and drew out of the Triple Alliance on the grounds that it was a defensive alliance. Whenever any one of the three was attacked, the other two were to come to her rescue. And Italy perceived thus early that Germany had not been attacked—something some people do not yet see. She saw then that Germany was the aggressor, and refused to have anything to do with the enterprise.

Her place was taken, in a sense, by Turkey—and that was a very appropriate bird to fly to the German's colors. "The unspeakable Turk" was a term applied to Turks for a generation past. The character of the Turk is the only thing about him that is worse than his reputation, and both have been well known to the world for many years past. The fact that Germany could find *such* a friend at *such* a time speaks volumes for the character of the enterprise. Bulgaria came in later.

THE ENTENTE ALLIANCE

Opposed to this Triple Alliance was the Entente Alliance, consisting of Great Britain, France, and

Russia. A little later in the war they were joined by Italy, still later by others. Russia, as you know, because of internal disruptions and her severe losses in the war, became disorganized and dropped out, and then, at the very time when England and France were defeated, only that they would not admit it, America entered the war and joined the alliance. The fact that England and France at *such* a time could find *such* a friend, speaks volumes for the character of their enterprise.

FRANCE—LIBERTY, EQUALITY, FRATERNITY

Now, consider the character of these various nations. France first. France was reborn in the great French Revolution and, after the Reign of Terror, coming out of her delirium to sanity, she bore upon her lips three great watchwords: "Liberty, Equality, Fraternity."

These were very much like the sentiments expressed in our Declaration of Independence, wherein we hold that all men are born equal, with an inalienable right to life, liberty, and the pursuit of happiness. They are very much like our church ideals, only that we might change the wording a little and make it read, "Liberty, Equality, and Brotherhood." Christ wants men to be free, to be equal, and to be brothers.

ENGLAND—LIBERTY AND JUSTICE

When we turn to Great Britain, she, we must say, was free even before France. The English people wrestled with the pope and with the king, and won their freedom both religiously and politically. Their two great watchwords, especially after they had forced King John to sign the Great Charter, were liberty and justice. Their political institutions are free, and their jurisprudence is based upon the dispensing of justice to all men without regard to estate or station. It is significant that the House of Commons, representing the people, to-day is much more important in Great Britain than is the House of Lords. The House of Lords has receded into the background. And it is significant that David Lloyd-George is more important than King George.

AMERICA—ALL MEN FREE AND EQUAL

We inherit from the British people. America was born in revolution. As Lincoln said in his great Gettysburg speech, America was conceived in liberty and dedicated to the proposition that all men are equal. And on that great occasion, when he delivered the Gettysburg address, dedicating a battlefield to be a cemetery for the burial of loyal Union soldiers, he also dedicated the Nation of the living to the proposition that "government of the people,

by the people, for the people, shall not perish from the earth."

In that dedication, we find one answer to the question, Why is America at war? These three great nations are united under flags that are composed of a commingling of the red, white, and blue. England and France and the United States all fight under the red, white, and blue—those colors being differently disposed and combined in their various banners. It seems to me that there is a significance in this, perhaps more than a coincidence—that there should be this unity of colors differently arranged on our banners, as also this unity of ideals, differently expressed in the history of the various nations of which I have spoken.

THE THREE RIGHTS OF GERMANS

But, on the other hand, we find in the Triple Alliance (or the central powers) no such ideals appearing in their history. There is nothing in the history of Austria or Turkey to appeal especially to our imaginations. Germany now stands for all of them, as the others have become only puppets in her hands.

There never has been a successful revolution in Germany. They cannot understand our language. I don't mean by that they merely cannot understand our speech. They cannot understand our ideals. I could not understand a Frenchman, so far as his speech is concerned, but I can understand his ideals. We cannot understand the German ideals. They cannot understand ours. Democracy means nothing to them. They are satisfied, apparently, that the kaiser shall command, and the people obey. They have no real representative government. The people do not enter anywhere, as a people, in the management of the affairs of the nation. As one great German socialist said not long ago, "We Germans have three inalienable rights: to be soldiers, to pay taxes, and to keep our tongues between our teeth." Evidently he told the truth.

ON THE CELESTIAL FENCE

The ideals of Germany, the *national* ideals, are brutal force and universal dominion. These ideals do not appeal to us, and as for these men who say, We do not know why there should be war, I think possibly that long ago, when there was war in heaven and Lucifer fought with the hosts of heaven, the preexistent spirits of these men sat astride the celestial fence and wondered what it was all about.

Now, the facts are that there were two conflicting ideals in heaven; and heaven wasn't big enough for both of them. And to-day there are two conflicting ideals on earth; and earth isn't big enough to hold both of them in their present power and manifes-

tation. That's why there is war. And America is in that war because Lincoln at Gettysburg, like Moroni of old, dedicated this Nation to the proposition that government of the people, by the people, and for the people should never perish from the earth.

We meet to-day to honor those who have gone, at their country's command, to help fulfill the pledge that Lincoln made. We trust that the blessings of heaven may attend America to-day as they did the ancient inhabitants when they lifted up the title of liberty and dedicated the whole land, north and south, to be a land of freedom.

FOURTH LIBERTY LOAN DRIVE

This is the last issue of the HERALD before the Fourth Liberty Loan drive will start on September 28. The Government is trying to raise more money than in any previous loan, and requires a larger subscription from each one of us. It is a time for close figuring to see how we can help and how much. The sooner this help is given and it is fully demonstrated that the United States will continue to the limit of a just and righteous peace, the sooner will such a peace be possible. It is the duty of all citizens to assist to this end.

FOREIGNERS IN AMERICA

The Social Service Bulletin for July-August, 1918, refers to an article in *The Survey Magazine* of July 6. It appears that there are three million adults in this country who cannot understand or speak English. Five million, five hundred thousand cannot read or write English; nine million read almost exclusively foreign language newspapers, while many of them cannot attend the public evening schools, even where such schools exist. In New York alone, half a million men and women cannot read, speak, or write English. Many important communities in the industrial States, where the population is at least half immigrant, do not maintain classes where English can be learned.

The Survey Magazine points out that naturalization has been made too cold-blooded; there is nothing to show any direct interest, as was the case with the American Indian who took citizenship upon himself a year ago, when Secretary Lane delivered an address and presented to each an American flag. It signified to them the change in their condition.

But nothing of the kind is attempted in the ordinary case of naturalization. It is very formal and many are discouraged because they cannot pass and no one appears to be interested in helping them.

This is a matter that interests us because good

will depends so largely upon understanding. There is an unconscious suspicion of those speaking another tongue. Many immigrants are woefully misled as to actual conditions and their own opportunity. We are glad that something is being done, but much more remains to be done.

The Social Service Bulletin will gladly give information. Address 72 Mount Vernon Street, Boston, Massachusetts. And this issue gives the list of a number of pamphlets and of books dealing with the problem.

S. A. B.

FINANCE

The revenue of the Government, from all sources, has been estimated as four billion dollars for the year ending June 30, last. The amount loaned to the allies has been rather in excess of that amount and is approximated as being between four and a half and five billion. The war expenditures on behalf of the Government were rather less than were at first estimated, but still would be close to seven and a half billion. Much of this is represented by capital expenditures, for shipyards and permanent establishments for airplanes, and other necessary manufactures of this kind.

The amount from Liberty Loan bonds is nearly ten billion, and War Savings Stamps is close to one million more. This allows but a small percentage of excess over expenditures, perhaps something about two billion, but at the rate of fifty million a day, this would only last fifty days. A booklet from the Guaranty Trust Company, of New York, says that Professor Friday has estimated the war savings for 1917 at approximately eleven billion dollars; the income of the country is figured at forty billion. It is now estimated that nineteen billion will have to be paid in taxes or Government bonds for the coming year; that is, nearly fifty per cent.

Of course there remain two methods of raising or securing this saving. One is negative, that is, doing without and saving materials. The second is to speed up production and accomplish more. The second, however, presents increasing difficulty because of the draft of five million men or more, in the rank and file of the army at the present, who will not, during the coming year, be producing wealth. That means a speeding up of effort on behalf of the rest of us, as well as self-denial or saving.

S. A. B.

However serious the condition may be, there is nothing to fear if we are willing to let God act in the matter—there is nothing to fear but wrong.—Leon A. Gould.

THE UNITED ORDER OF ENOCH INCORPORATED

The past few months reports have been circulated criticising the articles of the United Order of Enoch and claiming that the same were in conflict with the laws of the State of Missouri where issued. These articles before publication were, in accordance with the law of Missouri, duly passed upon, and approved by the Courts of Missouri, and later by the attorney general of the State.

A verbatim copy of the work and the action of the officers authorized by the State to pass upon such confirmations, plainly shows the falsity of the position, also the futile work of certain opponents of the work and the church at the time of the incorporation.

The absolute falsity and baseness of the claims that the articles of said incorporation are not in harmony with the laws of the church as also the laws of the State where incorporated, will be fully seen upon a careful reading.

The editorial of President Joseph Smith, published at the time, together with articles of incorporation, with legal papers attached, are herein re-submitted for the benefit of our readers who may wish to personally examine them for themselves. It appears in the HERALD of May 25, 1910:

THE UNITED ORDER OF ENOCH INCORPORATED

Some time in the summer of 1909, as soon after the closing of the session of conference on April 21 as was found practicable, the Bishopric set about forming and securing an incorporation. A number of the brethren favorable to the movement were called together at the office of the general bishop, and the articles were drafted and agreed upon, and were presented to the circuit court of Jackson, County, sitting at Independence, Missouri. These articles were filed in the court before the judge then presiding, and were met by a protest upon the part of persons who had sought and obtained articles of incorporation, called the United Order of Equality.

The court under the provision of statute appointed an attorney, known as *amicus curiæ* (friend of the court), to whom was delegated the duty to examine such articles and report to the court after such examination as to whether the articles were within the limitations of the statutes of the State providing for incorporations and proscribing the rules governing them, and to make such recommendation as his duty and understanding made requisite, either recommending the issuing of a *pro forma* decree or recommending the denial of such a decree. The attorney appointed by the court re-

ported unfavorably to the articles which were filed and the *pro forma* decree was denied.

Subsequently the persons desiring to incorporate held a meeting and took the objections raised against the articles which had been filed into consideration, formulated new articles thought to be in harmony with the statutes, and filed the same in a division of the circuit court at Kansas City, petitioning for the *pro forma* decree as before. The court appointed another attorney as "friend of the court" who made an unfavorable report to the court.

The same parties who had protested at Independence, Missouri, again entered protest. Upon consideration of the report and the protest the court listened to arguments both for and against the issuing of the order, and after hearing the arguments and taking the matter in consideration, he overruled the report and directed the issuing of the *pro forma* decree granting the incorporation.

The articles were sent to the secretary of state of the State of Missouri for attaching the certificate, but the persons objecting to the issuing of the order interposed by an appeal, setting forth their reasons for the denial of a charter. The matter was sent to the attorney general, who, it is presumed, took the matter of the articles into consideration, as well as the objections made against the granting of the charter for the incorporation, the result being that on Friday, May 13, 1910, the articles were returned to the Bishop with a certificate of the secretary of state attached thereto, and as far as the statutes provide the incorporation of the United Order of Enoch was complete.

We take pleasure in giving to the readers of the HERALD the articles of incorporation upon which the *pro forma* decree had been issued, together with the necessary papers attached by the requirements of the statutes. Doubtless the persons who have objected to the issuing of the order before the courts will be disappointed that the articles have been approved and the order issued, and that the association has become an active working body having the sanction of the laws of the State of Missouri. It is fortunate for us that this protest was made, for it brought the object of the incorporators of the association into direct notice of the secretary of the State and the attorney general, the last-named being the officer whose duty it is to look after such corporations as are formed and do business in the State of Missouri, and who must, by virtue of his office, be thoroughly informed in regard to the rights and privileges of incorporators.

I do not feel to attach any blame or find any fault with those who were objecting to the incorporation of the Order of Enoch, as they availed themselves of their privileges under the laws of the State, and

were entitled to be heard. We are pleased, however, that the wishes and views of the incorporators' rights and privileges under the statute were not found to be so far astray from what could be granted under the statute as to prevent the carrying into effect the provisions of the action of the conference of 1909. It now remains for those upon whom devolves the carrying of the provision of these articles into operation according to the intents and purposes thereof, to do so in such a manner as to approve themselves in the consideration of the Master and all good men.

While we deplore the delay that may have occurred, in a sense we are pleased to know that the incorporators have taken the matter patiently, have made no statements of impatience or faultfinding, but quietly waited the action of the courts, as they were in duty bound to do, believing that the right would triumph at the last, and trusting to the direction of the Good Spirit in the affairs intrusted to them.

As soon as practicable, there will be a meeting of the incorporators, and steps will be taken to authorize the Board of Trustees and their executive committee to begin active work of incorporation.

We commend the reading of these articles to the patrons of the HERALD, and especially those who feel disposed to become benefactors under their provisions.

The articles are given below, together with the papers necessary to complete the incorporation.

JOSEPH SMITH.

ARTICLES OF ASSOCIATION OF THE UNITED ORDER OF ENOCH

A BENEVOLENT SOCIETY IN THE INTEREST OF THE POOR AND NEEDY

The United Order of Enoch is a helping and benevolent association, organized for the benefit of the poor and needy, dispensing its charities by furnishing equal opportunities to the needy, upright, and industrious in a financial, educational, and social way, with those who are more fortunate, and the supplying of stewardships and homes or inheritances to the worthy who may lack.

Article 1. Statement.

Articles of Association adopted by the undersigned (in accordance with due enactment and resolutions passed by the General Conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its annual meeting held in Lamoni, Iowa, April 6 to 21, A. D. 1909, authorizing further organization by the Bishopric of said church of those who may desire to so associate themselves) for pur-

poses of transaction of business interests for the benefit of the poor and necessitous, and the general work of improvement and settlement of the worthy, who need homes and help.

Article 2. Affirmation.

Pursuant to instruction herein set forth, we, Ellis Short, I. N. White, W. H. Garrett, M. H. Bond, W. E. LaRue, G. E. Harrington, H. R. Mills, Joseph Smith, Roderick May, A. H. Parsons, David T. Reese, G. H. Hilliard, D. J. Krahl, W. R. Dexter, Frederick M. Smith, Elbert A. Smith, E. L. Kelley, J. Mather, W. E. Messenger, W. B. Kelley, J. T. Curtis, Edward Rannie, being desirous of forming a corporation under the laws of the State of Missouri, and more particularly under the provisions of article 11, chapter 12, Revised Statutes, 1899, providing for associations of a benevolent and educational character, do hereby associate ourselves for the purpose of becoming a body corporate for the benefit of the poor and industrious who need, and the transaction of business necessarily connected therewith as herein set forth.

Article 3. Object in outline.

The purpose of this corporation shall be to aid and assist the worthy needy and poor in obtaining employment and homes, help the sick and afflicted and unfortunate in times of need, promote temperance, morality, and equality, and provide against the evils of selfishness, covetousness, anarchy, and crime of every description, and thus conserve, to a degree, the good of the community, and the good of the State, by a voluntary cooperation in the use, application, and distribution of the wealth, for the objects named, of those who may be members of the association, and who shall contribute for the purpose, and of the means which is gained by the association in its legitimate work and business, and also the application of that which may be voluntarily contributed or consecrated for these benevolent purposes by those who do not hold membership in the organization.

Article 4. Name and term.

The name of this organization shall be The United Order of Enoch, and its chief or principal place of business shall be in the city of Independence, Jackson County, and State of Missouri, but supplemental organizations and places of business may be located in other counties and when necessary for the carrying out of its work in other States organizations or places of business may, according to the provision of the statutes of such States, be established in the same; and the association shall continue for the period of ninety-nine years unless sooner dissolved by the voluntary concurrence of at least three fourths of its members, by vote at a meeting of which at least sixty days' notice has been given in

the usual way of such purpose prior to the meeting at which such vote of dissolution shall be taken.

Article 5. Nature and work.

This association shall have no capital stock divided into shares, it shall not be run for individual pecuniary profit, but for the objects herein set forth; the properties of the same shall not be individual, or held in severalty, but in common. The homes, or inheritances, however, which are provided for under the founding and management of the order, shall be individual, that is, held in severalty, each person or family holding in fee simple unless otherwise arranged at the time of setting the same apart, or when making the final settlement. The object of the association not being communistic as that term is usually understood, but a benevolent, helping order.

Article 6. Special statement of work and powers.

The purposes of the association are:

First, to provide the advantages of permanent employment and thereby permanent homes for those found worthy, but who are unable to arrange for steady employment and who are without sufficient means to procure homes for themselves.

Second, to furnish educational advantages for the youth of both sexes when parties or parents are unable to do so themselves, either by rendering to the parties such assistance as will give to them equal opportunities in the public schools, or in providing for them the advantages of the higher, or special institutions of learning.

To accomplish this work, it will be necessary to acquire by gift, purchase, devise, or other legal and just methods, real and personal property; also acquire lands suitable for carrying out the benevolent purpose and object set forth in these articles of association, and for suitable homes or inheritances, and, when desirable to improve and convey the same; but the properties, accumulations or gain from all or any of such transactions shall be held and used in maintaining and carrying out the benevolent work herein provided for, and in no case to be given or used for the pecuniary profit or benefit of any person or persons, corporation or corporations, but solely for the aiding and maintaining of the proper stewardships of the needy, and of its members in the benevolent, beneficial, and helping purposes herein set forth.

Article 7. Membership.

Membership in the order requires as a prerequisite a full compliance with the law of Christ, both as relates to duties known as spiritual, and those referred to under said law as temporal; that is, the precepts and ordinances of the gospel having been fulfilled through acceptance and obedience to the same as set out in the Holy Scriptures, also, the

following specific duties set forth in the law of equality, to-wit:

A. To render a just and true account of the condition and business of his or her stewardship annually, setting forth the amount, or value, with the loss or gain of the same for the period named, together with a faithful estimate of necessities, and the amount required for repairs of stewardship, or the enlarging or extension of the same when proper, for the succeeding year.

B. Stated or annual settlement as provided under the law, by turning into the treasury or storehouse any surplus or talents remaining after a due fulfillment of the law as before set forth.

C. In case of a lack or shortage, after a faithful and attested performance of duty in his or her stewardship for a time, or a year, such steward to receive from said treasury or storehouse, such a proper and just supply as the law directs according to "his needs and wants, inasmuch as such wants are just."

D. That in all labor and association, each and every one shall seek the interest or good of his neighbor, "doing all things to the glory of God."

E. In case of withdrawal, or transgression and expulsion, such person or persons shall retain that which has been set apart or deeded to him or her or them, for a home or inheritance, but shall have no further claim upon the common treasury and shall not be entitled to any withdrawal, benefits, or interest in the common fund or storehouse, whatever.

Article 8. Management.

A. The affairs of this corporation shall be under the supervision and management of a board of twelve trustees, to be selected by the members of the order from among their number, according to the rules and regulations of these articles and the by-laws of the association, who shall organize by the selection of a president, a secretary, and a treasurer, and perform any and all business necessary for the good of the order, a two thirds' majority of said board thus constituted and voting as a unit, being necessary for the transaction of all business of the order at any meeting of the same, but a less number may adjourn from time to time.

The trustees may also appoint an executive committee to act in business matters when the board is not in session.

B. The members of the Board of Trustees shall be elected at the annual meeting of the members of the association to be held the first Monday in April of each year or at an adjourned meeting of the order held subsequent to the said first Monday in April, and shall hold their offices until their successors are chosen and qualified. Vacancies occur-

ring in the board may be filled at any time by the unanimous action of a majority of the members of the board, properly constituted, being present and voting.

C. The Board of Trustees may adopt by-laws, not inconsistent with these articles and the statutes of the State, as may be deemed necessary for the management of the affairs of the corporation and the carrying out of the work of the order.

D. The president, secretary, and treasurer herein, shall perform the duties usual to such offices in similar associations in addition to the specific duties named herein, providing such duties are not inconsistent with the rules of the association.

E. The officers of this order shall also make report of the work and condition of the same annually to the General Conference of the said Reorganized Church.

Article 9. Property, rights, and conveyances.

This incorporation shall be, in law, capable of holding, purchasing, and conveying any estate, real, personal, or mixed, for its use in carrying out the benevolent work herein set forth and shall hold and enjoy in its corporate capacity, all the property, real, personal, or mixed which said society may now have or hereafter may acquire.

This corporation shall have a seal, and all conveyances of real estate shall be approved by the Board of Trustees of the order or association, and be signed and sealed by the president of the same. And such association may sue or be sued in its corporate name, and all claims made against it shall be made in the corporate name, and the individual or private property of the members shall in no case be held liable for the debts of the association.

Article 10. Dissolution and distribution thereunder.

It is hereby expressly provided and made a part of the conditions of this order, that in case of the dissolution, or abandonment of the work of the same, the properties of the order, after satisfying all just debts of the same, shall be turned over to the Presiding Bishop and Trustees of the Reorganized Church of Jesus Christ of Latter Day Saints, to be distributed to the poor and needy according to the rules and regulations of said society for aiding the poor and needy.

Article 11. Trustees.

The names of the persons chosen by these incorporators to act as trustees until their successors shall have been legally chosen are as follows: F. M. Smith, Ellis Short, Joseph Mather, Roderick May, G. E. Harrington, Elbert A. Smith, W. E. LaRue, I. N. White, A. H. Parsons, E. L. Kelley, Geo. H. Hilliard, and Edwin A. Blakeslee; and the following persons have been chosen as officers by the said

board of trustees: E. L. Kelley, president; F. M. Smith, secretary; Ellis Short, treasurer; executive committee, E. L. Kelley, F. M. Smith, Ellis Short, Joseph Mather, Roderick May.

In testimony whereof, we, the above-named incorporators, hereto set our hands at Independence, Missouri, this 12th day of January, A. D. 1910.

STATE OF MISSOURI

DEPARTMENT OF STATE

To All to Whom These Presents Shall Come: I, Cornelius Roach, secretary of state of the State of Missouri, and keeper of the great seal thereof, hereby certify that the annexed pages contain a full, true, and complete copy of articles of association and *pro forma* decree of court in re United Order of Enoch, filed May 11, 1910, as the same appears on file in this office. In testimony whereof, I hereunto set my hand and affix the great seal of the State of Missouri. Done at the city of Jefferson this 11th day of May, A. D. nineteen hundred and ten.

CORNELIUS ROACH, *Secretary of State.*

FRED G. PARK, *Chief Clerk.*

Great seal of the State of Missouri.

IN THE CIRCUIT COURT OF JACKSON COUNTY, MISSOURI, AT KANSAS CITY IN THE MATTER OF APPLICATION OF THE UNITED ORDER OF ENOCH FOR A "PRO FORMA" DECREE OF INCORPORATION. APRIL TERM, 1910
No. 47804.

And now on this 18th day of April, 1910, come E. L. Kelley as president, Frederick M. Smith as secretary, and Ellis Short as treasurer of the United Order of Enoch and submit to the court the articles of agreement of said association, together with a petition praying for a *pro forma* decree of incorporation thereon, in the manner provided by law, and it appearing to the court that said petition and articles of agreement have remained on file in the clerk's office of this court for at least three days since the same was first presented to the court, and the court having heard the report of Pierre R. Porter, Esq., heretofore appointed by the court to examine said petition, and having duly examined said articles of agreement and the testimony in said cause taken before the said Pierre R. Porter, Esq., and the court being fully advised in the premises, overrules the report of Pierre R. Porter, *amicus curiae*, and doth now conclude, adjudge and determine that such articles of agreement and the purposes of the association as therein expressed come properly within the purview of article 11, chapter 12, of the Revised Statutes of Missouri, 1899, and are not inconsistent with the Constitution and laws of the United States or the State of Missouri.

Wherefore it is ordered, adjudged and decreed by the court, that the petitioners and their associates, named in said articles, be, and they are hereby created a body politic and corporate by and under the name of the United Order of Enoch. State of Missouri, }
County of Jackson, } ss.

I, Oscar Hochland, clerk of the circuit court of the county and State aforesaid, certify the above to be a true copy of the order of the court made in the matter aforesaid, as fully as the same remains of record in my office, and that the original articles of agreement are attached hereto.

In testimony whereof, I hereunto set my hand and affix the seal of said court at office in Kansas City, Missouri, this 18th day of April, A. D. 1910.

(SEAL)

OSCAR HOCHLAND, *Clerk,*

By H. A. Foster, *D. C.*

ORIGINAL ARTICLES

NOT EVOLUTION BUT SUCCESSIVE CREA- TION

Scientific men, those who wish to learn something more concerning the origin of life and activity, their source and power, still speculate about the great unknown. And no doubt they will continue to do so until God, the Creator, shall take away the veil that yet hides the fullness of knowledge from the intellectual creature, man. When that is removed he, the intelligent being that was made "a little lower than the angels," will enter upon a new path to the real and actual "higher education," that course which now is impossible of attainment. We read that "the glory of God is intelligence," and our certain hope is that the partial and imperfect knowledge that is possible in this present imperfect life will be succeeded by an endless age of opportunity to all who are willing to learn.

According to *The Outlook* of New York and *The Pathfinder* of Washington, Professor Henry F. Osborn has recently issued a book named, *The Origin and Evolution of Life*. By these papers it appears that Mr. Osborn is very moderate in his claims and not strong in assertion. One says that he does not "even pretend to offer a clearly developed energy-conception of the origin of life, or of all the marvelous facts of evolution, adaptation, and heredity."

In *The Pathfinder's* review of Mr. Osborn's labors and their results, it states as follows:

Professor Osborn believes it possible that the cause of evolution may yet be found, although it is a problem that so far has baffled all scientific inquirers. . . . It seems to be established that life evolves in an orderly way, and this encourages the belief that the energy which keeps the universe in order is in some way, as yet not understood, also the cause of the orderly procedure of life. . . . With reference to the mode of the actual origin of life, science as yet can do no more than speculate, as is distinctly stated by Professor Osborn.

These are good admissions and true statements, I believe. What is it that "keeps the universe in order," and what is "the cause of the orderly procedure of life"? Why not accept the unbounded evidence and admit that God, the one declared in the Holy Scriptures as the Creator of all things, the one who knows "the end from the beginning, and from ancient times the things that are not yet done," why not accept *his* claim that he was the originator of life, and that he is also "the cause of the orderly procedure of life"? In the future, when men learn the whole truth they will indeed know that all his work has been "an orderly procedure," and not a

mixture of uncertainties. From many wise students and capable interpreters it should already be evident that the evolution that has been and all that is now in process came by the design and the creative authority and wisdom of the Great First Cause. And the promise is that knowledge and understanding shall be given by and by to the people of the earth, whenever they are willing and prepared to receive it. To seek for knowledge is great, but to wait God's time for the fullness of it is better than a feverish haste in the darkness or a continuing to flounder in the quagmires and quicksands of extreme speculation and perpetual uncertainty and disappointment.

For instance, Professor Osborn writes as follows:

The tracing of an unbroken line of descent from the protozoan to Plato does not in any way really explain Plato's consciousness, of which there is not a vestige in the protozoan. . . . There is something new that did not exist in the protozoan. It has been produced in the course of evolution. But it is a play on words to say that such evolution is not creation.

Indeed there is a vast difference between the insensate protoplasm and the giant mind of the world-renowned philosopher, Plato. And this great difference and immeasurable distance between them has never been reconciled by any past theories or explanations of Darwinian evolution. To Plato the words of Shakespeare fully apply where he says, "There reason sits enthroned, sole monarch of the universal earth." But as to the protoplasm the words of Professor Osborn fully apply when he says that "there is not a vestige" of any such intelligence in the protozoan.

In *The Outlook* Theodore Roosevelt reviews Professor Osborn's book, and he says that "there are plenty of phenomena unquestionably proceeding from natural law, which nevertheless have in them an element totally incomprehensible" to man, and that are "incapable of comprehension by our intelligence." That is, we are not able to reach it, even as it is now impossible for a small child to comprehend the working of a steam engine though his father may understand it perfectly and all its workings. The most learned man is still a child in knowledge, and all of us will have to "grow up" in ability to be able to learn in God's great school that is yet to come.

We see that Professor Osborn admits that some great and remarkable change took place between the production of the protoplasm and the birth of Plato, with his high and noble characteristics and

powers. And he affirms that this great change was really an act of creation, although he says that it was "produced in the course of evolution."

To the believer in the Bible it appears a great mystery that sentient and otherwise sensible people have such a purpose and determination to persist in claiming that all the changes in types and forms came by evolution, acting through millions of years, and that such evolution came from and through the very lowest forms of life, in order at last to produce a man, something worthy to be called a man. It is remarkable, if they actually believe it, that they can continue to hold that the various grades of beings that have existed from the time of the protozoan were really the ancestors and progenitors of man, that he had perforce, to come into existence as the offspring of a protoplasm, of a trilobite, of a mollusk, or from some other obscure and nonintelligent order, and thus on up through the ape or monkey form to the supposed "connecting link" (which, however, has never come to light) to prove the supposed relationship between man and the inferior creations. Yet to us there seems to be abundant reason to understand and to believe that Adam was the beginning and the head of a higher and far superior race of beings, which was brought into existence to rule over the earth and its creatures for the happiness of all, after the previous ages of inferiority had passed away.

All scientists agree that there were distinct and widely separated periods of creation, which periods and intervals extended through thousands of years each, perhaps millions of years, during which most wonderful changes took place, and varied new forms of life were brought into being from age to age. Also it has been established beyond doubt that during at least some or all of these intervals there were long periods of intense heat and of overwhelming fire which melted the very rocks and mountains. Then again, such intense cold and arctic ice that no form of life could possibly remain existent. In either case everything that had lived perished, as learned geological students have declared is fully proven. Yet many fossil forms have been found in the coal beds and rock strata of the earth, and also giant bones and partially preserved remains are said to have been discovered in great ice beds of the arctic zone, where they have lain for ages. Professor Edward Hitchcock states that there have been found in the rocks thirty-five thousand species of animals and plants, thirty-five thousand kinds or sorts of organic life that differ from each other. The number of specimens seen have been unnumbered millions.

About the successive periods of creation and the intervals between them, when death destroyed all

life by overwhelming billows of fire, or by universal flood, or by unparalleled cold, Professor Winchell has written as follows:

If we are to judge from that which is known, rather than from that which is conjectured, we are compelled to conclude that the varied forms of animal life did not come into being by a gradual evolution from the Eozoon (beginning), but as so many original creations of the skilled Artisan of Creation.—Sketches of Creation, p. 70.

Successive extinctions, wrought by the lapse of time, or by violent geographical revolutions, (were) followed by successive creations of higher and higher forms.—Sketches of Creation, p. 133.

G. J. Douglas, Duke of Argyle, wrote about the distinctive differences between the creations in one age and those of another. For instance he mentions the Silurian and the Devonian ages, and says:

There is no trace of links or of transitional forms between the great class of mollusks (in the one) and the great class of fishes (in the other). There is no reason to suppose that such forms, if they had existed, could have been destroyed.—Primeval Man, p. 45.

That is, while there are found abundant specimens of beings created and living in each period or age, yet there are not found any forms that connect the two creations. And the same of the other periods.

Professor Edward Hitchcock wrote as follows:

Still further confirmation of the same important principle is found in the well-established fact that there have been upon the globe, previous to the now existing races, not less than five distinct periods of organized existence, that is, five great groups of animals and plants so completely independent that no species whatever is found in more than one of them, have lived and successively passed away before the creation of the races that now occupy the surface.—Religion and Geology, p. 22.

These testimonies, given after years of patient, faithful study and delving among the rocks and records of the earth, ought to have weight, especially when taken along with the discoveries by such great minds as those of Louis Agassiz, Hugh Miller, Alexander Winchell, Charles Lyell, Arnold Guyot, J. P. Thompson, J. D. Dana, and Doctor Buckland. And after their honest testimonies about the system and the periods of creation, it seems far more reasonable to believe and to teach that the creation of Adam and his race was a new beginning, as described in the Scriptures, a new and higher order than had been before created, not that Adam grew from a protoplasm, a trilobite, a tadpole, or an ape.

Then about the lack of the connecting link between these and man Professor J. P. Thompson makes a good argument as follows:

If man was produced by evolution from preceding organisms, where are the transitional forms? No traces have been found of a creature intermediate between the ape and the man, nor a simian tribe so far advanced as to fill the gap. . . . In the thousands of years since men and apes have lived side by side, the ape has made no advance toward the form, the

habits, or the intelligence of man.—Man in Genesis and Geology, pp. 43, 44.

There has been a great deal of speculation as to the people of what is called the "stone age," and as to the "ape man of Java," who is supposed to have lived (that is, his species) about five hundred thousand years ago. Also some believe that a half-human race dwelt in caves in France about fifty thousand years ago. And a skull found in Sussex, England, is supposed to have been that of an inferior man who lived in England perhaps three hundred thousand years ago. The "Heidelberg man" is supposed to have been on the earth probably fifty thousand years ago. And Professor Osborn and others assume that some of them were the ancestors of the highly-developed intellectual races that have lived during the past few thousand years, in fact that they were the progenitors of the man who is called Adam.

Since writing the foregoing pages I have decided that it may be of interest to some who have not time or opportunity to study this subject that the main points be here given of Professor Osborn's views, as presented in a book he wrote in 1915, as sketched by Colonel Roosevelt in the *National Geographic Magazine* for February, 1916.

In his review of the book Colonel Roosevelt says that the earliest works of man along the Euphrates and the Nile "are things of yesterday" when we attempt to trace man's development "from an apelike creature, struggling with his fellow brutes, to the being with at least longings and hopes that are half divine," that is, man as he is now. But this conjecture, or supposition, is not necessary, neither reasonable nor warranted, according to the findings and conclusions of as great or greater students and scientists than those who make such claims, those equal in learning and who have spent their lives in honest research, in careful study, and who have made faithful investigations. From them I have already made a few extracts in evidence.

According to Roosevelt the belief of Professor Osborn is that when the Age of Mammals came in "they developed along many different lines, including the primates, from which came the monkeys, the anthropoid apes, and finally the half-human predecessors of man himself."

From the study I have made of leading scientists I do not understand, nor believe, that there is any need for such conclusions as the above. Also how very far from being warranted is the following claim that the beginning of man was during the great creative convulsions that undoubtedly occurred long, long before the man lived who was created in the likeness of God's own person at the beginning.

Yet, as unreliable and unworthy as the conjectures are, there are those who believe as follows:

The Pleistocene Age followed the Pliocene. . . . Throughout its duration the world went through many physical changes. Continents rose and fell, became connected and again disconnected; mountain chains were worn down and others thrust upward; lakes filled and vanished; periods of great cold were followed by periods of warmth. . . . But man was slowly developing from the half human to the wholly human throughout the immense period of time, and at its close the Age of Man may fairly be said to have begun.

Again, read the following statement in the afore-said magazine article:

But, while we could doubtless learn more of the peleo-history and prehistory of man if we knew what had happened to him in Asia during the two or three hundred thousand years before history dawned in Mesopotamia and on the Nile, we do not as a fact possess such knowledge.

Why? They say because no such high type of half-human beings is known to have existed in Asia or in Egypt. Again, about Europe they write:

Then came the second and severest period of glaciation. During the mild interglacial period that followed, new species of elephants and rhinos appeared. . . . Most important of all, the Heidelberg man appeared, the earliest true man, clearly human, but equally clearly, closer kin to his remote anthropoid kinfolk than to any existing savage.

A strange statement. The Heidelberg creature was the "earliest true man" yet he was more related to the monkey tribe than to the human race. And about another supposed being of the past, Roosevelt states Osborn's views and ideas as follows:

Then he discusses the famous ape-man of Java, the pre-human creature, probably, however, only collaterally in our line of ancestry, who appeared at the dawn of the Pleistocene period. This being was already half way upward from the beast and (from) those Miocene ancestors of his, the anthropoid apes. He, or some creature like him, was in our own line of ascent during those uncounted ages when our ancestors were already different from all other brutes, and yet had not really grown to be men.

After the ape-man of Java we skip a quarter of a million years, or so, according to Mr. Osborn's conservative figuring, before we get our next glimpse of a near-human predecessor of ours. This is the Heidelberg man.

Again we make a long skip, this time of somewhat over a hundred thousand years, and come to the Piltdown man, or near-man, a being seeming little farther advanced than the man of Heidelberg, and in some ways less so, for he possessed apelike canine teeth.

The next race was that of the Neanderthal man, much more modern and more advanced, but lower than any existing savage. These Neanderthal men were squat, burly, big-headed, thick-skulled savages with brows projecting over cavernous eyes, knees permanently bent, and jaws almost chinless. Some of their favorite caverns were lived in by them and by their successors for fifty thousand years. At last the life term of these primitive hunter folk drew to a close. They were not our ancestors. With our present knowledge it seems probable that they were exterminated.

The most profound change in the whole racial history of western Europe was the sudden and total supplanting of

these savages, lower than any existing human type, by the tall, finely-built Cro-Magnon race of hunters . . . and who belonged to the same species of man that we do.

Notwithstanding that dream the race did not survive. He states:

Then the Cro-Magnons in their turn succumbed. . . . This fine race disappeared, almost or quite completely, and in its place there came, seemingly from Asia, four or five different types of humanity, all of which can to-day be discerned in Europe's ethnically very mixed population.

You see these writers have no place in their ideas for the account of the creation in Genesis.

The closing paragraph in the article reads as follows:

The sudden appearance in Europe, some twenty-five thousand years ago, of a human race with a high order of brain, was not a local leap forward, but the result of a long process of evolution elsewhere. . . . It is a fascinating subject, and no one has dealt with it as ably as Mr. Osborn.

Brother S. A. Burgess, associate editor of the HERALD, who has read much more that I have on this subject, informs me that the theory about the ape-man of Java is based upon three bones, a piece of the skull, a piece of jaw, and a piece of a thigh bone, and these were scattered over a hundred square yards of ground. He asks, What is the probability that they belonged to one individual? One bone (femur) has human characteristics, and another bone (jaw) has ape characteristics, according to some anatomists.

Brother Burgess states that the characteristics of the Neanderthal skull are considered to be clearly simian, and that it probably does not belong to the lineage of man. As we have seen, Professor Osborn states that the skull shows lower characteristics than do the skulls of "any existing savage." This being the case it is remarkable that men should spend time, strength, brain power, and money trying to prove that which they never can prove from bones or skulls, namely, that the ancestors of our race were brutes, monkeys, or protoplasms. But if any of the skulls or bones are as old as conjectured, and such low types of beings existed, then the Almighty knew his own purpose in creating them, and either in the millennium or in eternity we will learn the reasons for their creation and existence in the times when they lived. I am satisfied with the great and eternal truth that all previous orders of beings passed away at the end of the periods of creation for which God created them.

And that when Adam was created he was the first of a new race, the first of a new age, indeed the "first man" upon the earth, and very likely the "first flesh" also, this word meaning only in the new era, in the new period after all the others had passed away and were gone. The Lord spake only of the new creation. In the Genesis account he was not

teaching geology nor about the previous periods of creation, but only about the age beginning with Adam. He did not go into the mysteries of the past but spoke to the understanding of the people of Israel in the time of Moses, twenty-five hundred years after Adam was created. I am glad to say that the subject appears clear and plain to me, and I doubt not that it is true.

H. A. STEBBINS.

OF GENERAL INTEREST

IF SOME GREAT THING

What is great and what is small—in duties, careers, opportunities? Is there after all any test thereof which is immutable, which is absolute? There is in fact no objective difference; it is a subjective one. It is our vision that decides magnitude. It is the eye that magnifies or diminishes. Quantity is relative; and quality, too, "If the prophet had asked of thee some great thing." Why, as a matter of fact great things are asked of thee; they are asked of every man; they make up life. Have you the eyes to see and recognize them? For that which is great is by no means that which is uncommon. . . . Do you look for sacrifice; do you instance martyrs, immortal heroes, supreme types of renunciation? Is their generation extinct? Far from it. There are millions of them. Under every roof-tree you will find the father fighting hard for the sustenance of others, enduring more than fatigue, more than the hard grind of every day, enduring oftentimes bitter humiliations with clenched teeth and set jaw; for others depend on him, he is the burden-bearer. Though of high spirit, he abases his spirit; he conciliates, he smiles without mirth, he served a great cause at whatever sacrifice. He, the wage-earner, exhibits the finest type of heroism. And the mother, too, sacrificing not only luxuries but necessities for those in the springtime of life, those still sensitive, not yet inured to the hardships brought by the passing years! She who loves much and seeks no return, expects none; she who gives life at the risk of her own, bestows upon those lives also the treasures of her tenderness, the glory of her renunciation. Is there any saint of monastic seclusion that can surpass the tender mother that we all have known, to whom the word sacrifice had no meaning for it was so commonplace, whose life was a self-surrender, almost a self-obliteration in the name of love? Are there greater things than that? I know them not. . . . If the prophet had asked of thee, O parent, physician, nurse, teacher—if he had asked of thee some great thing! He has asked it of thee, but thou didst not hear the word, or didst not un-

derstand; if thou dost still crave for a resounding sphere, for a higher mission than the one already committed to thy hands. . . "If the prophet had asked of thee some great thing!" Ah, he has asked it of thee, if thou hast but the eye to see, the ear to hear it. What is asked of thee is great, if thou thyself art great in soul and sympathies.—From Temple Israel Pulpit, "The heroism of commonplace lives," by Rabbi Leon Harrison.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5620 California St., Omaha, Nebr.

What Service Can We Render?

(Suggestions for the supervisors of our Relief and Service Bureau.)

The Relief and Service Bureau has for its purpose, as its name implies, that of giving capable and organized relief of any nature that is needed, and that of being of service to the church. Following are a few of the many activities in which Relief and Service workers may engage:

1. Appoint a visiting committee, or one member, who shall take branch record, divide branch into districts, and assign certain districts to each member of Relief and Service department, for the purpose of making friendly sisterly calls on every church member in said district. In this way, cases of dependence or need for relief may be ascertained. Under the circumstances let these visits be "charity calls." Every member of church is to be called upon, for the purpose of advancing a feeling of friendliness and sisterly love.

2. Appoint a committee from their number to cooperate with local bishop, president of branch, and presiding deacon. It shall be the duty of this committee to take cognizance of all cases of dependence or suffering in branch, and consult with church officers regarding the dispensing of necessary relief.

3. In every branch where it is at all feasible, let the relief and service workers organize themselves into Red Cross auxiliaries, in accordance with rules set forth in the Red Cross pamphlet called "Manual of instruction for auxiliaries" (S. E. P. C. No. 3). Copies of this pamphlet may be secured by applying to the nearest Red Cross chapter, or the national headquarters at Washington.

4. Encourage younger girls of branch to join with relief and service department, giving them something definite to do, such as visiting the sick, and sending flowers to the unfortunate, funds to be supplied by relief and service department. Young people should be encouraged to buy Thrift Stamps, War Savings Stamps, etc.

5. Socials, bazaars, etc., may be undertaken, by the relief and service workers, provided regular business methods are followed. No soliciting for free donations can be allowed. A reasonable profit on all merchandise offered for sale is sufficient. Voluntary offering and contributions need not be refused.

6. Swing on children's clothes may be done by this department, a nominal price charged, thereby helping mothers who have not time or ability to do the sewing, at same time adding small sums to their treasury.

The relief and service workers should make themselves known in their local branches, so that they may be appealed to without publicity when help is needed. In all activities, let them not forget to keep in close touch with branch and church officials, so that they may not work at variance with

the general church work. Otherwise, they will defeat the very purpose for which they are working, that of being of service in church work.

WAR-TIME ACTIVITIES SUGGESTED FOR RELIEF AND SERVICE WORKERS

For the duration of the war, there are many lines of activities in which it is not only advisable that our women shall engage, but absolutely imperative, if the general morale and high standard of living our church has always stood for, shall continue to be upheld. Most of these activities will be found under the general work of the National Red Cross.

1. Our women are urged to organize themselves into local Red Cross auxiliaries, in accordance with the rules given in the "Manual of instruction for auxiliaries" (S. E. P. C. No. 3). This manual should be studied carefully before application is made to the chapter headquarters for permission to organize.

2. Every auxiliary thus organized should take care that our own boys, both those in camps, and those "over there," be furnished with all necessary equipment; for in this way, the boys themselves will be benefited, and the National Red Cross will be relieved to this extent.

3. The relief and service workers should have on hand a fund for the direct use of families of soldiers in their midst, cooperating with the local bishop, presiding deacon, and other branch officers. This fund, of course, will be entirely aside from the Red Cross funds, which must be submitted to the Red Cross chapter.

4. The relief and service workers should arrange to organize study classes in Red Cross service, using as a text the eight-lesson manual (A. R. C. 205), especially prepared by the Department of Civilian Relief. This takes up the study of and preparation for modern social work, and is specially pertinent to the work of our Relief and Service Bureau.

5. If possible, or feasible, Relief and Service workers should have a committee whose duty it shall be to encourage and stimulate the sale of Thrift Stamps, War Savings Stamps, and Liberty Bonds. Close cooperation with the local pastor in this matter is necessary, in order that the fullest and most complete benefit may be derived.

6. In all activities of the relief and service workers, too much emphasis cannot be placed upon the necessity for the closest cooperation to be maintained with the branch and church officials. Otherwise, the work done by this bureau will fail in the very purpose to which it owes its existence, that of service to the church membership.

HELEN SILSBEE SMITH.

Echoes from the Reunions

The reunion work was unusually encouraging to those who have taken part in it, according to the reports received. We think the success this year is due largely to two significant facts; first, our reunion workers were courteously and heartily received by the reunion committees as officers of the woman's department of the church; second, because of this we felt more freedom of thought and action in explaining the various activities and departments of the Woman's Auxiliary work.

Mrs. D. J. Krahl had charge of the auxiliary work at Perle Springs. An educational lecture was given each day by specialists, at meetings in which the coordinated departments of the church, Woman's Auxiliary, Sunday school, and Religio were represented. The Forbush textbook was discussed and converts made to the use of it as the textbook for

mothers' and teachers' problems. A demonstration was given on one afternoon on home nursing by Miss Sarah Rogers, Superintendent of Nurses at the Independence Sanitarium.

Mrs. William Madison attended the reunion at Stewartsville, Missouri, and was given charge of the meetings and activities for young people as well as the Woman's Auxiliary work. One general meeting was held on Saturday afternoon and other educational meetings daily. Special meetings were held for the young people, the boys in one meeting and the girls in another. The Red Cross work was presented and the women urged to give all the time they could to caring for our soldiers and winning the war.

The auxiliary work was well represented at the Southern California reunion by Mrs. Dora Glines, assisted by Mrs. Lola Mitchell, organizer. Special lectures were given to the women and girls and the men and boys. A Red Cross lecture was given by one of their representatives in the State. A Red Cross shop was opened and articles made by the sisters in the district were sold. The proceeds were given to the Red Cross fund. The Woman's Auxiliary of the district had charge of the cafeteria for the reunion. It was considered a decided success. Educational classes were held daily under the auspices of the auxiliary.

Mrs. J. A. Gardner represented the work at Boone, Iowa, and in consulting with Brother Salisbury learned that the Woman's Auxiliary had been given equal time with the other departments of the church. Three general sessions were held and one round-table meeting. On Sunday afternoon Brother Salisbury, District President, talked to the women. He spoke of the importance of woman's work in the church and with enthusiasm and understanding urged the sisters to interest themselves in some of the activities outlined. The Government food demonstration agent from Boone gave an interesting lecture on one afternoon.

At the Dow City reunion, which followed the one at Boone, the work was well received. At this place the afternoons were given to Auxiliary work, Brother A. E. Warr representing the Sunday school and Religio, and the writer representing the Woman's Auxiliary. Two interesting and active meetings were held here, one for two hours. This session was the exhibition of the child welfare panels and a round-table on Woman's Auxiliary work. Brother Warr generously shared his question box, and as a result a lively discussion was held. In every mention of the departments of church work Brother Warr included the Woman's Auxiliary as of equal importance with the others, which is as it should be. Unusual interest was shown in the auxiliary departments.

By invitation from Sister Kennedy, organizer for the Little Sioux District, Mrs. D. J. Krahl and the writer attended the Logan reunion. After consultation with Mrs. Kennedy and the reunion committee time was allowed for seven sessions. A general outline of the departmental work was given by Mrs. Krahl and Mrs. Gardner, and sufficient time permitted for discussion. Mrs. Krahl demonstrated a lesson from the mothers' and teachers' problems which was taken from the Forbush textbook. Professor Floyd McDowell spoke briefly on psychology and sociology, and announcements were made of the courses on these subjects offered by the Woman's Auxiliary. Mrs. Frederick M. Smith arrived on Thursday morning and spoke encouragingly to the large number of men and women who had gathered for the morning meeting. Sister Grace Thompson represented the Young Woman's Bureau. Miss Harris, Government Food Demonstrator talked on sugar conservation.

Announcements were made at these reunions that the men were invited to all meetings, and the branch officers urged to attend. As a result many of the brethren attended and took

part in the discussions. Many expressions were made, to the effect that the auxiliary work was better understood, the plans of activities and courses of study outlined being practical and helpful to the church women in their effort to raise the standard of the homes and to serve the church and community.

The child welfare panels were used by the reunion workers, enlisting the interest of the men and women in the children's year campaign. These panels are complete in their instruction and attractive in design.

By invitation of Brother Salisbury and several of the branch presidents of the Des Moines District the writer returned to that district at the close of the Logan reunion, visiting Perry, Des Moines, and Runnells. Other invitations were refused owing to the necessity of returning home after an absence of almost four weeks.

MRS. J. A. GARDNER, *General Secretary.*

Holden Stake, Also

The Woman's Auxiliary work at the Holden Stake reunion was in charge of Sisters D. J. Krahl and I. M. Ross.

Miss Rogers of the Independence Sanitarium was with us and gave excellent assistance in caring for the sick on the grounds, as well as conducting class work for mothers and Oriole girls on the subject of "Home nursing."

Miss Mary Moreland, the Johnson County demonstrator in home economics, delivered interesting and instructive talks and demonstrations along the line of food conservation, especially emphasizing the need for, and the ways of saving sugar. She expressed her pleasure at her reception and treatment among us, and asked to be permitted to be with us in our reunion work another year.

Sister R. L. Dillon, of Holden, gave a splendid talk on child study.

Sister Etzenhouser, of Independence, had charge of the young women of the camp, and was a great success in this direction.

The Government Health Charts, exhibited and explained by Sister Krahl, were very interesting, and highly appreciated.

Sister Lyman Fike and Sister Lora Wier, both of Warrensburg, and Sister Maud Simmes, of Holden, had charge of various groups of children and rendered much service in different ways, which added greatly to the success of the reunion.

We are looking forward to an even bigger and better reunion another year. "Advancement" is our motto.

SISTER I. M. ROSS, *Stake Organizer.*

A Voice from the Waves at Hermosa Beach

Dear Sister Anderson: Since you were with us when our auxiliary was organized a year ago, we think you will be interested in learning of our activities this reunion. We were indeed very sorry we could not have you with us again, but we were very grateful that we had Sister Glines, who took charge of the Educational Department, and assisted in every way possible. Deserving special mention was her lecture from Government charts emphasizing the children's year campaign.

All our supervisors were on the ground, each happily busy in her own department. Sister Floss Balchen had charge of the Young Woman's Department, and provisions were made for carrying out the social and recreational activities usual to camp life, such as wiener bakes, watermelon feasts, hikes, fishing, etc. A nursery tent and rest room were also pro-

vided, and the Oriole girls acted as decorating committees and helped in many other ways to make our programs interesting and entertaining.

In the home and child welfare work, Sister J. W. Rushton presided over a class of young mothers every afternoon at one thirty. This class was exceptionally well-attended, and exhibited a lively interest in all subjects discussed.

Brother Rushton conducted a study hour every morning at eight o'clock, using as text, *The Teacher and the Child*, by Mark. This was also a very popular class, and its study greatly enjoyed by all.

The cafeteria was conducted by the sisters this year, and netted the auxiliary \$162.40. They turned over \$25 of this to the district reunion fund, and have a neat balance in the treasury. A Red Cross shop was also conducted on the grounds, and a nice little sum was realized for that good cause. Am inclosing a copy of our convention program.

Sincerely,
LOLA S. MITCHELL, *Organizer Southern California District.*

Have You One of the New Year Book Supplements

To the sisters of the church we wish to announce that the supplement to the Year Book is ready for mailing. Orders are being received every day. "This supplement, issued by order of the executive committee and prepared by the Year Book committee, is not intended to take the place of the Year Book; but, in view of changes brought about by the war, and those anticipated when the departments of the church are coordinated, it is designed as a guide while temporary innovations exist and the coordinating committee shall make adjustments." The new constitution is found in the supplement, the one printed in the Year Book being obsolete. Every sister and every branch officer should have one of these leaflets. They sell for fifteen cents each and all orders should be sent to the secretary, Mrs. J. A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

MRS. J. A. GARDNER.

LETTER DEPARTMENT

When We Give Our Sons

[The following is a copy of a letter written by one of our elders to his wife when he received the news from her that their oldest son had been called to service overseas. It may give expression to sentiments welling up in the hearts of many another parent and help to dull the edge of the grief which would all but overcome if allowed full sway.—EDITORS.]

My Dear: Your letter, written the morning you received the news of W—'s leaving for "over there," came this morning. I sense, somewhat, your feelings, but no one can know what is in a mother's heart, under such circumstances, save God and other mothers.

You say, "Possibly you can find more of civilization and spirituality in this great carnage than I do." That depends. This inhumanity is at variance with the sublime and lofty teachings of the greatest of all teachers. It is not consonant with the life of Jesus. He not only taught, but practiced what he taught. Herein lies our hope.

Despite all claims to civilization and Christianity, if the doctrine of the Sermon on the Mount had found expression among the nations this carnage would have been avoided. It is not Christianity but the lack of Christianity which has

produced this, the Gethsemane of humanity. Our present duty is to make the vision of the higher purpose come true. The responsibility for this war must rest with those who, inspired with un-Christian and sordid purpose and filled with hate and unrequited ambition, desire for themselves that which they are not willing to share with others.

Until that "perfect day" shall come when man will love his neighbor as himself, men will live and die; the brute in man will snarl and grapple and kill. The struggle 'twixt the carnal and the spiritual, the animal and God in man must go on until carnality is eliminated and God doth fully reign.

Despite the awful sacrifice which we must make, we still must realize that we owe something to the generations yet to come. Had it not been for the sacrifice and service, the denial and courage of the good men and the noble women of the past we would not now be enjoying that modicum of liberty and justice which is our present heritage.

The dogma, "Whatever is, is right," is a lie. Likewise the slogan, "Whatsoever serves my purpose is right to me," is also a lie. Class consciousness is false to humanity and also to the class it seeks to perpetuate. Class consciousness eventuates in race consciousness and race consciousness eventuates in class and racial conflict. Crass materialism is the incubus of tyranny and the fertilizing bed for bestiality and animalism and finds its concrete expression in the spirit and purpose of Germany. The sociologists of Germany with their materialistic interpretation of history make appeal to the class, whilst the Kaiser, blasphemous and egotist, appeals to racial prejudice and purpose to heap it upon his own lusts.

The allies, on the other hand, are dedicated not to class but to mankind. They are fighting, not for pelf, or plunder, or territory, but for justice, and right, and humanity. The Slogan of the allies is, "Not for self but for others; the strong for the weak; special privilege to none, equality for all."

The solution of our social, civic, and moral wrongs is not the banding together to work for ourselves. We must unite to secure for all that blessing which we crave for ourselves. The Golden Rule is the only specific for the world's ill. True, it has never been fully tried, but this is not against it. Men and nations have failed to measure up either to its spirit or purpose. Let us attribute this failure more to the ignorance than to the viciousness of the people.

Life is continuous, whether you center it on one personality or many. The whole weight of this terrible world war has come home to us. Its crushing blight, its unutterable despair, its frightful agony will be ever with us!

How I wish I could be in the boy's place! I could meet it better than he. It would not mean so much to me as it does to him. My life is largely spent. I have had my day. He should have his. Life, physical life, does not mean so much to me now as it necessarily does to him, just merging as he is into complete manhood with the vista of years, a wonderful prophecy of possible achievement, beckoning him on and on. I would give everything to take his place! God grant that the stuff of which he is made may be sufficient for him! He is ever in mind with me.

On the other hand, there are millions of other lads—lads loved and cherished as ours; lads whose lives are just as precious; trusting, brave mothers and heroic fathers who are just as loyal—all working for one common end, the overthrow of brutality, the dethronement of injustice, the establishment of a common brotherhood. Our sorrows blend with theirs. They are included in our prayers and purpose.

Take heart, my love! Our duty to our son, our duty to ourselves, our duty to humanity is to hold the thought of eventual right and justice. Thoughts are things—sentient things. Let's concentrate our thoughts on the best, both for

him and all the other brave lads. If we think good enough and earnest enough our thoughts will break through despite all hell. For his sake, for the sake of others, we cannot give way to despair.

It does not need letters to convey one's feelings to those we love. I am going to choke down all this depression, this agony of heart, this unutterable void, this tendency to despair and suppress the "What's-the-use?" feeling, and though the pain will be poignant and the days long, still I'll rise above it for his sake, for your sake, and for humanity's sake and will hold the very best thought for you and for him and for all others. I'll be pleasant and loving and kind. This is the only surcease for sorrow, the extinguisher of hate and the metamorphosis of wrong.

I do not know how far my prayers ascend, but, having poured out my soul for others, I find a peace and purpose which eclipses doubt and overshadows despair.

I cannot get away from the thought that the fates will be good to him. Let us be good for his sake. We will work and trust. We can do nothing else. We are mere puppets in this frightful holocaust. There are forces which are beyond and above us. God is in his universe. He is working out his wonderful purpose. We only "see through a glass darkly." Could we sense the divine mind and understand his purpose we would not worry, nor murmur, nor yet complain. We would rest content in the assurance that "all things work together for good to them that love God."

This life is only momentary. Our one concern should be to spend it, not for self, but for humanity. The revivifying impulse of real life is not to grasp and hold but to grant and bestow, to give out rather than to retain. To sense life one must lose his hold on the perpetuation of the ego, and, with perfect abandon, give himself to the conservation of life in the aggregate.

The lessons learned through the suffering of this war will not be lost. What men did not learn through intuition and observation they are now learning through sorrowful and bitter experience. The lesson will not be lost, however.

Autocracy is doomed; the "divine right of kings" is in the discard; national prejudice and racial hatred are being dissipated; selfish purpose is giving way to altruistic good; human brotherhood is blossoming in the hearts and minds of men; the dark night of tyranny and injustice and inhumanity is passing and, even now, the sky is streaked with heartening gray, the sure indication of the coming day.

"Each for all and all for each" is the magna charta of the coming age from which shall evolve a government where human will shall blend with divine purpose, and unselfish love have dominant place in all human activities.

God strengthen you for this ordeal, and help you to visualize the ultimate purpose.

Yours in sorrow as well as pleasure.

PORT HURON, MICHIGAN, September 4, 1918.

Editors Herald: It has been some time since you have heard from Port Huron, but while we have not said very much we have been fully alive and working.

Five years ago last spring when the writer was urged to locate in Port Huron, there was a membership of about seventy on the books with about thirty-five active, and an old church building out on Fifteenth Street, but the Saints were doing their very best and had a hard up-hill road to travel.

Since that time we have erected a new church building, located at 1016 Varney Avenue, in 1913, at a cost of \$6,250, and at the present time the property is worth not less than \$10,000. The Saints at the time were mostly all poor in this world's goods, but with a good heart and willingness to work

and sacrifice for the cause they love, and with God's help, the church was finished and opened January 18, 1914, with an indebtedness of \$3,750.

Since that time they have used every possible means to raise this money, and with some outside help, for which we wish to thank the Saints, we have been able on the last day of August to pay off the mortgage and now we have the property free and clear and expect to dedicate it on January 18, 1919.

With street preaching, and distributing tracts and other papers, and with those who have moved here, we have at the present time a membership of 275. When we look back over the past five years and see what a wonderful growth and development has been made here in the city, it fills our hearts with gratitude to think that such a small handful of faithful Saints have been able to accomplish so much.

A great many people are moving to Port Huron at the present time on account of so many new factories springing up in the last few years. Property is cheap, also land surrounding the city, and such a beautiful location has all been a great drawing card to a great many. Of course this has helped us in our church work and we expect the future will still bring forth a great deal more.

We have been favored in the last month with a visit from Bishop McGuire and later by President F. M. Smith. This has been a great honor to us. Our district was divided last June conference at Flint, the family getting so large, it was necessary to part with some of them.

We expect to have our fall conference October 12 and 13, and with a large attendance which is expected, we are looking forth to securing the auditorium building which will seat at least twenty-five hundred.

Our Sunday evening services are so well attended that it takes all the room we have to seat the crowd, and we expect in the near future to open missions at the north and south ends of the city. We have a noble bunch of young men who hold the priesthood and are well qualified to advance the work still further.

We are especially favored with a live wire as superintendent for our Sunday school, Elder J. N. Muir. He is taking a great interest in the Sunday school work and it seems to be his special calling. We have a regular attendance of one hundred and forty to one hundred and fifty. That with the good choir we have at the present time is a wonderful aid in advancing the work.

We are glad to welcome any of the Saints to Port Huron, especially those who live out in isolated districts, and will be glad to give them any information we can.

Always praying for the welfare and advancement of the work,
I am,

Yours very truly, OTTO FETTING.

GLEN EASTON, WEST VIRGINIA, September 5, 1918.

Editors Herald: I just returned home from attending the West Virginia District conference which met with the Mount Zion Branch. After staying all night in Parkersburg, I started for the Baltimore and Ohio station to leave on train at 6.45. On my way to the station I thought I might meet some of the Saints there. After arriving I looked about and shortly recognized Brother Thomas Mills of Wheeling.

We greeted each other as Saints do, and he told me to see if I could recognize Brother McGuire. I couldn't place him for a long time but finally noticed a hand grip with the initials "B. R. M." Yes, that was the Bishop. I met him and he told me that he was on his way to the East and would

attend the West Virginia conference that day and that evening would continue on his journey.

We arrived in due time at Cornwallis, and after waiting some time were met by the Saints with automobiles. Brother McGuire, Brother McAlldowney, Brother Mills, and myself were invited to ride in Brother Charles Bell's car. We traveled about one mile and a half and the car refused to go, so it had to be pulled to one side of the road that others could pass by. The machine had stopped in a low place where a drain crossed the road.

As soon as James Ross drove up he said he would pull it up the hill, and soon it was in a safe place, where it was out of the way. The Bishop helped just the same as the rest of us. There was no dust, but what had been dust was now mixed with water.

We picked up our grips and went on, but Brother Ross returned and we then rode to the church where the business session was going on. About noon it began raining. The rain was much needed, as we have suffered with a drouth for the past two months, but it made it necessary for us to get our boots muddy before we could get to the place where we were to eat dinner. Brother McGuire preached to the Saints at 3 p. m., then he journeyed from the church through mud and rain to Cairo to meet the evening train. We all said good-by to him as he left, hoping that we would be permitted to see him later.

Brethren Lewis Serig and Samuel Martin walked through mud and rain to the church from a point some fifteen miles away. They arrived all right before preaching commenced in the evening. We were glad to meet so many of the Saints from the different branches. It brings to my mind a hymn:

"Sweet the time, exceeding sweet,
When the Saints together meet,
When the Savior is the theme,
When they joy to sing of him."

Sunday was a lovely day. The mud had settled some, and by noon the sun shone brightly. The Saints of Mount Zion Branch are like most all branches in the country, scattered over the hills; so they all decided to bring their dinners to the church and stay all day.

After morning session, it was announced that dinner would be served to all in the little grove by the church. Seats were taken from the church and set around among the trees and everyone was waited on by the sisters and brothers. I thought to myself that if Bishop McGuire could have stayed over Sunday with us it would have paid him because he would always have remembered the dinner and the love and union of the Saints.

I had the privilege of attending conference ten years ago, and I noticed many vacant seats there now. The children that were small are now grown, but we all expect changes and wonder what ten more years will bring.

Monday noon finds us, Brother Serig, Brother Martin, Brother John Martin, and myself eating dinner at Brother Charley Bell's. We are on our way home now, a journey over the hills of Ritchie and Pleasants counties. We all started out with grips in hand as though we had only a mile or two before us. After a walk of about ten minutes Brother John Martin decided to return and assist in the meetings for a few days. We said: "Success to you, Brother John," and traveled on.

Two hours later found us crossing the hills of Pleasants County carrying our grips over our left shoulders. We found it much easier to carry our grips swung over a pole

in this way than in any other. Later on two men in an auto came along and relieved us of them, saying that they would leave them at the hotel in Saint Marys, which they did.

About four o'clock we came in sight of the Ohio River; we felt glad, for soon the journey would be at an end. But to stand on the hill and look at the beautiful Ohio River and the valley so inspiring makes one feel glad that God has permitted him to see the grandeur of the earth.

At eight o'clock in the evening, I said good-by to Brother Serig and Brother Martin and stepped off the train at Moundville. I must add a verse of 160 to express my feelings:

"You may value the friendship of youth and of age,
And select for your comrades the noble and sage,
But the friends that most cheer us on life's rugged road,
Are the friends of my Master, the children of God."

I feel that it always pays to attend conference and meet with God's people and I feel that God is spiritually blessing his people there among the hills of West Virginia.

JASPER N. DOBBS.

SARNIA, ONTARIO, September 7, 1918.

Editors Herald: Surely the Saints assembled to worship God in this place on last Sabbath morning realized the truth of the words: "In the midst of life we are in death." While Brother Bert Burley was in the stand declaring the word of God from the fourth chapter of Proverbs and had commented on it, then had just begun to relate an experience of his own when he first obeyed the gospel, he suddenly fell backwards. Two of the brethren present administered to him and a doctor was called, but he passed away in a few hours, not having regained consciousness.

We are stunned by the shock of having been brought face to face with the king of terrors, but how soon we forget and again indulge in the frivolities of life. They seem to appeal to many to the exclusion of eternal things.

Sister Burley has the sympathy of all in her bereavement. She is also undergoing a very severe trial, her children being sick, and one of her sons at death's door with that dread disease, tuberculosis. He is the president of the Port Huron religio. They need the prayers of the Saints in this time of trial. Brother Burley was a kind, sympathetic man, faithful in the discharge of duty, and although on account of narrowed vision we cannot see why he should be taken when he was so much needed, we feel to say, "Thy will be done."

MRS. A. MCKENZIE.

COLUMBUS, KANSAS, September 7, 1918.

Editors Herald: I was thinking this morning on returning from church and Sunday school of the lesson, and remembered the conversation had regarding the attendance at the church services of the Saints. What a consolation and comfort it is to be able to know of the promises of God to us as a church, if we are true to him. We will be true to our fellow men if we are true to God, but if we are not true to our Creator we will be untrue to our fellow men.

Let us study his word so we will understand his promises. They are not to the world, but to those who keep his law, so we must know the law in order to heed it. How truly wonderful and precious they are to those who are really convinced of their truthfulness.

Just at this time when so many of us are going to the stations and bidding our sons good-by as they go in response to the call of the Government, do we feel sure our heavenly

Father will fulfill his promises? Possibly our faith is a little weak; if so, let us renew our efforts, seeking him in prayer. Thus may our faith be increased to more fully trust him, believing he will do all he has promised if we will be faithful to him. While those of the world are fearful and doubtful, and even rebellious, we as Saints should be able to send our young men and women forth with a feeling of security. If we have done our duty we have inspired them with a spirit of duty and responsibility, with a deep loyalty to the Government. If all these things be true of us we may trust in God and be entitled to his protection and care as though it were a part of the detailed church work.

So let us seek to trust in Him and have faith in all his promises. Thus we may be able to separate ourselves from doubt, fear, and despair, being able to rejoice in the service of our country or church. Our duties, of whatever nature, will be discharged faithfully.

Your brother in Christ,

C. C. RANDALL.

WITLEY, SURRAY, ENGLAND, August 25, 1918.

Editors Herald: I am taking this liberty to write a few words to you. You will see by my address I am a private in the Canadian overseas army. I have just had the HERALDS for June and July sent to me. I used to reside at Humber Bay in civilian life, so I am pretty well acquainted with the branch at Toronto. I was very sorry to read of the changes taking place there. But I sincerely hope the people will be brought to their senses and remain firm in the truth.

This is the first time I have written to the office, but I believe you welcome the correspondence of the Saints. I guess you know the conditions in army life are not very conducive to good, so it is a relief to talk, as it were, to some of God's people again. There are a few of us Latter Day Saints at this camp, about four or five as far as I know. I wish there were more so we could hold meetings, but we believe the arm of the Lord is not shortened, and that he is able to care for his own if they are willing to let him. It is still my desire to serve him in a way which is pleasing and according to the divine plan. I know the work is of God and hope to continue faithful to the end. Asking an interest in your prayers, I am,

Your brother in Christ,

PRIVATE JAMES W. DADSON.

No. 3038585, Y. Coy, 12th Reserve Battalion, Hut D2-51.

SWANTON, VERMONT, September 8, 1918.

Editors Herald: This is my first venture at writing to your pages, though I read every line, from the first to the last page. I am sending in a year's subscription as I think the church papers help us greatly, especially when we are isolated and wish to keep in touch with the Saints.

I have moved here from Peterboro, Ontario. This town is mostly French Catholic and very worldly. They evidently do not know the difference between our church and the organization in Utah.

While in Peterboro, my sister was convinced of the truthfulness of this gospel and was baptized July 21, at Cameron, by Brother A. Kennedy, of Hamilton, and confirmed by Elder Braden. I was glad that mother and father had the opportunity of seeing her baptized. They were much impressed.

Brother Kennedy preached at our house every Friday evening and has convinced mother of this gospel. I hope to see her baptized some day. Brother Kennedy has done good work while with us in Peterboro, and I wish the Hamilton Saints to hear of it. We are going to miss his discourses very much.

We had the pleasure of hearing Elder Robert Braden of Cameron, September 1, at our home. He preached an excel-

lent sermon on the unchangeability of God. We were also glad that our afflicted Brother Watson was with us, for it is several years since he heard any of the elders. I wish the Saints would remember him in their prayers, as he will be completely isolated again after my mother and sister leave there this month.

And I desire an interest in the prayers of the Saints, not only for myself but for my people. I desire to be faithful to the end. I always remember God's people.

If there are any Saints living near Swanton, Vermont, let me hear from you, please.

Your sincere sister in gospel bonds,

MOLLY BLANEY.

PORT ARTHUR, ONTARIO, September 9, 1918.

Editors Herald: It is with great pleasure I read in the HERALD of the good work that is being carried on in different parts of the world by the Saints who are striving to build up this great latter-day work, and I feel it might be interesting to others to know of the work that is being done at Port Arthur.

I moved here from Saskatchewan about eight months ago and found that a good work was being done in this city, though under rather unfavorable circumstances.

Just here I would like to mention the good being done by Brother Abraham Miller, who is a priest and the only one in authority here, and who was holding midweek and Sunday services from house to house. Shortly after the arrival of my family, Brother Miller reorganized the Sunday school which previously had been organized by Brother S. W. Tomlinson and unfortunately had fallen through; and through the school and the labors of Brother Miller, six of my family have been baptized into the church, and also two of Brother Miller's sons, and one Mrs. McLean. Brother Miller also baptized her husband and my brother about a year ago. On May 12, he baptized my son and one of his sons. One week after the arrival of Brother S. W. Tomlinson, who had been sent here by the church, he baptized seven others who had been convinced of this work through the winter, thus making seventeen members in Port Arthur.

Though our work has been somewhat clouded, we know that the darkest part of the night is just before the break of day and we are trusting that if faithful, we will in the near future see a branch organized in this place. And I may say on behalf of the Saints that should any of the priesthood or Saints be passing through our city we extend a hearty invitation to them to call and pay us a visit.

Your brother in Christ,

ALBERT E. BONSTEEL.

133 Oliver Road.

SAN BERNARDINO, CALIFORNIA, September 10, 1918.

Editors Herald: The Southern California reunion held at Hermosa Beach, August 2 to 12, was no doubt one of the best reunions ever held in the district.

We all missed the familiar faces of Brethren Harrington, Cooper, and Williams, and were made to realize that these brethren were occupying a unique position, and difficult, before they were called to other service. Heartly welcome was given the new missionaries, Elders D. E. Dowker, A. H. Mills, and N. T. Chapman, who responded to the call for service with willing hands and hearts.

The Woman's Auxiliary of the district, presided over by Sister Lola Mitchell of Santa Ana, also volunteered their services, and the success of the reunion was assured.

At the close of the reunion, upon the invitation of Brother and Sister Evan Davis of El Centro, California, and the con-

sent of Elder Rushton, Elder N. T. Chapman and the writer drove to the northern reunion in Brother Davis's new automobile. The trip was very enjoyable, and the weather very pleasant. Arriving at Irvington, we received a welcome that made us glad that we could meet with the Saints of the Northern California District.

The reunion was presided over by Elders J. W. Rushton, C. W. Hawkins, A. J. Damron, and H. J. Davison. The speakers were J. W. Rushton, C. W. Hawkins, H. J. Davison, W. A. Brooner, J. A. Anthony, N. T. Chapman, and G. H. Wixom. The services were well attended, and the Saints seemed very devoted and earnest. One service was devoted to the Red Cross work, Elder Rushton delivering the address. A collection was made, amounting to \$65, which was given to the Red Cross local at Irvington. The people of the town were highly pleased with this service; and we heard some very fine compliments upon the lecture of Brother Rushton. The very pleasant sojourn came to a close all too soon, and reluctantly we said good-by.

In company with Elder Rushton and Brother E. H. Tor-doff, I was invited to visit the State University at Berkeley and to be one of the guests of Doctor Bade, principal of the Theological Seminary of Berkeley, and Doctor McCowan, Professor in New Testament literature and an instructor in the university. We were welcomed into the dining hall in the large club house adjoining the school buildings where we enjoyed a very pleasant hour eating our lunch and visiting with these distinguished gentlemen.

Before leaving Berkeley we called upon the secretary of the chamber of commerce, Mr. Wells Drewry, who proved to be a very interesting man. Mr. Drewry showed us a copy of the Book of Mormon and Doctrine and Covenants which were presented to him by the General Conference of 1888. This was in token of appreciation for the fair and able way in which he had reported the proceedings of the conference published in the *Kansas City Journal* of that year. He said that he was very favorably impressed with the ability shown by the late Joseph Smith in presiding over such a large assembly, and the ability and thorough knowledge of parliamentary law on the part of the delegates of the conference. We have in Mr. Drewry a warm friend to our people.

Our next stop was in San Francisco, where we enjoyed the association of the Saints of that city for a few days. But our visit there was made sad by the sudden death of Elder J. A. Anthony at whose home I was staying. Brother Anthony died in the harness and was true to his faith until the Master called him home.

The branch at San Francisco is ably presided over by Elder G. J. Waller, who is backed up by a splendid lot of young Saints who seem anxious to do their part. Next, I called upon the Oakland Saints, presided over by Elder J. W. Presley. It was a pleasure to meet with that earnest band and to be able to assist them in their noble work. While at this place I was invited to speak at the institution of the blind; there our message was well received.

At all of these places Elder Rushton alternated with me in the preaching the word. The Saints gave each of us a hearty welcome, their support, and close attention.

Our next stop was in San Jose where we met a crowd of earnest Saints who made us feel at home and urged us to call again. The pastor of this branch and district president, Elder C. W. Hawkins, accompanied us to the Fresno Branch, where we were scheduled to speak at 8 p. m.; but because of tire trouble and other delays we did not arrive until 9 p. m. The house was crowded and being entertained by Elder J. B. Carmichael of that place. We were then introduced as the next speaker, and exceptional liberty was enjoyed while speaking to this people.

Dinuba was our next stop, where we found a house filled with Saints and friends awaiting our arrival. Brother Rushton was the principal speaker, and his message was a real treat for all. This branch is presided over by Elder A. S. Votau, an earnest worker, and no doubt he will be heard from. This band of Saints is without a church home, but a movement is on foot to purchase two lots and to build a church building. The Saints seemed very much encouraged because of our visit, and expressed themselves as being willing to take hold of the work with renewed courage.

We then drove to Tulare where the branch president, Elder A. J. Damron, had arranged for a preaching service. A large crowd greeted us; and Brother Rushton and the writer both occupied for a short time.

I was much pleased to find the Saints of the northern district so interested and wide-awake. Their enthusiasm and earnestness gave us a new vision and much encouragement, and we take up the work with an earnest desire to be able to promote the work in this district and to awaken all of the Saints to a sense of their duty.

All must know that the race is not to the swift nor the battle to the strong, but to those who do their part and endure to the end. All are called upon to assist in whatever way may be open to them; and those who cannot stand in the pulpit and preach with an eloquent tongue can find work to do which is of vital importance; and that is, to distribute tracts, and to promote sociability among associates and friends. The more active one becomes in promoting the gospel work the more of the Spirit of Christ will he enjoy, and the less inclined to find fault with others or to become jealous of what others are doing. Let us try to be active and studious that no time will be allowed to go to waste; and try to hold up the hands of those called to be leaders in Christ's great work.

Yours sincerely,

G. H. WIXOM.

ORCHARD, NEBRASKA, September 10, 1918.

Editors Herald: It has been a long time since you have received any news from the Central Nebraska District and I thought I would write and let you know we are still trying to keep the camp fire burning.

We have just closed our district conference which convened at Neligh, Nebraska, and it was one of the most peaceful conferences I have ever attended. Sister Blanche Andrews, of Lincoln, Nebraska, was present, giving instruction in the auxiliary work which indeed was both instructive and edifying. Brother W. M. Self and the writer presided over the conference, and we are glad to say that every session was marked with the spirit of unity and good feeling.

There were a number of visiting Saints in attendance which always adds to the spiritual uplift of all such gatherings. Brother Charles M. Sodersten was ordained to the office of teacher and Brother Oscar Oehring was recommended to be ordained to office of priest, but by his request it was deferred for a time.

There seems to be a desire among the Saints for greater activity, for which we are thankful. Everyone visiting the conference was very kindly entertained by the Neligh Saints, and we have a great deal to be thankful for. One deplorable condition of our district is the lack of local officers. In the twenty-four years of membership in this district I never saw the demand for labor that there is now. We are made to realize the onward march of the church and the high spiritual standard to which it has attained and still coming up higher. I had the pleasure of attending the priesthood meetings of the late General Conference which were of a high order.

Central Nebraska District voted a ten-day reunion for 1919 to be held at Neligh, Nebraska. The writer was appointed chairman of the committee, and would be glad to receive any information that would tend to make it a success.

We should also like the names and addresses of the scattered Saints of the district, so that we may be able to visit them, so those who may read this please address me at Orchard, Nebraska. May God bless and prosper his work in every department, and may all the Saints and the local officers see the pressing demand for active and efficient service that we may all be collaborators together for the advancement of the work intrusted to our care.

Yours in bonds,

F. S. GATENBY.

DALLAS, TEXAS, September 10, 1918.

Editors Herald: Yes, there is such a thing as a Dallas Branch, and we are pleased to be able to say it is one which is growing rapidly. Three were baptized September 1, and new members are constantly coming in from other branches. Already our little church is too small for the congregation which regularly attends. Brother S. N. Gray and family, formerly of Joplin, Missouri, have recently come to help us in our branch, for which we are very thankful. We feel that the Joplin Branch has lost much in the leaving of this active family, but we are thankful their loss is our gain. Brother Gray took charge immediately upon arrival and we can hardly realize, much less express, how greatly we have been helped in the short time our new pastor has been leading us. We have heard several splendid sermons, three of which have been preached from excellent charts made by himself. Last Sunday night he preached on "The final destiny of the righteous man," and next Sunday night we are promised a sermon on "The final destiny of the wicked man." Many investigators are present at nearly every preaching service.

Every division of the work is growing and is trying hard to keep pace with the rest of the work, even to the Religio. Last Tuesday evening the Religio gave a social at the home of Brother and Sister Nicoll, hoping in this way that our new pastor, wife, and daughter would get better acquainted with the Saints and friends of this place. A very enjoyable evening was spent in games and music, and refreshments were served to about fifty-five. This was such a perfect success, we are encouraged and hope to try it again soon.

Hoping and praying we may ever move onward and upward in this great and glorious work that our goal may be reached, I am,

Your sister in the gospel,

THELMA D. NICOLL.

3014 Birmingham Avenue.

ELKTON, MARYLAND, September 11, 1918.

Editors Herald: New York and Philadelphia District conference and joint conventions of the Sunday school and Religio were held at Elk Mills, Maryland, August 31, September 1 and 2. The business was transacted with dispatch, good order, and a peaceful spirit. The early sacrament service was a spiritual feast especially to the isolated Saints. Many testimonies were given to the truthfulness of the angel's message and of our heavenly Father's care over his children. With the poet we say, "In sickness, in health; in poverty's vale, or abounding in wealth."

After the Sunday school session, preaching was at the appointed time, but Bishop Benjamin R. McGuire who was to be the speaker failed to appear; however, Elder Glaud R. Kuykendall, who is always on the job, occupied the hour to the edification of the Saints and intense interest of those not of the faith. Brother Glaud, by his faithfulness and effi-

ciency, has endeared himself to all the Saints of this district where he has broken the bread of life. May his shadow never grow less, and nothing ever allure him from his calling as a minister for Christ.

The Woman's Auxiliary rendered a very interesting and instructive program. Indeed the work of our sisterhood of the church is a potent factor for the redemption of Zion, as all that are spiritually alive will attest.

Just as our district president was making announcements at the close of the morning sermon Bishop McGuire put in appearance. Nahum's chariots, belated for some cause, explained the nonappearance of the Bishop at the time expected. The Saints were glad indeed to again get a hearty handshake from our Ben, who still carries with him the same sunny smile as of yore. Surely no one will blame us for being justly proud of this product of the New York and Philadelphia District.

The priesthood meeting, with Bishop McGuire presiding, was truly beneficial to all present, and the ministers of the district left this meeting with a deeper conception of the temporal law of the church than ever before. May the time soon come when the bishops of the church will be able to travel among the Saints teaching the temporal law more extensively than hitherto. This is the crying need of the church, if this part of the Lord's vineyard is a criterion to go by. At 7.15 p. m. Brother Roy Squire, son of our district president, the offspring of Ephraim in any way you take him, was there with the musical goods to deliver, like one of Israel's musicians of old. Methinks I can read in his soul these words, "If I forget thee, O Jerusalem, let my right hand forget its cunning." (Psalm 137: 5.)

At the eight o'clock hour Bishop McGuire was introduced as the speaker. A large audience was present, the speaker making clear the position of the church in having all things equal.

Monday morning at eight o'clock the Saints met in prayer service, the Spirit of the Master being present to a marked degree. The gifts were manifested, giving encouragement to the young, and individual instruction to some.

At 9.30 a. m. the Sunday school association met to transact business for the district. Much work of a reconstructive nature was done at this convention, and foundation laid for more effective work for this department of the Lord's work in the future.

At 10.45 a. m. the Religio convened for business. The business was transacted in a very orderly fashion, and the Religio will surely do better work in the future. It has been lagging in some parts of the district for some time past. And the writer wishes to emphasize that which was emphasized at the conference and conventions to all local workers: Be prompt with your communications with both the district and General Association officials. Do not by any means fail to write them or answer their communications to you, for by so doing you are clogging the machinery of the Lord's work.

At 7.30 p. m. Brother John Lentell, pastor of the Scranton Branch, by request of the Saints, preached to a good audience in the church, many of the visiting Saints leaving on an early train for their respective homes. Brother John L., as we used to call him when he labored in our branch a few years ago, certainly is getting better all the time as herald of the gospel in these latter days. Come again, John L., you are always welcome.

Among the other ministers present in the district were Elders Calvin Rich of Brooklyn, Edmund Gleazer, missionary in the district, Daniel Shaw, and Hosea Bacon, president of the priest's quorum of this district, Brother Walter Lewis,

with others of the Aaronic priesthood whose names I do not recall, were present.

Last but not least I must not fail to mention the baseball game Labor Day afternoon; married men versus single men. The writer was manager for the married men while Brother Roy Squire managed the single men, Ephraim Squire, umpire, and be it known to all that he escaped from the diamond without any personal injury. Brother Frank Dipple, of Archbald, and Brother Stanley Jackson, of Elk Mills, were on the mound for the married men, while the battery were two Wilsons of Philadelphia. It was an exciting and interesting game, and no one could tell till the last man was out who would be the victors, but as I am compelled to record the facts, though it hurts, the single men won by the small margin of one run, score 8 to 9.

Respectfully submitted,

HENRY CARR.

TULSA, OKLAHOMA, September 13, 1918.

Editors Herald: Such good things were experienced at the recent Central Oklahoma conventions and district conference, which convened September 6, 7, and 8, that we felt it would be of interest to others.

The Sunday school convention, in charge of Superintendent F. W. Kueffer, was brimful of interesting instruction. One of the excellent features was the address given by Elder Hubert Case on "The opportunities of the times." Our Christmas offering campaign was carefully considered and our determination reaffirmed to reach the goal of \$2,000 this year. Timely suggestions relative to home department work were presented by Brother F. F. Wipper.

Religio work in the district was revived. Brother Wipper was selected district president to complete the unexpired term. The "boy movement" of the district was placed in the same hands, subject to ratification by the general director.

Conference opened promptly at 9 a. m. Saturday, and due to President Rannie's splendid arrangements, the rough places were made smooth and the business glided along in excellent order. Noon found the conference routine finished, and everyone in the best of spirits. The educational session of the afternoon was started by Brother Rannie with a paper on "Present needs of our district." It hit the nail squarely on the head. Discussion followed, much enthusiasm developed, and the conference ordered extra copies of Brother Rannie's paper published for all the branches and priesthood of the district.

Our hearts were gladdened by the appearance of a greatly loved former worker in the district, Brother Hubert Case, and we appreciate the good fortune which allowed him to spare a few days from his special mission to the Oklahoma Indians. Brethren Case and Wipper each preached twice, all four sermons being highly inspirational and appropriate.

One of the brightest spots in our conference was the prayer meeting held Sunday afternoon. The spirit of Zion pervaded the assembly. The Lord spoke through Brother Case, calling the Saints to "Come up higher."

The conference was well attended, well arranged by our president, well supported by the Saints, and greatly appreciated and enjoyed by all. The ladies' aid furnished luncheon on the grounds Saturday and Sunday. Visiting Saints found ready welcome in Tulsa homes, and, as usual, Brother Robinson kindly entertained a number at Hotel Tulsa. At the church as well as at the hotel, we missed the bright faces of Brother and Sister James and family, and mourned anew our loss in their removal from the district.

Brother Case preached Monday night, Brother Rannie, Tuesday night, and Brother Wipper is completing the week's

series. Brother Case has gone back to the Indians at Elk Reno. Brother Rannie left Wednesday morning. The conference leaves us much encouraged. The Lord continues to bless. All things good and true are working toward the great purposes of God.

Yours for success,

PRESS COMMITTEE.

SALT LAKE CITY, UTAH, September 14, 1918.

Editors Herald: Some of the many readers of our official church paper may be interested in the events that are transpiring in the valleys of the mountains, so will make an effort to chronicle some of them. The last time we wrote for your columns in company with Brother McKim we were in the southern part of the State, preaching to the people who came to hear us, using our missionary automobile on the streets of different towns. In each place where we made an effort we met with some degree of success in reaching the people. We had good crowds to listen to our message and we are pleased to report many friends were made to our cause. Many nights we were kept answering questions until after the midnight hour. The crowds usually would be divided so that we had nearly as many friends who were members of the dominant church as those who were opposed who were also members of that church.

At a small town called Annabella we found some warm friends and they would defend us even when in so doing they would engender strife with their own brethren. We also held meetings in the town of Heber, and on one occasion we had at least four hundred people to hear us. One of their men, an editor of a paper, asked for the privilege of speaking at the conclusion of our service, which was granted. He attempted to show where we had no authority because as he claimed all our authority came through men who had apostatized. We were very glad to reply to him and we think good resulted from his efforts as it permitted the people to see that we had the truth and it could be defended. Brother Ola Johnson, who has stood for many years, is the only member we have living in that place. He has shown his integrity by standing firm amid the bitter opposition which he has met since coming into the church many years ago.

By invitation of the officers and Saints of the Idaho District, I attended the reunion held in Hagerman. I am pleased to say the reunion was a success in every sense. The meetings were well attended by those outside the church at all the evening services. The Saints responded nobly to the demands made upon them not only in trying to attend, but also in helping with their means in defraying the expense of the reunion. Brother R. C. Chambers and Brother N. L. Booker had charge, and everything moved along nicely under their administration. We were blessed in having with us Apostle Peter Anderson who contributed much toward the success of the reunion. The gifts of the gospel were given to cheer and console the Saints as well as to warn them of the conditions coming in upon the world. The Lord has been good to his people, and if they are not prepared for the scenes of distress and calamity which are surely coming on mankind, it is no fault of the Lord's. He has repeatedly warned his Saints of that which is causing distress of nations, but how many are heeding the advice and counsel given? The Saints were strengthened and encouraged for the conflicts of life, and went away from the reunion better prepared for the conflict as a result of being in attendance. I am pleased to say we have some very fine Saints in the Idaho District who are alive in the work. We need more laborers in that field to fill the demand made for missionary work.

The conference of the Utah District will be held in Malad,

Idaho, on October 12 and 13. We hope the Saints who can possibly attend will make an effort to be present. We are trying to provide some interesting programs for the conference, as well as speakers. We believe if the Saints realized the great benefit they would receive by being in attendance, they would make a strenuous effort to be present. It is hard for the Saints, generally speaking, to fully realize the conditions that we are called on to endure here where there is little spirituality manifested.

Hopefully in the conflict,

L. G. HOLLOWAY.

336 South Fourth East Street.

SACRAMENTO, CALIFORNIA, September 14, 1918.

Editors Herald: I notice in your issue of August 28, 1918, a letter from a Merrill B. Keck stationed at Camp McArthur, Texas. He expresses a desire to receive letters from any who care to write, that he may keep "in touch with the church and the members of it."

Such is a good and wise desire, and instead of writing him direct, I am sending it through the *HERALD* that other of our brethren as well as he, who are so situated, or at the front may receive the benefit, if any is to be had, from the pen of a colaborer. My daily prayers are that our brethren in the army and navy will live clean, pure and holy lives before their comrades and associates, reflecting the light of Christ in the restored gospel, designed by the Master to win souls unto him and to glorify his Father in heaven.

This great conflict is for the establishment of freedom and liberty for all people.

The great spiritual conflict being waged against sin is that men may be entirely free from sin and eventually from the effects of it.

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

"If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

"Sanctify them through thy truth; thy word is truth."—*Ibid.*, 17: 17.

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come."—*Doctrine and Covenants* 85: 24.

These scriptures and many more of the same nature, to which we could refer, urge upon man one thing in particular, above all others: the elimination of sin and the putting on of righteousness. For where sin is in control, righteousness does not abound.

My dear brethren, it has been my lot in life most of the time to labor side by side with a very rough, coarse, vulgar lot, generally speaking. At times some have seemed to vie with each other in seeking to place temptations before me, or to say or do, if possible, that which would endanger me.

I have at times watched for and availed myself of the opportunity when it came, to take one aside and speak kindly and in a brotherly manner to him, telling who I was, that I was trying to live a Christian life, that men ought never to take the name of God upon their lips only with reverence, and that we should set a good example before the young that the rising generation might be free from much of this sin and evil.

In most every case those whom I thus approached seemed humiliated and some even thanked me for the counsel given, and expressed surprise that they had indulged in such low and profane language, saying: "I very often use bad language through habit, not thinking what I am saying."

Now I know this is or has been the case with me. So let

us, as the Master has said, "Watch and pray, that ye enter not into temptation."

May we each stand in holy places and be prepared for the day of vengeance to be visited on the ungodly, is my earnest prayer.

Your fellow yokeman in Christ,

T. J. LAWN.

2710 D Street.

Erie Beach Reunion

I do not remember of having seen any report of the Chatham reunion at any time in your columns although this year was the seventh one held.—[It was briefly reported in issue of August 7.—EDITORS.]

Our first one was held in 1912 with seventeen tents, and this year we had over one hundred and fifty, besides quite a number who lodged with Saints residing at Erie Beach. It was the largest, and many said the best, yet held. We were favored with the presence of the following-named brethren as the preachers of the reunion as well as a number of missionaries who did not take a part in the preaching.

President Frederick M. Smith, Apostles R. C. Russell, J. W. Rushton, and Paul M. Hanson and Bishops Benjamin R. Mcuire and J. A. Becker, Patriarchs Frederick A. Smith, (who was with us in our first reunion) John Shields, James Davis, and Arthur Leverton, Elders William Grice, R. D. Weaver, John R. Grice, William Flegg, Kenneth Green, and B. H. Doty.

And of the special features of this year's reunion was the presence of Frederick M. Smith. We believe his presence did a great deal of good especially this year while there has been some unrest in Toronto. He endeared himself to the hearts of the Saints wherever he has gone in Ontario. We hope to have him with us again next year.

The three auxiliaries held sessions alternately throughout. Brother Doty had charge of the music.

Another feature of last year and this was the young people's prayer meetings. Owing to the large number in the general prayer meeting the young were desirous of going on a hike down the beach and there in the open air hold their prayer meetings. After lining up on the grounds, about two hundred and fifty marched to their meeting place headed by such young men as Brother R. C. Russell, Patriarch James Davis, B. H. Doty, and John R. Grice. Upon return there was at once a report read of their meetings and how the Lord was with them to bless.

We feel that our young are safe under such care and, from the remarks we have heard from many, they are longing for the next reunion time to come.

The committee consists of the following brethren: Stewart Lamont, president; John C. Dent, secretary-treasurer; David Snobelen, John Hildreth, and Vern Pritchard.

Brother Lamont lands on the grounds, on the day of erection of tents, with a chart of the grounds with place of everyone's tent marked, and has the tents so distributed and then comes his time to answer questions. By the time he has tried hard to satisfy everyone he is very dissatisfied himself and the next day wonders if he really held his religion, so he makes a round trip to see everyone is settled and finds them all happy so forgets for the time the little trouble he has trying to place all where they will enjoy themselves. Brother J. A. Hildreth, with Brother Vern Pritchard to assist, looks after the dining tent and that with credit for themselves.

As the time comes each year for the selection of a committee we look over those present and wonder who could handle the work so satisfactorily and patiently as these three men.

Brother Snobelen lives close to the grounds, and we sometimes wonder how he lives during the reunion from the way he furnishes help to the committee and campers.

The preaching was excellent and the prayer services of a very high order, the Lord making his will known on several occasions.

There were twenty-one baptisms reported, several children blessed, and sick administered to. There were several brethren ordained, several priesthood meetings were held by president Smith.

This year there was a splendid turnout to erect tents. The price of meals was 15 cents for breakfast and supper, and 25 cents for dinner.

Yours fraternally,

JOHN C. DENT.

MISCELLANEOUS DEPARTMENT

Conference Minutes

SOUTHWESTERN OREGON.—At Myrtle Point in connection with the reunion, August 23, 1918. District officers in charge; reports of ministry and statistical reports given. Bishop's agent's report gives \$172.48 on hand. Voted to hold a reunion in 1919. M. H. Cook elected president and William Smith vice president. Time and place of next conference left with district presidency. Lila A. Smith, secretary, Gravel Ford, Oregon.

CENTRAL NEBRASKA.—At Neligh, Nebraska, August 24 and 25. District President W. M. Self in charge. Ministers reporting were: W. M. Self, Levi Gamet, and F. S. Gatenby. Statistical reports from Meadow Grove and Inman Branches. Conference indorsed the request of the committee on boundary lines, thus changing the southern line of the district from the Platte River to a straight line extending from the northwest corner of Dawson County to the northwest corner of Wayne County. At the close of the morning prayer meeting, Brother Charles Sodersten was ordained to the office of teacher. Adjourned to meet at Clearwater, at the call of the presidency. Mary Patras, secretary.

The Presidency

The following brethren, by their own request, have been released from their conference appointments for the remainder of the conference year:

Elder B. S. Lambkin of the Pottawattamie District because of ill health.

Elder A. J. Layland as missionary to New Mexico.

FREDERICK M. SMITH,
President of the Church.

Conference Notices

Des Moines, at Perry, Iowa, October 11, 12, and 13. Bessy Laughlin, secretary, Rhodes, Iowa.

Pottawattamie, at Carson, Iowa, October 6, 1918. P. H. Heuerman, secretary, Council Bluffs, Iowa.

Spring River, at Webb City, Missouri, October 5 and 6, 1918. John C. Virgin, secretary, Webb City, Missouri.

Gallands Grove, at Deloit, Iowa, October 13 and 14. Mail all reports to Miss Wave Cross, 1306 Seventh Avenue North, Fort Dodge, Iowa.

Northeastern Nebraska, at Blair, October 12 and 13, at the Saints' chapel. All cordially invited, and please send reports early. Odessa Carter Jensen, secretary, Blair, Nebraska.

Toronto, in Toronto, Ontario, October 12 and 13, 1918. President F. M. Smith, Apostles P. M. Hanson and J. A. Gillen, Elder T. W. Williams, and other missionaries expected to be present. Send credentials to secretary not later than October 5. David Pycocck, president; Floralice Miller, secretary, Box 340, Dunnville, Ontario.

Southern Michigan and Northern Indiana, at Lansing, Michigan, October 5 and 6. Church at corner of Saint Joe and Logan Streets. Washtenaw Street car passes the cor-

ner. It is desired that all attend who can, as election of district officers is to take place. Apostle Gillen expects to be with us. Branch presidents please see that all reports are properly filled out and mailed to district secretary not later than October 1. Don't forget collection from your branch for district and secretary expenses. W. P. Buckley, secretary-treasurer, 737 Loomis Street, Jackson, Michigan.

Convention Notices

Spring River Sunday school, at Webb City, Missouri, October 4. A. V. Karlstrom, superintendent; Mrs. A. V. Karlstrom, secretary, Joplin, Missouri.

Gallands Grove Sunday school and Religio, Deloit, Iowa, October 11, 10.30 a. m. Credentials desired in due time. Floy Holcomb, secretary, Dunlap, Iowa.

Utah Religio, at Malad, Idaho, October 11, 1918. All local Religios requested to send reports to Miss Alice Hall, 444 Debs Court, Salt Lake City, Utah. Willard Parkes, president, Malad, Idaho.

Utah Sunday school, Malad, Idaho, October 11, 1918. All school requested to send reports to Mrs. Roy F. Hewes, 228 North Washington, Ogden, Utah. Eliza Parkes, superintendent, Malad, Idaho.

Toronto Religio, at Toronto, Ontario, October 11. T. W. Williams, first general vice president, and other prominent workers will be present. Locals urgently requested to send their full number of delegates. Mail credentials to secretary not later than October 5. F. G. Long, president; Floralice Miller, secretary, Box 340, Dunnville, Ontario.

Addresses

Elder T. W. Williams has changed his address to 139 Springhurst Avenue, Toronto, Ontario, Canada.

Our Departed Ones

FISH.—Ivan William Fish, son of Benjamin and Mabel Fish, was born August 19, 1916. Died August 29, 1918. He leaves to mourn, father, mother, one brother, 2 grandmothers, uncles, and aunts. Services in Mallard, Iowa, August 31, 1918. Sermon by D. R. Chambers.

GRONLUND.—Earl Eastlick Gronlund died September 1, 1918, at the age of 12 years, 1 month, and 14 days. Funeral from the home of his uncle in Issaquah, Washington. Though not a member of the church he was a good boy. Sermon by J. M. Terry. Buried in Seattle, Washington.

HOWARD.—Mattie Ellen Howard, born December 5, 1875, at Loam, Illinois. Died at Aurora City Hospital, May 3, 1918. Married George F. Howard, September 3, 1902. Survived by husband, 2 sons, 6 sisters, and one brother, also many friends. Was a faithful member, a loving wife and mother. Sermon at the home by W. A. McDowell.

SILK.—William Silk was born May 27, 1845; died August 3, 1918, at Toronto, Ontario. His wife died eleven years ago. To them were born 9 children of whom 7 are living. He died at the home of his daughter, Mrs. R. Whitehead. Funeral conducted at the house by T. W. Williams; at the grave by John Shields.

DANIELS.—Mary J., daughter of John M. and Martha Daniels of Pauline, Idaho, was born at Malad, January 15, 1909, and departed this life August 8, after an illness lasting eleven weeks. During her sickness she displayed great patience and virtues. Services at Malad opera house, August 11, in charge of Willard Parkes, sermon by C. N. Headding.

SANDERSON.—Elwyn Gregory Sanderson, son of Brother and Sister Walter Sanderson, was born June 27, 1916, at Glenn Ellyn, Saskatchewan, Canada. Died at Plano, Illinois, September 13, 1918. Leaves father, mother, 2 sisters, one brother; also other relatives and friends to mourn. Funeral at the home of the parents; sermon by W. A. McDowell, assisted by F. M. Cooper.

LARSON.—Mary C. Larson was born in Denmark November 8, 1841. Died in Logan, Utah, September 9, 1918. At an early age she united with the church in Utah and as a result emigrated to this State. After residing here for a time she became convinced that she had been deceived by the leaders here and was baptized into the Reorganization September 9, 1871, by David H. Smith. She was a faithful, devout member until her death. The funeral services were held in the Mormon meetinghouse in Logan. Funeral sermon by L. G. Holloway. A good woman has gone to rest.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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This paper will be promptly discontinued at date of expiration.

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

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

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

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

JUDSON.—On the battlefield of France, July 31, 1918, Ralph A. Judson, aged nearly 27 years. He was one of 7 children born to Brother and Sister Arthur Judson. Born in Lamoni and was there baptized in his youth. He was a young man of honor and worth. His brother Carl is a captain in the army. Memorial service held in Lamoni, September 15, 1918. A large congregation attested their sympathy. Sermon by H. A. Stebbins, assisted by John Smith.

NICHOLS.—Clare M. Nichols, born at Spokane, Washington, November 16, 1893; died September 13, 1918, at Malone, New York. Baptized October 29, 1916, at Malone, New York. Was faithful, energetic, and a defender of the faith. A large circle of friends attested their love for her in beautiful floral gifts. "Our Clare" leaves father, sister, uncles, and aunts, as well as a host of friends to mourn. Sermon by George W. Robley.

RICHARDSON.—Margaret Richardson was born December 1, 1841, in Lee County, Iowa; baptized September 20, 1881, in Lamoni, Iowa, by Martin M. Turpen; confirmed by Samuel Ackley. Departed this life August 13, 1918. Leaves to mourn one son, 2 daughters, 7 grandchildren, 4 great-grandchildren, besides other relatives and a host of friends. Services in Deloit, August 14, 1918. Sermon by D. R. Chambers, assisted by Carl Winey.

ANDES.—Wilmer C. Andes, born January 29, 1895, at Lebeck, Missouri; baptized March 9, 1903, at Lebeck, Missouri, by James Moler. Ordained teacher May 1, 1911, at Warrensburg, Missouri; a priest June 21, 1914, at Warrensburg, of which branch he was a member. Entered service of the country in the navy, May 27, 1918. Lost at sea August 8, 1918, while serving on the *Northern Pacific*. Leaves wife, father and mother, 4 brothers, and 2 sisters. Memorial services were held at Pertle Springs, Warrensburg, Missouri, August 18, 1918, sermon by Frederick M. Smith.

FROM HERE AND THERE

"Still busy in this part, doing what we can to advance the cause of truth; the progress we leave for the future to reveal. We hope to continue the warfare till the victory is won."—D. E. Tucker, Lucasville, Ohio.

"I am willing to entertain any of our soldier boys at Sunday dinner or any other meal. We live fifteen miles from Camp Dix—the nearest large city to the camp. My husband's business takes him out to Wrightstown or Camp Dix most every week. He is a salesman for the Texas Oil Co., and drives a small car with the Texas star on the side. If any of the Saints have sons or relatives at Camp Dix, please let them know, so they can look us up."—Mrs. A. W. Guild, 207 Parkway Avenue, Trenton, New Jersey.

"Please tell the Saints that visit Rockford, Illinois, and especially any of the boys who come to Camp Grant, that the Rockford Saints welcome them to meet with us at 120 Oakley Avenue. Take a West State Street car to Oakley; first house on the left hand side going north. Sunday school at 10 a. m., and preaching at 11, Religio at 6.30 p. m., with preaching following, every Sunday. Cordial invitation to all."—John A. Daer, 120 Oakley Avenue, Rockford, Illinois.

NO TEA AND COFFEE AT REUNION

"I noted the item in the *HERALD* about the small amount of tea and coffee used at the Lamoni reunion dining hall. I am quite sure that the one at Joplin used *none at all*."—In a letter from Sister Blanche I. Andrews, field worker at the Spring River District reunion at Joplin, Missouri, to the general superintendent of the Sunday school.

The Woman's National Liberty Loan Committee are sending out a series of circular letters, telling of how the vast sums of money appropriated for the prosecution of the war

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is spent by the Government. When we learn that such a vast sum as \$24,330,000,000 is appropriated by Congress for 1919, it astounds us with its enormity. But that it is well-spent few of us doubt. But if we like to get the details of such enormous transactions, this series of informational letters will give it, freed from bewildering technical terms. If you would like it for yourself, write and ask that your name be put on the mailing list for their literature, to National Woman's Liberty Loan Committee, Treasury Department, Washington, District of Columbia.

A NEW SERIAL IN STEPPING STONES

In an early number of *Stepping Stones*, the popular Sunday school paper, will begin a new serial by Joseph Anthony, well known in musical circles and who has written some for publication under a little-known nom de plume. The title will be "Birds of a feather," and it will be of special interest to boys of all ages.

Bishop F. B. Blair has sold his Lamoni residence and moved his family to Kansas City, where he is acting as bishop of the Kansas City Stake.

The Government spends more than half of a \$1,000 Liberty Bond (\$555) every second, in the present war. It takes \$4.93 of that amount to draft each man into the service. Ten cents of each dollar is spent to keep the cantonments

and training camps going. The Fourth Liberty Loan opens on September 28, and all are urged to start buying at that time. It is expected to dispose of the whole issue in a few days.

THE CHURCH OFFICIALS AND REGISTRATION

September 12, many of our men were called upon to register, among others, President Frederick M. Smith, Bishops B. R. McGuire and J. F. Keir. Of the Twelve, John W. Rushton, Paul M. Hanson, and J. Frank Curtis. In the Lamoni Stake, all of the stake presidency are included, and this is also the case in Independence. All the stake presidency is included and doubtless many of the general missionary force and local presiding officers; also the editors of our publications, *HERALD*, *Ensign*, and *Autumn Leaves*, all are included within the registration, except President Elbert A. Smith. In the Herald Publishing House, the manager, linotype men, and many all through the establishment are included. Please remember this if work is not done as promptly as you would like. It is reasonably sure that some will be drafted. Already the Herald Office efficiency is affected.

"At the Toronto District conference, at Toronto, Ontario, October 11, 12, and 13, the following are fully expected to be in attendance: President F. M. Smith, Presiding Bishop B. R. McGuire, Apostles P. M. Hanson and J. A. Gillen. Presiding Patriarch F. A. Smith may come. Aside from these we will have James Davis, F. G. Pitt, Grant St. John, and James Wilson of the General Conference appointees. We extend a cordial welcome to any of the general church missionaries who may be contiguous to this city to also attend. Every member of the church in the district should make all possible efforts to attend. A pressing invitation is extended to the membership in the Owen Sound, London, Chatham (Canada) and Kirtland (Ohio) Districts to be present. We hope to make this the very best conference ever held in this district. Give us your support and presence."—T. W. Williams, 139 Springhurst Avenue, Toronto, Ontario.

News has just reached us of the death of M. C. Fisher's oldest son, Lawrence. He was a splendid all around young man, took an interest in all boys' sports, his school work, and in the church work. He was in his junior year at high school, and just getting to the point to be of real assistance to his father. On Thursday, the 12th, it appears he visited one of the military camps where there were over a hundred cases of Spanish influenza. Friday he complained; Saturday a physician was called and pronounced it a light touch of grip; Sunday he seemed to be doing very well and there was no complication, but that night at 2 a. m. pneumonia developed, and though every resource was used, including oxygen, he passed away within twenty-four hours. It is a grievous loss to this family and the church.

SUCCESSFUL MEETING WITH INDIANS

Elder Hubert Case has returned to Lamoni after meeting with the representatives of twelve tribes of Indians at El Reno in a big council meeting, and later with two of the tribes separately. He reports a wonderful meeting with remarkable response from those present as he presented the story of the coming forth of the record of the forefathers of the Indians. The meeting had been called by Elder Philip Cook, and arrangements are made for a similar meeting to be addressed by President F. M. Smith on October 12, at Red Rock, Oklahoma.

The Lamoni Sunday school recently made a little drive to get most of the Christmas offering out of the way. As a

result, \$1,104.05 in cash and \$473.55 in pledges were raised in one week. The goal set is \$2,250, with a membership of about 700, and the committee are confident the amount will be raised before Christmas.

Allen Trachsel, who was in the radio school at Harvard University, took sick about the 16th of the month, speedily developed pneumonia, and in a few days had passed away. There seems to be a serious epidemic of Spanish influenza in the East. We learn that several prominent physicians and nurses have passed away from its effects. When a person is run down it speedily develops into pneumonia and that appears so far, in most cases, to be fatal. Brother Trachsel was an exemplary young man and died in a course of service, preparing himself for work in the United States Army.

EDUCATION AS "COLD-BLOODED UTILITY"

From the military pamphlet put out recently by the University of Iowa, we quote a statement or so of great import: "The decision of the War Department to train in college this vast body of men is the most striking indorsement of higher education that history has ever recorded. Not as a matter of sentiment but with a view to cold-blooded utility this plan has been adopted." The plan referred to is the students' army training corps, which is making provision to train as many as possible of the men who have graduated from high school, but has not as yet arranged work for those in secondary schools or with less schooling. So there are instances where education is stripped of all sentimental trimmings and viewed in the cold light of efficiency. This is only one instance.

CONVERT YOUR BONDS

Governmental authorities are at a loss to understand why there are so many people hesitating about converting their 3½ and 4 per cent Liberty Bonds into the 4½ per cent issue. There is nothing at all to lose, and the ¼ per cent interest to gain. But the bonds should be taken to banks or trust companies at an early date lest at the latest date allowed (November 9) there be an overburdening of these institutions in handling the rush. Holders of coupon bonds are strongly urged to request issue of registered bonds in order to protect themselves against risk of loss, theft, or destruction of their bonds.

CHILDREN'S HOME LIBRARY

The east parlor of the Children's Home has been made into a reading room and library for the benefit of the children. Several secondhand bookcases have been purchased by the committee, and some donations received. One subscription to a boys' magazine has been donated by the committee, and several in town have been solicited to give their old magazines to the Children's Home. They have, therefore, a small selection of secondhand magazines, but they are mostly of one or two kinds. They still need more good magazines, as they have a large family. Also they need good children's books. Before sending, it would be well to write to Elder A. M. Chase, at the Children's Home, and avoid unnecessary duplication. An effort is also being made to fit up the play room, though they have very few playthings at present.

Sister Emma Burton reports that on page 900, line 5, of the issue for September 11, it reads "but thorough transgression," instead of "through transgression."

Not in war, not in wealth, not in tyranny, is there any happiness to be found—only in kindly peace, fruitful and free.—Ruskin.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

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E D I T O R I A L

COLLEGE DAY

Pursuant to action of General Conference, next Sunday is College Day, at which time collections will be taken up to assist in the maintenance of one of the most important institutions of the church; and one that means more for the future of the church, we can safely say, than any other one, since it is preparing young men and young women for better service.

It is a coincidence that as we were preparing an editorial on College Day, the mail man brought a letter from Doctor P. P. Claxton, Commissioner of Education for the United States Government, requesting that we publish the following letter from President Wilson:

I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and that, in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools, or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social, and civic life, but for a very high average of intelligence and preparation on the part of all the people. *I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for education because of the war and that the Nation may be strengthened as it can only be through the right education of all its people.*

Cordially and sincerely yours,

WOODROW WILSON.

We are also printing in these columns a communication from George N. Briggs, President of Graceland College, setting forth the present situation.

Graceland was accepted at one time, but it later developed that no schools receive the students' Army Training Corps except those having enrolled one hundred or more young men, eighteen years of age or more, who had at least graduated from high school.

Graceland College has grown stronger with the passing of years and is worthy of our support. It is true that it has not confined its efforts to strictly collegiate work, because being the only institution of learning maintained by the church, it has tried and still tries to meet the needs of our young people. So strong departments in commercial, preparatory, and studio work have been maintained.

At the same time, during the past six years, the collegiate department has shown a steady increase, which has become more marked since Professor Floyd M. McDowell was placed in charge of this department as dean. This year, the largest enrollment in the history of the school is reported, and over fifty per cent increase over last year. This is especially due to the heavy enrollment of our young women, who are seeking to prepare for more efficient service to their country and church.

Graceland College deserves our heartiest and strongest support. Our boys of eighteen years of age who are not high school graduates should be encouraged, and even urged, to at once take advantage of the radio department, which is fully accredited by the Government.

Each of us should consider it a privilege to render all the support we can at the regular annual collections for the benefit of our school work. Graceland deserves and should receive our best support. Remember College Day, October 6.

S. A. B.

Sunday, October 6, is College Day. You are expected to "do your bit."

STUDENTS' ARMY TRAINING CORPS

There has been considerable misunderstanding and lack of understanding, not only among our readers but throughout the country generally relative to the organization of the Students' Army Training Corps in colleges and universities of the United States. This is not to be wondered at, because of the fact that the final legislation authorizing the S. A. T. C. was not enacted by Congress until late in August, and the official announcement of the new plan was first made public at a meeting of the war officials with about 600 presidents and deans of colleges and universities of the Middle West at Fort Sheridan on August 30 and 31.

Previous to this the war department had sent out preliminary announcements, because colleges and universities had to be advised in view of the fact that their plans for the year would be very materially altered. However, the announcements were tentative and were based on proposed legislation by Congress, and no one could make an official announcement of just what that would be. The Assistant Secretary of War summarized the situation very completely when he said in the *United States Official Bulletin* of September 6, 1918:

I think that the Students' Army Training Corps plan is now going along in good shape. The technical difficulty about the whole thing was that it got jammed for the reason that we could not anticipate action by Congress; but the college business, as I know from experience, is a seasonable business, like a summer boarding house—you have to make your plans before a certain date in order to start by a certain date. We had to do a certain amount of guessing and we had to do a certain amount of keeping the institutions guessing, but now I think the thing is perfectly clear.

Graceland College, along with many others, had been granted a unit of the S. A. T. C. A complete list of such colleges and universities appears in the *Official Bulletin* of September 16, 1918. However, when the final plans of the War Department, based on the legislation of Congress enacted the latter part of August, were officially announced it was found that only collegiate students, that is, graduates of fully standardized and officially accredited high schools, were eligible for enrollment in college and induction into the S. A. T. C., and that the minimum number for the organization of such a unit was one hundred. Students of academic attainment of less than high school graduation could not voluntarily enroll in any school and secure induction into a unit of the S. A. T. C. Induction of such young men into the S. A. T. C. can be accomplished only by application through the local board in the county in which the man of draft age is registered, with the chances that the applicant may be inducted soon or may not be inducted at all.

Graceland College could not meet the requirement of the one hundred collegiate students, that is, one hundred young men who were graduates from the high schools of the country. The result is that no unit of the S. A. T. C. is to be organized at our only institution of higher learning, but our young men of high school graduation must seek their training elsewhere. If the church could have produced the necessary number of high school graduates the unit would have been organized. Lieutenant Frank Godfrey arrived at Graceland on Friday, September 20, to complete the organization, but on ascertaining our condition he was ordered to another college for work.

As has been announced, "The decision of the War Department to train in college this vast body of men is the most striking indorsement of higher education that history has ever recorded. Not as a matter of sentiment but with a view to cold-blooded utility this plan has been adopted."

In response to the call through the papers a large number of our young people reported at Graceland ready for study and work. Many of them, not being high school graduates, were not eligible. When this fact was ascertained application was made for a combined collegiate and vocational section, which would include our young men of less than high school graduation. The Government could not approve this combined unit because of the fact that the registration in the collegiate section all over the country was found to exceed the Government's estimate, with the result that they did not have sufficient equipment and officers for the collegiate men alone. For example, the estimated number of collegiate men in Iowa alone was 4,000, whereas the advanced enrollment in the universities and colleges of the State will be exceeded by at least 50 per cent, so that the Government cannot for the present extend military training to secondary school students.

The Government very strongly urges young men of draft age who are not high school graduates to enter school and prepare for some vocational position in the army, such as wireless operators, mechanics, plumbers, carpenters, blacksmiths, engineers, automobile drivers, etc. The Government needs some 27,500 of these each month, and among these vocations perhaps the best is that of wireless operator. Graceland College is fully equipped to train wireless operators in eighteen weeks and to those young men who entered without high school graduation the Government recommended the pursuit of such a course, with the assurance that they would be inducted into the radio or wireless branch of the Government service on being called into the army. These young men were also urged to file with their questionnaires an application to be inducted into the

vocational section of the S. A. T. C. in those institutions where it is already organized. Pending such induction they could continue their preparation in college as radio operators and be certain of service either with the S. A. T. C. or in the army when their order number is reached in the regular course of calling men of draft age.

The church, through its scholarship fund and the funds established by the several institutions of the church and many of Graceland's friends, has made provision for assisting all worthy young men who desired to avail themselves of this exceptional opportunity. Many young men have taken advantage of these provisions and their preparation for better service to their country and consequently to the church will result in great good, not only to the individual but will justify the wise provision for such help made by the church, the several auxiliaries concerned and the individuals who have assisted in the establishment of the funds.

These young men will thus be assured of radio service, a service on a much higher level than many others, better paid, and above all enabling one to render a high grade of service in a branch in which the Government is in very great need of men. It is the high privilege of such men to render a most patriotic duty to the Government in this time of her great need, and Graceland authorities rejoice to know that there is a very large group of the church young men responding to this patriotic call of our country. These young men will be able, within a very few weeks, to send and receive the minimum of ten words per minute, which the Government requires for entrance into the radio work, and they will thus be assured of induction into the radio branch of the Government service when their number is reached. They may then be either (1) continued in school; (2) sent to some other school; or (3) ordered to a cantonment for further instruction. Graceland's radio work is conducted under the supervision of the Federal Board for Vocational Education, and official Government certificates are issued to those attaining a proficiency of ten words per minute, which can ordinarily be reached in five or six weeks.

College is now in session, but our young men of draft age are strongly urged by the Government to take advantage of the few remaining months to make the preparation essential for this most important piece of work. But such young men should act promptly. Full information can be secured by writing to the President, Graceland College, Lamoni, Iowa.

Not only has the response on the part of the young men of the church for preparation for service been of the very highest order, but our young

women have responded to the call of the Government as never before, with the result that Graceland is entering upon a year with the largest attendance in her history in spite of the war and war conditions.

Last college year the average *decrease* throughout the country in college enrollment was 20 per cent, whereas the *increase* in Graceland was 25 per cent, and the enrollment this year as compared with last year at the same period shows an increase of 54 per cent.

The period of reconstruction is to come, and our young women are to be called upon as never before in the history of civilization to occupy in lines heretofore unknown to them, but may it be said, in their honor and that of their parents and friends, that they are preparing in numbers beyond the fondest hopes of the church, and they will be ready when their great opportunity comes.

GEORGE N. BRIGGS,
President Graceland College.

The foregoing from the pen of President Briggs will be read with interest by all who are directly concerned in the question of the S. A. T. C. It is to be regretted that our young people could not meet the educational standards the Government requires for the organization of a unit of the S. A. T. C. at Graceland College, but it emphasizes the urgent necessity of qualifying educationally for greater responsibility. There is every reason to urge redoubled energy in this direction. We must be alert, active, and zealously interested in what are the tremendous tasks ahead of us.

We urge careful reading of President Briggs's article.

FREDERICK M. SMITH,
President of the Church.

BOY MOVEMENT

Attention should be called to the editorial on this topic, in the Woman's Auxiliary columns, as Sister Andentia Anderson, in the SAINTS' HERALD of September 5, has made some excellent points, especially in calling attention to our neglect of young people in the past, not giving proper opportunities for reasonable and right association. It is right that opportunity should be given for study, but it is also right and more than right, and necessary, that opportunity be given for social development, unless we wish it to take place entirely outside of the church.

Nor do we plead in this for narrow and exclusive action, trying to make ourselves entirely sufficient for ourselves, and excluding all others, for this should not be. We should offer an opportunity to get acquainted with one another, and especially should we consider the needs and proper development of our own young people.

The boy movement belongs, at least in large part, to a period before adolescence. But it includes and is carried over into the adolescent period. It is at this period that the Oriole girls and Boy Scouts ought to have something in common, that is, in the early years of adolescence; not forcing matters but providing for reasonable social time.

Professor F. M. McDowell, second vice president of the General Religio Society, has chosen the Boy Scout Manual as a basis for the boy movement in the church. The writer has had some acquaintance with this problem, both in consideration of young men and boys, and also in the study of psychology and education. The problem differs somewhat in dealing with young men, as at Graceland College and in our Sunday school class, and dealing with boys of an earlier age.

When we were in Boston, Massachusetts, we took particular pains to arrange for a women's organization and also for men's classes. This latter took up at least as much time, if not more time, than the priesthood meetings, as they were open to all the men of the branch. The Oriole girls were already organized. Steps were taken for the organization for the young boys, and a few tramps took place that fall, including one on a holiday of the boys and Oriole girls together, with proper chaperones. At this time and before, we made a considerable review of the situation and then came to the conclusion that the Boy Scout Manual offered our best basis for proceeding, and for general organization. We therefore secured the book, had a scout master appointed and arranged for preliminary organization.

Our plans for that first winter included a few tramps in the woods, and then joint tramps to certain points of Boston, with a proper guide to offer suitable explanation at each point of interest. Unfortunately we were called back to Lamoni and have not been informed that this latter plan was ever fully carried out.

Something of instruction should be given, but not in a pedagogic manner. Boys will learn if turned loose in the woods, and will ask rather too many than too few questions. It is by no means necessary that the military features be given the principal emphasis, though there may be some tendency that way at present. The Boy Scout movement is strictly in accordance with the best information now possessed in psychology and pedagogy, for work with boys, leading up to and including early adolescence.

Having given the matter considerable attention, we think it is only fair that we should give to Brother McDowell this word of support and encouragement in his work, for we are satisfied that he is proceeding along right lines.

He has not laid his plan down as inviolable, but merely as a working basis upon which we will build, and from which we shall vary as circumstances render that advisable.

It is related as it should be to the young people's society, the Religio. We hope for great things under the organization of the Religio, making it more distinctively a young people's organization and providing for social recreation, as well as for study.

S. A. B.

SOME FALLACIES

The Christian Work for July 13 contains an excellent editorial pointing out some of the fallacies which have been overturned by this war. First: "It makes no difference what a man believes; only his actions count." It has been the belief of the Germans, their conviction, that might makes right, which has forced their action. They have shown a man will act as he believes, so follows a Germanized idea of the Deity who is a sort of kaiser and of like power.

"The creed of the Hun, including its title has been reproduced by extracts from such men as Frederick the Great, von Clausewitz, William II, Moltke, Treitschke, Lasson, Bernhardt, Bethman-Hollweg, and the war book of the German General Staff."

Another fallacy is that education will change disposition and conduct. Germany has many great universities but its men of education were powerless to prevent this catastrophe, the greatest catastrophe of history. Her education has been only to laud her selfish intentions and justify her crime.

We have known this a long time and our men have preached for a long time that sincerity is not enough. We have urged and insisted as a church that it makes the greatest possible difference what a man believes. We have not needed this war to show us that, though it is true that this war has demonstrated both of the above fallacies as existing in Germany.

We have insisted that education is largely development, and increases a man's power for good or for ill. But this is an argument in favor of education rather than the reverse. We urge that together with the intellectual there must and should be moral training; and moral education is best furnished by the church according to the leading psychologists. Morality or ethics is best taught through and as religion.

The war, especially so far as this country is concerned is a battle of spiritual ideals or creeds and not for material advantage.

S. A. B.

ORIGINAL ARTICLES

TWOFOLD AIM OF THE SUNDAY SCHOOL

(Address by T. W. Williams to the General Sunday School Convention at Independence, Missouri, April 5, 1918.)

Surely music hath charm for the soul. The people of Independence should certainly feel grateful for their opportunity along musical lines. While listening to the renditions to-night I felt as though I could sense "God with us." I sincerely trust that his presence will continue during the entire service.

PURPOSE OF THE SUNDAY SCHOOL

The all-absorbing purpose of the Sunday school is to—

Win men and women to the service of God.

Arouse the latent forces and enlist the buoyant spirits of the young men and women in practical Christian service.

To train the mind and discipline the heart of childhood.

To inspire reverence for God and love for humanity.

To make the establishment of God's truth and service for others the paramount purpose in all human effort.

To demonstrate that unless one has self-crucifixion he cannot have communion with the Soul of Things.

To demonstrate that self-abnegation is absolutely necessary in order for one to be in touch with the Infinite.

The department of the Sunday school has presented its purpose and objects in this form:

"To bring souls to a knowledge of the truth revealed in the gospel of Jesus Christ as given anciently and restored in these last days.

"To inspire with a love for doing God's will that they may develop perfect characters in Christ."

I would like to transpose these two declarations, putting the language in the first person instead of the third. It will then read as follows:

To *come* to a knowledge of the truth revealed in the gospel of Jesus Christ as given anciently and restored in these last days;

To *be* inspired with a love for doing God's will that we may develop perfect characters in Christ.

Please remember that our mission is *to come*. Only by coming ourselves can we bring others, and, as we come ourselves, we will bring others. The word *bring* savors of satisfaction—as though we had arrived. We haven't. We are coming. We are growing in grace and farther knowledge of the

truth. The word *bring* suggests stagnation in that we assume that *we* have approximated to the Ideal; that we have arrived at the goal and with this feeling we will go out and *bring* others to the point where we are.

GOODNESS IS NOT A GIFT

The great illusion of the world is the thought that man can make other men good. This is impossible. Goodness is not a gift. It is not a contribution. It is a growth. It is something which springs up in a man and expands. You cannot take it to another. You cannot bequeath it. You cannot impart it. The goodness in you must reach the goodness in some other man and form an affinity. This is the only way in which you can reach men.

The old idea of conversion is wrong. Men have gone out and sought to convert others. No man can convert another man. The man himself, by the aid of God, can bring about his own conversion. When an individual attempts to convert another, he assumes a task far beyond his keeping.

When we try to make others good, we invariably approach them in the wrong spirit and with the wrong attitude. This has been the trouble with the religious world down through the ages. Men have assumed that they were enabled to interpret God and that any man who did not understand God as they did needed to be taught, and so each one has approached the other with a wrong attitude of mind.

Have you not sensed this feeling when you have come in contact with other religionists? Do you think that others will be pleased when you approach them in this manner?

The great dominating impulse of the world is love—love for God and love for fellow man. Only as we approach others in the spirit of love; only as we convey to others that we place them upon the same plane with ourselves; only as we evidence to them that we ourselves are only learners, that we are striving to find the ultimate truth, can we hope to reach or stir their deepest impulses. It is only as we recognize the honest purpose of others, and attribute like honesty to what we claim for ourselves that we can hope to win them to Christ.

The attitude which the religious world has largely assumed towards men generally has been one of narrowness, of intolerance, of bigotry. It has assumed that "what we have is good and what you have is not good." It has conveyed the thought that "what we have is true and what you have is not true."

UNIVERSALITY OF TRUTH

Every religion contains truth. It is the truth in every religion which holds the devotion of the people. Were it not for the truth which is inherent in each religion, its votaries would not stand for it—would not live to it—would not die for it. It seems to me exceedingly presumptuous that we arrogate to ourselves superiority as we contemplate the wonderful revelations of God down through the ages, and sense the statement of Paul wherein he said that, "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him." It seems, in the face of this significant statement, that we should be abashed and humbled. Let us be resolved as we approach others with this message of truth and testimony of righteousness, that we do so in the spirit of contrition, of love, and forbearance, and fellowship.

When Paul stood on Mars Hill and looked upon that bewildered crowd of idolatrous worshipers and noted the multiplicity of gods—gods of every description and of every kind—and realized that these people were ignorantly worshiping God he was led to take their very idolatry and establish a common relationship.

These people believed in propitiation. They wished to keep on the good side of all the gods. For fear that there might be one god which they had overlooked and for whom they had not erected an altar wherein they might offer worship they proceeded to build an altar, and above it they placed an inclusive inscription which read, "To the unknown god."

A modern teacher seeking to impose his idea of another god on these people would say, "Why, you are all wrong. You are mistaken. You ought to be ashamed of yourselves. You are idolaters. You haven't any religion worth while."

Paul did not do this. Paul was a diplomat. He said, "Ye men of Athens, I perceive that in all things ye are too superstitious." He then proceeded and stated, "Whom therefore ye ignorantly worship him declare I unto you." What! Him (the God whom ye ignorantly worship) declare I unto you! That is to say, "Athenians! You are worshiping the same God that I am worshiping. You are worshiping the God of Abraham, the God of Isaac, and of Jacob. Deep down in your souls there is a hunger for the Infinite; in your hearts there exists a longing for the great God of the universe. I do not appeal to your ignorance. I do not emphasize your error. I waive all that. I come to you as your friend and brother to talk to you about that God

which is deep down beneath the rubbish and the error and the wrong. I appeal to that God." In this appeal he reached their hearts. He stirred them to penitence and action.

THE MISSION OF OUR INSTITUTIONS

The mission of the Latter Day Saints; the mission of all the Latter Day Saint institutions, is to find the divine in every man—to touch the God within—to speak to the soul of man. We are not here to quibble over theology. We are not here to carp and to wrangle over petty differences. We are here to interpret God in terms which can be understood by men in their particular vernacular and in their own language and to appeal to them where they are—to reach them on the plane on which they live.

Unless the Latter Day Saint Sunday school, this institution of which I am to speak to-night, is doing something for the world which no other Sunday school is doing, there is then no excuse for its existence. If we are doing identical work, if we are performing identical service with the rest of the Sunday school organizations in America, then the thing for us to do is to disband and cooperate with them. There is no occasion for us to multiply organizations and thus divide the forces making for the same purpose.

I ask, What is the function and purpose of the Latter Day Sunday school? It is not a sect. It is not concerned with sectarian philosophy or doctrine. It is a divine institution. It has a world-wide mission. What is that mission? What is the character of this institution?

Let me have a heart-to-heart talk with you, to-night. How many of you believe that God called Joseph Smith and inspired him to restore the everlasting gospel to men? How many of you really believe this? When I use the term *believe* I mean all which the term comprehends—not blind assent—not nominal avowal, but consecrated accord. How many of you feel in your very soul that the Church of Jesus Christ has been established on the earth for the last time and that this church is to be the one solvent of all human ills? How many here really believe this? How many of you are willing to risk your all—your hope for success in this life and realization of the life to be—on this proposition?

HOW MUCH DO YOU BELIEVE?

How many of you believe that Independence, Missouri, is, in time, to become the capital city of the coming theocracy of God? I want you to answer this question to your own consciousness. Do you believe these things theoretically? Or do you believe them in every fiber of your being, in every heart beat? How many of you recognize that there

is a wonderful preparatory work to be carried on before the fulfillment of these purposes—that swift messengers are to go to the various nations of the earth by hundreds, aye, by thousands, yes, by tens of thousands, to carry the message of love and peace to the inhabitants of the world?

How many of you feel that in this day when the institutions of men are tottering that this great institution, the Church of Jesus Christ which God has established for the last time, is to be the one permanent institution which will stand when all other institutions have crumbled into dust? Do you as members of the church and also of the Sunday school really believe this?

If you do, then I ask do you believe that in this great preparatory effort some one else will do the necessary work or do you feel in your very soul that God has delivered the oracle of God to you and that upon your loyalty and upon your service depends the fulfillment of that purpose?

Religion consists not so much in seeking God as in feeling him. A man might see God and be a long way off from him, but when he feels God he is close up to the life of things. He has the power to accomplish what God intends for him to accomplish.

I believe in the old-fashioned conversion. Let me repeat that statement. *I believe in the old-fashioned conversion.* I believe in a religious experience. No man is safe in this world unless he has had a religious experience. How many under the sound of my voice have had a religious experience? How many of you have really sensed God? How many of you have felt something beyond the human—have felt God in even a limited degree? Raise your hands! Thank God for that!

In the years which have passed I have attended prayer meetings and Sunday school and church and listened to adults bear testimony and boldly assert that they knew that this was the work of God. At the same time I have heard the young say, "Oh, I wish I could say that." Many young men and young women in this church to-night are drifting along life's highway wholly absorbed with the transient, trivial, and superficial, entirely oblivious of the weightier affairs which concern the soul as well as the mind.

There are many members of this church who have been baptized and yet cannot lay claim to a religious experience. Hundreds of our young people have had no religious experience. The mission of the church—the mission of the Sunday school—is to exert every possible effort to make it possible for our young people to have a religious experience, so each can say, "I have sensed God."

As between a religion of the head and a religion of the heart, give me a religion of the heart. I need

both, but a religion of the head without a religion of the heart is of little moment. It is not reliable or trustworthy. Given a religion of the heart and it must eventuate in a normal and reliable head religion.

A RELIGION OF TO-DAY

The great need of your young people is that they may enter into the very heart of things, to secure a grip on the dynamic power which inspired the establishment of this church, to sense God in the direction and guidance of the church.

Unfortunately and all too frequently, we have talked to the youth of the church in terms of yesterday. We have told our children of Paul and Peter and James and John. We have stressed the achievements of the past. I do not criticise this particularly except to emphasize that this church was organized not to teach that God *was* yesterday, but to demonstrate that God *is* to-day, that he lives and that he is present in his universe.

Unless we can establish this fact there is no excuse for our existence either as a church or a Sunday school. We must demonstrate the living presence of God. I am satisfied that our Sunday school lessons contain the message which God gave to Paul and Peter. There is no occasion, however, that we canonize Paul and Peter and carnalize Gomer and Ulysses. If you expect to get a grip on the world and to convert men you must show them that God is doing as marvelous a work in Independence to-day as he ever did in Corinth, or Galatia, or Rome two thousand years ago.

Our Sunday school lessons have had to do with the biographies and geographies and ethnologies of the past to such an extent that our young people know practically nothing of the church polity, or divine purpose of our own church.

The things of the present grip. Many wonder why Christian Science is absorbing the attention of so many people. They are puzzled because millions of people throughout America are flocking to the Christian Science standard. There is a reason.

It is not my mission to attack Christian Science nor do I care to reflect either on the intelligence or integrity of its devotees. If you will study the institution closely you will discover that the one thing which Christian Science claims to do is to bring God down to the present. It postulates God here and now instead of there and then, and herein lies its power, here its secret and success.

In opposition to Christian Science stands the church of the living God, the kingdom of heaven, the one institution above all others which God has established to lead men to the right. If we would reach the masses, if we would counteract the mental delusion of mortal mind found in Christian Science,

we must, in terms of sanity and reason, interpret God to men to-day.

Why go down to the catacombs of the past and live in the ruins of yesterday when the responsive hearts of men and women have but to be touched by the inspiration of our philosophy to spring forth as monumental witnesses for God?

I assure you my friends, ministers, and members of the Sunday school, the hour is here when we must bring God into the consciousness of every man and woman with whom we come in contact. This is our paramount work. This latter-day evangel which God has established in our day must absorb our thought and engage our attention. It should be the central thought around which we weave our entire propaganda. If we fail in this we have no particular excuse for our existence.

We live in a different age from the apostles. We are grappling with vastly different problems. Along many lines we have no recorded criterion to determine the course which we must pursue. God does not require that we gauge our lives entirely by the record of the lives of men long since dead. He does ask us to live our lives as he would have us live them to-day. I am not reflecting on the validity of the Scriptures. I do not minimize their value as a general rule of action. They are not absolute. They are finger posts pointing the way rather than metes and bounds beyond which we cannot pass.

Our young people, for some reason or other, are not entering into the spiritual realization of our religion. The reason for this is that we do not bring them into the consciousness of God. We are not conveying to them a vivid conception of God in terms of to-day, neither are we supplying living evidence. God placed eyes in our forehead so we could look ahead. If he had intended for us always to look to the past he would have placed our eyes in the back of our head. Our Sunday school lessons must connect up with life's experiences or we will utterly fail to hold our young people.

HONOR THE GIFTS OF GOD

There has been a disposition in the later years among our people to deprecate spiritual manifestations. True, mistakes have been made. Ofttimes humanity asserts itself. The human has in many instances obscured the divine. There have been times when we could not distinguish the line which differentiated the divine from the human. We should be exceedingly careful however not to speak slightly of the things of God in the presence of the young. Their little ears are big enough to detect the carping word or the criticising spirit. When they note your criticism of the things which are spiritual they will easily emulate. They are great

imitators. It is only a step from destructive criticism to absolute doubt and unbelief.

The purpose of the Sunday school is to establish faith in this latter-day work. I do hope that those of us who have passed through the varying experiences of the church have really arrived at that point where our every purpose, where all that we may do or say, will converge to establish faith in this church, in its institutions, in its philosophy, in its eternal purpose. Things may at times go askew and we do not, and possibly will not, exercise the highest wisdom, yet, after all, we must know that the mistakes are of men, and back of all of these human limitations stands God working out his wonderful purpose, and this in spite of human limitations.

THE ARMY OF TO-MORROW

The Sunday school is preparing the army of tomorrow. You heard last night, and the same has been repeated here this afternoon, of great opportunities in the South. Opportunities for service and work are opening up in Mexico, Yucatan, and other countries. It has been shown how our young people may be instrumental in carrying the gospel to these benighted people. I wonder how many young men and young women, boys and girls, are thinking of the day when God is going to call *you* to service—not Brother Wells or Brother Williams—but when God is going to call *you* to service! I wonder how many of you have said, "If God wants me he can have me. I am ready. I am ready to do anything that God wants me to do!" How many of you have come forth on bended knee and lifted your voice to God and said, "O Lord, the talent which thou hast given me is thine. It is at your service and call. Accept and bless it for thy glory. Lead me to so apply that when thou may desire it I can consecrate it all to thy glory!" How many of you young men and women are holding this thought?

There should be many young men and women in the church who would be willing to study Spanish and French and Chinese and Italian and other languages with a view to going to these respective nations with the latter-day evangel.

This is the all-absorbing question which should concern the church and Sunday school to-day.

The Sunday school wishes you to feel that you must consecrate your life to the service of God. Pennies in the coffers of the Sunday school is not necessarily an index of spiritual power. Souls saved measures the real worth of any institution or purpose. The bringing of pennies into the treasury is vital and necessary. I would not discourage this laudable purpose. I congratulate the workers for the heroic service which you have rendered along this line and for the continued service which I know

you will give but, Sunday school workers, the great big thought which should grip your souls to-night is not the financial success of the Sunday school, either local or general, not the temporal prosperity of the local or general church. This should be our concern: The salvation of souls. How many souls are you reaching? How many individuals are you lifting from the slough of despondency and the fields of sin to the point of divine contact—to communion with God?

This is our mission. This is our work. To reach men. Individual consecration is the slogan of the age. It is the one passport to divine endowment. It makes for enlarged vision and soul expansion.

"GOD WANTS CONSECRATED SERVICE"

The Bishop yesterday made a statement which impressed me very deeply. He said, "If our giving only embraces money it will not amount to a great deal—what God wants is consecrated service. Men must give themselves unreservedly to the service of God." I am in accord with this. What a man loves he is interested in—what he is interested in he loves. The man who is interested more in some other woman than he is in his own wife does not love his wife. The man who is more interested in bushels of corn, in horses and in cows and acres of land than in the establishment of Zion, does not love Zion.

Many of you are willing to gamble with a life insurance organization as to the duration of your life. How many of you are willing to seek protection for your house or your property with some earthly insurance company? This church is the greatest insurance company on earth. We should be willing to trust God and his institutions. The man who is willing to really trust God will throw his all into the execution of the divine purpose without any mental reservation.

Salvation is not protection from evil. Salvation is immunity from sin. A great many people believe that when they are saved they are protected—a kind of a lightning-rod arrangement. This is not salvation. It is selfishness. A man might be in hell and still be saved. Those who believe that salvation consists in coming up to Zion, getting within the inside walls of the city and, whilst chaos and confusion is rampant on the outside, expect to be protected and shielded, are due to a great awakening.

"DINNA GIE UP"

True consecration comprehends going up to Zion to be disciplined for service to, in turn, go out into the world of sin and confusion and win souls to Christ. The man who really loves this work would rather be in hell working to redeem souls than to abide in heaven sitting still. He would rather be

in China or California or Canada converting the heathen than sitting down at ease in Zion.

It is stated that at the siege of Lucknow, when the British garrison was sorely besieged and the struggling defenders were contemplating surrender an old woman lying on a pallet of straw cried out, "Nay, nay, dinna gie up. I 'ear 'em comin'. I 'ear 'em steppin'." The brave men looked into her dying face, took courage and continued to defend the fortress. A few hours later relief came, the garrison was saved, and the enemy vanquished.

I want you aged men and women who have grown gray in the service, those of you who have kept the camp fires burning throughout the dark and trying day, during the heat and the storm and trial of the passing years, do not lose heart! Some of you have lost heart. Some of you are commencing to think that we will not win. Place your ear to the ground and you will hear the steady tramp, tramp, tramp of thousands of feet, young men and women who are coming to carry this work to consummation, to bring it to its full fruition, to carry the banner of King Immanuel farther into the enemy's country than you have ever carried it before, to storm the trenches of the enemy and drive him back into his own land. These young men and women with clear eye, clean expression, pure bodies, and consecrated souls are the sure word of prophecy of to-morrow.

For such the Sunday school has been organized to bring them in touch with God.

Keep heart, comrade, God may be delayed by evil
 Yet he suffers no defeat, Even as a chance rock
 In some upland brook may change a river's course
 Yet no rock, no, nor the mountain fastnesses can
 Hold it, from its destiny, the sea. God is not foiled.
 The drift of the World's Will is greater than all wrong.
 Earth and her years down joy's bright way, or sorrow's
 longer road
 Is leading toward the purpose of the skies.

SUNDAY THE EDENIC SABBATH AND JESUS CHRIST THE TRUE WAVE OFFERING

[The following may prove of some interest as presenting a different view on the question of the Sabbath. It is based principally upon Gamble's work. It may also be noted that no effort is made to carry the days back before the exodus. Gamble's work, however, does raise an interesting question concerning the Sabbath from the exodus to the crucifixion of Christ. We have seen a note in one of the Hebrew papers tending to confirm this, that the Sabbath was not a fixed day of the week in ancient times, but was rather a date of the month.—EDITORS.]

The day that God rested (Genesis 2: 1, 2) was, and is, his holy sabbath. Though it was the seventh day, yet it was Sunday. Now in order to prove this we will have to start at the time when God brought the children of Israel out of Egypt (1491 B. C.), and follow the dates and days down to the time when

God came down on Mount Sinai, which occurred on the fifth day of their third month (Exodus 12: 1-6; 13: 1-4; 19th chapter; Leviticus 23: 10, 11, 15-17; Nehemiah 9: 13, 14), because there are no records of Sabbath keeping before that event: the exodus from Egypt. Now, the record says God brought Israel out of Egypt on the fifteenth day of the first month of their sacred year. (Exodus 12: 1-18.) The name of this day (Abib 15, 1491 B. C.) was Saturday. (See Wermer's Encyclopedia, pages 589, 590.) It was named after Saturn by the Egyptians, (Encyclopedia Britannica, pages 664, 665.) Then if, as some people claim, Sunday is a heathen name, so is Saturday, as all week days were named by the Egyptians after the planets.

Now starting with Saturday, Abib the fifteenth, and respecting God's appointed dates for the Sabbaths, you can see that it would be impossible to have the sabbaths to fall, or come regularly on Saturday, or any other named day, study the following references: Exodus 12: 1-18; 13: 3, 4, 9, 10; Leviticus 23: 10, 11, 15, 16, 24-38; Deuteronomy 16: 1-9; Exodus 40: 16, 17, 23; Leviticus 24: 5-8. So Israel never kept a regular Saturday-sabbath. You may use any calendar you wish to make a reckoning from, and it would be impossible to have the sabbaths come out regularly on Saturday. Try it and be convinced. But, if you will use the calendar as given in God's word—the Bible—and drop the idea that Sunday was always the first day of the week, and Saturday the seventh day of the week, you will have no trouble about the holy sabbath.

As all things were created spiritually first (Genesis 2: 9, Inspired Translation), then Adam was not created physically until the eighth day in point of time, Monday, the first day of the week; as God rested on the seventh day (Sunday) then formed Adam physically from the dust of the earth, and put him to work in the garden (Genesis 2: 1-15), so Adam could work six days, and rest on the next Sunday, the seventh. You can see the perfect harmony.

The mistaken idea that Saturday was always the seventh day, has come from two things; first, the year our Lord was crucified the Sabbath came on Saturday, and he arose on Sunday, *then* the first day of the week; but in reality it was the seventh from creation; second, because the Jews now keep Saturday, commonly called the seventh day. They, the Jews, however, lost out in their sacred year because of their rejection of the Christ. Had Jesus been crucified the year previously, then Saturday would have been the first day of the week, or had he been crucified a year later, then Monday would have been the first day of the week. Now a Hebrew sacred year consisted of only twelve months, of thirty days

each, but there were five intercalated, and added days, which made a calendar year of three hundred and sixty-five days. Also about every twenty-eight years, seven days more—a week—were added to make up the solar years, which also provided for the ripe sheaf, on Abib 16, because by adding the seven days at one time prevented the disturbing of the Sabbaths appointed by the Lord. (Loyed, Akers & Bessey in Gamble's work, page 145.)

Here are a few quotations on the measure of time, or days, weeks, months, and years. A day—Genesis 1: "The evening and the morning were the first day," and so on until the seventh. Seven days in a week: "Six days shalt thou labor," but the seventh day rest. (See Exodus 20: 8-11; 34: 21; Leviticus 23: 3; Deuteronomy 5: 13.) Please notice the command is that six days shall you work. The thought is that work had to be performed before rest, or Sabbath. A month consisted of only thirty days. (Genesis 7: 11, 24; 8: 3-14, which shows 150 days as five months.) Again, see Revelation 12: 6; 13: 5, naming 1260 days or forty-two months. Daniel 7: 25; Revelation 12: 14: "Time, times, and the dividing of time," or "time, times, and half a time." Again, only twelve months in a year, as shown in 1 Kings 4: 7; 1 Chronicles 27: 1-15; Esther 3: 7.

The lunar calendar will not work out if we respect the appointments of the Lord.

By permission of the Reverend Samuel W. Gamble (to whom much credit is due for this article) I herein copy one and one fourth years of the Hebrew sacred calendar as has been worked out by him, with the exception of a few things, such as changing the name of the second month, and the placing of references on the calendar over a number of the months.

[The calendar is omitted because of exceptional difficulty in reproducing it in type.

The principle of it is that the year consists of twelve months of thirty days each, Abib, Iyar or Zif, Sivan, Thamuz, Ab, Elul, Tisri or Ethanim, Bul, Chisley, Tebeth, Shebat, Adar.

After the sixth month, Elul, three intercalary days are inserted, and after the twelfth month, Adar, two intercalary days. This would make the year 365 days long. If the year starts on Saturday, the first of Abib, (the passion) the 15th would fall on the same day, as would also the 4th of Sivan, which would make Pentecost, Sivan 5, fall on Sunday. So after six days of labor, the following Sabbath days would fall upon the 12th, 19th, 26th, etc. Special festival days are marked upon the calendar, as the 10th and 14th of Abib, the 17th of Thammuz.

It is apparent that with the 365-day year, that the first day of the next year, which is the Sabbath day, the 1st of Abib, would fall upon Sunday, and the Sabbath would be upon Sunday until the 4th of Sivan again, when Pentecost comes on the fifth which is Monday, and thereafter the Sabbath units come on Monday.

The Jubilee Calendar (Leviticus 25) shows that the 49th and 50th years correspond with the 49th and 50th days. The

7th year is a Sabbatical year. The 50th year is a second Sabbatical year. This naturally changes the Sabbatical year for the second half century. In fact, each 50 years, the number of the year would differ. That is, 7th, 14th, 21st, 28th, 35th, 42d, 49th, years are Sabbatical years. The 50th is a Jubilee year, so the 57th, 64th, 71st, 85th, 92d, and 99th years would be Sabbatical years, and the 100th year a Jubilee year. This corresponds to the double Sabbath of the 49th and 50th day on the 4th and 5th of Sivan.—EDITORS.]

Now if we start at the 15th day of the first month, Abib, and follow the sabbaths down to the fifth day of the third month, Sivan, you will notice that the sabbaths change from Saturday to Sunday (1491 B. C.) and it was on this date, Sivan 5, and day, Sunday, that God came down on Mount Sinai. Study carefully Exodus 19, Leviticus 23: 10, 11, 15, 16. Note, too, that Nehemiah said that it was God's holy sabbath. (Nehemiah 9: 13, 14.)

So the day that God rested (Genesis 2: 1, 2), the day of the sheaf offering, or wave offering; and the first Pentecost, as also the day of the Lord's resurrection, were all the same day, that is, Sunday. The Lord crowned his holy sabbath by the resurrection. Please note, Pentecost was the fiftieth day after the resurrection.

No wonder the Psalmist David said: "This is the day that the Lord hath made" (or appointed). (Psalm 118: 22-24.)

The sabbath that is mentioned in Exodus 20: 11 was to be kept in commemoration of the day that God rested after creating heaven and earth (Genesis 2: 1, 2), but the sabbath that is mentioned in Deuteronomy 5: 13-15 (second law) was to be kept in commemoration of the deliverance of Israel from Egyptian bondage. So in the second decalogue provision was made for keeping the ceremonial law—the added law—which was a schoolmaster to educate or bring them to the knowledge of the Christ. (Galatians 3: 16-25.)

Thus the vacillating sabbaths were given so that the typical, or ceremonial law could be kept, both of which were done away with when Christ was crucified and resurrected, Abib 14-16.

The Lord said to his servant Hosea, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." (Hosea 2: 11.) Thus we can see the wisdom of God in scattering Israel from their land, so they could not keep the ceremonial law, for the Holy Land was the most favorable land in whole world in which for them to keep the typical law. They were to bring in a ripe sheaf of the harvest as a "sheaf or wave offering to be waved before the Lord." (Leviticus 23: 10, 11, Abib 16.) This was the "first-fruits day," and as Christ was "the first-fruits of them that slept" (1 Corinthians 15: 20) then he was the true sheaf or wave offering to be waved

before the Lord for our sins. So the Lord scattered Israel so they should no longer bring in a sheaf as a type, and thus deny the true sheaf, or wave offering (Christ); and neither will they be permitted to return as a nation until they begin to believe in Christ and his divine atonement, "and look not forward any more for another Messiah." (2 Nephi 11: 27.)

If you have followed the dates closely from the time of the exodus (about 1491 B. C.) you will see that a wonderful program was given them; typical of the great atonement (Exodus 12: 6.) A lamb was to be slain, Abib 14 (Exodus 12: 11); it is called the Lord's passover. Paul said that Christ—our Passover—was sacrificed for us (1 Corinthians 5: 7). Then two days after the slaying of the lamb (Abib 16) was the sheaf or wave offering. This is the resurrection day. Then fifty days later we come to Sivan 5 which was pentecost day. How beautifully this was carried out by our Savior about 1519 or 1526 years after the exodus from Egypt, when the typical law was given to Israel. (Exodus 12 and Leviticus 23; read them through.)

The year that Jesus was crucified the sabbaths fell on Saturday. (Mark 15: 42; John 19: 14-31.) He ate the passover with the apostles on Thursday night, Abib 13. (Matthew 26: 1, 2; Mark 14: 1; Luke 22: 1; Matthew 26: 19, 20; Mark 14: 26-43; Luke 22: 54.) Then he was taken before the Jewish high priest that night (Matthew 26: 34, 57; Mark 14: 26, 27, 53; Luke 22: 54-66), then before Pilate on Friday Abib 14, in the morning (Matthew 27: 1; Mark 15: 1; Luke 22: 66; Luke 23: 1; John 18: 28), and they crucified him about nine o'clock that day (Mark 15: 25), the day before the high sabbath, and he died in the afternoon, at the going down of the sun (Matthew 27: 46-50; Mark 15: 33, 34; Luke 23: 44-46), and as none of the passover was to be "left until the morning" (Exodus 12: 10), so Jesus was buried that evening (Matthew 27: 57), but on the first day of the week—Sunday—Abib 16, our Redeemer came forth from the dead and appeared unto Mary Magdalene, and he said, "Touch me not, for I am not yet ascended to my Father, but go and tell my brethren that I ascend unto my Father and your Father; and to my God, and your God." (John 20: 16, 17.) That same evening he appeared unto the brethren and apostles and said: "Handle me and see that it is I myself," etc. (Luke 24: 29-43.) Then after showing himself unto them for forty days (John 21; Acts 1: 2-4; 10: 40, 41) he was received up into heaven. But they were to "tarry at Jerusalem until endued with power from on high," which

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came ten days later—on pentecost (Acts 2) which was Sunday, the 5th day of the third month, Sivan.

The sabbaths given to the Israelite people from about 1491 B. C. till Christ's fulfilling the law were not on set days, but on fixed dates. After the law was fulfilled the holy sabbath came on Sunday, a fixed day.

I hope that these thoughts may at least create a desire in us to study on this important question,

J. W. A. BAILEY.

OF GENERAL INTEREST

BACK TO THE AZTECS

Just how far the Aztecs would have advanced in the last three hundred years, had they been permitted to develop their civilization, well under way when the Spaniards arrived in America, must be left entirely to conjecture. There is a basis for optimistic speculation, however, in the fact that, at the time of the conquest of Anahuac, or Mexico, the natives had made very considerable progress along many lines. They had conquered all the territory between the oceans, had set up a monarchy, had acquired a wide knowledge of the arts and crafts, had established industry and trade and had instituted land laws that, while long since superseded by those of the stranger, have never been wholly rooted out of the consciousness or the regard of the people. At the bottom of nearly every revolution that has broken out in modern Mexico has been agrarianism; and Mexican agrarianism has always had for its aim and end, not only the overthrow of the proud hacendado and the division of the land among the people, but a return to the system which permitted one to possess land only so long as one made proper use of it.

It seems strange that, after three centuries, the people of other races and other parts of North America should be seriously studying the Aztec land system, with the view of incorporating it into the plan they have in view for providing veterans of the European war on the allied side with homes and holdings. The British Columbians are a unit in desiring that Canada shall do its whole part by the returned soldiers, and, in agreement with the other provinces, that one of the best methods, if not the very best, of helping the brave fellows is to provide them with means whereby they can achieve independent subsistence. They are ready, that is, to make an allotment of lands to the veterans; they will favor cooperation in the plans of the Imperial and Dominion governments to meet the cost of buildings and other improvements; and they will cooperate, likewise, in whatever may be done toward

furnishing the beginners with equipment; but they are going to be very cautious in the matter of making grants which later may be diverted from the intended purpose, and fall into the hands of speculators.

This is what has led many British Columbians and other Western Canadians to inquire, lately, into the Aztec land system. They found, among other things, that in Anahuac the various tribes held land in common, under the control of the elders of the community, and that any individual of the tribe could hold, in his own right, as much land as he cared to cultivate. Of this tract, or patch, or parcel of land he was, for all practical purposes, absolute owner so long as he made use of it; when he ceased to desire it, or ceased to cultivate it, the title reverted to the tribe. Land held by the tribe was used for purposes of grazing, or for the raising of products in which the whole community shared.

Now, if the term province or state should be substituted for tribe, the Aztec idea would work out about this way in Canada and in the United States: Any idle land might be taken up, on such terms as might be imposed, the principal condition being that the person securing occupancy should keep it employed, or, failing to do so, should surrender it to the public. Some single-taxers would have the Province or State collect a rental to correspond with the producing ability and value of the land, rentals or taxes collected in this manner to constitute the only public charge the land occupier would have to meet. Other single-taxers would impose other conditions, but all single-taxers would be in agreement as to the wisdom of removing penalties from improvements, and as to securing to the public the right of seizing and reletting all land neglected or taken out of production, or failing to meet its share in the general contribution to the public revenues. The Carranza Government in Mexico, as has been pointed out, is restoring the communal lands to the peones as rapidly as the work can be accomplished. In Yucatan the ancient Aztec system has been practically revived. The great estates formed of holdings wrested by the conquerors from the peasants of Anahuac are rapidly becoming snug little Mexican homesteads. When the peon millions shall have come into full possession of their own, Mexico will be a very much better country to live in than it has been since Montezuma's time. The western provinces of Canada, which have land to bestow upon the returned Canadian soldiers, and the disposition to bestow it generously, are very wise in considering the best means of safeguarding their gifts. The experience of the United States along similar lines should be sufficient, even if taken alone, to satisfy them on this point.—*Christian Science Monitor.*

STUDIES ON FOOD ECONOMICS

FRUITS, POTATOES, OYSTERS

The teachings of geology show that vegetable life preceded animal existence on this earth. The oldest historical work we have tells us that the first food of man was fruit, and only after he had partaken of the fruit of the tree of knowledge of good and evil did he become a vegetarian and omniverously feeding animal.

Fruits contain an abundance of those organic acids most required by our bodies. The following from Doctor W. Williams is very instructive:

"I inherit what is called a 'lithic-acid diathesis.' My father and his brothers were martyrs to rheumatic gout and died early in consequence. I had a premonitory attack of gout when at the age of twenty-five, and other warning symptoms at other times, but have kept the enemy at bay during forty years by simply understanding that this lithic acid (stone-forming acid) combines with potassa, and forming thus a soluble salt, which is safely excreted. Otherwise, it is deposited here and there, producing gout, rheumatism, stone, gravel, and other dreadfully painful diseases, which are practically incurable when the deposit is fairly established. By effecting the above-named combination in the blood, the disposition is prevented.

"The potassium required for the purpose exists in several conditions. First, in its uncombined state as a caustic potassa. This is poison, for the simple reason that it combines so vigorously with organic matter that it would decompose the digestive organs themselves if presented to them. The lower carbonate is less caustic, the bicarbonate nearly, but not quite neutral. Even this, however, should not be taken as a food, because it is capable of combining with the acid constituents of the gastric juice.

"The proper compounds to be used are those which correspond to the salts existing in the juices of vegetables and flesh, viz, compounds of potassa with organic acids, such as tartaric acid, which forms the potassium salt of the grape; such as citric acid, with which potassa is combined in lemons and oranges; malic acid, with which it is combined in apples and many other fruits; the natural acids of vegetables generally; lactic acid in milk, and so on.

"All these acids, and many others of similar origin, are composed of carbon, oxygen, and hydrogen, held together with such feeble affinity that they are easily dissociated or decomposed by heat. This may be shown by heating some cream of tartar or tartaric acid on a strip of metal or glass. It will become carbonized to a cinder, like other organic matter. If the heat is raised sufficiently, this cinder will all burn away to carbonic acid and water, in the case

of pure acid, or will leave carbonate of potassium if cream of tartar or other potassium salt is thus burned.

"Unless I am mistaken, this represents violently what occurs gradually and mildly in the human body, which is in a continuous state of low combustion and gives off its excess of carbonic acid and water, to be breathed out, evaporated, and ejected, leaving behind the potassium, which combines with the otherwise stony lithic acid just when and where it comes into separate existence by the organic actions which effect the above-described slow combustion."

There is an ingredient of fruit, a vegetable jelly, called pectin. An acid may be separated from it, which has been named pectic acid. This acid is in combination with potassa, soda, and lime. Fruit should be more generally used than it is at the present time. We shamefully neglect the best of all foods, in eating so little fruit, and drinking so little of fruit juices in water.

With regard to cooked fruits and jams, I have this to say: Jam for the million, jelly for the many, and fruit juice for all. With these partaken of in abundance, abstinence from alcoholic drink will follow in a great measure, as a result of an acquired distaste and natural nausea for alcoholic beverages.

One thing I have learned in my fifty years of practice is that vegetarians and fruit-eaters are remarkably free from the lithic-acid troubles and rheumatism, and that many who were sufferers before, have subsequently escaped when they became vegetarians.

Just here I would add our meed of praise to that noble statesman, W. J. Bryan, for the brave example he set before the Nation in entirely abstaining from the use of alcoholic beverages on all occasions. I hold with the great and good Doctor Jacobi, that there is a place and use for alcohol in medicine; but, further hold that it should be strictly limited to that place. Alcohol is not a food, neither can it take the place of a food. It does not belong to the reconstructives. It is a poison, as is nux vomica, hyoscyamus, belladonna, aconite. Therefore it acts, as all poison acts, first as an excitant and afterward as a depressant and anesthetic. Hence, its use should be confined to the medical practice and the arts and sciences.

All the popular stimulants, such as coco-cola, all refreshing drugs and "pick-me-ups" have two distinct and opposite actions—an immediate exaltation, or the calling forth of reserved power (which lasts for a certain period, varying with the drug used

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and the constitution of the victim) and a subsequent depression proportionate to the primary exaltation; but, as I believe, always exceeding it either in duration or intensity, or both, thus giving, as a net or mean result, a loss of vitality; and thus calling for renewed application of the stimulant.

In boiling potatoes, the bursting of the skin occurs only at quite the latter stage of the cooking. The greatest practical authorities on the potato—Irishmen—appear to be unanimous in this respect. I do not remember to have seen a prepeeled potato in Ireland. I find that I can at once detect by the difference of flavor whether a potato has been boiled with or without its jacket and that this difference evidently is saline.

These considerations lead to another conclusion, namely, that baked and fried potatoes or potatoes cooked in such manner as to be eaten with their own broth, as in Irish stew, (in which cases the previous peeling does no mischief) are preferable, physiologically, to boiled potatoes. When steamed, potatoes probably lose less of their potash juices than when boiled; still, this is uncertain, for the modicum of distilled water condensed upon the potato and continually renewed may wash away as much as the larger quantity of hard water in which the boiling potato is immersed.

Those who eat an abundance of fruit, of raw salads, and of other vegetables supplying a sufficiency of potassium to the blood may peel and boil their potatoes; but the poor Irish peasant, who depends upon the potato for all his sustenance, requires that they shall supply him with that element.

As regards the nutritive value of the potato, it is well to understand that the common notion concerning its cheapness as an article of food is a fallacy. Taking Doctor Edward Smith's figures of 760 grains of carbon and 24 grains of nitrogen contained in one pound of potatoes, then 2½ pounds of potatoes are required to supply the amount of carbon contained in one pound of bread, while 3½ pounds of potatoes are necessary for supplying the nitrogen in 1 pound of bread. With bread at 1½ pence per pound, potatoes should cost less than one half pence per pound, in order to be as cheap as bread for the hard-working man, who requires an abundance of nitrogenous food. More, potatoes contain 17 per cent of carbon; oatmeal has 73 per cent. Taking nitrogenous matter also into consideration, 1 pound of oatmeal is worth 6 pounds of potatoes.

Observations in Ireland have fully convinced us of the wisdom of William Cobbett's denunciation of the potato as a staple article of food.

The bulk that has to be eaten, and is eaten, in order to sustain life, converts the potato-feeder into a mere assimilating machine during a large part of

the day and renders him unfit for any kind of vigorous mental or bodily exertion.

My strictures on potatoes do not apply to them, though, as used in America, where the prevailing vice of our ordinary diet is that it is too carnivorous. The potatoes we eat with our meat serve to dilute it and supply the farinaceous element, in which flesh is deficient.

The reader may have observed that most of the starch foods are derived from the roots or stems of plants. Many others are used in tropical climates, where little labor is demanded or done, and, therefore, but little nitrogenous food required.

It is within my own memory when oysters were retailed in London at fourpence per dozen. They were not then supposed to be exceptionally nutritious, were not prescribed, by fashionable physicians, for invalids, as they have been lately, since their price has risen to threepence each.

More than half a century has elapsed since Doctor Beaumont published the results of his experiments on Alexis Saint Martin. These showed that fresh raw oysters required two hours and fifty-five minutes, and stewed fresh oysters required three and one half hours for digestion, against one hour for boiled tripe and three hours for roast or boiled beef or mutton.

Oysters contain more than 80 per cent of water, and are, weight for weight, far less nutritious than beef or mutton; less than the easily digested tripe. But tripe is cheap and vulgar, therefore kitchen-maids, footmen, and fashionable physicians despise it.—A. T. Cuzner, *American Journal of Clinical Medicine*, September, 1918.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Are You Helping to Open These Doors?

"The war is bringing to women not only new opportunities, but also a clearer vision of her duty to others," is the ringing message of Miss Sarah Arnold, of Boston, one of the leaders of the home economics movement, who is opening doors of opportunity to hundreds of young women throughout the country, whereby they may qualify to help their country with skilled service.

Through such efforts as hers, the food conservation campaign is setting before the women of America a new standard of housekeeping, and home efficiency. Pertinent questions are being thrust upon us, such as: "How do you know that your family is being well-fed? Are you sure your children are having the proper food for muscle and bone building? Or for the essential repair and growth? Are your active and growing boys given enough to eat, and of the right sort of food? Does the dollar you spend for food buy the essential foodstuffs for your family? Or could you buy equally satisfying food for half the money?"

Miss Arnold goes on to ask that while the mood of research and study into all these problems is upon us, we will not

try to make it possible for other women and girls to acquire the same knowledge we crave, that they, too, may be better qualified to cope with the economic problems which are assuming such terrific proportions before us as a Nation. She feels that since competency in the home requires a knowledge of the elementary principles of nutrition, it should be required of every girl, before she undertakes the feeding of a family, that she obtain the knowledge essential to a wise performance of her duty. She asks:

"Are the elementary principles of housekeeping being taught in the schools of your town? Is this teaching required for every girl in the community? Is instruction available now for the women who 'want to know'? Do you know the available textbooks which can help you in this emergency? Will you see to it that these opportunities are open to all the women in your community?"

She goes on to assure us that every effort put forth in this direction will bear fruit after the war, in the years ahead, and pleads that we should build thoughtfully in these days of clear vision, so that the instruction of the future may be based upon a secure foundation, and "thus added light and added strength be given to every woman of our land because we have so clearly measured our own deficiencies."

An Omission In Our New Supplement

For the benefit of those interested we wish to make the following announcement: The Educational Department of the Woman's Auxiliary is still preparing courses and conducting classes in Bible research, story-telling, and the cultural subjects. Through accident, or misunderstanding, these subjects were not mentioned in our new supplement to the Auxiliary Year Book.

The Bible Research work should interest officers, teachers, and parents. It is intended to develop and broaden one's religious ideas. The Bible is used as text, supplemented by scientific, historical, and archaeological books. Those interested should write Mrs. J. G. Pointer, Independence, Missouri.

The story-telling course is conducted by Mrs. Walter W. Smith, of Independence, Missouri. She will gladly reply to any inquiry regarding this fascinating course.

Those wishing to take any of the cultural subjects, should correspond with Mrs. Dora Glines, supervisor of the Educational Bureau. Her address is 622 South Chrysler Street, Independence, Missouri. She will also give information concerning any of the many other attractive opportunities for study which the Auxiliary is prepared to offer, and anyone desiring her help, whether a member of our organization or not, may feel assured of prompt and generous assistance upon appeal to her.

Our Home Economics Course

Sister Glines, in her capacity as supervisor of the Educational Bureau, is adding to her corps of instructors from time to time. She announces the completion of her course in home economics, which now comprises four divisions, viz: Domestic science, domestic art, home decoration, and home nursing.

The first two of these are in charge of Sister Bertha Mader, who has offered suggestions along these lines frequently in the past, and who is already well-known to Auxiliary workers. She has two short articles in our column this week, and students will receive generous attention from her.

The third division, that of home decoration, will be in charge of Sister Fern Weeks, who also contributes an article

this issue. Those who may have problems about their home-furnishings, will receive practical help from Sister Weeks upon application. Try, if possible, to take the course she has outlined, for it deals with recognized principles of good taste in home surroundings, and will prove valuable knowledge to any home maker.

The fourth division, home nursing, will be cared for by Sister Gela Cook Moorman. Many who have been patients at the Independence Sanitarium, will remember this graduate nurse with kindness. Sister Moorman has obtained permission to use the Red Cross textbooks, which are considered, by those who know, to be the finest in use to-day. From these, she will prepare a simple but comprehensive outline of study, and the response in this department should be most hearty. The great need for trained nursing for the boys "over there," as well as thousands in camps in this country, makes it quite imperative that all mothers should have some degree of knowledge and efficiency along the lines of home nursing. Sister Moorman's address is 1028 West Maple Avenue, Independence, Missouri.

Domestic Science

The term *Domestic Science* is entirely too comprehensive for our elementary lessons as outlines in the HERALD for July 10 and 24, but we are trying to live up to the name given it, by offering advanced work as soon as these first lessons are finished.

The classification of the common foods, their particular uses in the body, and the effect of heat upon the different classes, constitute our first course, Part I.

In the warm weather we want to use something in place of meat; thus, if we can classify foods according to the use they are to the body, we can answer all our own questions. Perhaps we wish to use a substitute for the potatoes, of which we have grown tired. A few domestic science lessons will help us to make many such desired changes in our diet.

To meet present needs, the question of wheat substitutes will be taken up, and encouragement given to make use of Government bulletins handling the subject.

Part II of the course deals with the keeping of simple household accounts, encouraging systematic spending and saving.

DOMESTIC ART

The best way to learn sewing and dressmaking is directly under the supervision of a competent teacher. But did you ever stop to think that better and more suitable purchases might be made, and clothing give better satisfaction if we know more about the raw material used for our garments, their manufacture, and the effect of various cleaning agents upon them?

While a few easy first lessons in sewing are offered by the writers of our text, and some simple lessons in drafting patterns given, the lessons outlined in our course will deal mostly with the manufacture of cotton, wool, linen, and silk; a comparison of the four materials, with tests for adulteration and processes of cleaning; a brief history of costume and embroideries; selection, care, and repair of clothing, and the proper clothes for different occasions. Suggestive question on the last topic: I live on the farm. When I put on a clean

Sunday, October 6, is College Day. You are expected to "do your bit."

dress for afternoons, shall it be a gingham or a silk one?

BERTHA L. MADER.

In charge of the Domestic Science and Domestic Art Divisions of the Home Economics Department.

HOLTON, KANSAS, R. F. D. 4.

Home Decoration

Our new department of home decoration is but one of the small parts of the Auxiliary movement, which is endeavoring to instill into each one of the home makers in the church, a desire to understand her business better that she may the more effectually labor. This small part seeks to show how money may be used more wisely and more economically in the matter of decorations or furnishings for the home. The old adage: "We can learn something new every day," is especially true when applied to this subject, since it deals with so many problems women have been battling with for years with very little outside help.

Included in this study are the buying of the fixtures, furniture, carpets, dishes, etc., for a new home, large or small; the separate and harmonious treatment of rooms, singly or adjoining; the problems of light or dark rooms, large or small, low or high ones; also the question of the old house, and its fine possibilities; the proper treatment of hangings, wall paper, styles of furniture, use of bric-a-brac, selection, hanging; and location of pictures, etc.

The present soaring prices of everything counted necessary cause many of us to come face to face with the problems of sacrifice, of doing without new, and of making the old serve us longer. These subjects handled in a practical way, will be helpful to every one of us. Have you a set of old bedroom furniture, and yet desire one of the "old ivory" ones which are now so popular? We can tell you how with work and a dollar's worth of paint, you can have your wish. Do you need new overdrapes this fall? Perhaps some one in the family has a cast-off gingham or lawn dress which is just the shade, and with proper manipulation will add much to the brightness of your rooms in the capacity of over-curtains.

Write us of your problems; it will be a pleasure to tell you of many ideas which have come to us which may prove helpful. We expect to maintain a "questions and answers" bureau. Upon the receipt of your inquiry, together with a stamped, self-addressed envelope, you will receive prompt attention.

Here's hoping we will be fairly "covered up" with business, and be able to be of real service to many!

MRS. FERN WEEKS.

INDEPENDENCE, MISSOURI, 724 South Fuller.

A New Worker in the Mothers' and Teachers' Problems Department

The leaders of classes interested in the mothers' and teachers' problems will please take notice of the appointment of Mrs. Maude Peak Parham as superintendent of this department. Sister Parham succeeds Mrs. D. J. Krahl in directing this study. Those who have begun the course will continue as before. Address all communications to Mrs. Maude Parham, 306 South Fuller Avenue, Independence, Missouri.

An introduction to Sister Parham will assure the sisters as to her interest and qualifications. She is the daughter of Brother Warren E. Peak, many years a missionary for the church, and the eldest of his five children. Sister Parham was a student of Graceland and since her work there has taught eight years. During her first years of teaching she specialized in kindergarten work, has taught all grades up to

the eighth and served as principal of schools for three years.

Ever since Sister Parham was a very young woman she has been actively engaged in Sunday school work, and dealing with children is no new thing to her. Now that she has become a mother, seriously and religiously considering her responsibility, there comes an assurance that she will be well qualified for her work and will consecrate her efforts to the service of other homes and mothers as far as she may be spared from the duties in her own home.

MRS. DORA GLINES, *Supervisor of the Educational Bureau.*

[The editor offers apology for the late insertion of the above notice which reached her in midsummer, but was, through some inadvertance, mislaid.]

Our Women of the New York and Philadelphia District

Sister Lentell reports a very interesting Auxiliary convention at Elk Mills, Maryland, on September 1. The short business session was followed by a educational program, upon which papers were read, and addresses made, not the least appreciated being Bishop McGuire's talk on "Our opportunities." We notice such suggestive topics were discussed as: "What is home?" "Star and crown," "Daughter's duty to mother," and "Mother's duty to daughter." One thing which served to encourage the sisters at the convention was the marked degree of interest taken in their meetings by the brethren, who attended in large numbers, and seemed inclined to participate in the discussion of problems which have come to have a wider meaning for both fathers and mothers. The officers in this particular district of the church, are in close sympathy and harmony with the efforts the sisters are making for better homes and better Saints.

The sisters are loyal to the Government, too, and are active in many ways, most of them doing Red Cross work to the extent of their time and ability. A trained nurse, (not a member of the church) is in charge of one class of Latter Day Saint women who are taking up the study of "Better babies." This is in Scranton, Pennsylvania, and they are hoping to extend the good work to other localities.

Maturing the Inner Life

In the consideration of this subject, we should first obtain a clear idea of what is meant. By the "inner life" is meant the spiritual side of man, as mentioned by Paul where he said, "Though our outward man perish, yet the inner man is renewed day by day."

To "mature" this life, would be to bring it to a state of perfection or "the measure of the stature of the fullness of Christ."

At first thought this may seem a very highly-placed ideal. Perhaps it is; but it were better for us to aim high and strive to reach such a goal, than to aim low, since through the former effort we reach an infinitely better result at the end of the race.

The things necessary for the maturity of the outward or physical life are nourishment, plus exercise, plus time. We may draw some useful analogies from this formula.

Spiritual nourishment, food and drink, are freely supplied at the table of the heavenly Father, in the form of instructions, both in Holy Writ, and in latter-day revelation.

Spiritual exercise would require that these instructions were obeyed rigorously and fully, for it is only by earnest application to the performance of all our known duties that we can

assimilate our nourishment and avoid a case of spiritual indigestion.

And lastly, we come to the "time" element. We should not lose sight of the fact that the ideal can only be reached by development. This presupposes time. We do not leap from infancy to womanhood in a day, a week, or a year. It takes years of slow progress; sometimes sickness retards or even permanently stunts our growth. It will also take days, months, years of progress and development for our spirits to reach the desired goal. We should most carefully avoid pitfalls which will cause delay, spiritual sickness, or decay. If we are to reach eternal life — the "maturity of the spirit" — we will need every wholesome power of the mind, body, will, and heart.

LONDON, ONTARIO.

MRS. L. JUDKIN.

LETTER DEPARTMENT

Central Illinois Conference

At 9.30 Saturday morning [September 7] the gavel fell that opened the first Latter Day Saint conference in New Canton. John Beaver of Beardstown, vice president of the district Religio, was in the chair, assisted by Elder Walter L. Daykin of Taylorville. A good profitable business session was held.

At 10.45 Clifford Norman of Beardstown opened the district Sunday school convention. After the regular order of business was transacted the convention adjourned till Sunday morning at 9.30.

The local members arranged to entertain all visitors at the Massie Hall, so at 12.15 the church bell rang announcing that dinner was ready. All the visiting members and friends as well as the locals repaired to the dining hall where there were long tables fairly groaning under their loads of good substantial food. But a shortage of dessert was noticed as the food administration asks that sugar be conserved. Latter Day Saints as a rule do not drink tea or coffee so much sugar is saved to this Nation as a result of this rule. It was not hard to tell by the satisfied smile and the long breaths drawn by those who came downstairs that the dinner was up to expectations. Mrs. Lydia Gill was the chef, assisted by the local ladies. The visitors all said, "Just like mother's cooking."

At 2.30 p.m. the district conference of the church was opened with President Daykin in the chair. Reports from the local branches of the twenty-two counties of the district were read and approved. Then followed the regular order of business, and adjournment at 4.30 to meet at Beardstown, February 10 and 11, 1919.

After adjournment the visitors took in the sights and places of interest about town. At 6.30, again that welcomed bell and the trip to the dining hall.

On Friday evening Elder R. L. Fulk was the speaker, assisted by Elder P. R. Burton. Elder Fulk was at his best and a good instructive sermon was preached. Saturday night Elder E. E. Stonger of Pana was the speaker, assisted by Elder E. O. Butler. Elder Stonger preached a fine sermon on "Revelation," and the need of the same to-day. Those who missed this, missed a scriptural treat. Sunday morning a priesthood meeting was held at 8 o'clock.

At 9.30 Sunday school was called to order by Superintendents E. E. Stonger and Miss Mally Brown. Invocation by Tilphard Phillips of Snicarte. A solo was sung by Clifford Norman. Beautiful music and singing was a feature of the

conference. The songs and anthems rendered by the district choir were enjoyed by all.

When 11.00 came, Elder Daykin spoke, assisted by Elder E. E. Stonger. This sermon was to the members concerning their duty to the church and to their government.

At 12.15, again that welcomed bell, and a large crowd went to the hall. Two hundred and six registered at noon Sunday, all of whom ate at the hall. Thirty roast chickens and what goes with them helped to add to this feast.

At 2.30 a good spiritual prayer meeting was held and the house was crowded. Many good prayers and testimonies were offered, and this season of worship was enjoyed by all. The special subject of the prayers was for President Wilson and the boys "over there."

When 8.30 in the evening came, Elder Burton faced one of the largest crowds that had been in the Union Church for many years. He was assisted by Elder Fulk. He took as his text the 7th verse of the first chapter of First John: "But if we walk in the light as he is in the light we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." Elder Burton was his own self—nuf sed.

At the close of the sermon Elder Daykin was called on to dismiss the conference. A motion was adopted by the conference thanking the New Canton Saints and friends, and all who added to the comfort and entertainment of the visitors. It was said at parting, "New Canton and her people are all right," and a good time was enjoyed by all. The local Saints desire to thank all the Saints who assisted.

Mrs. Stadler was baptized at the river Monday at noon by Elder Burton. The lady is a visitor from New York.—*The New Canton Press*, September 12, 1918.

Our Nation's Defenders

Elder John W. Rushton,

September 7, 1918.

Los Angeles; California.

Dear Brother: I have just read your letter in the *HERALD*, and the suggestions you made in regard to corresponding with our boys in the army and navy impress me very much. I will relate the work we are doing in our branch along these lines.

I suggested that the Sunday school take up the work, and outlined the plan I had in mind. It was to form a club whose membership would write a letter once a week to each of the boys in the service. As you see by the stationery I am using our club is known as the Homefire's Club. One member of the club is designated each week to write the letters, so it does not make it burdensome on any one member. We keep copies of all letters written, and the tenor of the correspondence can be kept by each correspondent. While we do not receive many replies from the boys, yet we often receive letters that are very interesting, and these are made a feature of the exercises of the school by being read each Sunday morning. Our correspondence is not limited to the members of the church. We write to all the boys from this vicinity, and we have received some very highly appreciated letters from them. I wrote a young man that went from near here who I knew would never hear from home, as his parents would not write to him. It was the only letter he had received since being in the service, and he surely appreciated it.

Sunday, October 6, is College Day. You are expected to "do your bit."

The expenses of our club are met by voluntary contributions and the treasury of our Sunday school. . . .

FRANK G. HEDRICK.

LOS ANGELES, CALIFORNIA, September 17, 1918.

SERVICE NOTES

I have had letters from several of the church boys who are engaged in either army or navy duty recently, also from Sister Mary Wise and Sister Ethel Hanson, both of whom are known to the church because of their association with our own Sanitarium. The former has been in France for some months and has been working among the British "Tommys" and has written some interesting items of her experience with the wounded men of our allies. Sister Hanson has only been over there a short time and was located in some part of southern France where the climate and weather were described as being beautiful, we guessed it was nearly like California.

The boys of the fortieth division who were in training at Camp Kearney including a number of the church boys, Chester Young, Joseph Tordoff, Roy Hardy, Frank Ballantyne, and several others who are now in France. Some interesting items of news have been received. Most of them write of their appreciation of England and France and seem to think that the former is a very pretty country and speak of the warm reception they have had. Some are already within the range of the big guns and some have been within the radius of bursting bombs dropped by the aviators of the German Army, and while they were spared, they saw the wounded gathered up and the silent dead laid tenderly to rest.

The news of the great victory at Saint Mihiel is very gratifying to us because it is one of the engagements which evidently was distinctly American, and while we feel a just pride in the heroic exploits of our own brave men, we nevertheless feel anxious as we think of the casualty lists which will come in. Already these are coming in daily and bringing sorrow and distress to many. Our prayers are for all who in any way, immediate or remote, are affected by this awful conflict.

We have been interested in the news of the progress of the British, in which the men from the United Kingdom, Australia and Canada have been engaged so successfully. We had news recently that one of our church families is experiencing a double drain, not only the oldest son, Norman Issott, a bright boy of but nineteen is with the gallant "Koylies," the King's own Yorkshire Light Infantry, but on the 30th of this month his father, Fred Issott, will go into training.

We note with thankfulness that our appeals for help to keep up correspondence with our boys have met with responses. Sister Lewis of Lowell, Arkansas, Bertha Harvey of Kansas City, Kansas, Sister Vance of Red Oak, Iowa, have already volunteered for this work. An interesting letter from Brother F. G. Hedrick of Fanning, Kansas, shows that they have already taken up this work in their branch and have organized a club by the name of "The Homefire's Club," and I inclose extract of the letter to illustrate how this club works, so that others may follow the lead.

I have also received letters from some of the Canadian boys whom I had the pleasure of meeting when in that country early in the summer. I have also had the sad news of Ira Hathaway's death. He was Flight Lieutenant in the Royal Flying Corps and was killed while flying in England. He was a handsome, clean young man and his widowed mother and many friends mourn deeply his tragic end. May God bless and sustain those and especially his lonely mother.

JOHN W. RUSHTON.

Toronto Branch Items

The position of the church in Toronto grows brighter day by day. Interest is increasing. Our people are being educated and grounded in the faith. We are meeting all opposition to the gratification of our own people and the dismay of those who would disrupt and destroy the church.

The attendance at our Sunday services is showing a continuous and healthy increase. The building will be crowded to its capacity during the fall and winter. As an indication of how things are going, during the month of June there were four and five automobiles in front of the church at the Sunday evening service. Now we have from twelve to sixteen.

On Sunday evening, August 18, we held a patriotic service in honor of the boys now in Canadian service overseas, and dedicated a large service flag containing over fifty maple leaves. This flag was supplied by the Woman's Auxiliary. The main auditorium of the church was well filled. It fell to my lot to deliver the address and to offer the dedicatory prayer. The position of the church on government, the underlying causes of the present world war, the universal scope of the church activities and our loyalty to the cause of human freedom and democracy together with an appreciation of the heroism and valor of "our boys" were the dominant themes of the address.

The music was under the direction of Brother Sam Clarke. Sister Blanche Needham was the soloist of the occasion and exceeded herself in her excellent technic and interpretation.

The following Sunday morning a memorial service was held in commemoration of Brother Ira Hathaway who was killed while completing his training in the Royal Flying Corps in England. Brother Ira had achieved a wonderful proficiency in his particular line and went overseas early in June. He was an exemplary young man, an active member of the church and was loved by everybody.

Have been lecturing each Tuesday evening for the past month reviewing some of the attacks on the church. The attendance has been most gratifying. We covered every salient point raised against the church, showing the unreliability of the attackers, and clearly pointing out that quotations were garbled, testimony distorted, and conclusions absurd and ridiculous. Last Tuesday evening we devoted entirely to questions, and for two hours a continuous stream of questions were answered to the complete satisfaction of the audience.

It has recently been predicted by some that thousands would leave the church and that the church throughout the world would "be shaken from center to circumference." Only a fraction of the church membership in Toronto has so far left and a number of these have returned to the church. From all over Canada comes the word that the Saints are not in the least disturbed and with scarce an exception are loyal to the church.

It is remarkable how quickly the local church has readjusted itself. Each department of the church is running smoothly, perfect harmony prevails, and all seem moved by one dominant purpose. This is in striking contrast with the not distant past.

The branch is in healthy condition. There is nothing but a slight scar to indicate the point of disease. We are building safely and soundly. Our rallying cry is not to any man but to Jesus Christ. We are making him the ideal of our work. Idolatry is dead in the Toronto Branch.

Brother James Pycoc recently returned to Toronto for an indefinite period. Sister Hanson is making her home in Toronto. Brother Hanson spent a couple of Sundays with

us since which time he has been visiting other branches. He has been to Hamilton and Niagara Falls and also was in attendance at the Kirtland reunion. Brother Hanson is a clear-thinking, earnest, worker and will be of great service here in Canada in educating the membership in the fundamental doctrine and organic character of the church.

Brother James Pycock recently returned to Toronto for a well-earned respite from missionary service. He reports good success following his work in the Eastern Mission.

Brother Grant St. John was a visitor here for a few days. He has been doing some good work and reports a number of baptisms in his field of activities.

The local elders of the church are busy caring for the several missions which have been established at points contiguous to Toronto. Their reports are encouraging.

During the summer the young people have been quite active along social lines and with socials, picnics, boat rides and other amusements have provided for suitable recreation.

The Woman's Auxiliary, which adjourned for the summer, now resumes its work and the officers of the organization are planning a season of intensive activity as an aid to the church.

A parents' day exercise was recently given under the auspices of the local school. It was to institute a campaign for Sunday school recruits.

The annual district conference will convene in Toronto early in October. We expect a large delegation from the various branches.

The summer is ended, fall is here, and then winter. Oh, for California!

The Toronto Exposition which is held annually has been the chief attraction for the past two weeks. It compares favorably with International Exhibitions. It does credit to the skill and versatility of the Canadian people. Canada is rich in resources and her products and progress is in keeping with that of the United States. The grand pageant of nations which is shown each evening is an inspiration. Old Glory is given almost equal honor with the Union Jack. True Canadians have naught but good will for the Americans. So be it.

T. W. WILLIAMS.

Eastern Colorado Reunion

The reunion of the Eastern Colorado District convened at Adams Crossing, Colorado Springs, August 24 to September 1. Saints from various parts of Colorado, Nebraska, Wyoming, Kansas, and other states, to the number of three hundred or more, being in attendance.

Meals were served in the dining tent without charge, the cooking and other necessary work being done by voluntary helpers under the efficient leadership of Sister Olive Bullard of Denver. Enough money was raised by one collection, and voluntary contributions, to meet all incidental expenses and leave a balance of nearly twenty-five dollars to be divided among the missionaries of the district.

The following-named brethren assisted by preaching once or oftener: Walter W. Smith, Ammon White, Ellis Short, E. F. Robertson, W. T. Bozarth, Swen Swenson, C. W. Prettyman, Richard Bullard, J. Charles May, J. D. Curtis, and J. R. Sutton.

The prayer and social meetings were of a high spiritual tone and a number of beautiful manifestations of the Spirit in the way of prophecy, tongues, and visions enjoyed. The young people held three early morning prayer meetings on the rocks amid the beautiful scenery of the Garden of the Gods which, we are sure, will never be forgotten by many of the participants.

The Sunday school and Religio work was ably represented by Arthur Shupe, A. E. Bullard and wife, Sister Fishburn, the Sampson sisters and others.

Most of the afternoons were left open for social enjoyment and sightseeing, and many of the visiting Saints were given an opportunity to visit the Cave of the Winds, Garden of the Gods, Seven Falls, Pikes Peak, and other famous scenes in the vicinity of Colorado Springs.

Brother J. R. Sutton being called away on account of sickness in his family, the heavy part of the management fell upon his assistants, Brethren A. E. Tabor and M. F. Ralston, who did the work admirably.

We were all glad to see the face of Brother Sutton again, however, on the evening following the closing day, though he came with the tidings that his little granddaughter had passed away during the period of his absence from us. One thing that makes the association of the Saints so sweet is the ready sympathy they have for each other in times of sorrow.

We believe we are but voicing the sentiments of all present in saying that this was one of the most pleasant and profitable experiences of our lives in the work.

We are truly grateful to the Saints of the Colorado Springs and other branches who contributed so nobly to its success; the efforts of Sister Helen M. Liggett being worthy of special mention here.

AMMON WHITE,
E. F. ROBERTSON,
Press Committee.

A Glimpse of Camp Life

I am one of the many who have been selected for special or limited service and sent here for classification. Our camp is located in the valleys among the hills in the outskirts of Solvay, New York. The scenery is the most beautiful my eyes have ever beheld. To see the beautiful valleys, surrounded everywhere by the high hills, reminds me of Christ's Sermon on the Mount. I can imagine as I stand upon one hill and gaze out into the valleys and upon the hills, that the Christ himself is standing there with a large multitude of people gathered around him, and he breaking unto them the bread of life. I can see before me a mental picture of the expression on his face, how gentle and how kind it appears as he smiles upon all. Then I can imagine that I hear his voice speaking words of cheer and comfort, those words which bring peace to one's soul. One can see in these valleys and hills the extent of God's power, and realize more than ever the greatness of the infinite mind which created these beautiful scenes of nature.

As one man expresses it, you can see sermons in rocks, books in the trees and shrubs, and hear music in the brooks.

I may be a little incorrect in quoting it but you will understand my thought, that is, one can see good in everything and gain new knowledge if alert.

Our tent is about sixteen feet square, has a wooden floor and wood walls about two and one half feet high and screened in for about three feet higher, making a total height of five and one half feet. Around the sides of the tent on walls are shelves on which to lay certain articles of our equipment, such as mess outfit, stationery, Bibles, and any other things one may have. In the center of the tent hangs an electric light which adds to the comfort of camp life.

The men are divided into companies of two hundred and fifty men each and are assigned to a certain number of tents,

Sunday, October 6, is College Day. You are expected to "do your bit."

eight men to the tent. The camp is laid out like a small town, there being streets between each row of tents. These streets must be kept clean, all rubbish picked up and deposited in receptacles provided for this purpose. They try to keep things as sanitary as it is possible to do. They are also very particular as to the welfare of the men. Any man who is sick in any way, such as sore throat, colds, stomach trouble, or any other ailments, is requested and urged to report to the hospital so he can be taken care of.

The meals are good. Of course, one here cannot expect to receive the same things which he had at home. When I left home I expected to meet hardships and not be able to enjoy the same comforts I had at home. I was not in the least surprised at the difficulties encountered or the food provided.

The boys occasionally receive delicacies from home which are ever welcome, since these things are rather scarce at our meals, although at times we are given peaches, apples, and other fruit.

The majority of the boys are of a rough class, using language not pleasing to my ears, but I try, with the help of God, to keep my mouth, heart, and mind as clean as I can. The only church privileges here are the services of the Y. M. C. A. tents and K. of C. hut. I attend, whenever it is possible, the meetings at the Y. M. C. A. as I gain some strength there by hearing short talks by leading men of near cities. But I miss the good old Latter Day Saint sermons which I had become accustomed to hearing every Sunday, and I miss very much the prayer meetings, for it was there I gained the most strength.

One Wednesday night I met a young man at the Y. M. C. A. who was an ordained minister. After service we had a little talk together, and then withdrew out into the open away from the others, and there we had a word of prayer. It was a great few moments and brought to my soul peace and rejoicings. It was an occasion which will long be remembered.

I get some of the church papers and when through with them I deposit them on the reading tables in the Y. M. C. A., so some other hungry soul may also read and be filled.

One here, isolated from church privileges, needs the help of God, so I ask that I be remembered by all in their prayers to God. I want to live as close as possible to the teachings of Jesus Christ, and strive each day to come closer to the standard set by him, so I can be of as great service as possible in advancing this work. Pray that I may have strength, that my faith may be increased, and the necessary wisdom be given me so I can whenever possible, tell the story of the Christ and his kingdom.

May God bless all in their endeavors is the prayer of your humble servant.

BROTHER EDSTROM.

Company 5, Battalion 2, Syracuse Rec. Camp, New York.

INDEPENDENCE, MISSOURI, September 15, 1918.

Editors Herald: Have I neglected you too long? Here I have been at Independence since the sixth of last March and I have not said a word to you about it. But never mind. I am still a reader of your pages as well as the other church publications. Some one asked me lately, "Aunt Em, are you not going away to the reunion?"

"Why," I replied, "should I go any place to a reunion when it is all reunion to me right here in Zion."

There are more meetings all the time than I can attend. This morning I hurried to the early prayer meeting at the Stone Church. There were about fifty present so nearly all took part. Then I stayed to Sunday school and was in a

Book of Covenants class. Brother Yingling has been the teacher, but he was absent and Brother Spurlock taught the class. Then after Sunday school, Brother Gomer Griffiths gave us a good sermon. His text was: "God works in a mysterious way, his wonders to perform." I enjoyed the spiritual food dealt out in the three services so much that I never missed the temporal food, so I think it is well to fast occasionally. We are hoping this great war will soon end. But to be prepared, every man within the ages named was required to register last Thursday, and show their willingness to help in time of need. There was some controversy about whether my brother, Arthur Whiting, should have registered or not, as he certainly has not passed his forty-sixth birthday. But he contended that he was not old enough, as he had not seen his eighteenth birthday yet. Now I suppose some of you will wonder how old he really is. Well, he is not sixty, but his birthday was the twenty-ninth of February which does not come very often.

My faith in this latter-day message grows stronger and I believe the majority of the Saints are really seeking for personal righteousness and we read that Zion's converts shall be redeemed by righteousness. But trials may be in store for us, in the future even as they have in the past. But the Lord will be as ready to help.

It is my desire to keep the faith and be numbered among those that overcome all things through faith, and I believe that the Saints must not yield to a war-like spirit, but to the one that leads us to love our enemies, and pray for them that persecute and despitefully use us. Ever praying for the welfare of Zion, I am still,

Your sister,

MRS. EMMA L. ANDERSON.

718 North Cottage Street.

HEATHFIELD HOSPITAL, WOOLAHRA, SYDNEY, AUSTRALIA.

Editors Herald: I read your pages with great interest. They come to our land of Australia, filled with letters of comfort and cheer from Saints in all parts of the world, where the true gospel has found its way, and as they have been a source of help and strength to me, I desire to add my brief testimony to this glorious latter-day work, which may possibly help and strengthen others. About eight years ago I was baptized into the Utah Mormon church, after hearing them preach the first principles of the gospel of Christ and the gathering of the Saints to the land of Zion. I determined in my own mind to prepare myself financially and spiritually for that object of being gathered to Zion, although I was refused financial assistance at the time by those elders.

I decided to accumulate enough money of my own and hence went into business in a private hospital at Hornsby, twenty miles from Sydney. It was here I subsequently met Sister Neville, a member of the Reorganized Church who informed me of and concerning the true church of Latter Day Saints, and that the angel of the Lord had shown her in a dream that she was in the vicinity of one who was seeking for more light, that Elder A. C. Barmore of the Reorganized Church would more fully instruct me in the knowledge of the truth. Eventually Brother A. C. Barmore was brought into our home and taught myself and Sister Nowland the true faith; subsequently we were both baptized. Since then the Lord has shown me in such convincing power and manifestation to me that I greatly rejoiced. I immediately opened my home for gospel meetings; just at this time Brother Barmore left these shores for America, but the good work was carried on by Elder Thompson and others who tracted house to house for three years. Having

relinquished business and having to undergo an operation and convalescence at Picton, the Spirit of God caused many to visit me at my room where prayer meetings began. I, by the help and power of God, explained to many the true gospel which I feel sure will shortly bear fruit. At this present writing I am a patient in a private hospital waiting to undergo a serious operation, and just recently the Lord showed me a beautiful spiritual dream.

I shall never forget the feelings of peace and love and joy this gave me. It was with me for several days.

Sincerely, in gospel bonds,

SISTER E. A. HORNE.

SHELLBROOK, SASKATCHEWAN.

Editors Herald: The work is progressing nicely here now. We have had with us Elders T. J. Jordan and James Page. All were pleased to see how congenial Brother Jordan, with his pleasant smile and good counsel, was. We might be led to think that Tom was not in earnest because of his jovial disposition, but when he takes the stand and the Spirit of God rests upon him the hearts of the people are touched as that same Spirit flows from heart to heart. We hope his timely advice was well received here.

Elder Page is a stranger in these parts, but has already endeared himself to the Saints. We only wish he could remain and encourage the Saints. We held a two-day meeting in town. So far as numbers went, it was not a success; but the Saints made sacrifice that those outside might hear, so we are not discouraged. Out at Rayside where meetings have been held in the past, seven were baptized, five being heads of families. Elder Page made a new opening at Three Creek Schoolhouse with a good attendance.

Sister Page, also Sister Lottie Diggle and baby Marion, has been with us of late and organized a Woman's Auxiliary, with Sister Ida Casey, president; Sister Minnie Sims, vice president; Sister McLeman, secretary-treasurer. We hope good will be accomplished.

Crops are very good in these parts, and with the Saints enjoying so many blessings we hope every one will feel his obligations to the work in imparting his tenth which is not ours, but that which rightly belongs to God; this is the wish of your sister in the good cause.

MRS. OSWALD S. SCHRANK.

CAMP UPTON, NEW YORK, September 15, 1918.

Editors Herald: I am taking the opportunity afforded by the SAINTS' HERALD and other church papers to keep in touch with the church and its activities. Although isolated from church I am striving to keep the commandments. That was my every effort when at home. I do not believe that there is a place to be found anywhere outside of the army where a young fellow can be tempted to do small things which amount to greater evils in time; I find it so, and it requires a great effort on a young man's part to be faithful.

I think that this condition—being drafted into the army—is for my own benefit and I am going to try harder than ever to make it as such. I ask an interest in your prayers as other Latter Day Saint boys have, that have been called to do their bit for Uncle Sam, that I may come to that exalted condition that when the strife and turmoil of nations has ceased I may be one of those selected to do a work for the Master. I have a Testament with me and I have started to read a chapter or two every day—that will keep me in touch with the divine law.

I will close now, hoping a few of the lines may appear in your paper as it may have a tendency to cheer some one and give them renewed courage to continue on without a falter,

but to help them to keep in the straight and narrow path that leads to eternal life.

Your brother in the faith,

CHARLES S. YATES.

Company 30, Eighth Battalion,
210-16 Street, CAMP UPTON, NEW YORK.

BAZINE, KANSAS, September 16, 1918.

Editors Herald: The reunion of the Northwestern Kansas District began August 24, lasting until September 2. Of the missionary force, there were present: Elders George Harrington, William Anderson, Samuel Twombly, J. D. Shower, our district president and the local men taking their places with the missionaries.

Several talks were given in the interest of the Woman's Auxiliary. Brother Willie Twombly gave an interesting talk on Religio. We also had Brother Dice of Stewartsville, Missouri, with us who is very much interested in Religio work. Many Saints were here from a distance. Each day was occupied with good services, recreation for all each afternoon from 2 p. m. till 4 p. m. A good program was given the last Saturday night. A hard rain was had Sunday evening, which lasted about three hours. Camp broke up Monday morning. Each one present reported a pleasant and profitable time.

ELSA EBERT.

BUFFALO PRAIRIE, ILLINOIS, September 21, 1918.

Editors Herald: We are few in number and scattered among the hills, but strive to meet together each Sabbath in Sunday school, preaching, prayer, and Religio services, each striving to do his or her "bit."

I have recently returned from the Sunny South where I spent three weeks visiting my son, John H. Williams, Company A, Forty-sixth United States Infantry, Camp Sheridan, Alabama. My lodging place was in Montgomery, about five or six miles from the camp; the street car line ran down into camp and thus I went to and fro almost daily visiting the drill fields watching the boys at their work. As they were all northern boys I felt very sorry for them during the long, hot hours of the day, but they seemed to make light of it and said, "You should have been here two weeks ago." One hundred in the shade was enough for me. Of course the heat was not so great as that every day although eighty was the lowest drop in all the three weeks of my stay. The boys certainly look fine and are well cared for in every sense of the word. Everything it is possible to do is being done for good, wholesome amusements to help pass the idle hours. All are required to devote a certain amount of time each day to singing, lead by a good musical director.

The Y. M. C. A. is doing a good work for the boys; there they can do their writing and reading, there being a news rack, kept well filled with the best magazines and most papers. For those who care for music there is a victrola and a piano. Each Sabbath there are religious services held in each of these buildings in different parts of the camp and the boys are required to attend.

My son says the only drawback for him is that thus far he has been unable to get in touch with any of our people. If there is any Latter Day Saint in or near Montgomery, he would like to have them make themselves known. So far as he knows, there are no other boys in the camp who belong to the church. If there is anyone who knows anything about where the Saints in Alabama are, if there are any, will you write to the HERALD for the benefit of our boys, for there may be others besides my son and if there is, I hope they or their parents will see this and take note of the address

given, as that is my real object in writing, and I hope and trust I may have helped others to find congenial comrades.

Yours in Christ,

ELSIE J. WILLIAMS.

JOY, ILLINOIS.

ARTLAND, SASKATCHEWAN, September 20, 1918.

Editors Herald: Our branch was pleased and not a little elated to have a man so famous in church annals as E. L. Kelley visit us after our summer conference. He was given a welcome indeed, and his discourses were listened to with interest. Elder J. W. Peterson accompanied him, and helped us also by wise counsel. Our branch is hearing more about the gathering to Zion from the ministers who visit us than we ever heard before.

Elder J. J. Cornish went to his mission field in Washington after conference. Some are interested there and some too busy to listen.

Elder W. P. Bootman, a missionary to Alberta, stepped across the line a few weeks ago, and in his forceful and energetic manner, laid down the law. He gives emphasis to forgiveness and declares that if we do not forgive neither will our heavenly Father forgive us. He baptized three following his series of meetings.

It has been a happy summer in this branch. Very little trouble, and we have been going down to the lake at intervals all summer to witness baptisms. They have been entering the door by twos and threes all summer. Some of these have heard the message for years, while to others it was a new story, but so precious they embraced it with gladness. One young lad, about sixteen years of age, a stranger to most of us, came early one Sunday morning to the home of Elder W. J. Cornish, and demanded baptism. Upon inquiry, it was found that his father belonged to the church, but had always been bitterly opposed by his mother, and in spite of strenuous opposition had taught his son the message that had brought such peace to him, hence the request for baptism.

Brother William Atkinson started for Lamoni a few days ago, where he will attend Graceland College. His aim is to become proficient in music.

The crops in this section were almost a failure this year, and many are discouraged. Besides not having a wheat crop, the gardens were destroyed by frost.

CORRESPONDENT.

BASE HOSPITAL, CAMP BOWIE, FORT WORTH, TEXAS,
September 22, 1918.

Editors Herald: It is some time since I last wrote to you but my thoughts have often gone back to Lamoni, and the good times I spent there while at Graceland. It has been fourteen months since I left there to enter the service of my country, but I have tried to keep the branch clerk informed as to my whereabouts so that I would not become a "lost member" of the Lamoni Branch.

I have been stationed at this camp for thirteen months, and for all I know at present I may be here for some time to come. Not that I do not wish to go overseas, for personally I am as anxious to go as anyone; but for some reason it has always fallen to my lot to remain and help train the new ones coming in. There may be a reason in the sight of God for my not going; at any rate I am trusting him and know that all will be for the best in the end.

As we are expecting a large number of new recruits in this camp in the near future, I am especially anxious to get in touch with any Latter Day Saint boys who might be sent here. Just at present I am the only Latter Day Saint that I know of in camp.

If any of the boys expect to be sent to this camp, and will write me or look me up as soon as they get located I would appreciate it very much, and will try to make things as pleasant for them as possible, and perhaps be able to do something in the way of classes.

I ask an interest in the prayers of the Saints that I may be able to withstand the temptations that come before me, and that I may be an instrument in the hand of God for accomplishing some good during the time allotted to me on earth.

Every praying for the welfare of Zion,

I am your brother in the gospel,

SERGEANT WILLIAM J. MURRAY.

Medical Department, Base Hospital, Camp Bowie, Fort Worth, Texas.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WEST VIRGINIA.—At Goose Creek, West Virginia, August 31 and September 1, 1918, James McConnaughy presiding, assisted by F. L. Shinn and B. Beall. Ministerial reports, 5. Statistical reports as follows: Mount Zion Branch, 46; Harmony Branch, 44; Vanvoorhis Branch, 25; Clarksburg Branch, 101; total, 216. Officers elected as follows: Frank L. Shinn, president; B. E. Wadsworth, secretary; F. L. Shinn retained as Bishop's agent and treasurer of district. Time and place of next conference Harmony Branch, Indian Creek, September 6 and 7, 1919. B. E. Wadsworth, secretary, 417 Stealey Avenue, Clarksburg, West Virginia.

EASTERN COLORADO.—At Colorado Springs, Colorado, August 31, A. E. Tabor in charge, in the absence of J. R. Sutton, president. Branches reported as follows: Wiley, 106; Colorado Springs, 113; Falcon, 21; Holyoke, 40; Trinidad, 77; La Junta, 33; First Denver, 296; Second Denver, 68; Wray, 299; Fort Collins, 61; total, 1,114. Number of ministerial reports 33. Total number of sermons 496. Total baptisms 38. Officers for ensuing year: J. R. Sutton, president; A. E. Tabor and O. E. Sade, first and second vice presidents; C. E. Willis, secretary-treasurer. Spring conference to be held in First Denver Branch, February 22 and 23, 1919. There were 8 ordinations to the ministry, and provision for 3 others who were not present. Coral E. Willis, secretary, Wray, Colorado.

Convention Minutes

OWEN SOUND.—Religio, at Redickville, September 20, in charge of president, Ernest Clark, assisted by J. W. Davis and W. D. Ellis. Officers' reports read, all of which indicated advancement in the work. Total enrollment 379, net gain of 65 during the convention year. Officers elected: President, Ernest Clark; vice president, Aylmer Powell; secretary, Sarah Shute; treasurer, Edward Leeder; chorister, Amelia Taylor; home department superintendent, Mrs. J. L. Mortimer; temperance department superintendent, Benson Belrose; member gospel literature board, Melvin Perkins; member library board, Kirby Tarzwell. Delegates to 1919 General Convention: D. W. Cameron, Mrs. D. W. Cameron, S. G. St. John, W. D. Ellis, P. Pement, G. C. Tomlinson, J. W. Davis, Mrs. J. W. Davis, J. Shields, R. Whitehead, D. B. Perkins, J. L. Mortimer, Mrs. McKean, R. Harrison, Mrs. R. Harrison; alternates: S. W. Tomlinson, F. G. Pitt, Mrs. J. L. Mortimer, Elizabeth Lee, J. H. Leeder. A joint session of the Religio and Sunday school was held, Friday evening, during which an excellent program was rendered. Adjourned to meet at Warton, Ontario, Friday preceding the next district conference. S. M. Shute, secretary.

The Presidency

Notice is hereby given of the appointment of Elder Roy Cheville to the Des Moines District, Nevada objective (L) for the remainder of the conference year.

FREDERICK M. SMITH,
President of the Church.

Conference Notices

Gallands Grove, at Deloit, Iowa, October 12 and 13, instead of October 13 and 14. Miss Wave Cross, secretary, 1806 Seventh Avenue North, Fort Dodge, Iowa.

Youngstown-Sharon, at the central school building, Niles, Ohio, at 2 p. m., October 12 and 13. All are invited to attend. T. U. Thomas, 17 East Earl Avenue, Youngstown, Ohio.

Eastern Iowa, at Fulton, Iowa, October 19 and 20. An early report from local secretaries will be appreciated. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

Pittsburgh, at Fayette City, Pennsylvania, October 19 and 20, first session at 7.30 p. m. Conference will be of an institute nature. Emma Lockard, secretary, 622 Sickles Street, Pittsburgh, Pennsylvania.

Pittsburgh will hold an educational conference with the Fayette City, Pennsylvania, Saints, October 19 and 20. Good attendance desired. Fine programs will be provided. A. E. Stone, district president.

Convention Notices

Clinton Religio at Fort Scott, Kansas, afternoon of November 1. Send credentials to secretary in due time. Helen Hawley, secretary, 1240 South Crawford Street, Fort Scott, Kansas.

Eastern Michigan Sunday school, at Port Huron, October 11, at 2 p. m. Division of district and election of officers. Local secretaries send reports to Henrietta H. Forbes, secretary, 111 Cornelia Street, Saginaw, Michigan.

Western Montana Sunday school, at Deer Lodge, November 1. Prayer meeting at 10.30. Business meeting in afternoon. Program in the evening. Mrs. G. W. Thorburn, superintendent, Race Track, Montana; Catherine Murray, secretary, Bozeman, Montana.

The Religio organization of the Eastern Michigan District, as well as that of the Sunday school, will be divided at Port Huron, Michigan, on October 11, 1918, just prior to the conference of the Eastern Michigan District, on the 12th and 13th. The officers of the Eastern Michigan District will be elected at that time, but those of the Detroit District will not be elected until the Friday prior to the district conference to be held at Detroit, Michigan. Mrs. S. A. Thiel, secretary, 514 Rix Street, Flint, Michigan.

Addresses

F. B. Blair, 2917 East Twenty-ninth Street, Kansas City, Missouri.

Our Departed Ones

OLDENBURG.—Emma Rosmond Oldenburg, wife of Mr. J. C. Oldenburg, was born November 6, 1883. Baptized July 29, 1917. Died August 9, 1918, after long and painful suffering from cancer. Leaves husband, 5 children, father, mother, 3 brothers, and 3 sisters. Funeral services in charge of John Bliss, sermon by A. E. Stone, at Rochester, New York.

DUNWOODY.—Sarah Nixon Dunwoody, born June 9, 1839, at Lancaster, England; died at Pawnee, Missouri, September 17, 1918. Came to America with the family in 1844, settling in Perry County, Indiana. She is one of 8 children, 3 of whom survive her. Married James Dunwoody in fall of 1877. Baptized by C. Scott, at Rome, Perry County, Indiana, June 30, 1877. Later moved to Pawnee, Harrison County, Missouri. Funeral at Lone Rock church near Pawnee, sermon by C. Scott. Buried at Pawnee.

DENNIS.—Ruth H. Dennis was born January 21, 1821, at Dartmouth, Massachusetts. Baptized at Somonauk, Illinois, by Melvin Wilber, in 1844. Her friends said: "She was faithful to her church and always gave it her best service." Died at Sandwich, Illinois, April 9, 1918. Funeral services by F. M. Cooper. Was a contributor to *Zion's Hope* for many years under the sobriquet of "Aunt Ruth." Another old landmark is removed and has joined the great majority on the other side. Had received her patriarchal blessing under the hands of Joseph Smith sr., first patriarch of the church.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

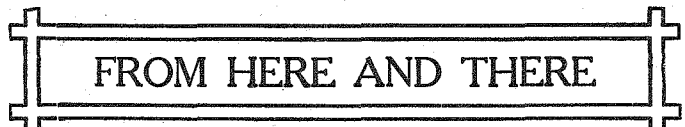
Marriage, death, and birth notices: Marriages, \$1 per 100 words or fraction thereof. Deaths, 100 words free; above that number, 50 cents per 100 words or fraction thereof. Births, 40 cents per 75 words or fraction thereof. To insure prompt insertion, make remittance with notice.

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Arrangements were made three months ago with the Herald Office whereby pictures for handwork may be obtained at one half cent each. Announcement of this was made in the *Quarterly* for July, August, and September. The manager informs us that not enough pictures have been ordered to justify the printing.

We sincerely hope that every school through its beginner teachers will show its appreciation of this effort to furnish our own pictures for handwork by ordering a supply of these pictures each quarter. Believing that many have not read the notice in the foreword of the *Quarterly*, we are now making the announcement through all the church papers.

As soon as the *Quarterly* arrives beginner teachers should read the foreword and then go through the *Quarterly* and read under the heading "aids in teaching" the pictures that are recommended. Write out the list and order as many as are needed for the whole quarter, these supplies to be paid for by the local school. We would be pleased to learn of any school that refused to secure these pictures for the children. These Herald pictures have been used by the Lamoni school for a number of years. Other near-by schools heard of it and

wished to get them. We thought that all schools would take advantage of it if they knew. If you have not had handwork in your school, give it a trial. If you do not understand it, the editor, Mrs. Walter W. Smith, 631 South Fuller Avenue, Independence, Missouri, will be glad to explain it, but we are sure that those teachers who have been following her directions in the *Quarterly* are familiar with it.

GENERAL SUPERINTENDENT.

Private Thomas W. Price writes from Camp D 1, 63d Spruce Squadron, Bay City, Washington, and says the church papers would be very welcome and would like to get letters as well. He is working hard six days a week in the big forests and says they appreciate getting letters when the mail comes about as much as the boys across the seas. He would like to spare some time to answer any letters. He says there are about 300 men in the camp.

Presiding Patriarch Frederick A. Smith returned to Lamoni on the 25th from an extended trip in the East, where he had visited Maine, Boston, Brooklyn, and stopped off at the Erie Beach reunion.

The Department of Labor is notifying various industries that according to the classification worked out by the department, essential industries should be supplied with labor first, then the other three classes listed, and that no further unnecessary enterprises should be undertaken during the war.

It is stated that not less than 10,000 men are needed for war industrial work in Iowa alone.

Elder R. S. Salyards, president of the Far West Stake, has been giving a series of lectures on timely topics at the city hall in Trenton, Missouri. Among other subjects we note that he features "Social purity." We are in receipt of two handbills used with the series.

Apostle G. T. Griffiths has left Independence for a missionary tour of western Canada.

Bishop B. R. McGuire has returned to Independence from his tour of the East. Bishop J. A. Becker and family have moved from Kirtland, Ohio, to Independence, Missouri. He will engage in church work at that place.

Will some one give us the address of George H. Stone, who asked us to send some literature to one of his points en route as a lecturer, but which is returned unclaimed?

All publishers are being insistently urged to use the strictest economy in the use of paper, and sign pledges to that effect. Even then, it is uncertain whether all needs will be supplied this winter, on account of fuel scarcity and the labor situation. Our publications have all been changed in some mechanical features some time ago, which materially reduces the amount of paper used without decreasing the total lines of reading matter.

Hereafter you are apt to get letters from us written on both sides, as a part of this general scheme. Our contributors may send handwritten (but not typed) contributions to us written on both sides of the sheet and we'll be good-natured about it. Even this little item is being written on the back of a letter from the Government. And of course all wastebasket contents are carefully saved and baled, to be used again when made over.

A pleasing response is being made to the request of the Fuel Administration that all who reside east of the Mississippi refrain from driving automobiles on Sunday except for essential purposes. The indications are that this will be extended to the west of the Mississippi as well, as the

saving is not deemed sufficient. Some quite truly point out that the restrictions of pleasure driving should not be confined to the Sabbath, but a rationing system would be more expensive than the saving effected, so an appeal is made to the patriotism of the people. *The American Issue* calls attention to the difference in the attitude of the garage men and auto owners as contrasted with that of saloon keepers and brewers. The former have taken the situation philosophically and made the sacrifice of profit and pleasure cheerfully, while the latter have set up a protest concerning the amount invested in the business, infringements on personal liberty, etc.

A JOURNAL OF DEMOCRACY

Our readers may note that we have quoted several times the last year from *The Republic*. It is issued as a journal of democracy. It is the organ of the single tax, but by no means confines its interest to that theme. It is upon the whole a free-lance periodical. It takes a new and refreshing view of public events at the present time, including constructive interpretation of the war and developments growing out of it. It is nonpartisan as to politics. At present they are offering 13 weeks for 65 cents, and with this trial subscription a free copy of the *Crime of Poverty*, a book by Henry George. It can be secured by remitting to 122 East 37th Street, New York City. It is a good magazine for thinkers.

HARVEST HOME FESTIVAL IN INDEPENDENCE

On September 27, 28, and 29, Independence held what they termed a "Religio harvest home festival." The evenings of the first two days (Friday and Saturday), were devoted to general educational programs, including short addresses, musical numbers, and readings. On Sunday the program was: prayer meeting at 8 o'clock, Sunday school at 9:30; preaching at 11, by President F. M. Smith, on "The church; the young people, the Religio;" workers' conference from 2:30 to 4:30. Preaching in the evening by J. F. Keir on "Thrust in your sickle." G. S. Trowbridge and R. A. Lloyd, president and secretary of the Religio Society, in addition to T. J. Elliott, former vice president, had prominent places on the programs. The attendance was excellent and the interest indicated much good was done. The local Religio in Independence is in a flourishing condition under the leadership of John Lloyd.

On Sunday afternoon, September 29, Lamoni observed its second memorial service for one of its sons lost in battle. The first one thus honored was Ralph Judson, killed in action, H. A. Stebbins delivering the address two weeks prior to the second. On this occasion it was in remembrance of Lieutenant Lyman E. Case, who met his death in a collision in the air with a German airplane. J. F. Garver was the speaker.

A most successful one-day meeting is reported from Marion, Michigan, by F. W. Hastings. It was on August 31, in a hall where the Saints of Marion usually meet. The first meeting was an interesting priesthood meeting at 7 a. m., followed by prayer and sacrament meeting. This was followed by five sermons during the day and evening, at 10:45, 2:30, 4, 5:30, and 8, with a baptismal service for one candidate at 2. The speakers were John Schruer, A. Whitehead, John E. Bennett, E. W. Burt, the first-mentioned speaking twice and having the responsibility of the district presidency. The song service by the local choir was much appreciated, as was the excellent spirit of hospitality by the Marion Saints. We can well imagine that these one-day meetings are busy occasions, with eight meetings in one day.

THE SAINTS' HERALD

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

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

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

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EDITORIAL

CONSECRATION, SURPLUS, AND TITHING

In the early part of September the editors received a letter asking a number of questions on consecration, tithing, and surplus. Since these questions are of general interest we referred them to the Presiding Bishopric, and Brother McGuire has kindly returned an answer which we think will prove of general interest and should be read with care.

This article clearly shows that consecration is not simply a matter of dollars and cents. It is of much broader significance and means to dedicate to God. If we consecrate ourselves, the property questions are readily answered. If we ask ourselves, how can we help the most? What can we do to assist in the work? we will find it easy to answer these questions of how much to give. But if our primary question is, how little can I give? What is the least I can do? What is the least I can give and have the Lord accept it, then we will find confusion in our mind and difficulty in interpretation.

This article also removes the misapprehension in the minds of a few, that the church now or ever will want us to turn over our homes and all of our property. Such is not the case. We bespeak for it a careful reading. It follows:

First. What has a man to consecrate who has no money or property?

Anyone possessing no property or money naturally would not be expected to make a consecration consisting of either of those commodities. However, consecrations are not limited to those material substances to the exclusion of other talents—our late beloved President had very little of either, yet who would not say that his consecration of time, energy, mental, physical, and spiritual power were in excess of most other men not even excepting our most well-to-do members.

There is no record available of the Savior contributing either money or property to the gospel cause, yet it is universally conceded that his consecrated service exceeded any and all money and property consecrations of which the world would be capable.

Very few of the men whose lives are devoted to the church service have any considerable amount of either of the named goods to contribute, but the church is rich, in their consecrations, analagous to the labors of the Savior and the early apostles in New Testament times.

This application of the term *consecration* may faithfully be applied to all lines of endeavor for the gospel's sake wherever labor or energy or effort is expended in the cause, from the First Presidency to the Sunday-school teacher, or the one who sweeps the church and makes the fires for the gospel's sake, including preaching, teaching, fireside visiting—whether in capacity of priest, teacher, deacon, or any other order of priesthood—toiler or singer in the choir.

Second. When and what are the Saints supposed to consecrate?

In this question we deal only with the phase touching temporalities or property interest. Doctrine and Covenants, section 42, paragraph 8, answers the query directly. "If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, . . . and they [the consecrations] shall be laid before the bishop of my church and his counselors."

In this connection the word *properties* would mean houses, lands, etc., crops, goods, money, bonds, or other forms of property possession, and the amount to be consecrated is simply "that which thou hast to impart."

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."—2 Corinthians 9: 7.

Second, after making this consecration of "that which thou hast to impart," if there shall be found a "residue" in the hands of the individual "more than is necessary for their support," or as new profits may accumulate in course of time over and above the needs of the individual, it, too, should be consecrated, i. e., turned over to the Bishop, and "it shall be kept [by the Bishop] to administer unto those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants."—Doctrine and Covenants 42: 10.

As to *when* this should be done, it is obvious that inasmuch as these funds are to administer to the wants of the poor and needy, consecrations should be made of "that which we have to impart," as soon as there may be any poor and needy and anyone has anything to impart. The Master said, "The poor ye have with you always." (John 12: 8.) It would follow that such consecrations of that which we have to impart should not be postponed at all.

As a limit to the time beyond which such consecration may not be deferred, the Savior fixes the time of gathering to Zion in section 106. He enunciates and reiterates that he requires all their surplus property and the payment of tithing annually thereafter. In paragraph 2 he says, "Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties and observe this law *or they shall not be found worthy to abide among you,*" and the penalty for disregarding this rule is, "It shall not be a land of Zion unto you," which would mean all the gathering and kindred efforts would be in vain, and according to the Book of Mormon (2 Nephi 11: 109), "But the laborer in Zion shall labor for Zion; for if they labor for money, they shall perish."

3. Are they supposed to give their homes to the church for the poor and do without themselves?

No. The books nowhere teach such procedure. That would simply be a personal transference of the individual location of the necessity to be supplied and would work unjust hardship, dissatisfaction, and waste.

4. What does it mean by surplus?

In Church History, volume 4, page 400, on September 15, 1882, Joseph Smith interpreted surplus to be "wealth and possession not in use and occupation by you."

In the Law of Christ and Its Fulfillment, by

Bishop E. L. Kelley, then the presiding bishop of the church and the one entitled at that time to give an authoritative definition, he says, on page 33, "The surplus called for, section 106, is that which a person can spare without injury to his business. In other words that which he can do without and yet perform all of his duties to himself, his family, and his creditors."

THE WORD "SURPLUS"

At a meeting of the joint council of the Twelve, Presidency, and Bishopric, held in Lamoni, Iowa, April 17, 1909, action was had which will be of some interest to the readers of the HERALD.

It appears that some difference of opinion has arisen among bishops, bishops' agents and counselors relative to the meaning of the word *surplus*, used in the "Address to the Saints" by the joint council. The matter was referred to the joint council of the Twelve, Presidency, and Bishopric by a meeting of bishops, bishops' counselors and bishops' agents in which this difference arose; and to this joint council the presidency submitted the following opinion, which was indorsed by the joint council, after considerable discussion:

"The Presidency are of the opinion that the word should mean, when used by the ministry and the church that part of the man's possessions, whether of moneys or properties, of which he has no present or immediate need; the word *need* being determined by the man's position, sphere of action, his business and his dependencies. Not all have a surplus, many may have; the widow standing before the treasury giving her two mites did not give her surplus; she did consecrate of her living. Many widows and dependent women, hard-working self-sacrificing give of their labor a consecration, yet all may give of that which they have if they choose who may have no surplus under the general laws, either as tithing, freewill offering, or consecration."

Those who have a copy of the Address to the Saints' might be pleased to know the interpretation of the word *surplus* as given by the joint council.

5. What do the Saints pay tithing on—surplus or all they earn?

Tithing consists of one tenth of all one's net possessions, accumulations or earnings that one may have over and above his debts, after a reasonable expenditure to supply the just wants and needs of himself and family. So it would mean that the tithing should be paid, not upon our gross earnings, but upon the total net earnings, including surplus.

6. Does one pay on garments he must have to wear?

All the garments or clothing one possesses are

acquired after coming into this world, for we do not bring any with us, therefore, it represents gain, and tithing should be paid on them at a reasonable valuation. However, the clothing of an average Latter Day Saint does not vary much in value from year to year, and if tithing is paid on \$100 worth of clothing in 1916, and by 1918 they have all been worn out and replaced by other garments at a similar valuation, no tithing would be due on the new ones—the replacement being merely the reasonable wants and needs of the individual. It will prove less confusing to us if we dismiss from our minds the thought of paying tithing on this article or that and remember that the making out of our inventory is the only true way to determine where we stand financially with the Lord and in that inventory *everything* that we possess of value must be included at its present value, every time we file our inventory.

7. Or on a piece of furniture needful in a home? a home?

Yes, precisely the same as in case of needful clothing already explained in question No. 6.

BENJAMIN R. MCGUIRE.

BLUE PENCIL NOTES

CONCERNING EXCUSES

When Booker T. Washington presented himself at Hampton to plead for an education, he was given a room to sweep and dust. He swept the floor four times and dusted each article of furniture three times. When his teacher inspected his work she passed her fine white lace handkerchief over some of the furniture and the handkerchief remained absolutely unsoiled. Booker T. Washington remained at Hampton. His work had more weight than any excuses that he might have offered.

God requires nothing impossible, and those who go forward in any field of church work and do their best will receive a blessing.

The duty that now looks mountain-high will be surmounted one step at a time.

And yet times, seasons, and conditions are seized. When Paul stood before Felix, procurator of Judea, and reasoned with him regarding "righteousness, temperance, and judgment to come," Felix was "under conviction" and trembled within himself, as many other politicians have done, but the ready, time-honored excuse came to his lips, "Go thy way for this time; when I have a more convenient season, I will call for thee." Thus he bowed himself out of the gospel limelight and was seen no more. That was the end of Felix.

A more convenient season than God's season never comes. Yet the excuse did not vanish with Felix. Men still wait for a more convenient season. It is too hot in the summer and too cold in the winter; and seedtime and harvest occupy the spring and autumn months.

Jesus met similar conditions, and touched on them in his "parable of the excuses" wherein "all with one consent began to make excuse." One had bought a piece of land—he was a "landed proprietor," if you please. The gospel does not seem to reach the landed proprietor very readily. Go to the door with a tract and you are met by the servant. Get past the servant to the landed proprietor and you are met with a rebuff. The man who gets and holds more than a fair share of this world's goods has no time to invest in mansions in the sky.

The second man had bought five yoke of oxen, "a business man," if you please. Barring those business men who are among the honorable men of the earth, business men generally fall into two classes: There are those who are making a failure, and they are so distracted with business cares that they have no time to listen to any call of religion; and there are those who are successful and are so drunken with the heady wine of success that they look with contempt on the man who throws business aside and goes out to preach the gospel. Shares in the New Jerusalem are not quoted in any stock-market report, and so they do not appeal to him as being of value.

The third man had married a wife—he had an "affair of the heart." Well, come on, and bring the wife. Scores and hundreds of women have led out in gospel work, and because of their faith and prayers, the husbands have come trailing in years later. We recollect baptizing one such, who came out of the icy water and with chattering teeth declared, "I feel pretty good. I ought to have done this years ago." All because his wife did not shirk her duty and plead the excuse, "I have married a husband."

Remember, Jesus was speaking at the dinner table, in response to the sentiment, "Blessed is he that shall eat bread in the kingdom of God," so the connection shows that these people excused themselves from the privilege of eating the bread of life in the kingdom of God. That is quite the character of excuses in general. We fancy that we are evading duty, but it is a blessing that we evade.

ELBERT A. SMITH.

SUBSCRIPTION PRICES ADVANCED

In the Here and There Department is an announcement which we had all hoped might be avoided, but which has finally come to be essential—the raising of the prices of three of the church periodicals. The prices of the others remain untouched for the present.

Strange as it may seem, the only criticism we have heard is that it should have been more. As a matter of fact, a large number of religious periodicals using less space and paper than we, charge two dollars a year, while monthly publications such as the *Autumn Leaves*, are not less than \$1.50.

The difference to an individual on the year's price is not very much, but the total will make sufficient difference to the publishing interests that they will likely be saved from a deficit. Those who wish to take advantage of the old rates may have their subscriptions extended as far ahead as desired, no matter when they expire.

NECESSITY OF POLITICAL ORGANIZATION FOR DEMOCRACY

The whole of the July, 1918, issue of the quarterly *Equity* is given over to a discussion of the international problems of the war, and especially to emphasize the necessity for an organization to insure peace.

Equity points out that this war is against militarism, but that Napoleon's war was to the same end, and yet Prussia came back in time to assist in defeating him. The articles are written before the allies' offensive the latter part of July, and so is based in part on a different military situation. But the arguments of the situation after the war still remain the same, and the need not only of a military united action, but also the necessity for political co-operation.

The Teutonic powers have already organized such a league under the supreme control of Germany. They want a peace and an insured peace, but a German peace, in which all the rest of the world will be subject to their will. If they have their way it will mean a triumph for autocracy.

Something has been accomplished since these articles were written the last of June, for *Equity*. Since then Czechs and Jugo-Slavs have been recognized as distinct entities. The articles point out the situation at the time of the American Revolution, and the necessity of united political action, and urges that now, during the war, a political council should be formed which would then be in shape to assist in peace terms and making the world really safe.

S. A. B.

CHRISTMAS OFFERING

We have not heard much of the Christmas offering this year, and yet there are quiet workers throughout the church and Sunday school doing their best to secure a hundred-thousand-dollar offering. There is an item recently about Lamoni. We hope when the record is made up that it will not be less than last year. And now we note in *Stepping Stones* for September 24, a letter from Huntsville, Missouri. This is a Sunday school of seven. There were six in the school last year and they gave an offering of sixty-six dollars, raised in a few months. This year there are seven of them, and they have already raised one hundred and three dollars and sixty-two cents, and have set their mark for one hundred and fifty dollars. They want to have the highest average of any Sunday school in the church. The letter from V. D. Ruch, to the editor of *Stepping Stones*, states that they have no special plan, but make it a matter of consecration, by each one giving as much as he could each quarter, and giving at any time they desire to do so. It seems to us that this is a special plan and a very proper one. What are other Sunday schools doing?

S. A. B.

OUR COLLEGE

Recently we were running over some of the catalogues of Graceland College. The file is not complete but it shows some interesting developments. The enrollment in 1896 was 91; the next year 96; the following few years it declined; but in 1902 it increased to 127. In 1906 it was 162; by 1908, 194. The next two years show a decided falling off; but in 1911 it was 229. (This was represented in good part by the marked increase in the studio department.) The following years it was 176, 203, and 172; and in 1916, 213. Despite the effect of the war, 1917 shows 271.

The collegiate department proper had an enrollment in 1896 of 17. The following year it was 18. It fell off rapidly so that in 1903 there were only two. The number was apparently less than 10 from 1898 until 1907. At the latter date it was 11; for 1908, 26. The next five years, to 1914, averaged 13.

In 1915 the collegiate enrollment was 24, and an increase of about 25 per cent was secured the next year to 29 or 30. In 1916, the attendance was 41 in this department; and in 1917, 47.

President Briggs reports an increase of over 50 per cent for 1918-19, over last year. We are not yet clearly informed if this is in the general attendance or in the collegiate department; or if it is the increase in the attendance of young women.

(Continued on page 997.)

ORIGINAL ARTICLES

THE ANTIQUITY OF THE GOSPEL

Ever since the restoration of the gospel in 1830, the elders of the church of God have emphasized at every opportunity the fundamental truth that the principles of the gospel are not new or modern ideas, but that they are everlasting truths established by God before the foundation of the world; that these principles have been taught at various epochs of mankind, but that man through his ignorance and folly has estranged himself from these holy ordinances, and has dwindled in darkness and unbelief until God in his mercy has reintroduced his gospel.

It shall be the purpose of this article to examine the evidences of this argument and note wherein they prove this contention.

THE DIVINE LOGOS

In John 1: 1, King James Version, we find this statement:

In the beginning was the Word, and the Word was with God, and the Word was God.

By the use of this verse eminent theologians have deduced that Christ is the divine *Logos* (whatever that may mean), by or through whom God spake and the worlds were made; that Jesus Christ was of "like substance with the Father as touching his Godhead," and that this divine *Logos* was in the beginning with God—no mention whatever being made of the gospel.

This idea of the *Logos* is man-made. It is merely the reaction of the philosophy of Platonism upon the Christian church. From Mosheim's Ecclesiastical History we quote:

This venerable simplicity (of the Christian system) was not, indeed, of a long duration; its beauty was gradually effaced by the laborious efforts of human learning, and the dark subtilities of imaginary science. Acute researches were employed upon several religious subjects, concerning which ingenious decisions were pronounced, and, what was worst of all, several tenets of a chimerical philosophy were imprudently incorporated into the Christian system. This disadvantageous change, this unhappy alteration of the primitive simplicity of the Christian religion, arose partly from pride, and partly from a sort of necessity. The former cause was the eagerness of certain learned men to bring about a union between the doctrines of Christianity and the opinions of the philosophers; for they thought it a very fine accomplishment to be able to express the precepts of Christ in the language of philosophers, civilians, and rabbis.—Second Century, part II, chap. 3, p. 61.

The Neo-Platonic philosophy as stated by Philo, among its other theories, advanced the belief that

under the title of the *Word*, the attributes of the Messiah were portrayed.

From Philo we quote:

If we are not yet deemed adequate to be reckoned children of God, yet we may be of his Eternal Image, the most sacred Word for that eldest Word is the image of God.—Mangey edition, vol. 1, p. 427.

The Image of God is the Word, through whom the universe was created.—Ibid, vol. 2, p. 225.

It will be seen from the preceding quotations that, no doubt, this Platonic philosophy so completely took possession of the former-day Christians that they interpreted John 1: 1 in the philosophical sense of the term, obscuring the pure and plain teachings of the apostle of Christ.

Let us then turn to that version of Scripture from which the "plain and precious things" have not been interpolated or stricken out.

In the beginning was the gospel preached through the Son. And the gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God.—John 1: 1, 2, Inspired Translation.

This is in harmony with the statement made by Paul to the Galatian saints:

And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed.—Galatians 3: 8.

It is in harmony with the fact that God is no respecter of persons (Romans 2: 11), but commandeth *all* men to repent; also that Jesus Christ is "the same yesterday, to-day, and forever." (Hebrews 13: 8.)

JESUS CHRIST AND PROPHECY

The Old Testament is filled with prophecies relating to the Messiah. From Adam downwards the human race in an enlightened state has looked forward to a Deliverer who should bring the blessing of peace.

Let us examine the Scriptures regarding this.

After the fall of Adam and Eve, God cursed the serpent in the following language:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.—Genesis 3: 15.

Two of the three Targums of the Jews make the fulfillment of the above promise "in the days of the King Messiah." (See Targum Jonath and Targum Jerusalem.)

Again, please note this:

The scepter shall not depart from Judah, nor a lawgiver from between his feet, *until Shiloh come*; and unto him shall the gathering of the people be.—Genesis 49: 10.

The word *Shiloh* is often defined as *The Peaceful*, or the *Giver of Peace*. Without any stretch of the imagination we can readily believe that Jacob was well aware of the Messiah and his mission to earth.

Again, after the Israelites had wandered in the wilderness for many years the Lord spoke to Moses, as follows:

I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I shall command him.—Deuteronomy 18: 18.

Moses was the law-giver, teacher, deliverer, and ruler of the people of God. Not one of the Hebrew prophets was a *legislator*; not even David, who yet was prophet, priest, and king. No, there is but one personage who fulfills these attributes, and who, without doubt, was the one pointed out to Moses—the Messiah.

From the remarkable utterance of Job to the open confession of John the Baptist, the Scriptures are replete with prophesies, pointing with no uncertain finger toward the coming of the Christ. Instance after instance could be quoted (as Psalm 89; Job 19: 23-27; Psalm 15: 6; Psalm 110; Isaiah 6; Isaiah 7: 14; etc.), but the strongest evidence is seen in the attitude of the Jew to-day. With longing eyes he still looks for the fulfillment of the promises made to his forefathers. He has studied those divine words as no one else has. And to-day his gaze is still as eager, just as earnest and faithful toward the day of his promised deliverance, as it was in the day in which the utterance was made.

KNOWLEDGE OF CHRIST, THEN KNOWLEDGE OF GOSPEL

Now, having this knowledge of the Messiah, in the very nature of things, the righteous must have prayed fervently to receive the further knowledge of his divine mission. And God in harmony with his law would have given the needed "wisdom" and upbraided not those who asked in faith. (See James 1: 5.)

To Latter Day Saints, believing in the Book of Mormon, the inference is fully proved, as will be noted in the following passages.

And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; therefore he sent angels to converse with them, who caused men to behold of his glory. And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them according to their faith and repentance, and their holy works; wherefore he gave commandments unto men, they having

first transgressed the first commandments as to things which were temporal, and becoming as gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act according to their wills and pleasures, whether to do evil or to do good; therefore God gave unto them commandments, after having made known unto them the plan of redemption, that they should not do evil, the penalty thereof being a second death, which was an everlasting death as to things pertaining unto righteousness.—Alma 9: 47-52.

Oh, how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it. And he cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men: yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam. And he suffereth this, that the resurrection might pass upon all men, that all might stand before him at the great and judgment day. And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned.—2 Nephi 6: 44-49.

Also, the brother of Jared was taught the principles of the gospel, as will be found in Ether 1: 76-94.

There are those, however, who are unwilling to accept the testimony of these inspired witnesses. For them, then, it would be well to examine the statement of Paul to the Galatians.

ABRAHAM AND MELCHISEDEC

In his epistle to the Galatian saints (Galatians 3: 8) the apostle tells them that the gospel was preached before to Abraham. A remarkable coincidence with this expression of Paul is found in a recorded incident in the life of Abraham. When Abraham returned after the rescue of Lot from the four kings, he met Melchisedec, a high priest, of whose order we are told that Jesus Christ was also a high priest. (See Hebrews 5: 6, 10.)

The important meeting between Abraham and Lot is related in the following language:

And Melchisedec king of Salem brought forth *bread and wine*: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thy hand. And he gave him *tithes* of all.—Genesis 14: 18-20.

We notice particularly the bringing forth of bread and wine and the giving of tithes—both ordinances of the gospel. Shall we say that these are mere coincidences? Rather let us exercise the divine faith in the truth that the promises of God were known in all ages of time.

ISRAEL AND THE GOSPEL

We notice again from the apostle's writings that the Israelites were well aware of the gospel principles.

And were all baptized unto Moses in the cloud and in the

sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them and that Rock was Christ.—Corinthians 10: 2-4.

For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.—Hebrews 4: 2.

The law . . . was *added* because of transgressions.—Galatians 3: 19.

Here we note three things:

1. The Israelites obeyed certain fundamental principles of the gospel.
2. They did not have the requisite faith.
3. They were given a law fitting more nearly to their carnal condition to serve as a "schoolmaster" until they should be in a condition to receive the true gospel law.

The prominent feature is that at first the Israelites were cognizant of the gospel. Turning to archaeological research in the orient we discover an important point which may have some bearing on the question.

In *The Bible and Modern Discoveries*, by H. A. Harper (1891), we find on page 104 that mention is made of the "Sinaitic writings," in the Wâdy Mokatteb, near the Red Sea.

They number thousands. . . . Various are the ideas about them, some thinking they are early Christian because the cross comes in often; but the cross is a well-known *heathen sign*. . . . The cross is found marked on Phœnician monuments before Christ 1600.

The intelligent reader will promptly connect the above fact of the "Sinaitic writings" with the knowledge of the gospel that the Israelites had.

But what of the idea of the cross being of heathen origin? Ah! here is the germ of a thought whose beauty and simplicity has escaped all the erudition of the learned.

THE "HEATHEN" HAD HEARD THE GOSPEL

One of the strongest arguments hurled by atheists at Christendom is that Christianity or at least its miraculous traditions were not founded by Christ, but were taken from heathen tradition.

Kersey Graves, in his book, *Thirteen Crucified Saviors*, brings up the traditions of the Chinese, Japs, Hindus, Polynesians, Indians, Mexicans, etc., and proves among other things: first, that before Christ was born there were other Saviors who were crucified and rose again; second, that the conception of the virgin was an old tradition of the Greeks, Chinese, and Hindus; third, that paradise and purgatory were known before Christianity was evolved; fourth, that baptism and the sacrament were taught and practiced by heathen nations; and so on.

The very argument he uses is one of the greatest evidences of the antiquity of the gospel!

The Duke of Argyll in his essay on Primeval Man, after an almost inexhaustible array of evidences, and with the clearest possible logic proves, regarding man, "that even in his most civilized condition he is capable of degradation, that his knowledge may decay, and that his religion may be lost."—Page 65.

Professor Max Müller says:

If there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed. . . . Whenever we can trace back a religion to its first beginnings, we find it free from many blemishes that affected it in its later stages.—*Chips From a German Workshop*, preface, vol. 1.

Believing, as we do, in the descent of man from a primitive pair, using the above laws stated by Argyll; and Max Müller, and with the coincidental evidence from the atheist, Kersey Graves, of the similarity of the various heathen religions, together with the Christian religion, we cannot escape the grand fundamental fact that all religions can be traced to the simple, pure teachings of the gospel, and that to that nation which has been the most highly civilized have been reposed the simple principles as taught to Adam. Furthermore, the nation which has become degraded has taken with it these pure truths and mixed them with so much error and tradition, that only the Spirit of God can detect in it those "pure and precious things" which have been interpolated.

"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

FRANK BEST ALMOND.

THAT "OTHER SEVENTY"

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.—Luke 10: 1.

Does this mean that this is the second quorum of seventy that Jesus called and sent out to preach? or does it mean that these were *other* seventy apostles, or *other* seventy ministers? Which interpretation is correct?

So far as I know, the advocates of the first position stated, base their whole argument on the word "*other*;" but, unfortunately for their position, there is nothing in the definition of the word which compels us to take the first position more than the second, to say the least. All the other evidence, it seems to me, almost compels us to believe that this was the only quorum of seventy appointed and sent out to preach.

Here is Webster's definition:

Other.—Pronoun and adjective. 1. Different from that which has been specified; not the same; not identical; additional; second of two. 2. Not this, but the contrary; opposite; as, the other side of the river.

This is a correlative adjective, or adjective pronoun, commonly used in contrast with *one, some, this, etc.*; or by ellipsis with a noun, expressed or understood."

A careful examination of this definition will reveal the fact that in it we have abundant support for the second interpretation, which we believe to be the correct one.

The first definition applies in its entirety. Jesus had already chosen and sent out twelve ministers, "whom also he named apostles," but there were only *twelve*, not *seventy*. These two sets or quorums of ministers were the only ones chosen and sent out to preach, so far as the record shows, the *twelve* being the *first*, and the *seventy* the *second*; hence the *seventy* were "not identical" in number, but were the "second of two" sendings, and "additional" to the first.

Nor is it difficult to see where the "ellipsis" comes in and to supply the elliptic word. "Other seventy," Seventy what? The word *apostles*, or *ministers*, either word will properly supply the ellipsis. Seventy apostles or seventy ministers. The *seventy* are apostles, but not of the quorum of twelve. Their commission was very similar to that given to the twelve. (See Matthew 10; also Luke 10:1-20.) The *seventy* are apostles, special witnesses for Christ, assistants to the twelve. (See Doctrine and Covenants 120:3; 104:13, 16.)

If we accept the first position, as stated above, to be the correct one, we are compelled to assume that Luke, who is one of the best, if not *the best*, historical writers of the New Testament, passed by the selection and sending out to preach the first quorum of seventy, but gave us a very plain account of the second. Such an assumption, in the absence of proof is dangerous, and stamps the interpretation as incorrect. It is one of those speculative positions which some seem so prone to indulge in. Nor is the assumption at all necessary, inasmuch as the choice of the first quorum with just as definite a number as the quorum of twelve, established the *seventy* as an order in the Christian ministry.

It will be seen that I do not claim that the whole definition applies to the second interpretation, but that there is nothing in it to prevent a proper application, and much to support it. So far as the definition alone is concerned, it can properly be applied to the first interpretation also; but the definition of the word *other* does not contain sufficient evidence to establish either position.

The main evidence upon which we rely is inferential but strong, because it is the only legitimate inference that can be drawn. It is this: If another preceding quorum of seventy had been chosen, Luke would not have failed to mention it. He might possibly have failed to mention the second quorum, had

there been one (though I do not believe he would), but to presume that he might have failed to mention the first, while he made a good, clear record of the second, is a monstrous assumption and an unsafe way to interpret.

Another good evidence is found in the close connection between the choosing and sending of the twelve and seventy. (See Luke 6:13; 9:1-6; 10:1-12.) It is easily seen that Luke establishes a very close connection between the twelve and seventy, both in the manner of choice and the character of their commissions. Please bear in mind that the connection is between the *twelve* and *seventy*, but there is not so much as a remote hint of the existence of a preceding quorum of seventy.

We concede that the vital point is not whether Jesus sent out but one or more quorums of seventy, but that he did choose and send the seventy additional apostles, as his authorized ministers, as much so as he did the twelve. This establishes the harmony between the New Testament and Doctrine and Covenants on the leading ministry of Christ. However, our purpose is not so much to prove that there was but one quorum sent, as it is to show the importance of correct interpretation. If we reach an erroneous conclusion in one case, because of wrong interpretation, we are equally liable to make the same mistake when the consequences might be far more serious.

J. R. LAMBERT.

EARLY MISSIONS OF THE REORGANIZATION TO UTAH

Perhaps, of all the fields for missionary labors, the apostles of the first century found none more difficult, nor more fruitful, than among the Jews, their own nationality, and among whom were "the lost sheep of the house of Israel." Here was entrenched the priestcraft that had been developed in the perversion of the priesthood given to Israel of old, and here were many who, weary and worn, waited for the "Consolation of Israel," only waiting to see the light that they might enter into that rest sought so long by them.

What was true of this field in that century was also largely true of the Utah field when, in the early sixties the Reorganization sent its first missionaries to call latter-day Israel back to her allegiance to the "One living and true God" and the simplicity of the gospel of his dear Son.

Here the doctrine of the infallibility of the priesthood had become entrenched until "Long live the king, the king can do no wrong!" had its full application in the saying, "If you are told by your leaders to do a thing, do it. None of your business whether

it is right or wrong." (H. C. Kimball, November 8, 1857; *Journal of Discourses*, vol. 6, p. 32.)

Notwithstanding the fact that Brigham Young, secure in the consciousness of his power, had issued the edict, "I feel to say to Jew and Gentile, Let this people alone in these valleys of the mountains, or you will find that you are not looking for," and that one may see what he referred to as to that which was calculated to disturb the peace of the people, we quote from the same edict, but just a little nearer to the opening of the sermon: "Now you Gladdenites, keep your tongues still, lest sudden destruction come upon you." And going on, he instructed the bishops to "kick these men out of your wards," and proceeded to warn the "apostates" as follows: "Do not court persecution, for, remember, you are not playing with shadows, but it is the voice and hand of the Almighty you are trying to play with, and you will find yourselves mistaken if you think to the contrary." Notwithstanding this edict, the Reorganization answered the invitation issued by one of the Pratts in the *Seer*. "If editors and ministers wish to put a stop to the rolling of the great wheels of 'Mormonism,' we advise them to try another plan. . . . Let missionaries be sent among them; they shall be treated with respect; meetinghouses shall be opened to them free of all expense. . . . A voice is heard from Utah, saying, Come over and help us," etc., and in 1863 sent the first missionaries to the rescue. These missionaries were E. C. Briggs of the Twelve, and Alex. McCord of the Seventy, and they went at once to the authorities with a request for places wherein to deliver the message to the people.

Not only did they meet with a refusal here, but the Saints of the mountains were counseled not to hear or give them any encouragement in any way. The papers were closed against them, except for one called *The Reporter* at Corinne, and only through the assistance of some of the "Gentile" merchants, as they were dubbed by the Mormons, did they finally secure a place wherein to preach. Even the use of places wherein to baptize was denied them, so that they had to walk far to administer the ordinance to those who demanded it. This opposition was not confined to the first two missionaries, but continued for many years, in fact has not altogether ceased yet, only conditions have changed and the conduct of the leaders have been modified by changed conditions in the Government.

Do not think we make this statement without warrant, for in the last year of our missionary work in Utah we had evidence of the same spirit at work among the leaders there, when we were denied even the privilege of announcing a reply to a lecture

given in Ogden against us, under the title of "The Reorganized Church of Jesus Christ of Latter Day Saints"; but the streets could not be closed against us this time. In former times, notwithstanding the fact that their elders were preaching in the streets of cities of other countries, the Mormons had passed a law forbidding such missionary work in Utah, but these conditions are changed now, though occasionally one of their elders will come to us with the belligerent statement, "You could not preach here this way thirty years ago, sir!"

However, we were speaking of early missions, but the fact that conditions here have been such that, largely, those who were called into the fold have emigrated eastward or westward, has kept this field with only few members of the Reorganization in it, has made our missions here all seem like early missions, with this exception, the first missionaries, E. C. Briggs, Alexander McCord, D. H. Smith, Alexander Smith, James W. Gillen, E. C. Brand, et al., must have baptized from four to five hundred during the years from 1863 to 1865, but now the baptisms come more slowly; still there are sheep who only wait to be found.

The weapons used against our missionaries from the first, here, besides the priestcraft already mentioned, have mainly been personal testimony of what Joseph the Seer is alleged to have done "secretly" in doctrine and practice, and always in violation of gospel precept. We need not mention the effort to prove to the "Smith boys," as they were called, the statement that their father was a polygamist to be a fact, but will mention that at one time the name of a woman who claimed to have been one of the numerous wives of that father, and who also claimed to be the mother of a daughter of that father, was given to them, and Alexander Smith took the pains to call upon her, but he found that the "daughter of Joseph Smith," as she was called among the Mormons, was born in 1847 and, as her mother said, was "his by proxy."

Another story told by Brigham Young and others was to the effect that Joseph and Hyrum Smith had started for the Rocky Mountains, but came back and gave themselves up to the authorities at Carthage at the instance of Emma Smith and William Marks. We do not hear this alleged "prophecy" now as often as the early missionaries did, for the reason that, like the other stories, it has been proven false, their own men being the witnesses against them.

But it was not in baptisms that our early missionaries made the largest impression upon the Mormons. It was in the seed sown in the work done here. As one elder said to me about ten years ago, "You men are doing more here than you think you

are. Our people are fast coming to the positions occupied by you, and you are the ones who are bringing them there."

It has been a work of sowing seed, largely ideas, of getting the people to do some thinking for themselves. One does sometimes still hear the position taken by some zealous Mormon, that they must follow the leaders even though they are in opposition to the books, as Apostle O. F. Whitney said before the conference of October, 6, 1910, "We do not take our commands from the Bible. We are not governed by the gospel as revealed to the Nephites. . . . No man can stand up to-day in this church and justify himself in any course by pleading what the Nephites did or did not do." The rank and file are coming where they begin to demand that the church get nearer in line with the books, the standards of the church, and as in former times "other men labored, and ye are entered into their labors," so we are, in a measure, reaping where they sowed the seed.

May we not only reap, but sow as faithfully as our predecessors, and both laboring and praying for the day when Zion shall be redeemed.

A. M. CHASE.

JOSEPH SMITH, JR.

This latter-day work is certainly a marvelous work and a wonder to me. The older I get the more marvelously it shines. In meditating, my mind often turns to the man whose name was to go out in the world for good and for evil.

From my earliest childhood I listened to as satirical, invective anecdotes as could be conceived by the mind of man, inspired by the prince of darkness, told on this man. I believed them then.

It is a mistake in my opinion for men to think that they can gather evidence against the Seer of Palmyra, when it could not be done forty or eighty years ago. I maintain, it is unjust to cast the name of Joseph Smith, jr., into outer darkness.

To me the word of the Christ and his handful of apostles is better than the word of all the remaining multitudes on the three eastern continents. Then I shall go to a righteous man for evidence. Anno Domini 1877 I started to investigate, to find the personality, morals, and virtue of our Elijah of these last days.

I asked an elder of our church whether Joseph Smith, jr., were a good man or a bad man. The answer given was that the Seer must have been partly wrong, or there would not have been so much told about him. If I had a right to make an astronomical survey, I would say that from that time until now I have gone from the glory of Fomalhaut

to Polaris and from the Pleiades to Lyra to ascertain the facts about Joseph Smith, jr.

I will confess that there were many Mormon polygamists who testified that Joseph the Seer secretly taught polygamy, but I would not believe them any more than I would believe the words of an extortionate person in the days of Paul.

Give me one righteous man's word before the word of ten thousand sinners. The Utah elders said that the Prophet secretly taught polygamy. Our elders said no.

First, I would not take a polygamist's word because I think a polygamist is worse than a liar, and if a man were guilty of such a crime he might falsify to justify himself. No, I will not believe them. To be fair I went to men whom I considered upright men to ascertain facts, men not of our church.

I was told if I would go to a certain town that I would find these foolish stories to be true. I then lived in Kansas. I went to this town of rumors, even Nauvoo, Illinois. I approached a man who appeared to be an honorable man. I asked him if he was acquainted with Joseph Smith, jr. This man said he lived next door to the Smith house, and that the rear of his house was adjacent to the side of Joseph Smith, jr.'s house. He also told me that he had heard so many rumors about the Seer that in order to ascertain facts he would go in his kitchen, blow out the light, and sit and observe the movements in the Smith house. He said men would be consulting with Joseph until late in the night. As soon as the men would leave, Sister Emma, Joseph's wife, would come in the room where Joseph was, and the lights in the house would go out. Further, he said he was acquainted with Joseph, jr., until he was murdered at the Carthage jail, and that he never saw one thing wrong with the man.

I asked the man if Joseph ever taught or practiced polygamy. He said Joseph was a clean, pure, man. I asked if Joseph ever did any of the many things that were told on him. The answer was no, nothing wrong, nothing to it. As I was conversing with this man, my thoughts turned to Matthew 5: 11, "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely," etc. Also, I conversed with others who were acquainted with the Prophet. They all spoke highly of him. I asked others if they knew any man who could say that the Seer taught polygamy. I then could not find a man of morals who would say that he knew one word against Joseph Smith, jr. Remember, that was over forty years ago. Not one word could I get against the Seer of Palmyra. I wanted to know the facts for myself. I found many

lewd people who were willing to and did slander the Prophet.

WHAT JASON BRIGGS SAID

I got acquainted with Jason Briggs in 1891, in Denver. He had been a member of our church, but he was not when I was acquainted with him. Remember, Jason Briggs was one of the men who stood by the church through the dark days, then left the work after it began to shine in its glory. Jason Briggs said he was well acquainted with Brother Joseph, jr., and that personally, morally, and virtuously, he was a clean, righteous man. I asked him if Joseph ever taught polygamy. Jason's answer was no.

Brother Jason said that he often argued with the Utah elders and he would ask them the question, "Was Joseph Smith, jr, an author of confusion?" The answer they would give was in the negative. Then Jason would say, "Joseph, jr., taught us to watch and keep iniquity out of the church, and if he secretly taught you polygamy, and taught us to keep iniquity out of the church, that would be confusion, since polygamy is iniquity." Then he would say that the Seer never taught polygamy. Jason Briggs said that he started over eighty-three years ago (from the present time) and that he had a chance to know, and there could be no facts produced against Joseph Smith, jr., and if there could be he would not hesitate, he would produce them, and he was in a position to know.

Again, I heard Brother E. L. Kelley say that he had spent considerable money to find the true facts about the Seer, and he could not get one fact against him, by a person of morals.

Furthermore, after much investigation, Brother Joseph, who passed away only a few years ago, said, "I do not think my father was a bad man. I believe he was a good man." So do I believe that the Seer of Palmyra was a good man. The evidence brings those facts strongly to my mind.

To my mind the words of the Seer are worth more than the words of all men who left the church and went into polygamy. If he fell, he fell. If not, then it is well to beware.

To recapitulate. If Jason Briggs started eighty-three years ago and I started over forty years ago, and many other good, true-hearted Saints have striven to ascertain facts, and we could not get one scratch against the Seer of Palmyra, it looks impossible for some men to go out and get enough evidence to condemn him at this late day. I think such men are easily persuaded. I believe that they want the wrong side.

Again, I know we are in touch with God's will, and whether the Seer stood or fell, makes little dif-

ference to us, only the strength we get by his holding on to the rod of iron to the end. I believe from the evidence we gathered that he was faithful to the end. It is a sin to speak evil of a righteous man. If Joseph Smith was alive, he would be bold enough to uphold any prophet of God who had sealed his testimony with his own blood. Let us be bold.

Some say that the Seer's mind became darkened and that the last part of his work was not inspired. Let every man read his works and judge for himself. If they cannot believe all, let them believe what they can. The way I understand this doctrine of the church, he had the right to appoint another in his stead, and the one appointed in his stead had a right to appoint another in his stead, and so on, to avoid confusion. For my part, I can see inspiration in all of the Doctrine and Covenants. I took much pains to gather facts, and I believe that they will give a certain degree of strength to the Saints.

J. E. F. SMITH.

OF GENERAL INTEREST

THE PRESIDENT'S 14 CONDITIONS

The President referred to the fourteen propositions in his address to Congress of January 8, and the four principles into which these fourteen propositions were compressed in his address to Congress of February 11.

The President's fourteen propositions, all of which are very specific, are as follows:

I. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frankly and in the public view.

II. Absolute freedom of navigation upon the seas outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

III. The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

IV. Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

V. Free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining such questions of sovereignty the interest of the population concerned must have equal weight with the

equitable claims of the government whose title is to be determined.

VI. The evacuation of all Russian territory, and such settlement of all questions affecting Russia as will secure the best and freest cooperation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy, and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and more than a welcome, assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy.

VII. Belgium, the whole world will agree, must be evacuated and restored without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as this will serve to restore confidence among the nations in the laws which they themselves set and determined for the government of their relations with one another. Without this healing act the whole structure and validity of international law is forever impaired.

VIII. All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted in order that peace may once more be made secure in the interest of all.

IX. A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

X. The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity of autonomous development.

XI. Rumania, Serbia, and Montenegro should be evacuated, occupied territories restored, Serbia accorded free and secure access to the sea, and the relations of the several Balkan states to one another determined by friendly counsel along historically established lines of allegiance and nationality; and international guarantees of the political and economic independence and territorial integrity of the several Balkan states should be entered into.

XII. The Turkish portions of the present Ottoman empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development; and the Dardenelles should be

permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

XIII. An independent Polish state should be erected which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

XIV. A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

These fourteen propositions were subsequently reduced by the President to four general principles which were submitted to Congress in February and which were as follows:

First. That each part of the final settlement must be based upon the essential justice of that particular case and upon such adjustments as are most likely to bring a peace that will be permanent.

Second. That peoples and provinces are not to be bartered about from sovereignty to sovereignty as if they were mere chattels and pawns in a game, now forever discredited, of the balance of power; but that,

Third. Every territorial settlement involved in this war must be made in the interest and for the benefit of the populations concerned, and not as part of any mere adjustment or compromise of claims among rival states; and,

Fourth. That all well-defined national aspirations shall be accorded the utmost satisfaction that can be accorded them without introducing new or perpetuating old elements of discord and antagonism that would be likely in time to break the peace of Europe and consequently of the world.—*New York World*.

TURNING TO THE BIBLE

The "best preparation that you can give to an American soldier going into battle to sustain his magnificent ideal and his faith" is "certainly the Bible." This message the American Bible Society receives from Marshal Foch in appreciation of the quarter of a million copies of the Scriptures distributed among soldiers abroad. Besides these, the society is supplying thousands of copies every week to men in the embarkation camps just before they sail for the other side. *The Congregationalist* (Boston) sees the war as having brought about a remarkable revival of interest in the Bible:

This would be true if we take into account only those who

are studying the Bible to find in its prophecies something about the war. Compared with the study being done week by week by thousands of young men training for the army and navy, the narrow study of prophecy is a negligible matter. The call for the Bible since we entered the war has taxed the resources of our printers. The American Bible Society granted last summer to the Y. M. C. A. for the soldiers a million Testaments. It had no stock at hand for this grant, which required ninety tons of paper. A New England firm furnished the needed amount; a New York printery worked night and day for months on the job, and the testaments were ready for distribution the middle of May. The British Bible Society issued nearly 10,000,000 Bibles in 1917-1918, and sent 3,000,000 of them to China. This society is now 114 years of age and is still in its youth, and in spite of the war keeps up its work in Berlin, Vienna, and other cities of the central powers. It is reported that when the British entered Jerusalem a few months ago they found the depot of the society safe, with 30,000 Bibles on hand. Typical of the Bible classes for our men in the service are those held at the Great Lakes Naval Training Station north of Chicago. Ministers and laymen in large numbers have taken great interest in this work. On a recent Sunday there were over seventy classes, taught mostly by laymen, and double this number could have been formed if there had been teachers. The work is going forward with so much interest that it is expected that 20,000 Jackies will be in the classes at the station by September 1. The laymen are rising nobly to this opportunity and are themselves receiving great good from the service. One of them said recently, "We are learning more than the boys."

—The Literary Digest.

INDIANS MINED WYOMING IRON ORE

The Sunrise, Wyoming, iron ore mine of the Colorado Fuel and Iron Company, Denver, Colorado, was originally discovered by the Indians who operated it as a source of supply for war paint. As the ore they sought was a soft, red oxide of iron, it probably suited the purpose admirably. How long ago the mine was discovered is a question of conjecture, according to the April *Bulletin* of the Colorado company.

Implements discovered in the ancient workings indicate that operations of the aborigines date back to the Stone Age, because stripping and other excavating work has uncovered working places fully 30 feet below the present ground surface. Wash from the surrounding hills has, of course, obliterated all traces of the workings of other days which could not have been disclosed without modern excavating tools and appliances.

Stone implements such as hammers and digging tools, left by these Indians, have been brought to light by modern excavating. Many excellent specimens of arrow heads made of agate and flint have also been found and in the more recent workings, implements of iron and steel. The latter were used by the Sioux, Cheyenne, and Arapahoe tribes who

inherited the land from their forefathers.—From the *Iron Trade Review*, June 18, 1918.

THE FOURTH LIBERTY LOAN

Again the Government comes to the people of the country with the request that they lend their money, and lend it upon a more liberal scale than ever before, in order that the great war for the rights of America and the liberation of the world may be prosecuted with ever increasing vigor to a victorious conclusion. And it makes the appeal with the greatest confidence because it knows that every day it is becoming clearer and clearer to thinking men throughout the Nation that the winning of the war is an essential investment. The money that is held back now will be of little use or value if the war is not won and the selfish masters of Germany are permitted to dictate what America may and may not do. Men in America, besides, have from the first until now dedicated both their lives and their fortunes to the vindication and maintenance of the great principles and objects for which our Government was set up. They will not fail now to show the world for what their wealth was intended.—Woodrow Wilson, President of the United States.

WOMAN'S AUXILIARY

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War Camp Community Service

There are some phases of "war work" which are open to women of certain localities which have not yet been emphasized in our columns. I refer to the opportunities which come to qualified women who are living near any of the many camps and cantonments in our country. There is a distinct duty to be done to and for our soldier boys, many of whom are very young, and who are for the first time thrown upon their own initiative. Without the balance wheel of parental counsel these boys are very much in danger of going wrong, in spite of the very efficient efforts made by the Government officials to prevent it.

The "lure of the khaki" is one which exerts its influence not only over those young men who are by it irresistibly drawn into army service, but, in a very different way, and (one really deplorable in many instances), it is causing many of our young girls to take risks, go places and do things of which, under more normal conditions, they would not be guilty. This interest and pride in the uniform of our national soldier is not an unnatural one, and it is not an unworthy one, if only our young people of both sexes could be impressed with its sacredness and the necessity of keeping it, at all times and in all places, an emblem of uprightness and true chivalry. Here is where mothers should rise up and concern themselves, in an educational campaign to the end that their daughters and their sons, as well as all those who come under their influence, shall be made conscious, in no uncertain terms, of what conduct is becoming both in, and toward, one who wears a uniform of the United States!

Boys in the service should be imbued with a sense of their responsibility in representing their country's honor, and be made to feel that it is not all contained in physical courage or endurance nor upheld thereby; they should be taught that purity of personal conduct is as necessary to the full honoring of their uniform, as are courage and valor. Mothers and sisters, in their letters to loved ones in the service, will do well to put these eternal truths plainly before the boys, and do what they can in every way to help them to see clearly the path of safety and honor. It is not the clear light of any truth, however ugly it may seem on the face of it, which is to be feared, but the twilights of half-knowledge, or the blackness of complete ignorance, which fill the lives of our young people with such grave dangers.

A word now in regard to the duty the mothers owe to the girls in this connection. A mother who thoughtlessly allows her daughter to go alone, or in company with other careless young girls, to an army post or camp, or who allows her to meet soldiers and make acquaintance with them in an irregular and unprotected manner, is a mother who is blind not only to the things which threaten the peace and safety of her own home-ties, but to her God-given duty as well. It is natural, we repeat, for a girl to be interested in a young man in khaki: his uniform proclaims him her defender, and all the sentiment of her young fancy, all the romance which is so real and vital in the life of all the youthful, are aroused within her. She wants to be with him as often as possible, to talk of the great things being done in the world to-day, or of the trivialities of the play, or the dance, or any of the thousand topics which seem so fascinating to them. This is not wrong, we insist; the danger lies in the improper ways taken to obtain this companionship, and the laxity in regard to proprieties which are entailed.

Dear girls who may read this, please understand that proprieties—that great bugaboo to some—is only your guardian angel in disguise! It is only the brick-and-mortar of the wall which surrounds and protects from wayward trespassers, the sacred precincts of your maidenly reserve and chastity. Be assured that no girl can afford to break down, even the smallest chink of this defense without great danger to herself, and without giving a most grave advantage to the alert enemy of her soul. In the conventionalities you may safely trust, and feel sure that so long as you walk within their boundaries, you are indeed “free” in that kind of liberty which is most desirable.

Women of mature mind and warm hearts, who live near an army camp of any kind, can do much toward heartening and encouraging the young life about her. And the way opens easily, and is a pleasant one. All such a woman has to do, is to get in touch with the national War Camp Community Service, organize a group of girls into a club or association, and then follow some of the many fine plans which are outlined for her, or which her own good sense may suggest. An evening a week, upon which such a group of girls under the direction of their mature and sympathetic leaders, may entertain the soldiers from the near-by camp, when a well-planned program of music and games and wholesome frolics may be carried out, will prove an increasingly popular affair in the community, you may be sure. At these gatherings no “pairing off” should be allowed, no partialities shown by any girl for the association of any one young man, and the entire affair entered into by all, in a spirit of cordial good-fellowship, such as any wholesome girl would show for her brother or cousin or schoolmate. At the close of the festivities, the girls should stand near the door, and shake hands in parting with each khaki-clad guest, thus emphasizing their position as hostesses. There should be no taking of the girls home

by any of the soldiers, the girls coming to the gathering place in protected groups and returning the same way.

There is one such club which has come under our notice, and their evenings are very popular. Recently an enterprising newspaper reporter wrote an enthusiastic article for a Sunday issue, telling of the successful events planned and carried out by these girls, and he illustrated his little news story with a snapshot taken of a group of these young people about a piano, singing patriotic songs—which, by the way, is one of the most favorite pastimes. A few days after the paper with this story came out, the publishers received the following letter, which we are glad to copy because of the fine spirit of appreciation it shows, as well as yearning desires of a good mother for a beloved son, torn from her side by the stern demands of our present crisis.

“To the Editors: Kind friends have sent us a copy of your paper of September 22, in which is a picture of some young men and girls at a piano in the Young Woman's Christian Association hall. Among these we recognized our son. He looks so jolly and happy! I want to say right here you have voiced the sentiments of every soldier boy in camp in your city when you say they do not want to be transferred anywhere else except overseas! Our boy has been in training camp seven months, and in several different camps, but he says, ‘There is no place like — for me!’ In every letter he tells of some kindness some one in your city has shown him. I tell you, we mothers appreciate it, and I wish I could meet each and every one of these people and thank them personally.

“One day he wrote of some people who had invited him for a car ride and then home with them to eat watermelon and ice cream. He said, ‘Mother, you don't know how nice it seemed to get into a real home for a while. It sure makes a fellow feel like living a clean life!’

“You can print this letter or not, as you choose, but in it I am trying to show a portion of our appreciation to the people of your city for the glad hands they have extended to our boy while he is among them. He has a clean record, and may God bless the people who are helping him to keep it so!”

“Signed, —.”

The part of this letter which should appeal to all mothers is this closing sentence. Does it not make you feel that any effort you may make to give the soldier boy in your midst a little clean, wholesome diversion is a small offering indeed compared to that he is making for you, and all of us? A leader of such a movement told me that it was almost pitiful to see how, sometimes, a young man would come into their gatherings almost reluctantly, but would gradually relax, his shyness and reserve gradually melt away under the genial sun of whole-hearted fellowship and good will which prevailed there. She added that they had found that the reserve and bashfulness in almost every case were due to sheer loneliness. One brother, writing to the *Ensign* lately from one of our training camps, said that some of the soldiers there seem but boys, apparently, they were so young, and so unused to life away from their homes. It made his heart ache to see the loneliness and homesickness upon their faces.

But this is war, grim war, and we cannot withhold our intense admiration for the young men who have responded so nobly to its demands. Let us try to make their duties more bearable, while they are within our reach. We can do little after they pass overseas except by way of letters; but while they are within reach of our ministry, while warm hands can welcome, and glad words of cheer and pure fun and frolic can relieve the irksomeness of their condition, let us plan that these things may come to them in innocent

ways, from sources free from attendant danger of wrongdoing, and from hearts bubbling over with sympathetic understanding. They do not want to be coddled or petted, what they want is a harmless outlet for the pent-up energies and spirits which have no expression in the stern duties of study and training.

If any of our readers live near an army camp and learn that there is no organized effort in their city to entertain the soldiers stationed near them, why not busy yourself in seeing what can be done in this direction? (An inquiry addressed to the Division Secretary of the War Camp Community Service, would doubtless receive prompt attention. This gentleman is Mr. Donald G. Price, and his address is 1 Madison Avenue, New York City.)

Let us do what we can for the soul welfare of our boys in the service; let us mother them, and sister them, in wisdom and wholesome understanding of their moods, their trials and their difficulties. Let us believe in them, and let us guard their honor as we do our own. We cannot go far wrong, if this is in our conscious thought towards them, and then we will feel justified when we sing the new stanza which has been added to our patriotic hymn, "America":

"God bless our noble men,
Bring them safe home again,
God bless our men!
Keep them victorious,
Patient, and chivalrous,
They are so dear to us,
God bless our men!"

AUDENTIA ANDERSON.

The Girls' Patriotic League

Here is a copy of the pledge which the girls in many cities are signing in order to help place themselves in line with progressive and helpful efforts to win the war in the right way. Our readers will agree that in a few words much is included, and that a faithful living of the pledge will enable every girl or woman who makes it.

I pledge to express my patriotism—

By doing better than ever before whatever work I have to do.

By rendering whatever special service I can to my community and my country.

By living up to the highest standards of character and honor, and helping others to do the same.

Our Women in War Work

Some inquiries have been made concerning the attitude our church women have taken in regard to what is termed "war work." Those who have read our columns have doubtless noted that the sentiment of the readers among our women is one highly favorable to their doing all that they possibly can to help the Government in these days of serious turmoil, and also to assist in every good movement for "sweet charity's sake."

Since no religious denomination makes greater claim to the guidance of the spirit of love and consecration than ours, it surely is reasonable to expect that our members should not hesitate when the opportunity to assist in good deeds is offered them. And also, since our church believes that this American Government was instituted under the guiding influence of God, by wise men whom "he raised up unto this very purpose," we should be ready, nay, eager, to uphold in

this crisis, the hands of those burdened with the affairs of state.

In connection with the subject of our loyalty at this time, we publish the letter which our general secretary, Sister Gardner, sent to the Director of the Division on Woman's War work, a few weeks since. This letter was in response to a request coming from Reverend E. M. North, secretary of the War-time Commission of the churches, who was gathering data for a Government pamphlet on "War work of women in the churches." The perusal of Sister Gardner's reply will give a partial idea of the activities of our women, a complete record of which, it is obvious, is quite difficult to obtain. Were our locals better organized, and more alert to respond to the requests for reports we might have at hand a more accurate record — and, thereby, make an even finer showing of our active loyalty.

Our secretary's letter follows:

Clara Sears Taylor,

Washington, District of Columbia.

Dear Madam: Since receiving Doctor North's letter in April of this year, there has been made a direct inquiry as to the extent of war work done by the women of our church in America and foreign countries. The response is such as to permit us to make the following general survey from tabulated, detailed returns:

The Red Cross is receiving preference in interest, many units being organized and active among our women, work reported such as knitting of all required garments and the making of surgical dressings, bed linen, hospital garments, haversacks, etc. Church buildings and private residences are turned into workrooms. Many report also, refugee work for Belgian babies and children. Our survey indicates that the women have responded very generally to the call for workers in the various Red Cross and Liberty Loan drives. Many serve as chairmen of divisions, units, or groups, and as instructors in Red Cross work.

An extensive interest is shown in gardening and canning as a direct war-winning activity. Specific instances of war work are reported, such as that of a woman in Switzerland who conducts a class in nursing and relief work.

As a further conservation measure, the Woman's Auxiliary is enlisting the interest of its members in the Children's Year campaign which is authorized and urged by the Government as a second year war measure. This Auxiliary has purchased the Children's Year Posters from the National Child Welfare Association, and is sending them free throughout the United States to the summer conferences of our people. Circulars have been sent to those in charge of the women's work at these conferences, requesting them to urge food conservation as directed by the Government, and Red Cross work. Girls and young women have been asked, by personal letters and circulars, to interest themselves actively in gardening, canning, Red Cross work, etc.

At a convention of the General Woman's Auxiliary in April, representing a membership of about four thousand, a resolution was adopted voicing the patriotism of the women of our church. The resolution is inclosed herewith.

The Woman's Auxiliary, as a department of our church, stands ready to further any additional plans which the Government may suggest, and we ask that our name be placed on your mailing list that we may receive the literature which is issued from time to time.

Very respectfully,

MRS. J. A. GARDNER, *General Secretary, W. A.*

The three principal symptoms of meat poisoning are grouch, pessimism and stupidity.—*The Medical World.*

War Work Pamphlet

"War work for women," is a very useful pamphlet gotten out by the information department of the National Council of Defense. It contains a list of occupations, both paid and volunteer, which are open to women in war work, classified as to requirement, salaries, foreign or home service, and to whom or where to make applications. Copies may be had by applying to any county chairman of the woman's committee or to the State or national chairman.

Are We Really Sacrificing?

People who complain because they are unable to get some little luxuries should remember that our forefathers lived without sugar till the thirteenth century, without coal till the fourteenth, without butter till the fifteenth, without tobacco and potatoes until the sixteenth, without tea, coffee, and soap till the seventeenth, without umbrellas and lamps till the eighteenth, and without trains, telegraphs, telephones, gas, and matches till the nineteenth; without automobiles, electric appliances, airplanes, and wireless or U-boats until the twentieth century.

HYMNS AND POEMS

Selected and Original

The Dahlia and the Tea Rose

'Twas summer, in a garden fair I walked
Where bloomed, in great profusion, flowers rare,
To Nature, each their incense burned, for she
Their queen, must needs their loving worship have;
And near a wall, a bed of dahlias grew,
Majestic, tall, and many colored,
The summer air their fragrant perfume wafted;
Then near I drew, and plucked a blossom red,
Its petals to the wind I strewed, and then
From out its heart a nauseous odor came,
Upon the ground I dropped what I'd destroyed,
And crushed it with my heel; but oh, and then
The odor from it stronger still arose.

Ah! conspicuous to every eye had grown
This flaming flower in all its regal state;
Yet when dissected to its very heart,
Repellant it was found to be; it mocked
The pomp and show it once to all did flaunt.
Thus shall we find those in the world who most
Do like their wit and beauty to display,
But underneath they hide from public gaze
The real unworthiness of which they're made;
The more one seeks to break the barrier,
The more one finds of what attracts him not.

But look! Down there, close to the ground what hides
In modesty from prominence and grows
All by itself, content to live and bloom
And give its very best to all who chance
To find its hiding place? Why, just a wee
And dainty tea-rose, flushed with softest pink,
A hue as delicate as the flower,
And from the tiny blossom there did come
A fragrance rare and sweet and unsurpassed;

Then near I drew and plucked a blossom pink,
Its petals to the breeze I flung, and then
From out its heart the same sweet odor came,
Upon the ground I dropped what I'd destroyed,
And crushed it with my heel, but, oh, and then,
The odor from it stronger still arose.

Ah! In modesty to every eye had grown
This dainty flower close to its mother earth,
And when dissected to its very heart,
Still sweeter it was found to be; enhanced
Was all the loveliness contained therein.
Thus shall we find those in the world who are
Content to live in modesty alone,
But underneath it we may always find
The worth so true and real of which they're made;
The more one seeks to break the barrier,
The more one finds to make him farther seek.

GERTRUDE L. ROBBINS.

Nay; Speak No Ill

(From an unpublished manuscript.)

Nay; speak no ill, but lenient be
To others' failings as your own.
If you're the first a fault to see,
Be not the first to make it known.
Our life is but a passing day;
No tongue can tell how short the span.
Then, oh, the little time we stay,
Let us speak of all the best we can.

Nay; speak no ill, a kindly word
Can never leave a sting behind.
Then, oh, to breathe each tale we've heard
Is far beneath a noble mind.
Then let us reach a higher mood,
A noble estimate of man;
And if we know but little good,
Let us speak of all the best we can.

Give me the heart that feign would hide,
Feign would another's faults erase.
What can it pleasure human pride
To prove humanity but base.
For oft a better seed is sown
By choosing this the wiser plan.
And if but little good be known,
Let us speak of all the best we can.

DAVID H. SMITH.

Brotherhood

When we see a brother falter, from God's house away remain
Do we blame him for his folly, say his love is on the wane?
Do we hasten to assist him, and his trouble seek to share
And in love tell how we miss him when we see his vacant chair?

Do we sympathize in earnest, lead him safely back again?
No?—Then do we judge him harshly, with a selfish kind of aim?

Do we say with heads toss'd proudly, unaware of Heaven's laws?—

Never thinking once to ponder in our hearts the real cause!

When we see a brother hungry—thirsty—naked—tired—cold,
Do we think it is our duty to at once begin to scold?
Do we turn our backs upon him, with a cunning kind of
sneer,
This poor, wretched, shipwrecked brother, who has failed to
steer quite clear?
Do we rescue, feed, and clothe him, or refrain and let him
drown—
Is our look one of compassion, or a dismal kind of frown?
Do we own him as a brother, give his hand a friendly
squeeze?—
Knowing Christ smiles down upon us when we succor "such
as these."

When we see a brother falling 'neath the burden and the heat,
Do we lend a hand to save him, or seclusively retreat?
Do we watch him from a distance, see him crash to depths
below,
Mutt'ring with self-satisfaction, "There you are, I told you
so"?
Come, say, do we really love him, as we many times profess—
Swiftly run to his assistance, lead him from the precipice:
If he topples over ne'er perhaps to rise again?—
Knowing that our brother's losses are to us not any gain!

When we see a brother turning from the "strait and narrow
way,"
Do we seek at once to help him ere he wanders far away?
Do we let him drift and wander, never lend a helping hand?
Chide we him for harb'ring follies, with all power at our
command?
Do we try our best to help him and his backward steps retrace,
Do we point him to the Savior and his all-redeeming grace;
Do we tell him how we battle, how we conquer in the fight—
How the power of God will help him, if he will but do the
right?

When we know that hearts are aching for the lack of sym-
pathy
Do we speak a word of courage, rest we on our dignity?
Do we wait for yet another opportunity more great,
And withhold small acts of kindness, till we find it is too late?
Come, let's do our humble duty, with a sympathizing tear:
Binding up the broken-hearted, comforting with words of
cheer.
Quite forgetful of the human, we have oft misunderstood
The great Spirit of the Master, and his one great brotherhood.
DOVER E. JUDD.

"Keep a watch on your words, my darling,
For words are wonderful things;
They are sweet like the bees' fresh honey—
Like the bees they have terrible stings;
They can bless like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger
Like an open, two-edged knife."

—Selected.

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

LETTER DEPARTMENT

Conversation in the Home

Conversation in the home may be made not only pleasant
and entertaining, but very profitable as well. When one
hears a sermon or attends a prayer service the good im-
pression made by them on the minds of the hearers may be
much more deeply impressed by quietly speaking to each
other about it in the home, parent and children talking, each
telling what they can remember.

When we hear things of great moral and spiritual im-
portance and say little or nothing at home about it, it is
strong presumptive evidence that we took but little, if any,
interest in it. For, "from the abundance of the heart the
mouth speaketh," and if when one returns from hearing a
good sermon or attending a good prayer meeting, instead
of talking it over in the home, they begin to speak of the
weather or the state of the market or the war, the good
effect of that sermon or prayer service is largely lost on
that home.

The parents have treated lightly that which was sacred,
and if the parents do this, the children will surely do the
same. If such a course is persisted in in the homes of
Saints, then certain it is that their children will lose in-
terest in the work.

That which is worth retaining in the mind is worth talk-
ing about, and if it is not worth talking about, we had better
have nothing to do with it. After supper is over and the
table is clear is a fine time for conversation on general or
special topics, as wisdom may direct. In such conversation,
each of the family old enough should take part. None should
seek to speak the loudest and say impertinent things, but
the voice should be pleasant and natural, the father pre-
siding in the home in a courteous manner. If children are
taught the art of wise and judicious conversation at home
then they will so converse when speaking to others.

Our conversation should not be of minced words or slang
phrases, but we should use the best language we know.
Why spend years in schools and colleges acquiring a good
use of language and then not use it? It would be foolish for
a man to go to the lumber yard and buy a nice lot of costly
lumber with which to build a house, and then split the
nice boards into small strips and put them into the building.
So with good language, let us use it and not abuse it.

CHARLES J. SPURLOCK.

World-Wide Peace---What Will It Cost?

There has been much speculation in regard to this saying,
not by individuals only, but of nations, because of the fact
that President Wilson's proclamation has gone to all people
and nations. Man within himself could not multiply figures
enough and speak words to explain and show his fellows
either the beginning or end; but, alas, we see and hear on
every hand men of great learning trying to solve the prob-
lem. But after they have gone their limit, their hearers
are not satisfied, neither they themselves.

Neither is it for man's wisdom to know, for God has said
the wisdom of this world is foolishness with him; and men
have begun to realize what a great thing it would be to
obtain only a dim ray of light from above, that their longing
might be satisfied.

The world, even this Nation, is grabbing, as it were, at a floating straw. Visions and dreams reported by individuals are being published to the world which seem to indicate things pertaining to the great world war. But where is the Daniel of old, or Joseph of Egypt, and others, that the interpretation might be given to-day? When we ask the world who has believed our report or to whom has the arm of the Lord been revealed, they look down at the ground, as though they had lost something, and true it is.

Then as a dreamer of dreams, and a descendant of Ephraim, the son of Joseph of Egypt, according to a patriarchal blessing received at the hands of A. White, I write the following, that it may pass the final examination at the hands of those whose right it is to know, and also who have proclaimed the things already found herein, and have been criticised as I shall be if this writing goes to the world. If I were asked why it was that many of our people did not stand with President F. M. Smith, what could I say but that it was for the lack of inspiration, or that inspiration was covered up by some carnal weapon? To say that they were right would be to deny the words of the prophets of God.

[Brother Cox included several dreams. In the first in 1910, he dreamed that he was across the Atlantic Ocean and there was shown that a great war would take place, and many would be killed; great would be the mourning, and many would suffer because of famine.

The second dream, in 1911, appeared to indicate that by the image of a cloud that would proceed from the East, that this country also would be affected.

The third, in 1914, appeared to indicate the gathering of the Saints, and the building up of Zion—the pure in heart. Also that certain churches would have to suffer loss.

After a fourth dream concerning the destructiveness of the war, he continues]:

Then I said, peace and liberty are sure, but great is the cost; so great that no man can count. What a dreadful thing it is to fall into the hands of a living God, and at last be made to know that God still lives, and that all men and nations must reap that which they have sown, and that the harvest time is here.

May God bless the heads of the Church of Jesus Christ, that they may stand in holy places and direct her people aright, together with the heads of this Nation, to stand firm and unmovable, and at last rejoice together under the one great flag of nations, which shall bear the Stars and Stripes—the emblem of peace and liberty to all people—till he shall come whose right it is to rule—the Lord of lords, and King of kings.

G. N. Cox.

PARIS, TEXAS.

The Tree of Knowledge of Good and Evil, Was It Literal or Real?

The fact that many believe the tree of knowledge of good and evil was not real calls forth an exhaustive elucidation by the use of all Scripture that in any way deals with the fall of man.

Latter Day Saints should not be ignorant of things which are so plainly set forth, because the results to be obtained in winning souls to the truth necessitates the utilization of power that is available from only one source, the source of learning. Then why will a Latter Day Saint allow his learning to fall short when he has the books and the Holy Spirit to guide him?

Although atheists claim they do not believe in the Bible,

almost any of them will manifest a belief in the story of the fall of man, but will say the story of the forbidden fruit pertains to no real tree at all, but in misuse of the procreative system.

It is my purpose to show by way of reasonable interpretation of the Scripture that this is a mistake.

First, let us consider the simplest things, then proceed to the deeper. Certainly no one will say the earth was not real in Adam's day. No one will say Adam was not a real man, nor that the garden was not a real garden in the eastern part of a real country called Eden. In this garden were actual trees, in the midst of which was the tree of knowledge of good and evil, then was it not an actual tree? Moreover, Satan said to the woman, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Every tree includes all the others besides the one under discussion. The woman said she was allowed to eat of the fruit of all except the one tree in the center. They were talking about actual trees in an actual garden and this one tree was in the midst of this garden. She was not even allowed to touch this fruit, for, as stated, death would follow. Could this be said of the imaginary tree of which we hear so much? Then, too, Eve ate fruit and not the cause of fruit. Consider still another point. Eve first ate alone, after which she gave to her husband and he ate with her. When she ate alone did she not partake of the same fruit of which they together partook?

Here was fruit, already borne and ripe, good for food, pleasant to the eyes and capable of imparting wisdom of a given nature. Eve was aware of all this, including the danger involved, but the ethereal, magnetic, devil-possessed creature before her brought to bear his shrewd words of enticement, and she, being somewhat curious, slightly losing the fear of death or forgetting it entirely and wishing to be as great as her Maker, yielded to the temptation. One thing the serpent did not attempt to do was to first get her to partake of the fruit of the tree of eternal life. More than one theory could be put forth regarding this, but it would be digressing so we shall not consider it.

The fruit of the tree was not poisonous, for had it been, its strength would have been obliterated in a few generations and people would again be living indefinitely. The curse of death was not put upon other men because of Adam's sin, but the children partake of the dying nature. "Dying, thou shalt die," says the margin. The half-lie Satan told was that Eve would not surely die, but God had said, "In the day that thou eatest thereof," etc., and Adam lacked only seventy years of living one day. (Genesis 5: 5; 2 Peter 3: 7, 8.) After God made man and said, "Let them," etc., he added to his creation by making helpmeets for them. (Genesis 1: 26, 27; 2: 20-23.) God blessed the man and woman and commanded them to multiply. (Genesis 1: 28.) Would it not have been inconsistent for him to give a command, then later give another tending to counteract it? This is the way some look at it, i. e., they would have God in verse 17, chapter 2, commanding man not to effect procreation.

After they had partaken of the forbidden fruit they were driven from the garden in the midst of which the tree stood.

Many questions arise in connection with this, but I confine myself to the question, Was the tree real? I think I have proven it to have been so.

CHARLES DIAL.

GRANITE CITY, ILLINOIS.

All the peace, all the happiness, all the joy, all the praise, all the glory derived from God's word to sweeten life and inform the judgment comes through thought.—Heman C. Smith.

How Many Have YOU Converted?

At the close of a tent meeting a couple came and requested tracts explaining the doctrine of the church. One or two were given and the man and his wife went home. Two years passed. An elder received word to come and baptize these persons. It seemed that they had received much literature from the Herald Office and had read their way into the church.

After I had related the incident of a sister passing tracts and interesting many families in the gospel, a brother in the audience arose and said that the worker was his niece, and that she succeeded in reaching not only thirty-five persons but over a hundred and thirty-five men and women who came into the church as a result of her work and God's power.

What a wonderful thing is the experience of these tract workers! Results count. If such results can be obtained once they can be obtained twice, under similar circumstances. And other persons are being brought into touch with the words of life by means of the printed word. That man or woman who is not interested in the spiritual welfare of his fellow men, is certainly living below his gospel privilege.

Whose life has not been influenced by a book read? We all can look back to some story that has helped us. The man who wrote Tom Brown's School Days never knew that years after his death he would speak encouragement to thousands. This is true of other books. But how much more true is it of written stories that point the way to the Lamb of God?

RALPH W. FARRELL.

PROVIDENCE, RHODE ISLAND, 14 Kenwood Street.

Pertle Springs Reunion

The Holden Stake reunion was held at Pertle Springs, Missouri (near Warrensburg), August 16 to 25. Invitations had been extended to the Clinton District, and Kansas City and Independence stakes, and a number of Saints from these places were in attendance. The grounds and appointments offered a splendid place for a reunion. Adequate quarters for the campers in cottages and places for tents were provided by the management of the Springs grounds. All of the cottages were electrically lighted. Some of the campers, taking advantage of the privileges thus extended, brought their electric irons, grills, and toasters.

The regular schedule of services was so arranged as to leave the afternoon for rest, recreation, and special conferences. The beach was an attractive place for those who enjoyed swimming and was well attended in the afternoon, many of the campers taking the opportunity of learning to swim. The request of the reunion committee that there be no swimming during services was respected, and the conduct of the young especially was very creditable.

To supply the campers with meals, one of the cottages was set aside as a cafeteria. This with the help of camp stoves and oil stoves on the screened porches of the campers, and the Springs hotel near by, made it possible that no one need go hungry. The effort of the committee was to supply food at the cafeteria at as near cost as possible.

The large permanent tabernacle, electric-lighted and well-seated, afforded a splendid place for the services.

One day was set aside as Farmers' Day, with special invitation extended to those interested in Agriculture and live stock raising. The State University and Missouri Department of Agriculture furnished two lecturers, Mr. J. Kelley Wright, who was with us last year at our reunion, and Mr.

Paul B. Naylor. Mr. Wright gave a splendid lecture in the morning on the war and its causes, emphasizing the necessity of special attention being given to agricultural work. In the evening he gave an illustrated lecture on Missouri and her resources. Mr. Naylor lectured in the afternoon on organization of the farmers in their work, and Professor E. A. Davison, of the agricultural department of the Warrensburg State Normal, explained what they were doing in the agricultural department of the Normal. Miss Mary Moreland, Johnson County Home Demonstration Agent, and F. A. Gougler, County Farm Agent, also gave lectures on farm and war measures. The work of this day was very greatly appreciated by campers and those who attended and we feel was one of real value to those who are interested in country life and its progress.

President F. M. Smith was present on the first Sunday and gave two sermons, the afternoon sermon being at a memorial service held for Brother Wilmer C. Andes who died at sea while in the service. The Home Guards of Warrensburg attended this service in a body. The sermons of President Smith were very much appreciated by the Saints, and many of the non-members present spoke very highly of the sermon which represented the position of the church relative to this Government and the present war. It was a fine opportunity to place the attitude of our church before the citizens of Warrensburg and will mean much for the church in the future, we believe.

Miss Sarah Rogers, superintendent of nurses at the Sanitarium, was with us during the entire reunion and rendered valuable service in emergency cases and in consultation with the Saints who approached her for advice. Her lectures were very beneficial, as were also the demonstrations given.

Arrangements were made for children's services and those experienced in teaching and caring for children were placed in charge.

The general feeling of those who attended the reunion was that a reunion should be held next year and they looked with favor on holding it at the same place.

Brother George A. Gould, Scout Master from the Kansas City Council, organized a temporary troop of scouts and gave the boys instruction in some of the scout activities. He also gave demonstrations illustrating some of the good work done by the scouts. His work was one of the pleasing features of the reunion.

After some of the evening services some of the young people indulged in weenie roasts and watermelon cutting with improvised programs. These activities were under the fostering hands of Brother and Sister M. A. Etzenhouser.

The work of the Woman's Auxiliary was in charge of Mrs. I. M. Ross, stake organizer, and Mrs. D. J. Krahl, president of the general society. Numerous profitable sessions were held.

The following ministers preached: President F. M. Smith, Apostle William Aylor, H. E. Moler, Evan A. Davis, Joseph E. Yates, W. W. Chrestensen, J. W. A. Bailey, Isaac M. Smith, William Anderson, Bishops J. F. Keir, C. J. Hunt, and F. B. Blair.

The interests of the Sunday school and Religio were represented by Brethren F. A. Cool and I. M. Ross. Brother Granville Trowbridge, general president of the Religio Society, was present part of the time and met with the Religio workers.

The devotional services were marked by a goodly degree of the Spirit. The voice of the Spirit was heard in the meetings and the divine influence thereof was experienced by the Saints.

FOR THE COMMITTEE.

News from Canada

[Brother J. A. Gillen writes the office of the Presidency as follows]:

Agreeable to your request, Brother Hanson and myself visited Redickville where the Owen Sound District conference convened. I want to assure you that this meeting proved to be one of the richest in my ministerial experience. Glad that Brother Paul Hanson and myself could be present; many expressed themselves to the intent that it was the best meeting held in fifteen years.

Ontario must receive some consideration at the hands of the joint council in order for them to properly recover from the peculiar lapse into which they have naturally fallen because of a czaristic spirit prevailing so long. It is almost pitiful to hear them plead for Brother Paul and myself to remain with them; they are as a people once in bondage but now enjoying great freedom in their liberation; they must be looked after.

You may be assured that with few exceptions Ontario is with the church. I hear that some murmurings are heard in the adjoining camp; some are not so hostile as heretofore. I feel that some of the belligerents are losing their force. Well, time will reveal.

We also adjusted some minor difficulties. Great news from Palestine and the fields of "Armageddon." Surely the Lord is with the hosts of (Israel) the allies. Am feeling fine and hope to move on apace. I am,

Yours sincerely,
J. A. GILLEN.

DES MOINES, IOWA, September 27, 1918.

Editors Herald: Truly it has been said, "The old order changeth." We are very artistically reminded of this law of nature at this season as the hand of the Frost King deftly touches leaf and vine turning nature's green to gold. The summer is past, the autumn is here, and many things undone which we hoped to accomplish away back in the springtime when our hearts beat high with lofty aspirations. How do we stand spiritually? As we glide into the autumn of years, we should remember that we are also in the autumn of the world's history when many changes must come and events ripen fast. "The harvest is past, and summer is ended, and we are not saved."—Jeremiah 8: 20.

Speaking of changes, when my field was changed from the South to this State, many thought it a mistake, but I wish to say that the experience of half the year has fully convinced me that the hand of divinity was in the change. I regretted very keenly the necessity of severing the ties of association of more than seven years with the noble Saints of the South, still the associations formed here have already partaken of that same spirit of saintly love and gospel fellowship. As I left the South the Saints, by my request, sang, "My times are in thy hand." When I arrived in the Des Moines District, the first song was, "My times are in thy hand." I appreciated the sentiment, and am willing to be so governed. I wish here to thank the noble Saints in the South for their many kindnesses to me while laboring among them. I shall never forget the spontaneity of their love and service. A warmer-hearted people I never expect to meet. It being impossible to write all who so kindly requested it, I take this means of reaching all. Would be glad to have a letter from all who care to write.

In conclusion I have a word for the various schools who are looking for plans for their Christmas offering. Last year the young woman's class of the Des Moines Sunday school published a booklet of sixteen candy recipes, called

"Sweet Sixteen." These sold for ten cents, the class clearing fifty dollars for their offering. This year we felt to branch out, but owing to sugar restrictions, we felt it improper to publish candy recipes. So they have been changed to sixteen which conserve wheat and sugar. Title, "Sweet Sixteen in War Time." We are prepared to mail these to the schools in any quantity desired upon receipt of five cents per copy. They easily sell for ten cents, giving a neat profit for the offering. Here's a chance to earn your offering. Send money and orders to me.

Very sincerely,

A. E. WARR.

Address 719 East 12th Street, Des Moines, Iowa.

[Brother G. C. Tomlinson writes the office of the Presidency as follows]:

REDICKVILLE, ONTARIO, September 23, 1918.

President F. M. Smith,
Independence, Missouri,

Dear Brother: The Owen Sound District conference goes now into history of the past. Brethren Gillen, Hanson, Pitt, and J. W. Davis were in attendance and lent dignity and prestige to the assemblies. The divine presence of the Holy Spirit was manifested at every session throughout the entire convention and conference. The sermons were far above anything we have had in Ontario for years. The speakers were Pitt, Davis, Hanson, Gillen, and Pement. The social services were an outpouring of the Spirit of God from the opening to the closing. Some of the most convincing testimonies were borne of the divinity of the work, and many were heard to say that it was the best meeting held at our district conference for years. Peace, joy, and consolation filled the heart of every Saint present. What a change from past years when friction, selfishness, and vain ambition ruled; when Saints returned to their homes discouraged and heart-broken because of the condition that prevailed with no desire to ever attend another conference. Now they return with a song of praise on their lips and joy in their hearts.

Brother, I feel very grateful to God for this change of affairs. I feel like shouting Hosanna to God in the Highest, realizing that a brighter day has dawned for the church. May he who guided your grandfather and father and all the ancient prophets of the past be with you to strengthen your hands for the work is my prayer. I expect to go home to-day for a visit, and return to the island. If I do not go to the island they will be left without anyone. I hope you will pray for me that my health may improve.

Sincerely,

G. C. TOMLINSON.

PAPEETE, TAHITI, September 13, 1918.

Editors Herald: As I am renewing my subscription to the *Autumn Leaves* I will also drop a few lines for good measure.

We arrived here last October and at the April mission conference I was elected superintendent of the mission Sunday school work, and as such I have tried to do what little I could under the conditions that exist, which are very different from what they are in America.

I am rather inclined to think that we will be able to make a fair showing with our Christmas offering this year, one school has about eighty dollars, but they are in better condition than any of the others from the fact that they are constantly associating with some of our foreign missionary force.

Another school has their offering finished, having paid

two dollars a member. It happened in this way: the native people think that in order to do anything they must have a command from the one in charge, and they took from my talk at the convention that the Bishop had demanded two dollars a member from all the schools and they wanted to be among the first to obey. It is rather difficult to get them to understand that it is not a command when the two-dollar mark has been mentioned.

The Sunday school work here has not attained to the heights of efficiency that the work in the home land has, but I will say that those who have labored in this department of the work have not labored in vain, and the name of Sister Devore is very frequently heard in connection with the Sunday school work.

Your well-wisher and colaborer,
ROBERT T. BROWN.

CAMP PIKE, ARKANSAS, September 22, 1918.

Editors Herald: While in civilian life I enjoyed reading the letters from the boys in the service, so now that I am training to be a soldier, I will send a few lines.

I have been in Camp Pike, Arkansas, for three weeks and have not located a member of the church yet. I wish I could find one, for it seems that there is something missing in this kind of life without the association of some friend of that kind. And I would like to get a HERALD occasionally to read.

We just got out of quarantine and had a chance to go to church when we were informed again that we were to be quarantined for Spanish influenza. There are about sixty-five cases so far and I have been fortunate enough to escape.

During the time when I attended a service at the Y. M. C. A., Pastor Shannon spoke to us. He was a jolly man and had the audience laughing all the time.

The camp is on a mountain about eight miles from Little Rock. There is a little town adjoining called Bellmont, where the nickels and dimes of the soldiers are gathered in, it being a resort for them. We get our liberty a half day each week and ordinarily use it to clean our guns when not singing church songs. We surely have the time of our life. Will some of the Saints write to me? And I would like to hear of some one else in the camp of our faith.

PRIVATE ALBERT ULRICH.

CAMP PIKE, ARKANSAS, 44th Co., 11th Trn. Bn., 162d Depot Brigade.

OUR COLLEGE

(Continued from page 980.)

The credit for the increase this year, in any event, belongs to the young women who have given the heaviest enrollment in the history of the school. This shows their keen appreciation of the value of better training.

These figures show the increase in general attendance since George N. Briggs became president of Graceland. They also show the marked increase in the collegiate department since Floyd M. McDowell was appointed dean in 1914.

In the earlier years, Graceland suffered greatly from lack of support, and it was often a problem how to keep going at all. We are very glad that during the past three years, the support by the church and

HELP WANTED

The following opportunities are offered in the stakes. If interested, write to Benjamin R. McGuire, Box 125, Independence, Missouri.

Wanted: Experienced laundryman and helper. State age and experience.

Wanted: Party interested in purchase of dray line, good business. State amount of capital you have to invest, experience, and age.

Wanted: Party with capital interested in the purchase of lumber business involving possibly \$10,000 capital; good business opportunity. State age, experience, and capital you have to invest.

Wanted: Man with capital to invest in bakery business; paying concern in good town.

the Presiding Bishop has changed this condition; and that Graceland is receiving deserved attention here.

When we realize that the State of Massachusetts gains in income over thirty times the amount paid out for her splendid school system, it seems quite reasonable to assert that Graceland has repaid and is repaying the church many fold for every dollar expended in her behalf. As a financial investment, can you find a better one than this? But when to this is added the increased efficiency for all the work of the church, we see that this is one of the very best ways to help in carrying on the work of the kingdom of God.

If you have not yet contributed liberally to the College Day collection for 1918, it is not yet too late to give her your hearty support.

S. A. B.

PRESIDENT WILSON'S BASIS FOR PEACE

On September 27, President Wilson reaffirmed the ideas for which the allies are fighting, and the conditions upon which peace shall be carried out. It certainly is a remarkable statement, and probably the most remarkable that was ever issued by the head of a great state, under like circumstances. It implies no claim for indemnity, for colonies, for place or power, or for money to be paid; but the basis is laid on the simple terms of justice for all

Anyone Willing to Work

even a little in telling neighbors and friends of this marvelous work and a wonder, can accomplish most profitable results.

Get a Dollar Library, become acquainted with the 34 tracts and the price list in it. Know the contents, the style, the special aim of each. Then see that others know the message of salvation you have heard.

This is the special mission of the gospel literature workers, but anyone can help in some way. It is important work and should be done right—but it should by all means be done.

In most places the boards are organized to carry on this highly-important work. If there is no such board in your community, yet you have a branch, Sunday school, or Religion, let us know.

Where boards are organized you may help them very much by your service and moral support as well as patronage.

One important feature of such a board's activities is a campaign to secure subscriptions to the church periodicals. It is a real accommodation to the Saints to have some one call and take care of the details for them, suggesting what is available, the offers to be had, the announcements being made, etc. In places where there is a book agent, work *with* him in this regard. If you want information along this line, write either the Herald Office or the Ensign Office and it will be forthcoming.

You have been warned: warn your neighbor. Do you have one of our instruction leaflets, sent free?

THE GOSPEL LITERATURE COM- MISSION

R. W. Farrell, Chairman,
14 Kenwood St., Providence, R. I.

and every people. These grounds are given as follows:

First, the impartial justice meted out must involve no discrimination between those to whom we wish to be just and to those to whom we do not wish to be just. It must be a justice that plays no favorites and knows no standards but the equal rights of the several peoples concerned.

Second, no special or separate interest of any single nation or any group of nations can be made the basis of any part of the settlement, which is not consistent with the common interests of all.

Third, there can be no leagues or alliances, or special covenants and understandings within the general and common family of the league of nations.

Fourth, and more specifically, there can be no special, selfish, economic combination within the league and no employment of any form of economic boycott or exclusion except as the power of economic penalty by exclusion from the markets of the world may be vested in the league of nations itself as a means of discipline or control.

Fifth, all international agreements and treaties of every kind must be made known in their entirety to the rest of the world.

The following statement from General Pershing also indicates the high plane on which this war is waged on the part of America. For this reason we call it to the attention of our readers.

The invisible, unconquerable force let loose by the prayers, hopes, and ideals of Christian America is incalculable. It furnishes the soul and the motive of the military body; it steadies us to resist manfully the temptations which assail us in the extraordinary conditions in which we find ourselves.

S. A. B.

MISCELLANEOUS DEPARTMENT

The Bishopric

To the Saints of the Eastern Oklahoma District: Please send your tithing, freewill offerings, oblations, etc., to my field address, which is Haileyville, Oklahoma, by bank draft, or express money order, and I will promptly return receipt for same.
J. C. CHRESTENSEN, *Bishop's Agent.*

Conference Notices

New York and Philadelphia, February 22 and 23, 1919, at Brooklyn, New York. Elizabeth Teal, 316 East Tioga Street, Philadelphia, Pennsylvania.

Eastern Maine, at Jonesport, October 26 and 27. Business meeting promptly at 2.30 on the 26th. John F. Sheehy, president.

Detroit District, with the First Detroit Branch, November 2 and 3. The church is located on Fourth Avenue, near Holden. Harry F. Armstrong, secretary, 789 Fort Street East, Detroit, Michigan.

Clinton District, at Fort Scott, Kansas, November 2 and 3. Reports from all branches and officers of branches are requested. Credentials and all reports mailed should reach the secretary on or before October 28. Hope to see a large delegation. H. E. Moler, president; Zora Lowe, secretary.

Convention Notices

Eastern Iowa, at Fulton, Iowa, October 18, 1918. Anna Lowe, secretary, 2410 Arlington Avenue, Davenport, Iowa.

Woman's Auxiliary, Eastern Iowa District, at Fulton, Iowa, during the district conference, October 19 and 20. All interested are urged to be present, as this is the time for election of officers. Mrs. I. R. Quitmyer.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Youngstown-Sharon Sunday school and Religio, at Niles, Ohio, at 10 a. m., October 12. Convention will be held at the old central high school building. All cars stop at the school. J. C. Jones, 100 North Oakland Avenue, Sharon, Pennsylvania.

Clinton, Missouri, Sunday school, at Fort Scott, Kansas, November 1, 10 a. m. All reports should reach the secretary not later than October 28. Good attendance desired. Zora Lowe, secretary, Eldorado Springs, Missouri, R. F. D. 1.

Quorum Notices

All members of the Second Quorum of Priests of the Eastern Michigan District and all other priests who are not members are urgently requested to be present at the conference to be held at Port Huron, October 12 and 13. Some very important matters are to come before the quorum. Bring reports with you or send to Fred W. Cadow, 418 Huron Street, Port Huron, Michigan.

Our Departed Ones

SANDER.—J. C. Sander, born March 26, 1837, at Bearden's Mill, Wilson County, Tennessee; died September 26, 1918, at Hot Springs, Arkansas. Baptized June 27, 1897, by J. W. Jackson. A wife, 9 children, and many grandchildren are left to mourn their loss. Sermon by James M. Smith.

DIXON.—Mrs. Elizabeth Dixon was born in England in 1835; was baptized when 8 years of age. Married James Dixon in May, 1853; came to this country in 1858 and was baptized into the Reorganization, August 25, 1878, in Fall River, Massachusetts, by John Gilbert. Died September 22, 1918, at the home of her daughter, Mrs. John Heap, Attleboro, Massachusetts; leaves one daughter, 8 grandchildren, and 12 great-grandchildren. Funeral in the Fall River church, sermon by E. B. Hull.

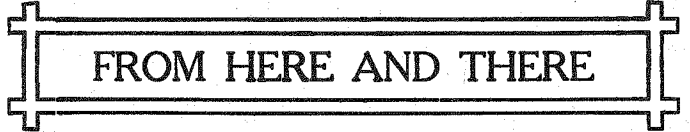
SHEFFIELD.—Ella Francis Sheffield, daughter of Jessie B., and Emline Shanks, was born at Vibard, Missouri, May 3, 1890; died at Readstown, Wisconsin. Married Ralph Sheffield, April 1, 1908. To this union 5 children were born: John Hadley, Virgin Albin (who died in infancy), Lester Howard, Sarah Olive, and Thelma Evaline. All survive except Virgil Albin. Besides these, she leaves to mourn, her husband, 3 sisters, and one brother. Was faithful member of the church. Sermon by Ervin J. Lenox.

ROHRER.—Mrs. Esther Bailey Rohrer, born March 7, 1839, in Cambridge, England; died September 4, 1918. Her father was John Bailey, of Corpus Christi College, Cambridge; her mother was Lois Lock, of Norfolk, from the historical Locks. Her brothers and sisters, a family of 7, were all gifted, she herself being a poetess, writer, and public worker in temperance and philanthropy. Joined the Reorganized Church in Keokuk, Iowa, in her twenties. Married John Rohrer in Hamilton, Illinois. To this union 8 children were born. Three sons and 2 daughters survive her. She died in San Diego, California; was buried in San Bernardino, by the side of her husband. Services conducted by Brother Mills.

HAWLEY.—Gideon Hawley was born in Montrose, Lee County, Iowa, April 21, 1842; died September 5, 1918, at home of his daughter, Mrs. Paul S. Fleming, Omaha, Nebraska. He had been a sufferer from paralysis for 21 years, 14 years of that time being totally helpless. During the last two years of his life he failed more rapidly, being confined to his bed all the time, and was lovingly cared for by his companion and daughter. He was in the insurance business for years and widely known throughout the State of Iowa, continuing as agent for the Hawkeye Company till his death. Many of his loyal friends continued to send application blanks, signed, to him, thus showing the utmost confidence and which was commented on by the company as the only instance on record, of such support. On March 28, 1864, he married Mary C. Holcomb. To this union 6 children were born: Levina, deceased; Nellie Martin, Perry Iowa; Adele Langton, Lawton, North Dakota; H. C., of Newcastle, Wyoming; W. A., deceased; and Chloe Fleming, of Omaha, Nebraska. He had embraced this gospel in his youth and lived a consistent Christian life. In spite of his years of illness, he did not complain. He is survived by wife, one sister, Mrs. Priscilla Young, of Holden, Missouri, 4 children, 6 grandchildren, 3 great-grandchildren.

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BOOK OF MORMON STORIES READY

Our readers who have been waiting for the announcement concerning the Book of Mormon stories for little folks, issued by the Religio Society, will be pleased to learn that they are now ready and will be distributed at the mere cost of the postage and handling in the office. They are an experiment, and it is hoped they will be liked sufficiently to encourage the printing of others of similar nature. These are put out on the same size sheet and type as the *Quarterlies*, sixteen pages, and eleven stories with questions and answers following. They are written by Mrs. Sallie Forties, who has been successful in telling them to children in Kansas City. The titles are, "The book of gold or the buried treasure," "Oliver Cowdery," "The three witnesses," "The gospel restored to earth," "Parley P. Pratt," "Sidney Rigdon," "Satan," "Bring-

ing the gospel to the Indians," "Another precious book," "The first bishop," "A place of safety," all these in one leaflet. In ordering, send 3 cents for 6, or 5 cents for 12, and larger amounts at the same rate. A limited number were printed, not knowing the demand, so those wishing them should order early.

INDEPENDENCE INSTITUTE

A recent mail brings to our desk the announcement of the Independence Institute of Arts and Sciences for the season 1918-1919. Courses are offered in normal kindergarten training, religious education, and social service, requiring two years for completion. It is the most thorough institute in the church, and is dedicated "for those who must work, but who are willing to study." Day classes are held for women who can attend, and evening classes for those who cannot attend in the daytime. Each unit of a credit represents 36 hours of class work. Thirty-two units are required for the completion of a course. A commercial course is added this year fitting for work as bookkeepers or stenographers.

Bishop B. R. McGuire was in Lamoni for a short time on the 4th, attending to some business matters. He was on his way to Denver, to take part in the dedicational services of the church in the First Branch of that place. He would return via Omaha, where some matters required his attention, and would be at home in Independence perhaps by the 9th.

On the evening of the 4th the Saints of Lamoni gave a reception to D. T. Williams and family, who recently moved here from Des Moines, that Brother Williams might take up his new work as counselor in the stake presidency. It was a pleasant occasion, the basement of the church being decorated most cozily and the program excellently arranged. A goodly amount of canned fruits, etc., was left with them as a substantial token of esteem.

A WAR EMERGENCY DEMAND

Graceland College is in receipt of the following from the Government:

"There exists a war emergency demand for mechanics and radio and buzzer operators. The army was several thousand men short in both these lines before forming its present plans for an army of at least four or five million men. An army of 4,000,000 calls for 1,600,000 mechanics! Vital war industries are also short. One munitions factory alone reports a shortage of 2,000 mechanics! *There is no possibility of exceeding the needs and a very great danger that we may fall short.*"

Graceland College is now preparing a large number of young men of draft age for radio and buzzer service in the army. The Government strongly urges every man of draft age who knows that he will be called upon in the course of the next few months to enter the Government service to use these few remaining months in preparation as a radio operator.

Full information can be secured by writing to the President, Graceland College, Lamoni, Iowa; or better, pack your grip and hasten to Lamoni and enter upon this very important piece of work during the short time at your disposal.

Patriarch William Lewis, of Cameron, Missouri, will hold a series of services at Bevier, Missouri, beginning Sunday, October 6, continuing until the following Sunday, October 13, which will be home-coming day. Dinner will be served in the basement to all visiting Saints. Scattered members please take notice and make an effort to be with us on the

13th, if unable to attend other meetings. J. L. Williams, branch clerk, Bevier.

"Among the Johnson County men who have lost their lives in the service are four from the Latter Day Saint Church. They are William F. Pittenger and Frank Perry, both of Knobnoster and both killed in action; William C. Andes and Guy Leaverton, both of Warrensburg; the former was in the navy and during a heavy gale he and another sailor were washed overboard and lost; the latter died on his way to cantonment."—*Holden Progress*, Holden, Missouri.

CHANGE IN INDEPENDENCE STAKE BISHOPRIC

At the stake conference held at Independence on the 5th and 6th, a recommendation from the First Presidency was concurred in releasing Bishop Mark H. Siegfried from the bishopric of the Independence Stake to take up special work under the direction of the Presiding Bishopric. Bishop J. A. Becker, who has recently moved to Independence from Kirtland, Ohio, was chosen to take over the work as bishop of the stake.

SUBSCRIPTION PRICES ADVANCED

At a recent meeting of the Board of Publication held at Independence, Missouri, the matter of advance in price of the various publications was carefully and seriously considered. Material, wages, and even postage had been so materially advanced in price that it was deemed no longer safe to publish the SAINTS' HERALD for \$1.50 for the year, and this price was set at \$1.75, to become effective on and after October 20. *Zion's Ensign* was raised from \$1.00 to \$1.25 for the year, to become effective at same date. *Autumn Leaves* was raised from \$1.00 to \$1.25, effective on same date.

We are anxious to increase the circulation of all these papers, as the good effect of their being read in the homes of the Saints is apparent to all who have a chance to observe. We are, therefore, going to urge you to get in before October 20 with your renewal or new subscription, at the old rate. But do not be content with this—get your neighbor who is not taking these papers to send in his subscription also. An increase of our list by many hundreds is necessary, in addition to the slight advance in subscription price, to make these journals pay their cost of publication.

Work with us in this effort. Hold up the hands of the working forces in the Ensign Office and the Herald Office. Many are working at these places at a financial sacrifice because they love the work of the church and are willing to do their part to see it prosecuted. The church has asked them to fill these positions to the best of their ability, and they have answered to the summons. They in turn are coming to the membership, asking you to support the church publications. Will you do your part? Almost any Saint can find a new subscriber for either the HERALD, *Ensign*, or *Autumn Leaves*, and if it is done now, further advance in price may be averted.

Renewals may be sent for more than one year if desired. We will save enough in the postage, material, and time used to secure renewals, to justify us in extending you this privilege. Remember, the new rates will commence at the opening of business on October 20, 1918. Get in your orders before that date.

The foundation principle of the Christian religion is the agency of man. When taken away, the individual thus oppressed is no longer a servant of God, but a servant of the tyrant who took it away whether he did it innocently or purposely.—Mark H. Siegfried.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

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Number 42

EDITORIAL

KNOWING PEOPLE

Paul speaks of the time when we shall know as we are known. We have sometimes wondered if this would not be as accurate, if not more accurate, if it were reversed, that we shall be known as we know ourselves, and shall know ourselves as we are. If the soul is filled with guilt, it will be exposed; but if it is full of innocence and love, no misadventure can then be perverted into evil; since we shall not only have that gift that will permit our seeing ourselves as others see us, but others will have the gift of seeing us as we are.

This theme is called to mind by a story recently read of a young girl in college. A mere incident, occurring in the exuberance of youth, caused her to be expelled from college in disgrace; simply because the old maids of the college faculty read into her acts the evil which existed only in their own minds.

This calls to mind how often harm is done, because some old maid, man or woman, married or unmarried, utterly failed to appreciate or understand youth, or proceeded in a way to provoke an infraction of rules; or what is many times worse, to procure actual wrongdoing, and create evil thoughts that had not previously existed.

Children are not born of the Devil; they are very largely human and partake of the nature of their progenitors. The school work for a young child is really of secondary importance; it is rightfully so, if the child is to develop as he should. Usually we are more concerned with inconvenience to ourselves, rather than with the good of children.

Then we come to the period of youth or adolescence. This is the age of high school and early college life. It is a time when sociability is sought by young people everywhere. Admittedly there is much evil in the world; admitted that there is wrongdoing

among young people at times. But better instruction and intelligence on the part of adults would have prevented or at least very greatly reduced it. The facts are that all too often we read into the mind of youth the evils of the experience of old age.

Young people are not bad, because they want to have a good time, because they want to associate together, because they like a good show. It is a result of natural development that they should desire sociability; many a prank, if fairly considered, is after all, innocent.

For dealing justly, we need more of discernment of individual character rather than the making of rules. Too many times the life of young people is made troublesome and even forced down to a lower level by lack of intelligent direction and sympathy.

Work is important for young people. Education is important also. But sociability is equally important. An education is not of so very great practical value in a hermit. Only a few hermits have managed, out of their complete withdrawal, to bring us something worth while. At least we should be able to secure a proper balance between the value of solitude and concentrated thought (of which, after all, but few are capable) out of which may be brought a great lesson or some new truth of philosophy or science, for the betterment of humanity, and the value of sociability, of which everyone is capable. The value of humanizing life and recognizing each individual as a part of mankind and the social order is shown in the appeal for democracy and cooperation. We do not live for ourselves alone. A part of the social order for adolescence is acquaintance with young people of like or nearly like age, and the developed appreciation of others' viewpoint.

We have known young men to get too wise for Sunday school; too wise for Religion; too wise for socials; and finally, get too wise for church. They spend their time in studying and work aside, and

bring forth as a result, a monstrous fallacy. They had not the advantage of running up against rational criticism and so produce an unbalanced concept of life. For one man who goes aside, stays aside, and works as a hermit, and brings forth a wonderful truth, there is a host, who, out of their solitude and separateness produce a crooked crank, a species of mental inequilibrium.

Nor does this decry the value of study. The writer, for the greater part of his life was, and is, a book-worm and student. He appreciates keenly the wonderful advantage, as a child, as a young man, and now, of continued study and reading. But he appreciates also the fact that the great multitude of young people, all young people, need social life; and they need it in order to secure social development along rational lines. To decry to young people social life is as foolish as to order a child to sit still, be still, keep still indefinitely. Children should be seen and not heard, and young people should work and not play are like fallacies.

It is just because all good times are not safe that we insist so strongly upon a proper provision for recreation by our young people. And it is just because essentially there is so little real harm in young people's ambitions and hopes that we insist they should not be beclouded, but treated rationally and kindly for what they really are.

Many a college develops the intelligence. We need also to have the feelings developed, of sympathy, understanding, cooperation, and sociability, to say nothing of all that may rightly be included in that word *love*.

Play is a vital part of life. It is just exactly what it is sometimes called, "re-creation." It makes us over and renews our energy for other work of life.

Nor is it a matter of finding the right man or the right girl. This may be an unconscious after-effect. There should be acquaintance with other young men and other young women to get the social viewpoint. Acquaintance with other lives, other personalities, and other ideas than our own is essential for a well-developed life.

We are living in an age requiring devotion and consecration; an age in which our time should be put to the best possible use: an age when we should remember our church service and prayer meetings, and the need of divine direction for a time of trial or of proving. It is an age for the young people of the church, when if Zion is to be established, we must get ready to do our part and have less time for frivolity.

We should recognize the shortcomings of many of the moving pictures and other shows which are presented. Such should not be a primary purpose in life. Dramatics have their place when properly

used; they have also their dangers, when abused. But young people have a need of social life. We should provide for it in our own ranks, and that in no narrow, bigoted way either, but with a broad realization of its possibilities rightfully directed for proper development.

But above all, should we recognize that young people are not depraved. Nor should we read into their acts the evil thoughts in our own minds gained from reading newspapers or otherwise. For a sin to be committed it is necessary that there be not only opportunity, but also the desire or tendency. To prove guilt requires that not a general but a special tendency be shown, as well as opportunity, so far as to create a strong presumption of guilt.

This principle which we urge on behalf of the young people should also be recognized towards all people. We should be quick to help, slow to condemn; and consider first carefully the evidence, or have it considered by one who is capable of evaluating and distinguishing testimony, assertions, and rumors, from proof. An affidavit is not proof. Testimony or even evidence is not proof.

What is needed more than anything else is charity; a broad spirit of human love partaking also of the divine; a spirit of discernment which will not let the guilty escape, yet takes no delight in exposing wrong; quick to believe and hope—slow to condemn.

Alas! All too few, as yet, possess this attribute. To condemn does not require skill or wisdom. It is one of the easiest things we do. Wisdom and understanding is necessary to help the stumbling one on to a firm foundation, and bring about a reconciliation with right. We need understanding hearts to know and help one another. S. A. B.

THE LIBERTY LOAN

It is of interest to note that at present the Federal debt of the United States is but one eighth as much per citizen as it is for the German Empire, according to the figures furnished us by the Bureau of Publicity. They further advise that the buying of bonds does not take money out of the country. It practically amounts to the selling of our products on time. The farmer buys bonds, the Government takes the proceeds from these bonds and gives its note with interest, which is the bond. Then it takes the proceeds from the bonds and buys farm produce, so the farmer still has his money but has the bond in place of his crops. He can afford to borrow and then sell his crops and take up the note.

Some apparently fear that the banks will eventually secure the larger part of the Liberty Bonds. We note in the first place that the third or fourth Liberty Loan does not form a basis for the issuing

of bank notes. Liberty Bonds are exempt from ordinary taxation but not from war profit, excess profit, or estate taxes, except in small amounts. In the second place, on June 29 only about 400 million of Liberty Bonds were held by the national banks. And about the same amount as security for loans. This would be less than nine per cent of the issue to date, held outright or as security for loans. If this percentage holds true it would mean that the bulk of the bonds are held by individuals and are paid for.

S. A. B.

THE VALUE OF EDUCATION

President George N. Briggs of Graceland College recently handed us a book on the Money Value of Education, for perusal. We wish that we could put it in the hands of all of our readers. They would then appreciate how great a sacrifice we should be willing to make for proper training, as it increases so greatly the value of our labor.

It is shown very clearly that communities which pay out large sums for education receive a manifold return in state wealth; and this is not due to the age of the community as is demonstrated clearly in the various states of the American Union.

In 1889 Massachusetts was spending twelve million a year more on education than was Tennessee. She spent between eight and nine times as much per pupil. The result was that Massachusetts shows a productive capacity of \$144 more per year per inhabitant than did Tennessee. A total of about \$404,000,000. That this ratio remains true is shown by later figures for 1910, in which the average productive capacity in Massachusetts is more than two and one half times as large as in Tennessee.

Comparison with other States, and a comparison between the nations of Europe show similar results. Nations with efficient educational systems show two and one half times as much average income as do the nations with inadequate educational systems. And the national wealth is increased proportionately, the national wealth being represented by savings.

As to individual success, Who's Who in America for 1899-1900, and for 1910-1911, shows practically the same percentage. These figures show that only one in a hundred and fifty thousand achieve notable success without education; with common school training, four times as large a percentage; with high school education, eighty-seven times as many; and with college education, eight hundred times as many.

While only about one per cent of the population graduate from college, about fifty-eight per cent of those who succeed notably are college graduates; and seventy-five per cent have attended college.

The same figures are shown over and over again. Averages taken in the Eastern States show that a boy who goes to a good technical school until he is eighteen, will have earned as much by the time he is twenty-two, as will the boy who left school at fourteen years of age and was shop trained. While beyond twenty-two the technically trained boy continues to forge to the front; so much so as to make such special training a splendid investment.

Figures taken in Brooklyn show that the boy with an elementary education in the common grades represents in his income an investment of fifteen thousand dollars over an uneducated workman.

In addition to this, to meet modern conditions, the trained man is an essential.

S. A. B.

THE CHILDREN'S HOME

It has been our privilege to visit at the Children's Home several times of late, and we have been much interested in the effort made to establish a real home. We have been there at unexpected times for meal service, and have partaken of the same, so know that it is good and substantial, and that the children are well cared for.

We have also been present in the evening and note the regular custom of calling the children together for family prayer. As a rule, a short story is first related. The room is covered with pictures from the Bible, and these pictures draw their first attention. After a short talk, a suitable prayer is offered and the children dismissed. They gather around them to say good-night, but in no formal way. Those who choose to do so, come to Mother Chase, and some of the boys to Father Chase, for a good-night.

In the dining room the older children are frequently called upon to return thanks or say grace. So far as we can observe there is no effort for formality, or to call on them in rigid turn. Naturally in a large institution, some simple rules are necessary, but no more are used than are necessary. The children are called by bell, at mealtime and bedtime, and enter in an informal way.

The children also have their several duties assigned them, to assist in the necessary work of their home. Several girls are assigned to do the dish-washing; others help with the preparation of the meals. Certain of the boys get water; and certain ones help in the care of the horses and cattle. As is proper in a well-regulated family, an effort is made to give each child of suitable age, something to do and also to let the children of suitable age have their own garden, and to dispose of the produce to secure pocket money. After all, this is necessarily small, yet no doubt quite an item in the eyes of the child.

In fact, all through an effort is made to secure

proper family life, which should be the case in a well-regulated Latter Day Saint household.

The Board of Trustees look carefully after the financial needs, and the clothing and care of the children, upon the recommendation of the matron. Parents who have trouble in getting two or three children ready for school, may think what it means to have twenty or thirty wanting papers, pencils, books, or shoes and stockings, for the opening day of school. You will see then that the board needs your help from time to time, in suitable donations.

S. A. B.

THE COST OF THE WAR

The Outlook for September 25 calls attention to an item that our war bill for two years will be \$50,000,000,000. This is based upon the assumption that all appropriations made by the Sixty-fifth Congress for the two fiscal years ending June 30, 1919, will be spent and spent irrecoverably. It is true that nearly \$19,000,000,000 was appropriated for the year ending June 30, 1918. Of this amount, the actual disbursements were \$12,696,702,470. Of this amount over one billion was used for ordinary expenditures of the Government, which continue in times of peace; and over \$4,700,000,000 as loans to the allies; leaving less than \$7,000,000,000 used by the government for war, of which probably not more than \$5,000,000,000 is irrecoverable. Over one billion was put into ships, war finance, and railway revolving funds.

The Outlook then proceeds to point out that McAdoo's estimate for the present year, with expenditures for the past year shows a total of a little less than \$36,700,000,000, but that of this amount the peace establishment for two years, the amount for farm loan bonds, Panama Canal, and interest on the pre-war debt, accounts for \$2,365,000,000; loans to allies, \$10,000,000,000; ships and shipyards, \$2,750,000,000; railroads in France and permanent investment value, \$1,000,000,000; the Capital Warfare Finance Corporation, the United States Grain Corporation, army warehouses, all of which will be permanently available after the war, and are adapted for peace use, and other permanently valuable productive investments, amount to \$3,300,000,000; giving as a permanent war investment about \$16,000,000,000, and leaving a balance for two years' war disbursements, irrecoverable, \$18,300,000,000, instead of \$50,000,000,000, as first set out. In other words, less than half of the Government expenditures is irrecoverably expended for war purposes, and about one third of the appropriation.

This expense is met from Liberty Loans, estimated to June 30, 1919, at \$22,000,000,000; War Savings

Stamps, \$2,000,000,000; taxes and other revenue, for two years, \$12,000,000,000.

According to this, approximately two thirds of our irrecoverable war expenditure is met by taxation, and against the bonds and War Savings Stamps, \$24,000,000,000, we have \$16,000,000,000 of recoverable assets; leaving a net or uncovered increase in the public debt of \$8,000,000,000.

It may bother some to deal with such large sums, but those who are interested in the actual expenditure will be glad to consider this analysis.

S. A. B.

BOOK DEPARTMENT

It will be noted that from time to time a book review is published in the HERALD. The Herald Publishing House will be more than glad to advise you in the purchase of books. Those that we have reviewed have been given personal attention, so we are acquainted with the contents and the character of the book and its qualities.

There has from time to time, been printed a notice of the fact that our Board of Publication is more than glad to order these books for you. You have them delivered directly to you from the publishers at the same price. Yet it helps the publishing house and so helps you and the church.

We give from time to time the name of the publisher and the price of the book, but shall be more than glad to order them for anyone desiring and at no additional expense to the purchaser.

The publishers allow a small discount to the Herald Publishing House as a wholesale agency. This meets the necessary expense, but it also assists us in keeping in touch with recent literature and so is a double advantage.

The Herald Publishing House has tried to establish a bureau of advice for the purchase of books so as to fill your particular need if you do not know what book you want but do know the subject matter.

When writing for advice it is well to give some personal information so that we can the better determine about what book would best suit you; that is, state something of the amount of reading you have done and your school work.

A catalogue of Herald Office publications will be sent upon request and we will be glad to order all of your books for you and send them at the same time.

S. A. B.

Consciousness does harm whenever it interferes with something meant to be left out of it—the heart, the digestion, . . . one's self while speaking in public.—Richard C. Cabot, in *What Men Live By*.

ORIGINAL ARTICLES

THE JEWS AND THEIR GATHERING HOME NO. 2

The work of preparation by the Jews goes on in many nations, even an awakening and a realization of their opportunities at this time, such as they have never had and were unable to realize before, namely, that they are to be given a chance in the world among other peoples and nations, and that they may now step forward and have charge over the land of their fathers, under a protectorate of the greatest and most magnanimous of the so-called Gentile nations.

JEWS IN THE WAR

Especially is activity seen among both Jews and Gentiles in England, France, and the United States. *The American Hebrew* for July 26, 1918, quotes an address by a French officer, in which he said that there is "complete accord between the French and the British Governments in favor of establishing a Jewish home in Palestine." "Thus," he said, "the old ancestral dream of Israel is near realization by the liberating efforts of the Franco-British Armies." The same speaker declared that the French Republic has never made any distinction between its citizens of different races and faiths. Even before the present war, while her armies were on a peace footing, there were many Jews of high rank in the French Army, such as eight generals, thirty-five colonels and lieutenant colonels, and sixty-eight majors, which shows the good will of the French Government even before the great changes wrought by the world war, which has caused to be fully expected the restoration of Palestine and the exalting of the Jewish race at an early time. He also said that before this war there were in Paris thirty-five to forty thousand Jews. Many of these were men, and ten thousand of them enlisted, and of them seven to eight thousand were able to be enrolled and go to the front as fighters for justice, liberty, and righteousness.

Recently a Jew, Sir John Monash, has been honored by England with the high office of lieutenant general, and he has been placed in command of the Australian Army in France. Also another Jewish soldier from Australia has been commissioned a major general. These acts show Great Britain's generous feeling toward the Jews. The editor of *The American Hebrew* states that the British Government insists upon the granting of full rights to the Jews in Rumania.

For all these benefits and helps the Jewish people are thankful, as well as having hearts full of gratitude because of the "Palestine Declaration," as it has been called, meaning the declaration by England and France that Palestine shall again become the home of the Jews. The editor adds: "The worldwide British Empire has, in the course of the war, virtually assumed a protectorate over the Jews in all the backward countries."

Even the Jews in Russia are trying to do great things for "the ancient land." The following is from *The American Hebrew*:

In the midst of the chaos that is engulfing Russia, the Zionists of that country have remained steadfast in their adherence to the Jewish national ideal. According to addresses received by the Zionist organization of America the Russian Zionists have entered into competition with their colleagues in this country as to which shall be the foremost in the restoration of Palestine. . . . At a meeting of the Zionist leaders held in Petrograd several days ago, it was resolved to raise forty million roubles (nearly thirty-two million dollars) for the economic and financial reconstruction of the Jewish national home land. The purposes for which this fund will be employed includes the founding of an industrial bank. This bank will, by a system of credits, encourage the development of the industries and mineral resources of the country. It is capitalized at twenty-five million roubles, all of which has already been subscribed.

Another important venture of the Russian Zionists is the founding of an immigration society, whose object will be the encouragement of desirable people to migrate from Russia to Palestine. The ten million roubles required for its operation has also been fully subscribed.

It is remarkable that the Jews in Russia have wealth to do so much.

CAPACITY OF PALESTINE

In reply to the assertions by some that there will not be room for millions of people to live and prosper in Palestine, a Jewish writer in *The American Hebrew* for August 2, 1918, says:

Now the truth is that Belgium, with an area of 11,373 square miles, could before the war support a population of eight million. Why cannot Palestine, which is of equal size, support after the war an equal population? Moreover, the English Army, reinforced by the Hebrew battalions, now wresting the land from the Turks, can push further into the desert for a larger Palestine. Under the Turkish yoke, and on lands covered with sand and rocks, the Jew has created the beautiful and self-supporting colonies which are true oases in the midst of the desert, and he can be trusted to make free Palestine as flourishing and thickly populated a country as was Belgium before the war. . . .

It will not be necessary for all Jews to live in Palestine. . . . Palestine will need, above all, agriculturists and working men, and later also business men. These will flock from all parts. . . . It will come to pass that Israel, tried in the

crucible of long suffering, will, for the first time in history, put up a government on the basis of love, applying in letter and spirit the precept, Thou shalt love thy neighbor as thyself. . . . Many Gentiles believe that the restoration of Israel will put an end to wars. . . . The rays of love will spread from Jerusalem and Zion to all corners of the earth, substituting for hatred and selfishness among individuals and nations the policy of love and fairness, establishing forever the brotherhood of man and the fatherhood of God.

How grand is this idea! Yet how very few among the Gentile world have a thought that so it is destined to be, as declared thousands of years ago by the prophets of God. Here are given a few of their most striking declarations:

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory. . . . Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate. . . . And they shall call them, The holy people, the redeemed of the Lord.—Isaiah 62: 1-12.

Surely the isle shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them. . . . And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders.—Isaiah 60: 9-18.

For, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in her people; and the voice of weeping shall be no more heard in her, nor the voice of crying.—Isaiah 65: 18, 19.

Many similar quotations can be given from the prophets, yes, from all the prophets whom God sent to declare the return of Israel, and the peace, prosperity, and happiness that shall exist among all nations, as especially outlined in the seventy-second Psalm.

THE JEWISH LEGION

The Literary Digest for July 13 states as follows:

A Jewish legion of eight thousand men are now fighting with the British for the complete conquest of Palestine, but a force ten times as great is expected to form the Jewish Legion of Honor to march in behalf of the coming Jewish Republic. On July 1 the east side of New York City gave over two thousand of its sons, who went to Canada for training before proceeding to the East.

At the Zionist convention in Pittsburgh, spoken of in my first number, Doctor Newman said that "every Jew who has enlisted in the legion from the United States has pledged himself to remain in Palestine for the remainder of his life." As the chief of the British recruiting office in America has stated that "more than fifty thousand American Jews are in Egypt or elsewhere on their way to join the legion

already with General Allenby in the Holy Land," therefore thousands of Jewish soldiers will be ready for the great last war and the assault on Palestine and Jerusalem when, not many years ahead, the prophecies in Ezekiel 38 and Zechariah 14 shall be fulfilled, when "the chief prince" over the bands and armies of the "north quarters" shall come against Palestine and Jerusalem.

According to *The Literary Digest* a member of the British embassy has said that "in taking Palestine from the Turk Great Britain did not take it for herself but for the Jewish people," and that the policy of England is to "do everything reasonably within her power to put the Jews back in the home of their ancestors," and that she also "looks to the Jews to set up a civilization there."

The same paper states that opposition among the Jews to Zionism has disappeared almost entirely, and the *New York Tribune* says that "every class of the Jewish people in every land is fast approaching unanimity on the subject."

The American Hebrew for August 2 says:

The British authorities have announced their intention of establishing civil courts of justice in the occupied districts of Palestine. The court of appeal will be at Jerusalem. . . . Local law, which will be substantially unaltered, will be administered.

Of the soil and crops and the water supply in southern Palestine a correspondent in Cairo, Egypt, writes the following, as given in the *Digest*:

Thanks to the permanent supply of water along a strip of fertile land on the western border of southern Palestine the country may soon be expected to supply its own needs and part of those of the occupying army, in the way of grain, fruit, and vegetables.

A rapid revival of all farming industry "under the beneficent rule" of Great Britain is confidently looked for. The Zionist Commission is at work and "Jerusalem is to be endowed at last with a supply of pure water. Officials have already made the preliminary study for laying out the city on modern and sanitary lines." Jaffa and other places will have their turn when it can be done.

A cablegram announces the safe arrival in Palestine of the first and second contingents of the American Jewish Legion, and they were to join the others now fighting the Turks in northern Palestine.

Sir Alfred Mond, a leading Jew in the Zionist movement, states that the Jews will not return to Palestine to monopolize the land, neither to displace other races. They go to cooperate with all other races, in developing that country.

THE HEBREW UNIVERSITY

The American Hebrew for August 9 makes the important announcement that on July 30, 1918, "the corner stones of the Hebrew University were laid

on the Mount of Olives," in the presence of General Allenby, General Storrs, the Mohammedan Grand Mufti, "and a vast concourse of Jewish, Christian, and Mohammedan" people of Jerusalem. Twelve stones were set in their appointed places to represent or symbolize the twelve tribes of Israel, and thousands of Jews were present from every part of liberated Palestine. Great Britain, France, and Italy were represented by their diplomats and military officers and troops. The British Secretary of State, Honorable Arthur J. Balfour, sent a telegram of congratulation over the important occasion. Thus we see how events are hastening on toward the re-occupation of Palestine at an early time. Soon there will be a rebuilding of homes and villages, also a planting of orchards and vineyards, and the word by Isaiah will be fulfilled, "Our land shall yield her increase."

A Zionist conference was held in Moscow, Russia, on May 5 to 8, and *The American Hebrew* says that "the proceedings were of the greatest importance for Jewish development in Russia. The delegates discussed "the immediate problem of work in Palestine," and also other subjects.

The town council of Jerusalem has posted notices over the city that all who are able to labor repairing the roads about Jerusalem will be employed, and wages paid to men, women, and children.

About the university at Jerusalem I quote as follows from an editorial in *The American Hebrew* of August 9:

The Hebrew University will cultivate not only all the modern arts and sciences, not only the Hebrew language, literature, and history, but also the Arabian language, literature, and history. The two peoples, who, more than once in their history, had so happily worked together, but whom fate had lately estranged from each other, will once more be able to cooperate for the common good and for the advancement of mankind.

The editor declares that the founding of a Jewish university at Jerusalem in the midst of the world war, and with the approval of England, France, and Italy, manifests that those powers are determined that Palestine shall not revert to Turkey again, but that the whole of Palestine "will be liberated from the blasting rule of the Turk. No such enterprise would be undertaken if there was the least doubt as to the future disposition of Palestine and the fate of its people."

JEWISH CENSUS

The same paper states that under the care of the Palestine Bureau there has been made a census of the Jewish population. These authorities say that in 1908 the whole population of Jerusalem was about 75,000, of whom 50,000 were Jews. In five years, 1913, the Jews had increased 8,390, total 58,390. As

a result of the war the Jews decreased over one half, until only 26,605 remained.

The London *Zionist Review* reports about the schools and teachers and children in Jerusalem. Most of the Hebrew teachers were exiled by the Turks after the war began, but a few remained. I quote as follows:

Cut off almost entirely from outside help the schools have had a hard time to survive. . . . When the Turkish authorities took possession of the school buildings the school committees contrived to find some place where they could keep alive the torch of Hebrew learning. The number of the children was bound to fall as the population diminished by death and deportation to half its size before the war. . . . It is a signal tribute to the strength of the Hebrew feeling in the new Jewish settlement that the young growth of the Hebrew schools of Jerusalem, not a year old when the war broke out, should have weathered the fierce storm of over three years.

The past and present feeling and conduct of the nations toward the Jewish race is of interest at this time of world-wide action and of readjustment in all lands. We see plainly what Great Britain, France, Italy, and the United States are doing, but what of the nations of eastern Europe? We find that although hundreds of thousands of Jews have fought in the armies of the nations where they were born, even though those governments had for centuries persecuted them, yet their service in the war and at home appears to count as nothing with those cruel and wicked nations, Russia, Germany, Austria, Poland, Rumania, and Bulgaria. For late events manifest that, both by government action and popular hatred, the Jews in cities and villages are being persecuted, robbed, and murdered, and that there is seldom any protection for them by the police or by officers of the law. In many places to mistreat, or rob, or kill a Jew is considered no crime. Yet those nations are counted as being civilized and as Christian peoples.

PRESENT CONDITIONS

And they have the Bible in their homes and churches and can read the promises of God that he will surely recover and restore the posterity of Abraham, and that at the same time he will pour out wrath and punishment upon all nations and peoples who persecute and do evil to that people, without repentance or making reparation. About present conditions I find as follows:

The Jewish Press Bureau at Stockholm, Sweden, says that although the newspapers in Austria and Germany reported the recent outrages committed on the Jews in the city of Cracow, Poland, yet the Polish papers passed over it "in complete silence." Besides the wrong done at Cracow, the Jewish paper in Vienna, Austria, protested "against the anti-Jewish excesses committed by Polish ruffians in Gal-

icia." It asks "whether the Jews in Galicia are to be treated as Austrian subjects and as members of the Polish people, or whether they are to be delivered into the hands of ruffians and hooligans." It concludes with these words:

Jewish blood flows in streams on the battle fields. Our old men, our women, and children should at least be spared from bloodshed, even in Galicia. Or is it really to be the fact that Jews are beyond the protection of the law?

But in spite of the assurance then given by the minister of the interior that "such incidents would not be allowed to recur," yet on May 22 a telegram announced that the same thing had taken place elsewhere in Poland, and "many Jews were seriously wounded, shops were plundered, windows were broken, and the damage exceeds a million kronen." The local police did not act, and military help was summoned from Cracow. The Jews in Switzerland met at Zurich and adopted a resolution demanding guaranteed civic and national rights for the Jewish masses in Poland and Galicia, of the Austrian Nation, also complete equality for the Jews in Rumania, as was provided by the treaty of Berlin. For a long period Rumania has been as severe on the Jews as any other people. Also "the National Jewish Council of Russia has protested against the atrocities committed by the German troops in the occupied Russian districts," so says *The American Hebrew*.

The August 9 copy of that paper relates that an eyewitness of the attack on the Jews in one Galician town stated that the wrongs "were committed under the eyes of the authorities who did not interfere in the slightest. When the plundering started and Jewish blood began to flow the official to whom appeal was made said, 'It is nothing.'" Even the mayor and the police captain to whom the Jews appealed replied "not to disturb them." Also the head of the police "accompanied and assisted the rioters."

About one hundred thousand Jews dwell in Persia, and they have been made to suffer in this war. Some communities "have been totally ruined." But the Jews there are revived by the redemption of Jerusalem, and they are now "connected with the Zionist organization." Branches have been formed "in all big Jewish communities," and money is being given for the national fund.

The American Hebrew for August 16 says that "the anti-Semitic disposition of the German Christian Socialist party in Austria" is causing the Jewish population in Vienna, which numbers more than two hundred thousand, to be very uneasy. That society is fomenting hatred against the Jews and it may cause an uprising against them. They even "blame the Jews for the distress which the war has caused, including the shortage of food."

General Pershing, commander of the American

forces in France, has asked Jewish authorities in America to recommend twenty-five Jewish rabbis of mental and physical ability to serve as chaplains in the army. Many Catholics have been appointed, also ministers from other denominations, but perhaps not any Jews before.

It is stated in the papers that there has been discovered in the New York Public Library a pamphlet in the Hebrew language, published in 1885, which tells of a visit to Berlin in 1881 by several Russian generals, and of the talk by the then Kaiser, Emperor William I. He spoke to them about the Jews and what ought to be done with them, saying:

I do not love the Jews, knowing well that in Germany men like Carl Marx, Edward Lanker, and others are undermining the monarchical spirit, and they plan the ruin of the present system of government. But in our country they are deep rooted, therefore it is necessary to act carefully, as they are leaders in science, in finance, in culture, and in industry. But it is different in Russia. I advise you to learn from us. Crush them before it is too late. Crush them in every possible way. I beg you to take this lesson home with you.

The year following the civilized world was horrified when massacres of Jews took place simultaneously in hundreds of Russian towns and villages. The Kaiser's advice bore fruit. —*American Hebrew* for August 23, 1918.

It appears that because of these murders and outrages the Jews, having heard of his advice to the Russians, remonstrated in a lengthy written appeal to the Kaiser, and they wanted to know if he did really give such advice, or if what they heard was false. Their appeal included the words, "O king, we pray thee in the name of humanity, and in the name of civilization, to permit us to denounce the statement that you have used such words." But no reply came from the Kaiser, so they were satisfied that he must have given the reported advice. And they published the pamphlet among themselves, in their language.

ZIONIST MEDICAL UNIT

One day in this month of August the London opera house was packed with people to welcome the "first contingent of doctors and nurses from America, prior to their departure for their work of succor and relief in the Holy Land." It was named "The American Zionist Medical Unit," and was organized by the women Zionists of America. At the meeting in London there were speeches by Lord Rothschild, Honorable George N. Barnes, Sir Alfred Mond, Ian Malcolm, Josiah Wedgwood, and George Lloyd, all members of Parliament, also by Nahum Sokolow, a prominent Jew, and by others. There were present members of both House of Lords and the House of Commons. Mr. Barnes said among other good things:

I want to welcome the Medical Unit because of their mission. They are taking health, and hope, and succor to peoples long oppressed and downtrodden. They are going to apply their skill and knowledge and science to the rescue of a land which is the shrine of all that is best in civilization. . . . They are inspired by a great ideal to help in raising Palestine out of the depths of despair into which she has been thrown by Turkish misrule.

WHEN WILL WAR BE OVER?

So often now the question is asked, "When will this terrible war be over?" The answer may be that it is possible for it to end when the German Armies are driven across the Rhine into their own original country. However, the people and Governments of Great Britain, France, the United States, and indeed all the rest of the world, can see plainly that to stop there would give the central powers the desired opportunity to immediately plan and prepare for a greater war, one to be set in motion whenever the Kaiser and his wicked counselors shall again suppose that it is possible to conquer the world. It is entirely reasonable to believe that such will be their course if they are not fully subdued. Not until they give up all thoughts of conquering western Europe will there be safety for the nations dwelling therein, or for America, either. Their past doings prove this.

Hence the determination of the allies to drive on across German soil until that nation is willing to make a righteous peace, until the "rule or ruin" spirit of the German war lords is entirely broken, even if the allies find it necessary to travel the three hundred miles to Berlin. And if they meet with a continued and stubborn resistance on German soil, then the war will be long and the bloodshed will be terrible. Only the Lord knows what will be the course of events in the future. But we can pray that God will weaken the cruel and oppressive nations and cause their courage and strength to fail and that right shall triumph by his great help to all who seek to establish justice and righteous government in all lands. The word of the Lord shows that this will yet result among all nations. Yet in the rebuke of wickedness great suffering will result. One prophet says:

Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.—Isaiah 26: 21.

GREAT INVASION OF PALESTINE

It is so already and it may continue some years. One thing that those who believe the prophets are certain of is that the Germanic confederation will ultimately give up their efforts in the west and then begin their work of preparing for the great invasion of Palestine as described in Ezekiel 38. Of

course the nations do not understand the prophets about the latter days, even though they use the Bible in their forms of worship, any more than the Jews did of whom Paul spoke, saying:

For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him.—Acts 13: 27.

In similar unbelief and ignorance, yet with the Bible in their hands the Gentile nations of our time do not know that God himself will yet overthrow and destroy these very nations of eastern Europe after their great onslaught on Jerusalem. At that time he will fulfill his word and will nearly annihilate their armies by "great hailstones, fire, and brimstone," and will "plead against him with pestilence and with blood," and through such fighting among themselves that only "the sixth part" of them will live to return to their own lands, as is stated in Ezekiel 38: 21-23 and 39: 1-4.

That effort to rob and to destroy the Jews and to possess Palestine and its vineyards, its fields, and flocks by the "chief prince" of the nations who shall come out "of the north quarters," that war will be the final war before the millennium. Although Zechariah 14: 2, 3, states that those armies will capture Jerusalem, yet their possession of it will be brief. Because the prophet says, "Then shall the Lord go forth and fight against those nations. . . . and his feet shall stand in that day upon the Mount of Olives."

Then will the Jews recognize him as the true Messiah whom their fathers slew long ago, and they will be converted and restored to divine favor. Also their land will be redeemed by the Lord and their city will be made the capital city of the earth. As I close this the daily paper (September 23) states that the Turkish troops have been driven out of more Palestine territory, and no doubt the time is near when all of it will be "brought back from the sword," as the Lord spoke by Ezekiel. Then gradually all lands and regions of the earth will become fertile and beautiful under the smiles of heaven and under the government of the Prince of Peace. No one who believes in God's promises can doubt this.

And the people of many lands are now learning to hate and abhor war, and to long for universal peace, when all will be friends and neighbors. And by and by Isaiah 2: 4 and Micah 4: 3 will have complete fulfillment, after Zechariah 14 is accomplished.

I have been indebted to Brother D. C. White for the use of copies of *The American Hebrew*. It is a valuable paper about the Jews.

In closing this second chapter on the subject, I will say that the study of it has been a pleasure, notwithstanding the time and labor in collecting and

using the material. If some readers of the *HERALD* are interested in the subject both writer and reader will be pleased.

HENRY A. STEBBINS.

SYMBOLISM OF THE TABERNACLE

The purpose of presenting this subject to *HERALD* readers is that we might cultivate within ourselves the deepest respect for those divine commands which our heavenly Father has given in the days that are past to those whom he has chosen as a people or a nation; to demonstrate his great paternal care and loving-kindness, made manifest according to his divine law, to those whose faith was such that he could operate in and through them.

Thus, when in his divine pleasure he wished to make his presence more perfectly felt by the Hebrew nation; which people through faith, shown by their father Abraham, had been chosen as a people who could point out clearly God's love for fallen man, he commanded that they build for him a dwelling place among them; a place which they could recognize as his abode among them. The construction of this tabernacle was so divinely ordered that all that appertains thereto was symbolic of God's love for his people or of his wishes in regard to their obedience to his divine law. He so ordered and ordained its construction that his approval or disapproval of their acts was made manifest through their divinely given laws and symbols, accompanied by direct manifestation of his will through the high priest.

There has always existed in the world a class of people who have been antagonistic to everything which represents itself as of divine origin. Thus we find a numerous class of people who are continually trying to propagate the theory that both Moses and Jesus the Christ were imitators of theology introduced by other surrounding nations. Because they find in the code of ethics of Confucius and Buddha a great many of the divine truths demonstrated by Jesus, they are ready to proclaim him an impostor. Because of the effect of this gross darkness which they are unable to penetrate, the beautiful fact of the gospel being given in the beginning is so obscured to them that they really believe that their arguments will stand.

But careful study presents the fact that the truth was manifested in the early morn of this earth and that one of the great missions of Jesus was to give a more perfect demonstration of God's power made manifest, therefore both Buddha and Confucius were imitators of the gospel law and not the originators. We also find among the learned doctors of divinity, so-called, an effort made to class the work

of God, as manifested in the commands given to Moses to erect this tent (or tabernacle) to his honor, a partial imitation at least of some of the forms of idol worship then existing in Egypt and other surrounding heathen nations.

It sometimes seems that there is a lack of comprehension of the fact that the sacrifice, the cherubim, and the sacred fire had their origin in the revelation which our heavenly Father gave of his desire to open a way of atonement after the fall of man.

These holy symbols naturally became a matter of tradition through all nations, as originating from a common source. And to the mind of the writer, the more we find these symbols distributed among all nations, in connection with their worship, the more sure we may be of the gospel's being declared from the beginning.

The first and most impressive thought is that the complete plan of procedure came not by the wisdom of men (although the Lord no doubt used such wisdom as man possessed to accomplish his purposes), but the entire structure was erected according to the will of the great Jehovah, who later revealed his plan to his prophet Moses.

Thus he proceeded in the same manner as he said, namely, that he will reveal his will to his servants, the prophets, wherever he has any work to perform. Moses in response to his divine instructions went to work immediately to carry forward the building of this wonderful tabernacle. In spite of the fact that this structure was to be very expensive and that there seemed to be no chance of raising such an amount yet he did not waver, for he knew that the God of Israel had commanded and his duty was to obey.

These circumstances call to the writer's mind the direction given by inspiration through revelation for the building of Solomon's Temple, also our own Kirtland Temple. Things which appear impossible are accomplished when accompanied by the will of God. When we realize that Israel was a nation without a home—just out from under the Egyptian servitude—it surely must have been a great test of their faith not only in God but in his prophet, when they were called upon to sacrifice about one million dollars of their limited means. With this in mind we can understand the stupendous task they were prepared to confront.

But how well were they repaid for their sacrifice! It was here the Hebrew could seek for divine guidance and as long as its purity was maintained their joy was replete in the privileges which they enjoyed in the receiving of God's will.

In the construction nothing but the best that the earth produced was used. The metals were the pur-

est and most costly gold, silver, brass, etc. The wood used was the rarest of its kind and almost indestructible and the hair and hides used for the coverings were from the noblest that the animal world produced; typifying that the best we have to offer is what God requires.

As our earthly bodies are tabernacles for the indwelling of his Spirit, we have no right to do anything that will debase or destroy our mentality or physical structure. He cannot dwell in unclean temples, either spiritual or physical. Even if it means a sacrifice of what we sometimes style personal liberty, yet we must realize that when we can present a pure temple before God, he will enter and make his abode there. The glory of God is intelligence, so we must keep our minds or seat of intelligence free from contaminating influences, if we are to develop as the Lord would have us develop. God put the best into the tabernacle, as a symbol that we must give our best to him.

We sometimes see individuals who seem restless, and are inclined to complain because they are not called upon to do some great work. They feel that they would be a storehouse of energy if only commanded to do something which would startle the world, yet fail to realize that while they can conceive the beauties of the mountain top from the valley, the only way they can confirm their conception is by climbing step by step.

I have seen travelers who have climbed step by step, realizing how each step brought new beauties and wonderful pictures. While others who reached the mountain top by tramway or other artificial means lost all the beauties of the intermediate views. How flat their description seems as compared with the one who has attained by his own efforts.

So in the construction of our tabernacle here, we sometimes lose sight of the important daily task of living and doing all we can, no matter how small that task may be in comparison to the larger things which are occurring in constructing the tabernacle of the house of God. Directions were given for the minute details which were important; nothing was overlooked, since Moses directed under the supervision of the great architect Jehovah. We must not overlook the fact that the Lord separated first, Bezaleel, then Aholiab, and inspired them with mechanical skill to become the master workmen in the work of construction, everyone performing his appointed task and improving the opportunities given him under the direction of these inspired men.

We know that in the foundation of the gospel plan of salvation there can be only one acceptable way and that is an equal law for all. The rich cannot buy, and the poor cannot beg their way into God's kingdom. There must be equal service on the part

of all, namely, obedience to God's law, so in laying the foundation for the tabernacle in the wilderness, an equal burden must be shared by all.

The foundation was blocks of silver, all alike. We are told by competent authority that the complete weight of the foundation was about five tons, equal to about one hundred sixty-five thousand dollars, and the necessary funds for this was raised by an equal tax on all Israel. Each man paid his share and no one desired to escape this tax, signifying that equality in burdens must be borne by all to start the foundation, just as each must do an equal part to-day to enter God's kingdom, that is, by obeying gospel principles, no more, no less.

After this was accomplished then each was given an opportunity to donate as they felt able. When we realize the cost of the tabernacle we cannot help but comprehend how liberal they were. We are informed that Moses had to stop their giving, as more than enough was quickly furnished. I often wonder why more of this spirit is not made manifest to-day.

The boards of the tabernacle were bound close together with tenons and appeared as one solid piece all covered with gold, symbolic of how we as a part of his great plan to-day must be bound together with the golden covering of charity, appearing as one solid band, with our lives purified and burnished so that when viewed by the world we will be as pure gold, that needs not refining. We must be bound together by the tenons of the gospel law, that we must each fit in the place where most useful. In the same manner as the fastenings of rods and staples firmly bound together this magnificent structure, so must we let God's law bind us in one firm consecrated band. Even the curtains were firmly connected by taches, or clasps, of gold, and we are told were ornamented with representations of cherubim, woven in colors which represented the height of royalty.

These cherubims, according to some, were special representatives of Jehovah to man perhaps in the form of winged messengers. God had them placed here as a constant reminder of his deliverance of the Hebrew nation. The cherubim were represented as the direct messengers who proclaim the power of God; thus we are told that they were placed at the garden of Eden with a manifesto of divine power to prevent men from returning, and no doubt conveyed to the mind of sinful man the direct manifestation of Jehovah's wonderful power.

The curtains of the tabernacle were closely and firmly bound together, showing that there is no place where God will permit perfect Christian fellowship to be separate from those who go to make up his celestial kingdom.

I do not believe any better symbolism of the colors can be given than the following taken from a book entitled *The Wonderful Tent*.

The high priest on the great day of atonement, after having first washed and purified himself, went into the holy of holies with the blood of the atonement, arrayed in a linen robe of spotless white, the insignia of heavenly purity. This symbolism was continued under the Christian dispensation. (See Mark 9 and 3, also Revelation 3 and 4.) In ancient Christian art others of these were given a definite signification. The Savior was usually painted in a red tunic and a blue mantle, expressive of heavenly love, truth, and faithfulness. The use of the blue was common, and allusions to it are frequent. It was associated in the minds of the Israelites with the idea of heaven and the supremacy of Jehovah. . . . When Moses and Aaron with the seventy elders of Israel ascended the mountain, invited to an interview with God, they saw the God of Israel: and there was under the feet, as it were, the body of heaven in clearness. (Exodus 24: 10.) The sapphire was a gem of a beautiful blue, and this sapphire was but the footstool, while over and around him was the azure blue of the boundless heavens. . . . The purple is used much in the same way; for these two colors in their hues stand intimately connected and in many things their symbolism may be considered the same. From remote antiquity it has been the symbol of exaltation and royalty, and was an appropriate color to adorn the palace of their king.

We will now consider a new subject which is the showbread as a type of the bread of life, which Christ gave to the world when he volunteered in the morn of creation to redeem the world and intervene in our behalf, as one who had tasted of the trials of this world. Near to this showbread were the seven lamps that were kept shining continually that the showbread might be visible. In like manner we must keep the light of our gospel experience trimmed and burning continually, if we are to be able to see and receive spiritual nourishment from the bread of life, which is intended for our use and benefit. The number seven to the Hebrew mind represented completeness, no doubt originating from God having completed the forming of the earth from the existing elements in six days and resting on the seventh day, representing the completion of the task undertaken. The seven lamps were not permitted to be without light, representing the gospel light giving us power to remain in touch with the divine Spirit continually.

Another peculiar feature was the fact that no provision for lighting the sanctuary from the outside world was made, but such light must come from within, from the golden candlestick especially consecrated for this service. Does this not indicate that the gospel truths must not be measured by vain philosophy, but should be directed by him who said, "He that doeth the will of the Father shall know of the doctrine." So this revelation must come to us as Job says: "There is a spirit in man and the inspiration of the Almighty giveth them understand-

ing." No outward manifestation will be of effect, unless we prepare our tabernacle for the promised light through the indwelling of the Holy Spirit.

The priest in officiating passed between the showbread and the lamps, indicating that he who officiates must recognize in God's plan a place for both the spiritual and temporal needs, and wisely indeed Christ provided for his people both a spiritual and temporal kingdom recognizing the need of both, and has provided for same in his church, and the closer we approach the keeping of the temporal law, the brighter becomes the light from the golden candlestick of the spiritual law in directing our pathway.

In the tabernacle were placed two altars, the brazen altar and the golden altar. The first named was where the burnt offerings were immolated, but on the golden altar which represents the altar before the throne of God incense of great value only was offered. Herein lies a lesson. Many have attempted better lives by the light emanating from the divine altar of God's law, but have never allowed themselves to become real partakers of its great and beneficent influence because they feared to approach. Others by a form of faith and a semblance of repentance, have dared to look inside, but because of the shallowness of their pretensions they have been dazed by the brightness of its glory and have been satisfied with the glimpse. While still others by obedience to the law of faith, repentance, baptism by immersion, laying on of hands for the reception of the Holy Ghost, a belief in the resurrection and eternal judgment, get a view of the golden altar, but content themselves with a single view and then continue to offer on the brazen altar. Whereas they should go on unto perfection, not returning to their old ways, but continue in the divine presence continually by obedience to law (the brazen altar). They are then permitted to take a higher position, provided they do not fall by the way, and provided they offered on the golden altar (the power of God to reveal his will) the best they have, and thus have his Spirit always with them as a cause of divine rejoicing. In this condition even the desire to sin will be obliterated and we can then let his light shine through and in us.

Upon the brazen altar death is made manifest in the sacrifice, in like manner upon the approach to his kingdom we must bury sinful self by baptism to arise and walk in the newness of life, here we therefore see is a plain symbolism of what is expected of us. Upon the golden altar, however, we see no sign of death, but instead, an offering of costly incense or the best service we can give, by which is symbolized the entrance of God's Holy Spirit.

As we offer this sacrifice we are made to feel the

power of God made manifest in our behalf. As the ancient Hebrew by the odor of the ascending incense realized the atonement and power of Jehovah, so we, as we pass the veil from the offering of a sin offering of obedience to the law, are made to realize the wonderful love of our heavenly Father. This knowledge increases in proportion to our attempts to grow by adding to our faith virtue, to virtue knowledge, etc.

Some day, when Christ's work of redemption shall have been accomplished the veil of the temple will be opened, and we will delight in the august presence of God and our Redeemer. At that day perfection will be manifest to us. While we may now receive of the divine presence through the power of the Holy Ghost, we will then realize the great love of our Creator in a manner which few have known, as the parental love of our Father dawns upon us.

There is another matter of importance before we leave this subject, which is the mercy seat. Have you noticed that this was placed over the law in the ark of the covenant, symbolizing that mercy must be extended to mankind by and through the law? No wonder the Psalmist David cried out: "The law of the Lord is perfect, converting the soul," realizing then that God's mercy is made manifest through law, we must realize that obedience to this law is necessary if we are to obtain the divine pardon and receive his blessings. While Jehovah wished the children of Israel to realize that he was merciful, he also wanted them to understand that only through law could mercy be extended. Jesus said: "If ye love me, keep my commandments," and again, "He that hath my commandments and keepeth them, he it is that loveth me," again, "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him," and lastly, "He that loveth me not, keepeth not my sayings. The word which ye hear is not mine, but the Father's which sent me." How then may we expect divine mercy to be extended in our behalf if we keep not his law, but expect merely a belief in the divinity of Jesus through tradition to be our passport through the portal of glory? I am thankful that in our country mercy is extended through law, and much more so that hereafter a just judge will reward us according to law for deeds done in the body.

Many thoughts in the above have been gleaned through study of a book entitled *The Wonderful Tent*, written by D. A. Randall, D. D., although the application is according to the light of the gospel. We surely appreciate the command given to read all good books, and the above work contains many thoughts that space prevents our even mentioning. The glory of God is intelligence, but as life must

have food so also must intelligence have food if it is to grow.
C. W. CLARK.

OF GENERAL INTEREST

THE ORDINATION OF PRESIDENT FREDERICK M. SMITH

[A request has been made that the prayer of Elder Gomer T. Griffiths, President of the Twelve Apostles, at the ordination of Frederick M. Smith as President of the church, May 5, 1915, be republished. As many others will be interested in rereading this ordination and noting how its prophecy is being fulfilled, we print it herewith. It will repay a careful reading.—S. A. B.]

Almighty God, who dwells in the heavens above, we thy servants entreat thee in the name of thine only begotten Son, to breathe upon us the spirit of our office and calling as we officiate in this holy ordinance of ordination, that we may give utterance to those things that will please thee, O God.

Brother Frederick Madison Smith, the Lord, our God, has designated through the late prophet, thy father, that when he should be overtaken by the hand of death, thou shouldst succeed him in the presidency of the holy priesthood and the church of God here on earth. The late General Conference has approved and indorsed the selection that has been made by our heavenly Father, and directed this ordination. Therefore we, thy fellow servants and authorized ministers of Jesus Christ, impose our hands upon thy head, and through this holy ordinance of laying on of hands we separate thee and ordain thee president of the high priesthood which is after the order of Melchisedec, and we ordain thee President of the Reorganized Church of Jesus Christ of Latter Day Saints. We ask God, our eternal Father, to confer upon thee through this sacred ordinance the special gifts that God bestows upon the one who is president of this Melchisedec priesthood, even that of a translator, revelator, seer, and prophet, and all the gifts, blessings, and powers that God bestows upon the head of the church; because that through this ordination you are now called to be the presiding elder over all the church of God on earth.

And we ask God, the eternal Father, that inasmuch as this responsibility is great that is now placed upon thee, thou mayest have power given unto thee to perform the functions and the duties thereof with an eye single to the glory of the great God, in the interests of the church over which thou art called upon to preside.

It will be thy duty to receive revelations and commandments for the church, for its government on the earth; and it will be thy duty in connection with

thy brethren who shall be associated with thee in the First Presidency, to preside over the deliberations of the High Council. And O God, our eternal Father, do thou bless our brother with the spirit of discernment and wisdom that he may become a mighty and wise counselor in his day; and when called upon to pass upon transgressors to make decisions, that they may be just and inspired of God and rendered in righteousness, to the glory of God and the honor of thy name and the good of those upon whom he shall pass judgment.

And, oh, dear brother, it is now thy privilege because of this position unto which thou hast been called and set apart, to commune with God the Father, with Jesus Christ his Son, and with the assembly and church of the first born and with angels; and we feel to say unto thee by constraint of the Spirit: As God has blessed those who have occupied this high and holy calling in ages past, the same God will be with thee, and thou shalt receive revelation upon revelation, and angels shall come and talk with thee as one man talketh with another, if thou wilt place thyself in that condition to receive these communications. The Lord will direct thee in dreams by night and heavenly visions, and he will make known unto thee his mind and will in relation to the affairs of his church and kingdom, and thou wilt have the watchcare and the jurisdiction of all the ministry of God.

O thou Father above, do thou bless our brother! Make him strong in body; make him strong in mind and in spirit. And I say unto thee in the name of the Lord Jesus Christ, that the God of thy fathers will be with thee, and he will enlighten thy mind, and will quicken thine understanding, and increase and develop thy intellectual powers and forces; and he will give unto thee special gifts, even that of eloquence, and thou shalt be a leader, a mighty leader in Israel; for thou shalt have power in the church with thy brethren. But remember, brother, thou shalt have trial; thy heart will be made sad and sorrowful because of false brethren; thou wilt have enemies within and foes without, but the God that has watched over those who have occupied in this holy office in ages past, will be with thee. And brother, be humble in thy heart; be meek and lowly, and put thy trust in God who has called thee to this holy position, because he has watched over thee since thou wast born into this world, and he has raised thee up for a wise purpose, and he will be with thee, and thou shalt feel his power resting upon thee, and he will comfort thy heart in the hour of trouble and the time of distress.

Thy mind will often be perplexed. Many things will arise in days to come that will try thee sorely, but our Father in heaven will be with thee and will

strengthen thee in the inner man. And we ask God, the eternal Father, in the name of Jesus Christ, to make thee well, every whit, from the crown of thy head to the soles of thy feet, that thou mayest be made strong and qualified and fitted in every respect for these duties and great obligations that are now placed upon thee.

And I feel to say unto thee, dear brother, that thy companion shall be a comfort to thee, and in the hour of distress and sorrow, she, by the power of God operating upon her mind, will speak words of comfort to thy heart and cheer to thy drooping spirits; and therefore thou shalt give heed to her when she shall come to thee under the power and influence of the Holy Spirit.

Mine angels will be around about thee and they will protect thee, and the hand that is raised against thee shall not prosper. Therefore be of good cheer. Remember that God has now placed upon thee a great honor; but few men in the ages past have been honored as thou art honored to-night, to receive this high and holy office, to be president of the holy priesthood of the church of the first born on the earth. Rejoice exceedingly in thy heart, because God has been mindful of thee.

And thou shalt be great in his sight, a mighty prince in Israel, and thy brethren will have confidence in thee and they will support thee, and those who are called and associated with thee in this great work of redemption, they shall with thee carry on this great work; therefore, when thou art tried and even tempted by the Evil One—for he will seek to mar thy peace and to weaken thy confidence in thy brethren—I say unto thee, in that hour thou shalt go to thy secret chamber and upon thy bended knees thou shalt go to God, unto him who knows thy thoughts and the intents of thy heart, and thou shalt pray for them—thou shalt be as thy Savior was, meek and lowly in heart and spirit. Be humble, my brother, and look with pity upon thy weak and erring brethren. Many of them desire in their hearts to do good, but permit themselves to be overcome in their environments and the evils that are in the world.

Remember, thou art a leader in Israel; thou art a father unto the flock of God; and he who has watched over thee in days past will be with thee in days to come. And I feel to say unto thee in the name of the Lord Jesus Christ that as long as thou art humble in thy heart and wilt trust God and seek to do his will, to carry out the trust that is reposed in thee, he will be with thee and stand by thee; and though thou shalt have many trials and shalt wade through deep troubles and afflictions, and he who knows how to try men will try thee to the uttermost—I say unto thee, that in the hour of trial, God

will come to thy rescue; he will not permit thee to be overcome. Thou shalt stand as a mighty man in the world, and even those outside of the church will look upon thee as a great man in the world; if thou art humble God will operate upon thy mind and heart, and thou shalt speak as one honored of God. And as the Lord said unto Joshua who succeeded Moses as a leader over Israel, so I say unto thee: Be strong and of good courage; keep thy hand in the hand of God and he will lead thee safely on.

We feel to commend thee to him. We cannot leave thee in better hands than in his; in the hands that have been over thee in the past, even in thy late illness; for God watched over thee and heard the prayers of thy brethren and recognized their fasting; and he did bless thee and has brought thee to this place that thou shouldst be set apart and placed in this position, to set the work in order, with those whom God has called to be thy colaborers.

And may the love of God abound in the heart, and that peace of God that no man can give be with thee, that at last it may be said unto thee, "Come unto me and I will give thee that reward that I give to those who have been faithful to their trust." And thou shalt stand with those who have gone before—the patriarchs, apostles, and prophets who have been faithful in their trust. Thou shalt stand with them in the world to come. Amen.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5820 California St., Omaha, Nebr.

Mother Love

Along with a contribution, a dear sister sends us a letter so sweet and full of vision that we feel impelled to publish a portion of it. Her quick and true sympathy with the many mother-hearts which to-day are sore over the separation from their loved sons breathe throughout, and she but voices the yearnings of all when she whispers her own. Mother-love is hard to fathom; it is showered in richness and splendor upon its objects, whether in poverty or wealth. It shines as gloriously in the hovel as in the palace. All that is eternal in the experiences of humanity are sensed and visioned in the lives of mothers who toil, as truly as in those of easier circumstances. Environment seems to have influenced this primitive emotion but slightly so far as quality is concerned, it differing only in form and opportunity of expression.

Sister Vida's desire to be close to her son in the unfolding days of his young boyhood, is echoed in the breast of every mother, and it is only when that mother is unconscious of the importance of, or indifferent to, the results, that she, through neglect or selfishness, loses her God-bestowed power of influence over her child, and sorrow ensues.

Seen in the light of life's fuller experiences, none of us should lightly turn aside the proffered confidences of our children; neither should we fail them in sympathy, recognizing that their struggles are world old, and that they are but passing the milestones of our own youth. A guiding hand, a clear vision that takes the trouble of interpreting for a

child his own thoughts, feelings and impulses, and understanding love that helps him to sift out the dross, the chaff, and the nonessentials of his many experiences, and teaches him how to hold the noble, the sound, and the really priceless ones close to his heart—these are the influences for which a man in later life will go down upon his knees in gratitude. Are you taking enough care and pains, of the right sort, concerning your child's life? Have you his confidence, and his abiding trust?

A. A.

From a Mother's Letter

When my boy was a lad and when he grew to be a "fellow," I tried to keep ever close to him. One thing I prized very much, was his confidence. I felt that all else could be delayed or turned aside to meet that confidence when it was ripe for me, feeling that else I might fail of getting it at all. Always I lay awake when my children are out, like the other mothers of all time.

It was a feature of the boy's entrance, to slip to the top of the stairs and in a whisper call; "Mother, got something to tell you!"

You know how quickly that calls a mother forth, no matter what the hour, or how weary her frame. Wrapped in a blanket I often sat on his bedside, and heard boyish accounts of a jolly time, in detail which the glare of the next morning would have greatly modified.

That was years ago. Always when I think of it I say to myself: "I am so glad I did!"

We make so many mistakes in this life, that it is good to look back and "see oursel's" at any point, and be glad.

The inclosed letter I wrote my son, as you may note, when the shadows shut me in, and the purple curtains of sorrow were thick and close. When the letter was written I must have had hold of a Walt Mason string of some sort, and it just kept unwinding, as you may read. Finding the letter during my recent visit with the children, I fancied I saw some lines that might find an echo-place in some one of the many lonely mother-hearts of to-day. Oh, if I only could comfort *one*, the privilege would be inestimable!

So I am sending it to you that it may go forth in search of such an one. In the last few months a wider vision has been opened to me. I may not yet be able to see "over the top," but by the help of "words fitly spoken" by a friend, I have had glimpses of the "top" and how glorious they were!

Love as of old,

To My Own, Own Son

I'm hungry as an exile for the sight and sound of you,
I want to hear you singing, just as you used to do,

Or whistling hymns and love tunes

The sound seems part and kin,

Of all the bits of heaven the good Lord sprinkled in,
To this swift race I'm running and likely not to win.

I want you close beside me, a telling all your plans,
And quoting queer old English and stepping leagues and spans,

The quick spring of your footstep, your eager ringing voice,
There is just one boy neath starlight, to make me so rejoice.

One night I thought we journeyed together, you and I,
The way led o'er rough mountains but dawn was in the sky,

The snowy peaks above us, were hushed and still and white,
But we rode on together towards the plain of light.

The snow lay cold and shadowed where night was loth to go,
We glided swiftly past it, toward the dawn's pink glow,
The wide highway lay open up to the far wide pass,
But we went on together 'tween fields of sere, brown grass.

I know not how we started, nor where at last we came
I woke t'was morning, daybreak, on scenes humdrum and
tame,
I was so lone, so lonely beneath the old north eaves
Where slept my high school laddie and where sweet memory
grieves,

For all the whispered secrets, we know there, *you* and me
While other souls were sleeping, beneath the old roof tree.
I'm glad 'tis merry laughter and songs of love and glee
That hold their echoes ever, (where'er the singers be).

In every nook and corner of this love-haunted place,
Though one sweet voice from out it, the choirs of heaven
grace.

And so to-day I'm longing, just as an exile longs
To hear the hearts own voices a singing its own songs.
Not sadly nor with breaking, but lilting glad and free,
Just as those fresh young voices come ringing back to me,
I'd hear again, all sudden, the leap from song to shout,
Of merry heart sweet laughter, nor care for words left out.

But wait, I'd want the new ones, the boys and girls you know,
That come to share my heart holds, domains I ne'er let go,
And with them gleeful, glorious, the little ones of love,
The ones with hair like sunbeams and eyes heaven's blue to
prove.

And those with shadowed love light in dusky depths a fire
And 'bove them soft dark ringlets, its mother's sweet desire.
In fancy I have opened the window to the breeze
That sweeps across the prairies and through the whisper-
ing trees,

And all the house is ringing to voices glad and young,
To *songs*, the ones my children and I together sung.
The breath of woodbine lingers in every breeze that comes
And soft, white girlish fingers the waiting ivory thrums.

'Tis gone, I look about me, we're lonely and alone;
There's not *one* lad or lassie that we can call our own,
Within the fire-warmed circle within the old home wall
Not one to say, "Where's mother?" or answer if I call.
Outside the snow lies drifted, where summer roses bloomed
And coldness, bitter coldness, in winds that were perfumed.
I touch the keys and falter, the sounds you would not know
They are as chill and lifeless, as yonder drifted snow.

The music lies in order, the best loved neath them all,
And through the western windows the winter sunbeams fall.
And you are all where roses are blooming and the tide
Comes sweeping softer breezes from salted waters wide.
And I'm as hungry as an exile to hear the welcome ring,
The shout and glee and music your voices used to bring.

VIDA E. SMITH.
(Winter, 1914-1915.)

Can you look out on the world and see anything except
dollars and cents?

Fatherhood

I could not tread the path you went last night
O my beloved, with your eyes of awe;
It was a time when my protecting might
Could bring no shield between you and life's law!

I could not guard you on your way,
Nor share one little mite of all your pain;
I could but feel—and hope—and dumbly pray
That you would safely come to me again.

And you have come—I do not seem to know
I am a father—all my thoughts outpour
To you, who last night felt the undertow—
Safe in the haven of my heart once more!
—Edwin Carlile Listey in *Metropolitan Magazine*.

Service, a Developer of Character

We quote from Sister Anderson's address at the late con-
vention, "The awakened woman":

"The Nation is on its knees, seeking and finding its God in
the common service of the brotherhood of the race."

Service to humanity, "brotherhood of man," is the slogan
of to-day. Such service is service to God, and is its
highest form. The crust of selfishness, the veneer of society,
the hollow mockery of formalism are all crumbling and will
soon be broken entirely, and shattered, even as Moses broke
the golden image of the Israelites. The test for eternity
will be the nature of the characters we build here, untram-
meled by selfish motive.

This terrible war is bringing about a leveling movement.
"Side by side in the camp . . . softer hands and horny ones
are grasping the implements of war! . . . The self idea van-
ishes before the great leveler—the common need!" Humanity
has stretched out its arms in meretricious response to the com-
mon need, and such response has found favor in the eyes of
God. Character is being molded rapidly to-day, either for or
against the individual, as he recognizes, or not his real place
in this struggle. Doors of wonderful opportunity are ajar—
who will enter? There has never been, in any period of the
world's history, such opportunities, or such need for sacri-
fice and service as we have now. Conditions are terrible;
can we, favored people of United States, realize that human
beings are starving to death? Can we sense what suffering
that means? Do we shut our eyes and ears to the call for
help?

Opportunities for service lie all about us, and reach even
into the small and intimate domain of our own kitchens. Are
we conscientiously heeding, and living up to all the requests
made by our far-seeing Government officials? Such things
develop character, the character that will be fitted to live in
the kingdom where love rules supreme, and greed and self-
interest are not. Remember, character is the only thing that
will stand triumphant when the books are opened!

I lately heard some one assert that blunt fingers were an
index to character. I thought, "If they are blunted through
long and unwearying service to others, they certainly are
beautiful in the sight of God." Such service will stand the
test, at eternity's bar. I have in mind a dear soul whose
silver hair betokens her years. She has raised thirteen
orphan children besides the six of her own, and she still
works hard in spite of her advancing years. Her hands are
rough and her fingers blunt, but in the great accounting day,

when the records of our deeds are opened, who would not take chances upon her standing approved before her God? Of what use, then, in such an hour, the elegant, tapered fingers, whose only duty has been to be kept white and beautiful?

Another dear one, who now is resting in the quiet churchyard, had also roughened hands, but she walked miles to care for the sick in her neighborhood. She never turned a deaf ear to an appeal to help, even to the tramp who came hungry to her door. Surely such service will count for much in the last great day.

Heredity and the laws of nature, environment, and cultivation, are all subjects that are receiving a great deal of attention in these years of progress, but after all, honesty of purpose and integrity of principle are the basis of good character, which alone counts with God, who looks upon the heart of man. When we get in touch with him, true refinement of character will ensue, just as surely as day follows night, for his spirit is a "refining fire," and ennobles those who partake of it. The very highest standard to which we can aspire, is that we may always please God, and live in harmony with his laws.

MRS. A. MCKENZIE.

The Family Purse and the Children's Food

AMERICAN MOTHERS, MAKE EVERY DOLLAR COUNT

The family must be fed, whatever foods cost, and the wise mother will study how to get the greatest return on her investment by the careful selection of foods. The cheapest foods are by no means necessarily the most economical. Half-decayed fruits and vegetables are sold very cheap from the wagons or markets, but may be very expensive to the family if illness results, and it is only too true that cheap milk may cost the life of a baby. It is plain that unless food is in good condition it is not cheap at any price. But even when the quality of food is above reproach, it must be selected wisely and adapted to the needs of the family. To do this it is a good plan to divide the money that may be spent for food in some such way as the following:

(a) "Spend from one quarter to one third of the total food money for bread, cereals, macaroni, and rice."

Bread and other cereal foods form the basis of the American family diet and should be freely used for children.

(b) "Buy at least from one third to one half a quart milk a day for each member of the family."

This amount of milk for the family will ordinarily permit each child to have one and one half pints a day.

(c) "Spend as much for fruit and vegetables together as for milk."

Children should begin to have a little vegetable food in the first year, and after the second year well-cooked vegetables should form a usual part of their diet.

(d) "Spend not more for meat and eggs together than for vegetables and fruit. The amount spent for meat may be decreased as the amount spent for milk increases."

It has been found that many families spend an entirely undue amount of their food allowance for meat, which is the most expensive article of food on the market. Especially in summer the proportion of meat in the diet of young children may be reduced by using milk, and milk products, eggs and vegetables in its place. Fish and chicken are excellent food for children.

In order to keep track of these expenditures it is a good plan for the mother to keep an itemized account of her food costs for a while. In the country and villages where the

family raises a great deal of its own food the problem of buying will not be so serious, but it is always necessary to see that the proper balance of the family meals is observed.

Having purchased the foodstuffs, still further economy can be effected by proper preparation and cooking. A fireless cooker will help greatly in the task of cooking in summer. Most cereals and many vegetables may be reheated so that at least enough for two days may safely be cooked at one time. Milk may be used in many kinds of good summer foods, such as vegetable soup and custards, or may be the basis of the children's suppers, either with bread or cereals. Directions for the use of milk are given in a bulletin of the Children's Bureau, United States Department of Labor, Washington, District of Columbia, on the care of the child, which will be sent to anyone who cares to write to the Bureau for it.

Food should be kept as cold as possible and carefully screened against flies, mice, and other marauders. When there is danger that foods will not keep until the meal for which they are needed, they should be cooked, scalded, or sterilized, and then cooked as quickly as possible, even if they must again be warmed before being eaten.

MRS. MAX WEST.

LETTER DEPARTMENT

After the War?

"Education has become the greatest human interest of the American people; and the people recognize, moreover, that this development of the higher form of this interest is fraught with tremendous potentialities for righteousness intellectually as well as ethically."

Thus comments one of our great leaders in the present day crisis. He had been discussing the "greatest change which ever occurred in the history of higher education in America," the almost revolutionary program put into effective operation in the colleges and universities of this country during the present month wherein over 150,000 high school graduates are being sent to higher institutions of learning at Government expense.

Already there has been introduced into Congress a bill to provide for the appointment of a Reconstruction Commission to consider, among other things, the matter of education and educational institutions after the war.

Why was our church institution of higher learning, Graceland, not able to meet the conditions prescribed by the Government for the organization of one of these units of the Students' Army Training Corps? The answer is a very simple one. *We did not have one hundred Latter Day Saint boys who were high school graduates* or who had the equivalent education.

Graceland had filed her application for a unit. The faculty, her library and laboratory equipment fully, met Government standards and her application had been approved. She was ready to make provision for housing and caring for the student soldiers, had met all the requirements prescribed by the Government for a unit. The Government had done all she could to provide for the units; had sent commanding officers, was ready to send equipment, provisions, uniforms, arms; stood ready to pay for the tuition, board, lodging.

In fact every provision had been fully made by both Graceland College and the Government, but the one thing needed was *one hundred Latter Day Saint high school graduates*. (Our student body largely comes, of course, from members

of the church.) They were not available, and the unit of the S. A. T. C. could not be organized.

There is no question but that some provision will be made after the war continuing higher education, not only for the young men but for the young women as well. The only question is, Are our young men and young women going to be ready to take advantage of this provision? Graceland has a larger enrollment than ever before—fifty-two per cent over last year—and is doing her part to prepare these young people for this reconstruction period. Are the thousands of our young people throughout the church going to respond to President Smith's clarion call for "qualifying educationally for greater responsibility"? He says "There is every reason to urge redoubled energy in this direction. We must be alert, active, and zealously interested in what are the tremendous tasks ahead of us."

If the Government should continue her policy of higher education for peace as she had undertaken it for war, and there is every reason to believe she will, and that some similar method will be brought to the door of every home in America where the young people are alert and ready to take advantage of the opportunity, and "if the requirements laid on the students for the great intellectual and ethical qualities of accuracy, thoroughness, promptness, and obedience should be made equal to those now laid down, what a nation the Americans would ultimately become!"

Are we going to be ready for our part in this program of reconstruction? We can only do so by taking advantage *now* of the educational opportunities provided. To-morrow, next year, will not do. It must be done *now*.

GEORGE N. BRIGGS,
President Graceland College.

Let the Good Work Go Forward

The literature work is moving along as a confident army advances to the attack. Each week's mail, as a rule, brings word of local boards organized in different parts of the United States. It is very slow and difficult work to get in touch with foreign lands. The commission trusts that interested persons in Europe, Australia, and the islands will arise to the emergency and act as organizers of local literature boards, and in an organized manner take up the mission of collecting and distributing the church literature. If reports would be sent to the chairman of the gospel literature commission (R. W. Farrell, 14 Kenwood Street, Providence, Rhode Island), the cause would be strengthened, others would be interested, and system and order conserved.

A world of good is done by members of the church securing subscriptions for church papers, and, where there is no book agent, sending in orders for church books. It is not necessary to wait for the other fellow to work, before we do our task. Let the good work go forward. Surely there is in every branch some person sufficiently interested in the welfare of his neighbor to prompt the organization of a literature board. Will that person please speak to his pastor? When the work is done send me the name and address of the chairman.

Two members on a board can work for their branch or district, provided they are united, till the third member is elected. The local boards are committees and should so work. Let either the chairman or the secretary (according to agreement) report the work of the board. Do not keep the work separate, as done by each member. Report as a whole to the three organizations that appoint.

R. W. FARRELL,
PROVIDENCE, RHODE ISLAND, 14 Kenwood Street.

Prettyman-Gardner Debate

We have had another debate with the more progressive wing of the Church of Christ, held at Pinebluff, Wyoming. Brother C. W. Prettyman took care of our side of the question. Elder Gardner, of the Church of Christ, a young man, and not having much of a foundation to stand on, did not make much of a showing.

Church propositions were discussed. Our church was laid on the block first and our opponent hacked and sawed at it, but when he got through he had more than when he started; the saw he used was the one that R. B. Neal had made for him and others of like faith, but when Brother Prettyman showed up the shop that the saw had been made in, the elder laid it on the shelf. All went very well till the so-called Church of Christ was put on the block. Then our opponent denied R. B. Neal, Alexander Campbell, and tried to bluff his church through from the day of Pentecost, but could not make that and the nonprogressive part harmonize.

Of course, Joseph Smith's prophecies might have been guesses, but he failed to see that Christ and all the holy men of old might have guessed it instead of prophesying. All went well, our brother handling our side very satisfactorily, leaving all stronger in the faith, and glad that we have a gospel that will stand the test. So may the good work go on.

Yours for truth,
KIMBALL, NEBRASKA.

H. H. ROBINSON.

A Good Example

The Kaiser may be all that is reprehensible; but nevertheless we have at least two good Germans in Salt Lake, who belong to the church. They are Brother and Sister Gerns. They are always faithful in their attendance at services, and never forget their financial obligations. Sister Gerns recently dedicated all her "Sunday eggs" to the Lord. This good sister has forty hens, and from March to July she sold her Sunday eggs apart from her week-day eggs, and netted for the church the handsome sum of \$20, or fifty cents per hen in three months' time—Sundays' laying only. "The hens seem to work harder on Sundays than on week days," is the remark she made in paying over the \$20 to the Bishop's agent.

We have no objection to the hens working harder on Sundays than on week days. Would that all Saints would follow the good example of the hens and work harder for the Lord on Sundays than they work for their earthly masters on week days! What a wonderful result would follow! But, mark you, we mean spiritual work, keeping the Sabbath day holy in the best sense of the word.

Sister Gerns pays her tithing as well in full; and this donation or offering of twenty dollars, the product of her forty hens in three months' time, is additional, purely voluntary, and grows out of her desire to see how much she can give and not how little. What a splendid example!

SALT LAKE CITY.

C. A. S.

A Veteran's Testimony

I want to record my testimony in favor of God's latter-day work, or the restoration of the gospel of Jesus Christ in fulfillment of the vision as shown to John (Revelation 14:6), on the Isle of Patmos, through the instrumentality of Joseph Smith, in the early part of the nineteenth century.

I was born July 25, 1826, and believe I am of age and am

entitled to speak for myself. I was born into the Church of Christ on October 3, 1847, so this is the 71st anniversary of my spiritual birth. My mother was a widow, my father having died seven months prior to my birth, leaving mother with a babe to care for, one year and five months old, so that he was two years old at the time of my birth.

After I had become of age and had carried to her the gospel of Christ, she told me that in my infancy she dedicated me to the Lord to be his so long as I should live, after the manner of Hannah of old in the dedication of Samuel.

My youth was wayward until I heard the gospel of Christ, which I obeyed on the 3d day of October, 1847. Soon afterward I was ordained an elder and sent out to preach the gospel as my life's work. How well I have filled my mission is recorded in a record in which no mistake is made. I only wish and pray that I may prove to be worthy of the encomiums from my brethren and sisters who have known me through life, and more especially of the blessings which God has graciously promised me if I am faithful to the end.

Life is not measured by the weight of years,
Nor by the amount of wealth or fame acquired;
But by our works, God's word declares,
And this stern justice does require.

I was called in my young manhood to take hold of the gospel plow. In that calling has been my experience, of which I want to bear testimony. Unlearned and inexperienced, I had no power of my own to depend upon. My dependence must be upon God by the power of his Spirit. I know that in my life's labors good has been done. The glory is the Lord's, not mine. I have felt and seen the blessed effects of the glorious gospel of Christ in many ways—casting out of devils, healing of the sick, and the various gifts of the gospel as graciously promised by our Redeemer; and better still, frail, sinful men made new creatures in Christ Jesus, and the evidences of this found in their lives. For this we give God the glory.

I do know that God hears and answers prayers when we humbly seek unto him. The evidences to me are too many and too plain for doubt. Hence, I can with unbounded pleasure commend the gospel of Christ as taught by him and restored in these last days as foreseen by John on the Isle of Patmos (Revelation 14:6). I can truthfully and joyfully commend it to every sin-sick soul as the only healing balm to be found; one that if applied with the whole heart in faith in the Lord Jesus Christ, will never fail to bring relief and perfect cure, even eternal life.

May God bless this feeble testimony to all who "pant" for the living waters that flow from the throne of God.

WOODBINE, IOWA.

Respectfully,
CHARLES DERRY.

THE HAGUE, HOLLAND, June 30, 1918.

President F. M. Smith,
Lamoni, Iowa, U. S. A.

Dear Brother Smith: I have just arrived in Holland on the N. C. O.'s exchange, after being a prisoner of war in Germany for nearly two years, and you can imagine that I am pleased to be here when I can have a bit of freedom and write as many letters as I like. I had all my books, papers, and photos taken from me before I left Germany, consequently I have lost all my addresses, but I thought I would write to you in care of the Herald Office as I remembered that address. I have not seen any of our papers since I have been in Germany and I have not seen a Saint since I left home on February 7, 1916. so you can guess I am hungry

for the sight of a Saint and to hear some church news, especially news of last Conference.

The exchange conference will start again to-morrow, and if that is successful I hope to soon be with my loved ones again, and with the brethren and sisters. I long to get back to my work. I feel now that I owe my life in an especial manner to the Lord, and I consecrated it to him afresh after I was taken prisoner. There were 12,000 Australians engaged in the scrap I was taken prisoner in, and there were 7,500 casualties. I was wounded in the hip by a piece of shrapnel in the afternoon, and was lying out all night in the open, exposed to everything and getting hit with spent shrapnel, shell, and dirt and stones, but the last few words of the 119th Psalm kept coming into my mind, "With long life will I satisfy him and show him my salvation," and I felt sure that my life would be spared. In the morning when the Germans came up behind us, I expected a bayonet to finish me, but to my surprise they took me a prisoner instead. So I feel that my life belongs to God and I would like to give all of it to his service, but he knows best and I will strive to do my best for him in whatever way he sees fit.

I have had some hard trials and experiences, but I don't regret that I enlisted, as I have done my bit for my country in the cause of peace and freedom, and I feel that I have more power than ever I had, or would have had otherwise, without the experiences that I have passed through. I hope to do a good work for the Master in the future.

If this exchange does not go through, I shall send for the HERALDS to start from April 1 last, so as to get all the conference news, and some books also, as I have not any church books, but it is no use till I know whether or not we are likely to stay here. If the exchange is arranged, we shall soon go home. I should like to know if there are any of our people here in Holland. I have not had much time yet, but am trying to find out. I should be grateful if you would send me the address of one of our people if there are any here. I had Brother May's address and wrote to him to send me some books to Germany, but did not receive any reply. He may not have received my letter, although I wrote twice, or his answer may have gone astray. Letters have been very irregular and uncertain in Germany and we could only write four post cards and two short letters a month. Now we can write as many as we like and as long as we like. The food here is a bit scarce, but clean, and we are treated as human beings once again. The Lord has been good to me and has comforted and helped me from time to time and though I have had many trials and difficulties he has helped me out of them all, and I want to give my life, my all to him.

I will write again in a few days when I hear something definite. In the meantime, please accept my kind regards and best wishes. I am enjoying good health and I hope you are, also.

Your brother in the one gospel,
WALTER DYKE. (Elder.)

[The following from Brother Dyke, written for publication, gives some additional information concerning himself.—EDITORS.]

July 16, 1918.

Editors Herald: I have just recently arrived in Holland from Germany, where I have been a prisoner of war for over one year and eleven months. I am very glad and thankful to be here, where we have a fair measure of liberty and where the food is clean and wholesome. I am looking forward to soon returning home to my loved ones, and to my work for the Master, as the exchange conference has concluded its labors, and we shall soon be on our way home. I am

longing for church news, as I have received very little, owing to our letters being so restricted. I am looking forward to hearing the news of the last General Conference.

Some of the Saints thought that I should not have enlisted, but I thought that it was up to every man who was able to do his bit for his country. I have been laboring in the Adelaide Branch for some years and it seemed to me that a change was desirable both for the branch and for myself. I did not take the step before I had made it a matter of earnest prayer. And I thought at the time, and still think, that I did the right thing. I shall go back to my work with renewed vigor, and I believe that the experiences I have gone through will help me to do a better work than ever I should have been able to do without them.

I feel that I want to throw my whole heart and soul into the Lord's work, and I feel that I shall have a greater power than ever I had before. But the Lord knows best.

I have consecrated the rest of my life to him to use in the way he sees fit and am praying for guidance and direction from him. I feel that it is the least I can do for him who has done so much for me. I am looking forward to meeting some of the Saints in England soon. I have not seen a Saint since I left Australia on February 7, 1916. So you can guess I am real hungry for the association of, and the communion with, the children of the Lord. Ever praying for the advancement of the work,

I remain, your brother in the faith,

WALTER DYKE.

Home Address: KING STREET, ALBERTON, SOUTH AUSTRALIA.

SAWYER, IDAHO, September 22, 1918.

Editors Herald: A long time has passed since I have sent in a line from these parts, but feel duty-bound to try at least to get this into print for the good that has been done in this district through the help and efforts of our beloved brother, Peter Anderson. Saints, if there ever was a home blessed by a visit from Paul of old, surely our home, too, was blessed by the presence of one of the Twelve. Our home still feels the blessing, for it was good, wholesome food from God's word we received, things were explained that had been misrepresented to us. Not one minute of time was wasted, for he seemed so anxious to set aright this big family's mind from the dark clouds which hung before us. I thank God from the depths of my heart for the time given us to counsel with him. We have been anxiously waiting for a return visit, when he expected to hold a round table talk, that those like ourselves might ask him all questions wherein they have been troubled, but to our sorrow, Brother Newby just brought the news that things had turned to Brother Anderson, over which he had no control, and he could not come.

We are very sorry indeed, but for the good of others, we are quite willing to give him over to them. We know that his presence is needed in many parts. Let us pray God to restore to him perfect health that his work will be easy for him. Come often, Brother Anderson. Welcome to our home.

JENNIE CRABB.

BARTH, FLORIDA, September 26, 1918.

Editors Herald: I am yet striving to enter in the straight gate. I am a girl of fourteen years of age. I would be glad to hear from any of the Saints who desire to write to me. My mother is blind, and I ask the prayers of all the Saints that if it be the Lord's will she may receive her sight.

Yours in Christ,

DELLA BOOKER.

October 1, 1918.

Editors Herald: Although I do not have the opportunity to be with the church people, nevertheless, my whole heart and soul is with them and I am trying to be of true service to the cause which so much concerns us.

In army life, as everywhere else, there are many disappointments, and it is an especially good time to live the life of a true Latter Day Saint.

Pray for those who are "with the colors," that they will be strengthened in the faith and while serving their country they may also be able to render service to the church.

JAMES C. DEMPSEY.

SPEARFISH, SOUTH DAKOTA, October 1, 1918.

Editors Herald: As we are not habitual intruders upon your valuable time, and do not often ask for space in your columns, we feel some degree of liberty in addressing you at this time in view of the fact that it is our belief that in this great work of ours, the things that are of vital interest to a few are of more or less interest to the entire body; believing this we feel that a statement of recent happenings and general conditions as they exist here in Spearfish, South Dakota, will not be out of place at this time.

To the few Saints who are here, September 21 was a day of rejoicing; occasioned by a visit from Brother W. M. Aylor of the Twelve, who remained with us until the following Thursday, September 26, and preached us five splendid sermons. While weather conditions were unfavorable and only a few outsiders heard the message as delivered by him, we gathered from expressions made by those present the efforts were not in vain. One bright young man said it was the first real sermon he ever heard. We all feel encouraged from Brother Aylor's visit with us and believe a greater effort will be put forth for the advancement of the work here than has heretofore been done. You know it is sometimes convenient for us to fall into a condition of inactivity and say all is well that ends well, and trust to circumstances. However, we of Spearfish are trying to anticipate the end from the beginning and are hoping all is well that begins well. Perhaps we can claim two beginnings; the work first being planted here by Brother R. Etzenhouser in January, 1915, when seventeen were baptized at one time, while the thermometer was eight below zero, with no ill effects to anyone. Since that time many changes have taken place and four of the seven families then represented have moved away; some of them not far, but too far to assist in the local work. With the three families left to form the nucleus, an organization was effected on Sunday, September 22, with Brother W. M. Aylor in charge. This we feel is our second and most important beginning; here is where we hope to take proper thought and add to our church stature as God directs until we shall become a flourishing branch that may sometime be heard from.

Spearfish is located just below the mouth of Spearfish Canyon, which canyon is somewhat noted as one of the beauty spots of the Northwest and is very popular with the tourists as well as the local people during the warm summer months. The town of Spearfish is called the Queen City of the Black Hills and the valley as it unfolds below the city is often referred to as the garden spot of the State.

To the Saints living in the "regions round about," we would like to urge that they get their letters and place them in this branch; it will stimulate their interest in the work, and encourage us.

Yours in the interest of the work,

GEORGE W. NEWTON.

CHETOPA, KANSAS, October 2, 1918.

Editors Herald: As we are isolated from the Saints we do not hear much preaching, only the Silent Preacher and we surely do enjoy it. Brother A. C. Silvers and Brother William Bath were with us a few days last January and gave us some fine discourses but the weather was so cold that there were small audiences. We expect them again soon and hope there will be some good done. Myself and daughter are the only members here. My son-in-law, Harry Burrows, is now in France, and we ask an interest in your prayers that he will return home safely again.

Your sister in the faith,

LILLIE POOR.

KIRTLAND, OHIO, October 6, 1918.

Editors Herald: This beautiful Sunday afternoon finds me writing to God's chosen people in the land of the free. Nothing is dearer to me than the Saints of God, and I enjoy conversing with them.

Kirtland is very beautiful at this time of the year, and we surely appreciate the beautiful tints and colors lavished by the hand of the Great Artist upon the trees and surrounding country. The hill upon which the "house of the Lord" stands, is magnificent in all its autumnal beauty, but not more so than the interior where dwells God's Holy Spirit. In the center of the temple there hangs a service flag with thirty-two blue stars; which tells of many tearful good-bys said to our boys in this district.

The reunion was a great success, and we enjoyed many spiritual feasts, and listened to many elevating sermons which seemed to transplant one into another heaven. One afternoon all the missionaries were here at our home for dinner and we had a spiritual feast as well as a physical one. Among the missionaries were: Brethren R. Baldwin, F. G. Pitt, B. R. McGuire, Paul Hanson, Ralph Farrell, U. W. Greene, and Zimmermann.

This spring I was very ill, and while lying on my bed of affliction, many were the pleasant experiences I had. One night I sent a message with a neighbor girl to ask the elders to stop at our home, on their way home from church, to administer to me. After waiting until late and they did not come, I exercised the faith necessary and after offering my prayer, I was relieved, and the pain left me.

Another time I was suffering pains around my heart, caused by gastritis, and when offering my prayer for the pain to be removed, I was impressed to specify the time as half an hour. I turned over and in just one half hour, the pain left my body never to return. Since I have my restored health I surely know how to appreciate it and sympathize with those who are suffering, and especially our boys at the front.

But we know God can and will protect them and bring them safely to our arms again. I always enjoy reading the church papers and my prayers are always for the advancement of this grand and glorious work.

Yours, in the army of the Lord,

MANILLA BREWSTER.

APPLETON, WISCONSIN, October 6, 1918.

Editors Herald: Just a few lines in appreciation of this gospel of Jesus Christ in its fullness which I received about three years ago.

Through the efforts of Elder B. C. Flint I first saw light in God's light and truth in God's truth, and oh, how different all seemed! Having been born and reared a Roman Cath-

olic where my conception of God was so limited, I was a mere infant.

It is my greatest pleasure to testify of the truthfulness of this work and the wonderful manifestations I have received. May we one and all so live and qualify ourselves that we may be able to meet our Lord and Savior at his coming, is my prayer.

Yours in the faith,

MRS. H. D. FUMAL.

REGINA, SASKATCHEWAN, October 7, 1918.

Editors Herald: I have not written the church papers for some time, as there was nothing startling or of extra interest to report. All details are reported weekly and monthly to the presidency. To write the same things over again, is like reading a book a second time. So I have refrained to report. However, I have something of importance I desire the Saints of the Northwest to know, and a request I desire them to comply with.

Regina is a training camp for our soldier boys, and we believe a number of members of the church are in training here. My special request is that all Saints who have sons or friends here, either in training or residing here or near here, write at once and give us their names and addresses. Do not delay. As soon as you have read this, write us at once, so we can hunt them up. We propose holding a series of meetings here soon, and if you delay, they may miss these meetings. Brother C. R. Bowerman, 2325 Stewart Street, is Sunday school superintendent and will look after your friends. Write him; as I will not be here long.

We are renting the Baptist Church, Fifteenth Avenue and Stewart Street, for the winter, and perhaps longer, and will hold regular services. Brother Bowerman lives in the next block south.

We have located eleven families and parts of families, but doubtless there are more. So far we only have the names of three soldier boys, but there must be many here. Don't fail to write about them. We will have a Sunday school of over thirty-five when we get in our new quarters.

I expect to be here and near here until about the close of the year. Address in care of C. R. Bowerman as above

J. W. PETERSON.

WARRENSBURG, MISSOURI, October 7, 1918.

Editors Herald: I am at present holding a tent meeting at Troy, Kansas. I came here to assist Brother G. E. Harrington, but he has been called away. We have had a tent full almost every night. Yesterday I baptized six, and others have given in their names for baptism for next Sunday. These will all be members of the Fanning Branch, which is near Troy.

Brethren Harrington and Roy Tilden, the latter the district Sunday school superintendent, organized a Sunday school at Troy last Sunday. The work looks good at this place. They are shipping out loads of big, red apples from this point every day just now.

Yours truly,

J. W. A. BAILEY.

There is no moral object so beautiful to me as a conscientious young man, whose aim is honorable and whose character is noble. The inducements for the formation of a good character are almost innumerable. Among these the respect of the world should not be forgotten. All people love to be respected. To obtain respect one must possess a good character.—A Mother.

Zion's Ensign, Testimony Number

NOVEMBER 7, 1918

The basis for this number will be two addresses by

President Elbert A. Smith
and
President Frederick M. Smith

delivered to the Independence Stake Conference at the Stone Church on Sunday afternoon, October 6, 1918.

President Elbert A. Smith's address is an example of the keenly intellectual and sweetly trusting spirit which has endeared him to all of his acquaintances.

President Frederick M. Smith's address is a concise and powerful presentation of some ideals of the church which will invite contemplation and study.

The spirit of this meeting will be understood by the readers of these addresses.

In addition to these addresses we are presenting a number of leading men in short testimony. How would you like to hear the following men bear testimony to the truthfulness and power of the gospel?

Apostles Peter Anderson and J. A. Gillen, Patriarch I. N. White and High Priest Hugh Goold, Bishop Benjamin R. McGuire and Missionary W. E. Peak.

How many extra copies of the *Ensign* for this date are you going to need for distribution among your friends? We will fill all orders received up to the date of the issue, November 7, at the following rates:

Single copies, each	5 cents
10 copies	35 cents
100 copies	\$3.00
1000 copies	\$25.00

This is a chance for you to do a little real missionary work. Will you be alive to it?

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MISCELLANEOUS DEPARTMENT

Conference Minutes

CENTRAL OKLAHOMA.—At Tulsa, Oklahoma, September 7 and 8, Edward Rannie in charge. Next conference at Oklahoma City, February 15 and 16, with Sunday school and religio occupying the 14th. W. S. Huff, secretary, 916 North Olie Street, Oklahoma City, Oklahoma.

LONDON.—At Saint Thomas, Ontario, October 5 and 6, 1918. District presidency chosen to preside and they chose as associates, James A. Gillen and William Grice. Ministerial and executive reports were given, showing the work in a progressive condition. The district has an approximate gain of 100. Bishop's Agent's report showed tithes and offerings to be \$4,483 for the year. The officers for the coming year are: William Grice, president; James Winegarden, vice president; Percy Yerks, second vice president; Lucy Yerks, secretary; B. H. Doty, chorister; Clarence Duesling, member library board; C. C. Raison, member gospel literature board; J. L. Burger sustained as Bishop's Agent and treasurer. The services were held in the church, with the exception of Sunday afternoon and evening, which were in the Columbus Theater and well attended. Two excellent discourses were given at these times by Brethren Gillen and Grice. Adjourned to meet with London Branch, at call of district president. Lucy Yerks, secretary, Waterford, Ontario.

The Presidency

By concurrence of the First Presidency and missionary in charge, Elder E. C. Shelley is transferred from North and South Carolina to Eastern Florida as missionary, and Elder A. G. Miller from North and South Carolina to Western Florida and the Mobile District as missionary for the remainder of the conference year.

The Presidency also gives notice of the transfer of Elder R. T. Walters from Southern Missouri District to the Clinton District as missionary for the remainder of the conference year.

FREDERICK M. SMITH,
President of the church.

After consultation with members of the Twelve and Presiding Bishopric, the Presidency gives notice of the following changes in appointment:

Elder John F. Martin has been transferred from Eastern Colorado District to the Kirtland District, Cleveland objective, (local).

Elder J. W. McKnight has been transferred from the Florida District to Southern Michigan and Northern Indiana district, (missionary).

Elder Hale W. Smith has been transferred from the Massachusetts District to Eastern Colorado and Western Nebraska, (missionary).

FREDERICK M. SMITH,
President.

The Bishopric

Northern California District: Owing to the illness of Bishop C. A. Parkin, we have arranged for Brother Edward Ingham, 6445 Colby Street, Oakland, California, to look after the interests of this department in the Northern California District. Solicitors which have heretofore been representing Brother Parkin will kindly report for the present month to Brother Ingham, and scattered Saints desiring to pay their tithing will all kindly do likewise.

We trust that the same spirit of devotion and cooperation which has been expressed while Brother Parkin has been serving, may continue under the administration of Brother Ingham. We feel to commend him to the Saints as worthy of their confidence and esteem.

Under present conditions in the world, there are numerous demands being made upon the finances of the Saints. We feel therefore to urge that in the distribution of our funds, we do not forget the importance of supporting the Lord's work, not only that we may fulfill the law, but that we may be entitled to the blessings which he has promised to the faithful.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

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

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

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

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

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

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Conference Notices

Eastern Montana, Andes, Montana, November 9 and 10. Mark C. Hutchinson, Andes, Montana.

Western Maine conference is called off on account of the Spanish influenza, a telegram from George H. Knowlton states, dated the 12th.

Western Montana, at Deer Lodge, November 2 and 3. E. E. Eliason, secretary, R. F. D. 1, Box 14, Deer Lodge, Montana.

Pittsburg conference, announced for 19th and 20th instant, Fayette City, Pennsylvania, has been indefinitely postponed, owing to the health department orders to combat spread of

Convention Notices

Eastern Iowa, Religio, with Fulton Branch, October 18, 19, and 20, the Religio convention. Reina Pool, secretary, Davenport, Iowa.

Eastern Montana Sunday school and Religio, Andes, Montana, November 8, Mark C. Hutchinson, Andes, Montana. Spanish influenza, L. F. P. Curry, Vice President.

Addresses

Miss Donnie Lehman, secretary of the Religio Society, Box 88, Independence, Missouri.

Elder J. F. Mintun, 1012 Waverly Street, Toledo, Ohio. Church building in Toledo is at 1202 Waverly Avenue, reached by taking Dorr Street car, getting off at Waverly and going one half block north. Welcome extended to all, especially soldiers and sailors who may be in the city.

Our Departed Ones

WEATHERHEAD.—Albert Shute Weatherhead was born at Stokes Bay, Ontario, March 4, 1894; died October 2, 1918. Sermon by D. P. Perkins. Interment in Bayview Cemetery.

SNELL.—James Wesley Snell, son of Silas and Maud Snell, Bartlett, Iowa, was born April 21, 1918, and departed this life October 4, 1918, leaving to mourn, father, mother, 3 brothers, one sister, and a host of friends and relatives. Funeral was conducted from the home by John Huston; sermon by M. M. Case.

MCGINNIS.—John A. McGinnis, born February 23, 1883, at Twin Lakes, Chippewa County, Wisconsin; died September 20, 1918, after long and painful suffering from tuberculosis. Married Carrie Mair, March 24, 1904, and to this union were born four children: Laura, Derrell, Margaret, and William, all of whom survive him. Baptized by A. L. Whiteaker, June 20, 1904. His influence was for good, and his friends said he always gave his best service to the church. Was ordained a priest June, 1908, by W. P. Robinson; to the office of elder March 3, 1918, by A. L. Whiteaker.

DUNCAN.—Nancy Duncan was born at Portland, Jay County, Indiana, August 24, 1853. Married James D. Duncan, at Walkerton, Indiana, January 30, 1877. To this union were born 7 children, 4 girls and 3 boys. Was baptized May 30, 1897, by David Smith, and has been a faithful member. Died September 5, 1918, near West Branch, Michigan. Leaves to mourn, her husband, J. D. Duncan, and three sons, Delbert D., John W., and James M.; 4 daughters: Mrs. Bert Masterman, Mrs. George Goff, Mrs. Etta Brom, and Mrs. Nancy Phillips; 19 grandchildren and 2 great-grandchildren. Sermon by George W. Burt; buried in Brookside Cemetery.

FROM HERE AND THERE

Any of our brethren who are in the American or Canadian forces and are visiting England are invited to call at the home of F. H. Edwards, 13 Heathfield Road, Handsworth, which is the center for the Summerfield Branch, Birmingham, where meetings are held. They will be gladly welcomed. The invitation is thus renewed by Nellie Arrowsmith, secretary.

MEETINGS DISPENSED WITH

Beginning on the 13th, all public meetings in Lamoni, including the public schools, were ordered dispensed with by the local board of health. There are not many cases of the Spanish influenza—the cause of the order—and we have heard of no cases of pneumonia as yet, Monday morning. The stake conference, to have been held in Hiteman on the 17th to 20th, has been indefinitely postponed, and most of the appointments in rural districts have been postponed for perhaps two weeks, till the danger of spreading the disease has passed. Graceland College is continuing by conducting supervised study classes in small groups, with athletics and outdoor sports freely interspersed. The students residing in town are not allowed to attend till the danger from infection is past. Independence went under the same restrictions as Lamoni on the 8th, though it may soon be raised, as there are but few cases. Word is coming in from other points that conferences and similar meetings are being postponed. At Logan, no child under eighteen is allowed on the streets.

COORDINATED PROGRAM

We have just received a program of conference and auxiliary conventions of the New York District, held at Niagara Falls, New York, October 4, 5, and 6. It is rather a new development since the Friday evening and Saturday morning sessions were devoted to four papers followed by general dis-

ussion for a half hour. This part of the program followed that of the ministerial conference, first started in the Massachusetts District by the eastern quorum of elders under direction of W. A. Sinclair. Saturday afternoon, business session for necessary business; first, of the church; then the Religion; finally the Sunday school. Only a limited time is allowed for these themes, followed by a paper on Sunday school work and general discussion. Saturday evening and three sessions Sunday of preaching services, sacrament service early Sunday morning, followed by Sunday school. It looks like an ambitious program, but one which could be readily carried out, unless it be for the limited time allowed for business. It is of special value, first, because of its educational features in the church institute. Second, that the auxiliaries are acting under the direction and with the church, following the lines of the recent effort towards coordination of the general organization.

Sergeant W. A. Rogers, at Camp Beauregard, is very sick and asks the prayers of the Saints. He also desires letters. Address him at Base Hospital, Ward 3A, Camp Beauregard, Louisiana.

One who was in a position to appreciate his qualities, writes this concerning the late Gideon Hawley whose demise was noted in a recent issue: "His home was always open to the elders; if they were ill or needed financial aid he was always happy to be of service. Graceland College found a loyal supporter in him when she needed it most."

LIBRARY BULLETIN NO. 1.

Brother Vernon A. Reese, secretary of the General Library Commission, has ready a number of new bulletins for local library workers, which he will be glad to send to those interested. It is supplemental information which should be read in connection with the Library How-Book. It comments on and explains the present situation regarding coordination and will be most helpful to all who will read and observe the instructions thus indorsed by the Library Commission. He desires to send them to all connected with local boards or having to do with that work, so if you know of others besides yourself, include their names in the request. They are sent without cost upon request to Vernon A. Reese, 919 North Kedvale Avenue, Chicago, Illinois.

TESTIMONY NUMBER OF THE *ENSIGN*

The November 7 issue of the *Zion's Ensign* will be a "Testimony number." The basis of that issue will be two addresses given at Independence on October 6, by Elbert A. Smith and Frederick M. Smith of the First Presidency. In addition, there are to be some short testimonies as to the truthfulness of the gospel from such men as Peter Anderson, J. A. Gillen, I. N. White, Hugh Goold, B. R. McGuire, W. E. Peak. Read the details of the announcement elsewhere in this issue.

HERALDS FOR SALE

Miss Lizzie Molyneaux, 1939 North Tenth Street, Saint Louis, Missouri, writes that she has a large number of old HERALDS. From the list, we note that she has six numbers in volumes two and five. Volumes nine and twenty-eight are missing. Volumes eight, eleven, fourteen, thirty-one, thirty-five, thirty-eight, forty, forty-one, forty-two, forty-five, and fifty-six are complete. Several volumes have but a single number missing. In fact from volume six to fifty-six, she has sixteen hundred and forty-six copies out of a possible eighteen hundred and forty-eight. A complete list will be furnished upon request. It may form a basis for a complete file for some one who has kept some of their old HERALDS. The HERALDS prior to the fire of 1907 are rare.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, October 23, 1918

Number 43

EDITORIAL

WHO ARE THE UNTEMPTED?

Many times is the question raised, Are these good men, who are never tempted and who find it easy to do right, entitled to the same reward, as is the young man or young woman who is tempted, makes a mistake, gets up and overcomes his or her weakness and does right?

Asked in this form, the question answers itself. It no doubt refers in part to those men who are appointed in charge of the work, and whom as young people, we are inclined to idealize, quite naturally and quite justly in part. But the question is based upon a few misapprehensions.

First: Every impulse of young man and young woman is not vile, but quite the reverse. Yet how often have they suffered keenly, because of some newly developing impulse, which they fear, because it is new and they do not understand it, to be wrong. This attitude is all too often encouraged by those older in years who should know better, and should treat young people with sympathy, remembering their own youth. Suppression of impulse leads to harm, while proper instruction leads to real joy and progress.

Of course there are sins of youth, and we may rest assured, if we are guilty of them, we shall look back in a later day with the utmost sorrow to our mistakes.

It is true that the indiscretions of youth are drafts upon a later age, payable with compound interest. It is also true that many of these impulses of youth, which some older in years reprove so strongly, when we are older, we shall know were not wrong at all, but were part of nature—the divine nature—moving within us. There is no impulse, but what rightfully directed, makes for good, for happiness, for better manhood and womanhood, for a better world in which to live.

There is no impulse but what misdirected, makes for evil, for individual suffering, and for a worse world. Even spirituality, which when rightfully developed and directed, means a fullness of life in the highest possible sense and the nearest approach to the divine, when misdirected, narrows, and may become an injurious bigotry, and scorches instead of healing. Youth is rarely as vile as those older in years would make it to be. Sophistication often gives a cast to an innocent act which is both unjust and untrue.

In the second place: Where is the man who has never been tempted? Where is the woman who has never been tempted and greatly tempted? If there are such, let them be pitied, for their development is surely narrowed.

Even the great Master himself, the very Son of God, was tempted and tried like us in all things. He was tempted. He was tried. And, yet, the wonderful truth follows which is the answer, "Without sin." Though he was tempted, yet he sinned not.

As some have expressed it, "We cannot keep the birds from flying over our heads, but we can prevent their building nests in our hair." In other words, we cannot prevent thoughts coming into our minds, but we can prevent their taking lodgment there and developing into wrong words or acts. A continual belief in evil creates evil, and causes more of it to be within the world. The continual belief in the depravity of young people and its teaching as is done by some narrow-minded people, tends to create that very condition which we would avoid.

Those who would condemn so quickly a young man or young woman, because of some untoward circumstance, or because of possible guilt, can you say you have never been where you could have sinned, if you had so desired? Have circumstances never been such that you could have gone greatly

wrong? Character as well as circumstances must determine.

There are men who possess a measure of that divine attribute, though tempted they sin not. Opportunity is not a sign, nor a final evidence of guilt. Personality enters in large measure, and if we have discernment to know the caliber of those with whom we are dealing, we know that there are men and women who can be trusted to do right no matter what the circumstances.

But young man or young woman, do not think of yourself in your temptations as being different from others. Others are also tempted and tried. Perhaps with some, the fires of life have grown cool, if not cold; but there has been a time. Humanity cannot be divided upon such a line as tempted and untempted.

It may be divided, if you choose, into those who yield readily to temptation, and those who hold the integrity of the soul high; and these latter do not feel boastful, but only to thank God that through his mercies and help, they have been able to keep clean and do right, despite temptation.

Nor need we seek temptation to develop our life. Temptations will come quickly enough. They are unavoidable. So the Master has directed us to pray, "Suffer us not to be led into temptation, but deliver us from evil."

When temptations come, remember then that song of years past, "Yield not to temptation, for yielding is sin." And you older in years, remember your past youth and meet present youth with sympathy and with help.

S. A. B.

UTAH CHURCH ATTACKS POLYGAMY

COVENANT OF MARRIAGE

The work is from God and not from man, let the Saints remember that, said President Penrose; let them heed the counsel and teaching of God's servants and not be led astray. The work of the Lord is eternal, he continued. One of the greatest evidences of its eternal nature is the revelation of the eternity of the marriage covenant. The young people should be taught that to be married in the temple is not only a duty, but a privilege and an essential to eternal progress and highest salvation. The key of plural marriage, said President Penrose, as may be found by studying the revelation, is given to but one man at a time on earth, the president of the church. When the law of the land forbade the practice of this phase of celestial marriage, the man holding the key, at that time, President Wilford Woodruff, issued a manifesto to the effect that the solemnization of plural marriages should be discontinued; and no one in all the world, said President Penrose, has any power or authority to perform the ceremony when the key has been withdrawn. President Penrose said he speaks of these things because it has been thought advisable, inasmuch as it is believed that at least a few people do not understand the situation even yet. It has been said that some people have said plural marriage

is all right even now, if the knowledge of it can be kept from the president of the church.

"Think of it," said President Penrose, "keeping it from the man who holds the key!" President Penrose said there had been from time to time certain misunderstandings about plural marriage; and subsequent to President Woodruff's manifesto President Lorenzo Snow and President Joseph F. Smith each issued renewed statements, and it was supposed the matter had been cleared up. But even now people will say: "Oh, the church leaders know all about it."

"It is false," declared President Penrose. "The church leaders do not know about it, and it is the duty and obligation of those who claim to know to bring it to their attention."

He was fervent on this point and said he can say to all Israel and to all the world that the president of the church and his associates are sincere in this matter; plural marriage is no longer countenanced, no longer allowed in the church and transgressors, if they can be apprehended, will be disciplined by the church and turned over to be disciplined under the law of the land. He said to let the people not believe these men who go about to satisfy their own lusts and lead innocent followers and pure young women astray. They are rebels, said President Penrose, rebels against church and rebels against the law of the land.

PRESIDENT JOSEPH F. SMITH

President Penrose closed with a fervent prayer for all the church. When President Penrose sat down President Joseph F. Smith arose and said:

"I feel it imperative upon myself to indorse and affirm without recourse, the statements that have been made by President Penrose in relation to the subject upon which he last treated. I want to say to this congregation and to the world that never, at any time, since my presidency in the Church of Jesus Christ of Latter-day Saints have I authorized any man to perform a plural marriage, and never, since my presidency of the church has any plural marriage been performed with my sanction, or knowledge, or with the consent of the Church of Jesus Christ of Latter-day Saints, and therefore such unions as have been formed unlawfully and contrary to the order of the church are null and void in the sight of God and are not marriages."—*Deseret News*, October 4, 1918.

PRESIDENT HEBER J. GRANT

President Heber J. Grant was the first speaker. He said he attended the general conference sessions when he was a child and a young man, and for 36 years he has attended them as one of the general church authorities. He said he desired to express his thankfulness that President Smith was able to attend the opening session and hoped he would again be able to be in attendance before the close of conference. He said he gives unqualified assent and approval, as president of the council of the twelve, to what was said in the morning session concerning plural marriage. People who now advocate plural marriage, said President Grant, are in very deed rebels—and traitors. And, he said, it is the duty of those who may be approached on the matter of plural marriage, to expose those who approach them.—*Deseret News*, October 5, 1918.

TO ALL WHOM IT MAY CONCERN.

The *News* trusts that those numerous pulpiteers and lecturers who have been helping out their incomes by engaging in a crusade against the "Mormon" Church for alleged continuing and conniving at the practice of polygamy will read

and heed the utterances of the leaders of that church on the subject at the present general conference. To those who know the truth and are honest in stating it, these utterances are superfluous, except as they add emphasis to the declarations previously made. There has never been a time since the church authorities took this attitude, when there could be the slightest doubt as to their sincerity. Publicly and privately, in printed statements, in preaching and in conversation, they have always and unequivocally and undeviatingly adhered to the position enunciated in the so-called "manifesto." If there are those among their own people who with sincere motives have sought to put a strained construction upon their words, and have acted upon such construction, they stand branded as rebels and traitors, subject to the disciplinary punishment of the church as well as to the penalties of the law; and surely for the offenses of such individuals the great body of the church and its leaders may not be held accountable.

Language can not be found to define more plainly and positively the sentiment and the position of the church on this subject, than has been now again employed by the speakers at the present conference. By no skill or subterfuge can a dubious or double interpretation be placed upon these words. The most unlearned cannot misunderstand them, the most ingenious cannot distort them. We shall wait with interest the evidence of their effect upon those who, first above referred to, have made the welkin ring with charges of "Mormon" perfidity, duplicity, disloyalty, dishonesty and all the other crimes against the moral code. If there is a trace of honesty in the pretensions of such opponents, they will acknowledge their error and seek to do justice to those whom they have malinged. If on the other hand they continue in their falsehoods, they will deserve to be known and stigmatized for what they are—makers and promulgators of a lie for the love of lucre.—*Deseret News*, October 5, 1918.

On the above, Elder L. G. Holloway comments as follows:

You will notice that some of the speakers stated is was a rebel or traitor who would go ahead now contrary to what the leaders of the church say and enter into polygamy. If going contrary to advice and counsel of the leaders causes one of their members to become a rebel or traitor, I wonder if going contrary to the advice and counsel given many years ago by the Lord when he told his people to "Love thy wife with all thy heart and cleave to her and none else," would not be equivalent to the same offense. It was the leaders then; but now after polygamy once established by them and forced on the people, those who are now carrying out the policy of former leaders are branded as rebels and traitors.

I was in the general church offices this morning and had a talk with a son of Mr. Lund and the First Presidency, also Kimball Smith, son of Joseph F. Smith, on the subject, and they both said the leaders are warning those who are inclined to believe that polygamy would soon be one of the principles practiced here or is being practiced at the present time. On several occasions this summer I have heard several Mormons say that in a short time polygamy would be looked on as being all right, and would be in force not only in this country, but in foreign lands as well. They seemed to be elated over the situation and wished for its return. I really believe the leaders are sincere in speaking against the practice, as they are beginning to realize that public sentiment would give them a black eye again, if they thought the practice was again resumed.

Many of our missionaries, as well as Brother Hol-

loway, report such statements from men in Utah, that they look for a return of polygamy. This is confirmed by the above quotations. Such assertions have been made very recently by members of that church.

We have also to remember the fact of several continuing to live in polygamous cohabitation, with wives previously married. This is the case with Joseph F. Smith.

To this should be added occasional references in their publications in recent years, as well as public declarations by their prominent men. This has given apparent basis for criticism by others not of their persuasion.

We are pleased to note the above and Elder Holloway's belief in their sincerity. We sincerely hope they now fully recognize polygamy for what it is and has always been—an abomination to God. This that is now setting the rank and file as "rebels" and "traitors" against the leaders has always been rebellion against God.

We are indeed glad to give space to this declaration and hope it marks the end of polygamous marriages in Utah and among her people everywhere.

S. A. B.

FOOD VALUES

There have appeared recently in *Physical Culture* a series of articles concerning the condition of the crews on the *Kronprinz Wilhelm* and other ships, and upon the increase of heart disease in the United States. They attempt to point out a relation between heart disease in this country and beri beri in Asiatic countries, and ascribe the latter to polished rice and the former to white flour, and too much of dry food. The one thing that will prevent it is plenty of green vegetables, graham bread, and fruits. Yet the people of this country all too often look upon fruit as a luxury, instead of an absolute necessity for health. Of course, as with any other mild poison, it takes some time to destroy life.

But when one has carefully considered the evidence there can remain no longer doubt that many cases, if not most cases of heart disease are directly to be ascribed to a diet of white bread, pastry, potatoes, and meats.

The reason for the increase now, as compared with earlier years, is because of the increase of highly polished and finely ground food from which the necessary ingredients are removed. Graham flour, whole wheat flour, bran, and rice do not present the same objectionable features.

Moses emphasized the value of fruit trees and urged that they should not be destroyed, even on an enemy's land. The Mosaic law provided for the use

of green vegetables liberally. It limited the use of meat in a hot country. In oriental countries health is yet preserved and the people flourish on brown bread and olives as a steady diet.

As for us, we are advised to eat wheat and vegetables, and fruit in the season thereof, and to eat no meats except in times of famine and cold weather.

S. A. B.

WOMAN'S WORK

The American Journal of Clinical Medicine, for September, 1918, is published as a woman's number. It discusses the problem of the industrially free or the industrially bound woman. New occupations for women, including secretaryship, and what women are actually doing, are discussed. Some of them are engaged in the lumber camps, others are using tractors, and one, at least, running a railroad locomotive. Girl students at the New York State Agricultural School are engaged in carpenter work. Certainly a very large number of women are engaged in farm work—plowing, and making hay.

Several of the cities have women letter carriers, and several have girls as subway guards or conductors on the street cars. In England this has developed more than in this country, for there women are engaged in munition manufactories and the manufacture of aeroplanes. In the war they are doing everything except handling the guns.

S. A. B.

SIGNS OF THE TIMES

There has been marked development in the past few years of the idea of a league of nations. Five years ago such an ideal was considered Utopian and impossible. To-day, in many quarters, it is considered not only possible but fundamentally necessary. Some action must be taken to prevent war. This is one possible action.

Still we must recognize that no form of organization alone will make justice or peace, even though it does provide an environment more conducive to justice. It requires a reformation of character. It requires repentance. It requires a love of that which is beautiful, true, and right. It requires a love of righteousness and of truth above nationalism and mere individual privileges.

That is one reason for the necessity of the continued preaching of the gospel of the Lord Jesus Christ. He was no weakling, but a strong character. He stood firmly and uncompromisingly for truth and right.

But he also stood for peace, for mercy, for brotherly love, for that spiritual and moral development

of a people which is only possible when we prefer one another and help one another; when the strong work and seek not their own interest, but instead, the good of all.

A TYPICAL SITUATION

The following letter from the East represents a condition resulting from the epidemic of Spanish influenza that is sweeping over the country and even the world which seems very typical. Even in the Middle West conditions are very serious. Missionaries are compelled to take a respite in their preaching work. Brother Daniel Macgregor says it is reported that there are five thousand cases of the disease in Omaha, and funerals night and day. Very few of the Saints have had it, and with no deaths.

Graceland College is still free from it, though still under rigorous quarantine. Lamoni has escaped with few cases so far, and Independence reports very few. The letter follows:

ATTLEBORO, MASSACHUSETTS, October 14, 1918.

President F. M. Smith;

Dear Brother: We are having some distressing times here and the surrounding country, owing to the influenza epidemic. All churches, schools, amusement places are still closed up; I am kept as busy as a doctor, looking after the sick and those who are dead. In Fall River and other places buildings near cemeteries, have been secured, to put the dead in, waiting for caskets to arrive, so the dead may be buried. One of our undertakers went up to Camp Devens to help embalm the dead soldiers up there. When he started to work he found that they were placed on top of one another crosswise; before the embalmers could lower their pile, another pile had been made, so fast did the men die, the undertaker played himself out, and returned to this city.

Most all of our own sick are on the way to recovery; our people seem to have the disease light. Relief committees have been formed in this place, to help nurse the sick and supply them with food. People in autos collect the food in homes and then take it to the sick—splendid work.

I am a member of the Attleboro Community Fellowship. We get up something patriotic for the city about every two or three weeks, I inclose the September 23 program.

The Liberty Loan committee raised almost their entire quota the first day of the drive. The influenza epidemic has caused a big loss along this line.

We are trying to keep the Saints alive during these times, by visiting the members and our friends and having fireside talks; our people have been blessed in more than one way during these strenuous times. Everyone is hoping that the churches will be open next Sunday, cannot tell till toward the end of the week.

Sincerely yours,

E. B. HULL.

God is unchangeable, forever the same. Let us put our trust in him, and let him mold us in his way; it may not be our way, but he knows best. Whatever comes, rest assured that it is for our good.—Olive May.

ORIGINAL ARTICLES

THE CLOUD OF WITNESSES

(Sermon delivered by Elder W. H. Greenwood at the conference of London District, England, held at Enfield January 20, 1918. Reported by Elder Dover E. Judd.)

I have selected two verses, which you will find in the twelfth chapter of Paul's epistle to the Hebrews, for our meditation and consideration this evening. I ought, perhaps, before reading them to observe that they should be read in connection with what precedes them. An epistle is a letter. This letter is divided into no less than thirteen chapters, so it is a pretty long one. The verses that I am going to call your attention to to-night are the first two verses of this chapter:

Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

I might, perhaps, read the third verse also:

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

Of all the people upon the earth, I suppose we claim to be the greatest of all witnesses, and when we present our claim before the people, or even to an individual, we make the declaration that the Lord himself declared that *this*—note the singular term—*this gospel* of Jesus Christ should be preached in all the world *for a witness*. Do not mistake the idea, or even the idea that the Christ desired to convey to us, and don't run away with the thought that every one that you bear witness to will receive the gospel, because they won't; but the object and purpose of the Almighty is that the gospel shall be presented to the world for the purpose of witnessing to them the possibilities that lay before the human family.

We claim to be in possession of this gospel. We claim to present the doctrine of Jesus Christ intact: that we neither add to nor take from so far as the Word is concerned. We believe that the law of God is absolutely perfect, and, if put into operation, will bring with it the power of regeneration to the *human heart and mind*. And this power gives us a witness—the witness to the power of the gospel. Please note: this power to witness will not save you. You may recognize the power, you may enjoy the power, you may live in the light of the power, but unless it is utilized it will not save you

—it may rather be to your condemnation when the day of account comes and the great judgment shall sit. Not that it is necessary God should be exposed in majesty and splendor for the purpose of sitting in judgment upon the human family. So far as that is concerned, in the external sense, it would be absolutely unnecessary, because every soul will know. Why, bless me, sometimes in the world you drop across people who will tell you where you are going by your disposition—all kinds of dispositions exist in the world, and are manifested through individuality; and in like manner this gospel should witness to the human mind the divine possibility of the establishment of the *character* which is designated *divine*, that is only found and revealed in the Christ. But the standard presented to us by the Christ character, we must work for in order to attain; and every one of us are to be judged and measured by the measure of Christ Jesus our Lord. Fancy! What a wonderful day it will be!

Do we recognize the marvelous power that is given to us in this gospel of Jesus Christ and the way we are allowed to utilize this power: But in that day we shall recognize all our lost privileges and our lost opportunities. We shall be able to reckon up every minute of the twenty-four hours of the day, and how we utilized the time. We shall be able to recognize what we might have been, as well as just exactly what we are; and thus we content ourselves at times and we say: "I shall be satisfied when I awake in thy likeness"—in the likeness of Christ. We do not want to wait until that time; if there was ever a time that we should be able to identify the likeness it is in the *present*, and if the gospel has come as a witness, and it declares that to everyone that received him—mark the term: Not believed him—but *received him*, to them gave he power to become sons of God. *Realization*, hence the individual knowledge.

What is your witness? Paul speaks here of being compassed by a cloud of witnesses. We have witnesses on every hand. For instance: sometimes we have the thought presented that there is a possibility that the gospel may not be true, that there is a possibility that the record found in the Bible may not be true, but that there may be other explanations given, or discovered, accounting for our present existence and for things as we observe them. Now what would be your answer to that proposition? What witness have you in your mind? Let me just describe how it appeals to my mind. In the first

place I recognize my being, that is, that I am, not was, or to be; but I am. *The present moment is mine.* This moment is the moment of triumph. *The next one may not be mine.* I realize the present, I have the power to utilize it; I have the power to use it; I have the power to make the best of it—to get all the good from it. It is a self-evident fact to my mind that I live. We have had evidences presented to us in the short space of time that we have been in this place. We have put the brethren and sisters about to procure two meals for us, and we feel content; we feel happy. We feel it is good to be alive; but if we had not had the meals we might have been experiencing a different condition. Now that is life: the power to utilize, the power to realize, and the power to discharge those functions which bring into perfect correspondence of the interior—the internal wants with the external. We feel happy with everybody. There is not one of us here but would wish that everybody had been as pleased as we have today. Yes, of course we do. We feel happy. Why? Simply because we have utilized the power to assimilate to our necessity that which has been provided for us, and it means that when we have life we are reproducing all those sparks of wasted energy—all the parts of our being. That process is going on repeatedly, and we sing: “Change and decay in all around I see.”

We have gone so far as to discover that we do not possess the same body more than seven years—that every seven years we are a new creation. We have to spend a lot of energy to manufacture a body like this every seven years, and we do! However that may be, it is a self-evident fact that we are, and this book declares—this witness declares—that God not only created the earth (we will talk about that in a moment), but it gives you a record of the origin of man. God said: “Let us make man in our own image and after our likeness,” and we are here, in the form of God, fashioned with a mind, and fortified by the same attributes as God, in likeness and disposition. And immediately afterwards he commanded man to subdue all things unto himself. Man had given unto him sovereign power, and not only has he that in the order of creation according to the mind of God, but he becomes the sovereign of all created things and beings. This is our witness, and although thousands of years have expired, we find man is still perfect in image, in form, and blessed with mind or, as our brother prayed to-night, with soul, mind, and spirit, and with all the divine possibilities before you. Is that a fact in your experience?

The book which is one of the witnesses of the trinity states that God created the heavens and the earth. The earth is still with us—that is a self-evident fact, is it not? What does that witness to your

mind to-night? Does it not witness just exactly what it did thousands of years ago when the Lord directed his servants to say, “The great I Am hath sent thee”? God’s course is one eternal round. The earth is governed just as it was in years long since gone. We have the spring, summer, autumn, and winter. Yes, God’s course is one eternal round, without diversion. You can depend upon it. If you sow your seed in the season, you can depend upon gathering your fruit, whatever kind or character it may be. These are self-evident facts.

Now returning to the state of our being, and that is as far as I need go to-night, what evidence have we? The book says that the gospel shall be preached in all the world for a witness, and then shall the end come. Again, the statement is made in a previous chapter that “In the mouth of two or three witnesses shall every word be established.” I have no need to quote the further testimony of the Apostle Paul: every Latter Day Saint says that when he speaks of not being ashamed of the gospel. Why? Because he was just in the position of you and me: “I am not ashamed of the gospel of Jesus Christ,” we say as we uplift our heads almost with pride. We do not suppress *that* fact, but how often are we ashamed of ourselves? There is the point. We are willing to witness for the gospel by word of mouth at any time—*that* is easy—but that is not what God calls for. He wants the witnessing power of the gospel applied. He wants to see that body that is degenerated, that is deteriorated, that is strangled with death, he wants to see it pass through the proper channel and bring forth the Christ life, that the Christ man may appear. Therefore we read in Paul’s letter to the Romans: The earnest expectation of the creature—any creature in the world; anyone to whom you may be testifying of the power of the gospel—the earnest expectation of the creature awaiteth the manifestation of the power, that you are witnessing in yourselves. You see the force of that point. What is the use of my asking you, as Paul asked the saints “to run with patience the race that is set before us” if patience is foreign to our nature? You must run, but you have got to do it patiently. As a rule people when they run, don’t do it patiently. But the gospel calls for a peculiar kind of running, and the peculiar characteristic of it is *patience*. Think of it! The earnest expectation of the creature awaiteth the manifestation of the sons of God—Zion redeemed in the soul, in the heart, in the mind. We plead away just like old Israel used to do; we go down on our knees and we pull all kinds of faces at the Lord, thinking that he will hear our prayer, and say, “How long, O Lord, how long will it be before Zion is redeemed?” It is a wonder he

doesn't answer us by revelation and say, "You are not ready."

Now let us consider the witnesses. External witnesses we might multiply, but for a beginning let me present three witnesses. You have God as the creator, as the author—the first cause if you will—the first witness. We present as a second witness the Lord Jesus Christ, the Savior, the means; and the book says in the evidence of the trinity, that we are not saved *by* Christ but *through* him. *Through him: he is the means.* Jesus Christ is the gift of God, the second witness. Then we present to you the Holy Ghost—the holy disposition. And here we have three witnesses that will stand and testify against every one of us in that day of accounts. Three witnesses for the origin of the earth upon which we live, for your hope of the heavens that are above, for your perpetual existence! There is the author of your being. The book says so, and you cannot find anything better. Science cannot even begin to suggest anything better. God presents to you the realization, the self-evident fact: it is with you continuously. Now don't you see what Paul meant when he said, "I am not ashamed of the gospel . . . for it is the power of God"? If that is not enough you may never hope for anything to excel it.

Now, what witness have we for God? What knowledge have we of God? By what means do we comprehend or know God? The book says that secret things belong to the Lord our God, and if there is some great thing that we want to discover either for our own blessing or for the blessing of our fellows that we do not understand, there is the source to get it from. The secret of the Lord, the source of his power, is with them that fear him. That does not mean that we are afraid of him, but fear is used in the sense of reverence there; that respectfully honors God as the first great cause, and takes the evidence that he submits and puts it to the test and proves it up to the hilt, that it becomes a realized fact, in the same way as my existence and being is a self-evident fact to you to-night. That is the idea. That is the plan and there are the witnesses. These secret things belong to the Lord our God who desires you to have a knowledge of himself—a self-evident fact, that he exists. What does he do? He does not leave you to yourself with your puny experience, but he reveals himself. Yes, God reveals himself. He revealed himself to-day speaking of the age of the restoration of the gospel, and the man who was the means in the hands of God in bringing in the restored gospel was conferred with initiatory rights to adopt people into this sense of regeneration, into the kingdom of God. He saw God and Christ and they spoke to him—commissioned him. He went forth with that authority.

With your revelation, the first witness, is your Bible. There is a cloud of witnesses in the pages of that book. They all testified to the existence of God, but we have a trinity of evidence. We present to you the Bible simply as one evidence—though it comprehends a cloud of witnesses—and it is the testimony of the eastern hemisphere. The one thing that characterizes this church and people is that they bring forth a second witness, and they actually believe that while God paid attention to the people that live on the eastern hemisphere that he actually knew those that lived on the western hemisphere. Is it not wonderful that God knows so much! Well, he just acted with those people on the western hemisphere as he did with those on the eastern hemisphere and the result is that we have unison of expression, oneness of testimony, a cloud of witnesses to the saving power of the gospel—that is all.

The third witness we have is the book of Doctrine and Covenants. When I was talking to a gentleman once with regard to this work, I said, "Well, have you had a letter from the Almighty lately?" He looked at me as if he thought I was *non compos mentis*.

He said, "Why? Have you?"

I said, "Oh, yes, I have a whole series of them here. Yes, these are letters from my heavenly Father. Haven't you any?"

"Oh, no," he says, "we do not get revelations to-day?"

I said, "Well, when did your heavenly Father die?"

There is our trinity of evidence. I want you to make the best use of it. I cannot begin to present a tithe of the things that are contained therein. There are your three witnesses: the Bible, the Book of Mormon, and the Doctrine and Covenants. Make the best use of them.

Now we come back to man again; and don't you know that we have a trinity in man himself? Dressed up in this suit of clothes it looks a doubtful proposition doesn't it? But it is a fact. Man is three-fold in character. I want you to follow the idea, not just because it pleases you for a moment or two, but I want you to think about it because it means something. I want to suggest to you to-night that after God made man he lay there and God did something: he breathed into him. You had not thought, perhaps, that God had been so near to you as that. He not only breathed upon man but *into* him and that which was breathed into him is in existence to-night: so that the man that you see is not the man at all—it is only the house he lives in! That is all. Let that thought impress your minds. Man, then, is three-fold. It is a self-evident fact that you have a body, is it not? Oh, yes; we have a body. The book says

that the blood is the life of the flesh, but the spirit is the life of the man. And it is a wonderful thing, too, but in this witness here it tells us that there are works of the flesh. I am not going to read them to you to-night, but they are found in the epistle to the Galatians, and the works of the flesh number nineteen, if my memory serves me correctly. Nineteen! And immediately after the works of the flesh are enumerated, the fruits of the Spirit are given—and the flesh has a majority of ten. Did you ever notice that? Now which is the more sensible course for us to pursue: to allow the blood which is the life of the flesh to run away with us and make us work to the extent of committing nineteen sins against this poor body of ours, or would you rather utilize the powers of the mind, utilize the power that has been breathed into us and bring forth the fruits of the Spirit? We do not have to work so hard, either, because there are only nine points—nine items. Of course, I present the thought in the light of trade unionism. If you had to do nineteen acts you would want pay for them, but if you had only nine to perform, well, perhaps you would be willing even to subtract. *Just think of that!*

Man is threefold in character: *body, mind, and spirit*. The body is subconscious, practically asleep one half its time. You would be surprised if you kept a record of the small amount of conscious intelligence that we exercise in the things of life. The spirit is the divine part of man. In order that you may develop the spiritual part or properties of your nature you do not send a postal order to Sandow for instruction and lessons, but you might do so very profitably if you wished to develop the physical part of man, because he has made it his special study and knows all about it. He is considered a great authority on physical culture. Now the Almighty is the greatest authority to-night on spiritual development. It is wonderful what aid you will get if you send a postal order along, in other words, if you will make the sacrifice. But you will have to adhere faithfully to his instructions. You will have to become firmly attached to your lessons or you will not get very much good from them.

So far as the world is concerned we say we have got a threefold enemy to fight. There is a trinity of evil, and we call it the *world*, the *flesh*, and the *Devil*. I really could not tell you which is the worst of the three. I might venture an opinion, but I do not think it would be very popular if I do. But I will tell you, in my estimation it is the flesh; that deceives us more than anything else, because when the Devil manifests himself you are prepared for him, and when anything opposes you in the world you are doubly prepared for it, but, oh dear, when you get a thorn through your boot, and it pricks

your foot, you know about it—it comes home to us. And there is the secret of our power and of our witnesses. This power—self—has got to be destroyed. Don't you know it is self that is causing all the bloodshed to-day—you need not say another word about it. Self-interest, that is all there is to it. In the Christ you have the beautiful perfect example of *self-lessness*. That is the ideal we have to reach, and the blessedness of that condition even when we only get to the verge of the power to realize it, is really wonderful. Think of it! This trinity of evil—the world, the flesh, and the Devil—may be dismissed by the *crucifixion of self*.

Now just let me read these verses again to you: "Wherefore seeing we also are compassed about with so great a cloud of witnesses." Witnesses? Paul was writing, I might say, after giving that beautiful chapter on faith, and he says that by it—faith—the elders obtained a good report. Don't you know it is the pivot upon which all success depends in this great latter-day work? Faith! "Oh," says one, "I have lots of faith. I think you would be surprised, Brother Greenwood, what I do believe." Yes, and I guess I should, too! You have no right to believe anything but what you have evidence for—you *must* have a witness.

Listen how Paul defines faith. It is a wonderful rendering, is his definition of the word. "Now faith is the substance——" The world says there is no substance about religion, yet the word says that the very first step is substance. The world dispenses with substance, and grasps at the shadow. Let us see the reason why. "Now faith is the substance of things hoped for, the evidence of things not seen." That is a strange thing, is it not, that you can have evidence of something that you have not seen, possibly never will see, for there are some things you see in the world that you cannot believe, must not believe, and seeing is not believing always: and the world has its maxim along these lines and it says: "All is not gold that glitters." And it is true, too! You would think so after a visit to Birmingham.

Paul defines "faith as the evidence of things not seen," and he goes on speaking about the faith of the elders, the faith of Abraham and of Abel, and so on, and then he goes on to say that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." How? According to the evidence—according to the faith—you cannot have faith without evidence. Your faith must be based upon evidence to give you assurance. Now mark his exhortation: Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight—some of

those things that weigh heavy upon us and cause our minds to be filled with doubt; some of those things that grieve us and are very painful—he bids us to lay aside every weight, and the sin—it may be ever so small, for the book says the law of the Lord is perfect and whosoever keepeth the whole law and yet offendeth in one point is guilty of all, simply because even the least transgression is sin. “Let us,” he says, “lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”

Now the trouble is that we are in a hurry to finish the race. We want to get (to use a worldly expression) to the top as quickly as we can, and some of those things are very slowly developed. And yet, as I say there are twenty-four hours in every day, and the present is always with us, and we just simply want to maintain our fidelity according to the witness, according to whatever cloud it may be whether large or small, the witness we have of the saving power of God.

I could go on much longer talking to you of things of a threefold character. For instance, we have the word, the water, and the blood. Is it not a singular thing how all these things come in a threefold sense and confirm all our experience. Even our glory and our reward comes to us in a threefold sense. You have the glory of the sun, the glory of the moon, and the glory of the stars. Perhaps, now, you can understand the value—the depth and the breadth of the language of the Savior when he said that in the mouth of two or three witnesses shall every word be established.

But the greatest witness that we have, or can have, the greatest strength that we can show, depends upon us—absolutely everything depends upon the man. The possibility is found in the degenerate condition; all that a man has to do is to pass through the process of regeneration, to be brought into communion with God until ultimately he may be enabled to dwell in the divine presence of God. Don't you realize the fact? Yes? And this earth upon which you and I dwell is to become heaven. God is coming, so the witness declares, God is coming out of heaven and the cry will go forth, “Behold the tabernacle of God is with men.”

These are a few of the witnesses, but I want to submit to you to-night that the greatest witness, the greatest witness that we can submit to the world is the inherent power: the power of salvation and redemption that is given to us; that has opened our minds and placed us in touch with the divine; and, above all things has given unto us power to manifest that which the creature—the man in the street, the person in the world, the friend with whom you are conversing, is waiting for, and as you enumer-

ate and as you tabulate these different evidences and features of the gospel, the individual is naturally just comparing these things in the mind and saying, well, have you come in touch with these things? We are the evidence, we are the witnesses—where is the power? Not in those things, but in you: the power must be shown in you:

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.—Romans 8 : 19.

That is, by our personal realization, our desire and purpose to honor God and keep his commandments and by adding to the cloud of witnesses which I am happy to think is multiplying each day that we live.

INTELLIGENCE

The glory of God is intelligence, or, in other words, light and truth; light and truth forsaketh that evil one.—Doctrine and Covenants 90: 6.

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.—Doctrine and Covenants 90: 5.

Intelligence is, then, really a correct understanding of truth, or of light and truth. We very often say that the Devil is intelligent, but is he? If the glory of God is intelligence, certainly the darkness of the Devil could not also be intelligence.

There must be some difference in the mere exercise of the mind, and true intelligence. For a man to be truly intelligent he must develop all his faculties, and not be content with the use of only a part. The development of some parts of the mind will make a man selfish and unlawfully ambitious, and will lead him to climb to fame or fortune over the sorrows and distresses of others. It is that so-called intelligence of Germany, or kultur, that has led the Kaiser and his followers to want to govern the earth. Mentality alone is not intelligence, and the sooner we understand this the better for the world and the church.

ONE-SIDED DEVELOPMENT

The writer once belonged to a gymnasium; there were many men and boys who took part in the exercises for the development of the muscles of the body. Some of them went to the physician in charge of the physical department and received advice as to what exercises would be best for them to take; others thought they knew what would be the right thing for them to do, and went ahead themselves.

I noted that some of them were overdeveloped in the shoulders and underdeveloped in the lower limbs. These men liked to walk on their hands and were experts on the swinging rings. Others were great runners, but poor in arm development. Some were great kickers and did not want to do anything but kick. Now these men considered themselves

athletes, but they were not so considered by the physician when they went before him. Some parts of their bodies were not developed, while other parts were overdeveloped. A muscle that is not used for a long time becomes useless.

Some kinds of fish that live in dark pools of water away from all light, lose their faculty of sight. Men by long use of their carnal faculties lose the power to discern the spiritual, and do not have a clear vision of truth. If I lose a part of my body by accident or by disuse, it cannot be said that I have a perfect body. If I lose some part of my mind, either by lack of development or by a one-sided growth, certainly it cannot be said that I am fully developed, or that I am intelligent, in the true sense of the term.

THE SEED ON GOOD SOIL

Simply the accumulation of facts from our own experience or from the experience of others, would not and does not help us toward solving the riddle of our existence. Facts are good things to know; even theories are good things to know. To know what men have done may help us to know what they may do under like circumstances. Man has achieved many things; wonderful things, and it is well to know how and why he did these things. Man, however, is limited in his research and achievement. The raw recruit may be made into a fine soldier, and the virgin earth may produce the finest crops. So the intelligence of God may come to a mind untouched by the theories of the scientists, on the origin of life, or to a soul free from the doubts of infidelity regarding the birth of Christ. He may not be able to solve all of the problems of Euclid and yet know more about God than Spencer, as made known to us in his Synthetic Philosophy. If the glory of God is intelligence, the study of God should be the most interesting study that man could take up.

It seems, however, that the study of the divine requires something more than a knowledge of men and things. We may become very proficient in delving into the splendors of the celestial worlds, and by the aid of the telescope travel from one constellation to another, even weigh the worlds and conjecture what they were made for, and yet not understand the power by which they were created. Law, order, and wonderful harmony are seen as we watch the worlds rushing through space and a beneficent power is manifested, not only in the heavens but also on the earth, and while all of this is recognized by the most casual observer, a clear knowledge of these facts does not bring us any nearer the great question, and all this expenditure of resources? Why is man made with all these great possibilities of achievement, development, and longing if they

tion of all questions: What is the meaning of all are never to be realized?

THE HIGHER HELPS THE LOWER

The plant has every want supplied; the animal is content with his lot. Yet man is never content, he is always reaching out for the attainable and for the unattainable; he is always building towers to heaven. Reasoning from what we know about other creations here upon the earth, we must conclude that there is some way to satisfy the longing of the highest creation, since all of the lower creations are satisfied. Everything but man is in harmony with its environment. There is a way. Drummond shows that the higher in nature always reaches down to the lower, and brings it up higher, but it is always the superior or higher that descends to the lower. The plant reaches into the earth, and raises the elements into itself, and thus raises it higher. The animal partakes of the plant, and raises the plant life into the animal life. The higher raises the lower; help comes from without and from above. It ought not to be a hard or strange thing to believe that help can come to the most vital thing that man possesses: his mind.

Usually the man who makes a machine, a complicated one, knows most about it and how it should run. Do you think God knows how this machine called man ought to run? God reaches man. How? Man because of his very makeup is dissatisfied and when he sits down to think says to himself, "Who and what am I, and does death end it all?" Fear comes to the human mind because man discovers in his quiet, thoughtful moments that he knows very little about the true values of life. But this kind of fear of God is the beginning of wisdom. Christ came to make it possible for a man to reach God by law—by obeying the laws he taught. He promised a clear demonstration to those who would believe and obey. Is there in man sufficient power for him to raise himself without aid into the higher life? If we say "no," then help must come to us from God, and that help has been given by Christ.

GOD'S REVELATION TO US

So it is consistent with reason to believe that God as the higher intelligence and power should come to us with some kind of a revelation of himself. Not only this, but speak to us in ways and words easy for us to understand.

To say that this revelation of himself should come to us without any effort on our part to find out and obey the law governing such revelation would be folly. If the glory of God is intelligence, man must become intelligent to associate with him, at least if he is to enjoy his presence. We ought not, however, to get the idea into our minds that intelligence

means simply and only, that we know how to raise fat hogs for market, or being able to tell how far Alpha Centauri is from the earth, or even to know how to make a million of money. One definition of intelligence or intellectual is as follows: "Intellectual. Belonging or relating to or performed by the intellect or understanding; as intellectual faculties. 2. Apprehensible by the intellect alone; hence with reference to mythical contemplation, of a spiritual nature: perceptible only to inspired vision or by spiritual sight."

I heard Mr. Ingersoll say that no intelligent man believed in either God or the Devil. There are many lesser lights to-day that are saying the same thing.

WHAT IS SPIRITUAL LAW?

We contend that there is both a God and a Devil, and that man has a right to choose between them as to which he will serve. All lasting development must be the result of the free exercise of the mind. The mind once started on its investigation of the source of all power, never is content to stop until the glory of God is made manifest. As power comes from the higher physical life to raise the lower, so power comes to the lower spiritual life from the higher, to raise the spiritual life of man. It comes to him by process of law—spiritual law. What is spiritual law? It must of necessity deal with the spiritual part of man, but as man is composed both of body and spirit or matter and spirit, the spiritual law or law of God deals with both, the spirit dominating and the body obeying. There may be many unknown laws of God and nature, that man has not understood, but there are some laws that have been given us by Jesus Christ that we can understand as a basis, at least, to work from in our investigations.

That there is some vital connection between faith in God and the obeying, or doing those things he requires us to do, must be plain when the results come to those who thus obey.

THE WHOLE GOSPEL LAW

We often say there is no virtue in the water, when Christ commands baptism. There may be a virtue, however, and no doubt is, when connected with other laws and ordinances commanded. The different parts of an electrical machine separated would bring no results; even when all assembled would not produce results unless put in motion by another, and that an outside power. Yet with one part lacking, all the outside power possible would not produce results. The human mind untrammelled by false philosophy reaches out toward God, so when man honestly desires to know God and can enter into the spirit of self-sacrifice that was the leading characteristic of Jesus Christ; he will naturally be drawn toward the light and be able to understand.

It will take all parts of the gospel law, and all helps possible to obtain from heavenly influences, and heavenly beings, to make us truly intelligent.

GEORGE W. ROBLEY.

OF GENERAL INTEREST

DEMOCRACY AND WAR

Some time ago we received the following question, which we will endeavor to answer in this issue:

"Several times you have said in your editorials and in public addresses that democracies do not make war, and that if we could get a world of democratic nations all fear of war would pass away. I am not quite so sure of this as you seem to be. I remember the Boer War and the Spanish War and in both instances the people clamored for war. I am not sure that even should Germany, Austria, and Japan become republics that the people would not cry 'war' on some fancied insult to the nation. Be this as it may, I should be glad if you would give your grounds for your belief that if we had a world of democracies world wars would pass."

We are very glad to answer this question. We begin by asserting our faith more emphatically than ever in democracy as the great foundation of peace. We believe with all our heart that if Germany was as much a democracy as is the United States that there would be very little danger of wars in the world. And we say this in spite of the two examples mentioned by our correspondent which seem to point the other way. It is easy to find seeming exceptions to any great principle. But it should be remembered that both the Boer War and the Spanish War happened a long time ago, and that both England and the United States have become democracies in a much more real sense since that day. It should also be remembered that there was a noble party in England which stood out against the Boer War, including the present Prime Minister—and that it was put over with great opposition and some difficulty. It should also be remembered that when three years ago the yellow press tried to embroil us in a war with Mexico the people made no response. But, compared with real wars, as we are seeing war to-day, these were but little disturbances in an otherwise peaceful world.

The great truth is that no great war has even originated either with the people or with democracies. They have always come from kings and kingdoms. They are imposed by kings upon the people of the nations which begin them, not by the people upon the kings. This is as true of the present war as of any war in history. We were in England, a demo-

cracy, the last week of July, 1914, and we could not find a soul who wanted war. Every man of any influence was trying to dissuade Germany from going to war. We went over to France. The same thing was true there. We went into Germany. *The same thing was nearly true there.* In the German city where we were—the day the war began—we met no Germans who wanted war or knew why their country had gone to war. The war was imposed upon the Germans, as much as upon the rest of the world, by kings.

There happens to be a remarkable corroboration of all we have been saying in a notable book that has just appeared, *Face to Face with Kaiserism*, by James W. Gerard. Ex-Ambassador Gerard says on page 21 of his book: "When I talked at length one day with President Wilson on my visit to America in October, 1916, he remarked, half to himself, in surprise at my tale of war, 'Why does all this horror come upon the world? What causes it?' 'Mr. President,' I answered, 'It is the king business.'" Then he proceeds: "*A German republic would never have embarked on this war; a German Congress would have thought twice before sending their own sons to death in a deliberate effort to enslave other peoples. In a free Germany teachers, ministers, and professors would not have taught the necessity of war.*" Again, on page 23: "Kings come to look upon their subjects as toys. A postcard popular in Austria and Germany showed the old Emperor, Francis Joseph, seated at a table with a little great grandnephew on his knee, teaching the child to move toy soldiers about on boards; and it is unfortunately true that the same youngster—should the system of the Central Empires be perpetuated—will be able to move his subjects across the map of Europe just as he did the toy soldiers on his great-grand-uncle's table. He will be able to tear men from their work and their homes, to seize great scientists, great chemists, great inventors—men who may be on the eve of discoveries or remedies destined to rid the human race of the scourge of cancer or the white plague—and send them to death in the marshes of Macedonia or the fastnesses of the Carpathians because some fellow king or emperor has deceived or outwitted him." Finally, Mr. Gerard puts it all in a word: "In a monarchy all subjects seem the personal property of the monarch and all expressions of power become personal. This extends throughout all countries ruled by royalty."

No one has stated this truth, that democracies do not make war, more clearly than our own President. Here are his words: "No one who really comprehends the spirit of the great people for whom we are appointed to speak can fail to perceive that their passion is for peace, their genius best displayed

in the practice of the arts of peace. Great democracies are not belligerents. They do not seek or desire war. Their thought is of individual liberty and of the free labor that supports life and the uncensored thought that quickens it. Conquests and dominations are not in our reckoning, nor agreeable to our principles." Believing this as thoroughly as he does, the President has put *democracy for all nations* as one of the chief aims of the war in every utterance he has made. He has even gone so far as to insist that there can be no negotiations with Germany until the people become the responsible parties. Negotiations with the present autocracy would have no value. Autocracies lie and plot and scheme and begin to prepare for "the next war" while professing peace. Negotiations with a people would have worth and permanency. Great peoples do not lie and cheat and scheme and play the hypocrite. They love peace—even the German people would love it could they once have anything to say about preserving it. The President is right. Could we get a Germany as much of a democracy as is America the fear of great wars and all wars of aggrandizement would vanish from the world. It is interesting to remember that Emanuel Kant, a great German himself, saw this years ago and said: "Now, in point of fact, the republican constitution, in addition to the purity of its origin as arising from the original source of the conception of right, includes also the prospect of realizing the desired object—perpetual peace among the nations. And the reason of this may be stated as follows: According to the republican constitution, the consent of the citizens as members of the state is required to determine at any time the question whether there shall be war or not. Hence, nothing is more natural than that they should be very loath to enter upon so undesirable an undertaking; for in decreeing it they would necessarily be resolving to bring upon themselves all the horrors of war. And, in their case, this implies such consequences as these: to have to fight in their own persons; to supply the costs of the war out of their own property; to have sorrowfully to repair the devastation which it leaves behind; and, as a crowning evil, to have to take upon themselves at the end a burden of debt which will go on embittering peace itself and which it will be impossible ever to pay off on account of the constant threatening of further impending wars. On the other hand, in a constitution where the subject is not a voting member of the state and which is, therefore, not republican, the resolution to go to war is a matter of the smallest concern in the world. For, in this case, the ruler, who, as such, is not a mere citizen but the owner of the state, need not in the least suffer personally by war, nor has he to sacrifice his pleasures

of the table or of the chase or his pleasant palaces, court festivals, and such like. He can, therefore, resolve for war from insignificant reasons, as if it were but a hunting expedition; and, as regards its propriety, he may leave the justification of it without concern to the diplomatic body, who are always too ready to give their services for that purpose." F. L. —From the *Christian Work*, September 21, 1918.

THE STAFF

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Music After the War

There is just now a great deal of speculation being indulged in among musical circles as to what will be the state of our music after the war. It is but natural. The war is making great inroads upon our none too abundant musical material, and has already played havoc with many of our musical organizations, some of whom have been forced to disband in consequence of so large a proportion of their membership being called to the colors. Some of our choirs can appreciate this, having had their ranks "all shot to pieces," in that the Governments' conscription demands have taken their male voices.

Our anxiety as to music after the war is a most proper one and naturally to be expected. The process of developing our present degree of musical attainment has been a slow one, the result of many painful efforts. To now see this development frustrated and our efforts dissipated is certainly discouraging, and we can well wonder how much of the material now being taken from us will come back to us after the war.

Let us not needlessly worry. Some of our efforts will doubtless be lost; some of the material we have sent "over there" may never come back; some of the activities we have so earnestly fostered may never be resumed; but there are abundant signs that ample compensation will be granted us in many ways we do not now conceive. Our music may not be the same after the war; it will probably be much different, but all indications point out that it will be much better. Unless this terrible conflict is carried to the point of effectual extermination, which we pray may not be in the divine contemplation, the material for our renaissance will be found in the new period following this war.

In *The Literary Digest* for September 28 is an excellent article that stimulates us to vision the future through the lenses of hope. It is entitled, "New status of military bands." It is an account taken from the *New York Tribune* of the visit of Walter Damrosch, the noted musical savant and orchestral director, to France, where he had the privilege of interviewing General Pershing, on the work of music in our armies. Note the extensive preparations for the development and instrumentation of the military bands, as well as the numerical standard for each band.

"Summoned to general headquarters only a few days before the big offensive at the Marne, Mr. Damrosch dined with General Pershing and his staff. 'We spoke not one word of battles—only of music,' he says.

"As a result of the conference Mr. Damrosch examined personally every one of the two hundred bandmasters conducting in the American Expeditionary Force. It was decided that since they are to be commissioned second lieutenants by

recent order of Congress they must be trained, as all officers are, in their special line.

"So, with the aid of the French Government and the cooperation of Pershing's staff, a school has been established, to open about October 15 in an old stone mill near general headquarters, where conductors will be instructed. There will be a supplementary school to train players in order that the personnel of every American band will be fifty real musicians. General Pershing has desired that the bands be modeled on the Garde Républicain. The pupils will be trained to play the oboe, bassoon, and French horn, instruments used by the famous French band, but not by the Americans. It will take three months to train them and two to train the conductors.

"André Caplet, now sergeant in the French Army, who conducted for two years at the Boston Opera, will be at the head of the school. François Casadesus, another famous French musician, will teach orchestration, and many professors serving as privates in the French Army will be released to teach the Americans.

"According to Mr. Damrosch, this will place American band music in the army on an equal footing with that of bands in the French and British armies. The regimental band will no longer be at the whim of the commanding officer. It will be used only for musical purposes, because of the extremely important psychological effect of music on the men. The band will not go near the front-line trenches, but will play the regiment to the front and meet it with music on its return.

"During his stay in Paris Mr. Damrosch witnessed a remarkable change in the feelings of the French people, from deep depression to a glow of enthusiasm, due, he says, to the victory of the Americans at Château-Thierry and the constant arrival of fresh American contingents. It was with this new impetus that the French went into the battle of the Marne."

This is not all that the Government is doing for our soldiers and sailors, not only before they leave our shores but after they get "over there." In every camp, cantonment, or divisional assignment of men the Government is going to unusual lengths to provide musical activities for our boys in khaki. Any soldier boy who can play a band instrument reasonably well is given a chance to "do his bit" in the regimental band. Many of the camps and cantonments have organized orchestras, glee clubs, and other musical activities among the men. There are song masters in each camp or cantonment who teach the "Sammies" to sing in the big massed choruses that meet regularly at the various centers. Musical entertainments of good quality are provided for the enjoyment and relaxation of our boys, so that better musical ideals are thereby being fostered. With us who remain the "home fires" are kept burning musically in many places through the instrumentality of the community chorus.

Now, what shall the harvest be of all this? The several million of our boys who will come back to us will demand music, more music, better music, and their demands will have to be met. They will have been taught to love music; to want the music of band and orchestra and the opportunity to express themselves musically in song and chorus. They will be the effectual leaven in our national life that will lead to the growth of better music ideals and practices among us. The thousands of boys who have served in the magnificent regimental bands that are the ideal and aim of the Government will come back to us determined that band and orchestra music shall in the future have its own among us. The desire for music, the love of music, the determination to have music in its most abundant measure will be in the

hearts of these boys and they, uniting with the forces at home, will see to it that we do have music in ever increasing measure.

Let us therefore look forward to the brighter day of music that will dawn upon us and prepare for a renewal of activities when it does come. Further, let us *as a church* prepare to take our place and have our part in the coming renaissance.

ARTHUR H. MILLS.

The Dominant Chord

The master had been teaching. Then I heard
Him touch a single note low in the scale,
And say, "Now find a harmonizing chord,
All strength and sweetness; but let this prevail."
One timid tried—'twas plaintive minor wailing;
One boldly struck a sharp, discordant strain;
One smote a chord—the dominant prevailing—
And joyed the note's new life and power to gain.

Our Master has been teaching. He has given
Us all a chosen note, low in life's scale,
Bidding us seek its harmonies for heaven—
Oh what dire shame and discord, should we fail!
Doubt, fear, and self are not the notes we want—
Trust, hope, and love swell high and jubilant.
Oh, glorious chord—chord of the dominant!

—ANONYMOUS.

Old People in the Choir

"I don't care! If they're going to have all those old people stuck 'round in the choir I won't sing in it any longer. Just look how they acted last Thursday night at the choir practice. They just insisted on singing nothing but those old, worn-out tunes, like "Duke Street" and "Redeemer of Israel," and when us younger singers asked if we couldn't practice some of those pretty new hymns, old Sister Passy sniffed and said she could easily see how the church was drifting into worldiness by the kind of tunes people were demanding nowadays. I think she's an old nuisance, anyway, so I do."

"H'm! Them youngsters we've got in the choir certainly do think they're smart. If we just stepped aside and let 'em, they'd run our choir just like them high-toned city choirs, that actually pay their singers *money* to praise the Lord. Our old-time hymns aren't good enough for them any longer; we must sing them new highfalutin' kind that make you feel like you want to dance. I declare, I don't believe I want to sing in the choir any longer if it's going to be run by such smarties."

The above hypothetical bits of conversation are not altogether imaginary and certainly not at all impossible. We have heard the substance expressed in them a number of times and they represent in a humorous way the tendencies of the young and the old classes in our choirs to look askance at each other in a somewhat intolerant as well as critical way.

As long as young people are young and old people are old and each is impelled by the common mainspring of human nature we presume there will always be this element of antipathy whenever the two classes are thrown into association. It is in effect a species of intolerance and should be discouraged and corrected whenever possible. The young should seek to respect the aged, not only because of their gray hairs, the honorable badge of their lives of endurance, but for the

experience and counsel they can impart. The aged should endeavor to regard the estate of youth with its ambitions as a very proper one. Above all, they should strive in every possible way not to live so much in the fruitless past.

In some of our choirs there is found the somewhat precarious mixture of old people and young people. In some instances the mixture progresses satisfactorily; in others there is more or less friction. We remember an instance of a choir "somewhere in the church" that was composed of a singularly heterogeneous collection of young and old, some of whom were just reaching the age where the instinct to "keep company" with some agreeable companions of the opposite sex was beginning to manifest itself, and others who were the veritable grandparents of these same ardently inclined striplings. But little attempt had been made, seemingly, to amalgamate these incongruous elements and friction was the inevitable result. Finally the young people resolved on executing a strategic *coup* on the old people. They assembled bright and early one Sunday morning in full force and hustled into their places into the choir seats, their numbers being sufficient to practically fill them all. "All went merry as a marriage bell" until the old people arrived on the scene to find their accustomed places being occupied in all the dignity of "squatter sovereignty" by "them upstarts." A hasty council of war was held by the invaded forces and a campaign to recover lost territory was instituted. Then the dispossessed old people went boldly up to the smiling, confident "upstarts," who rested secure in the thought that possession was "nine points of the law," and gently but firmly notified the aforesaid "upstarts" that they were *sitting in their seats*. The forces of invasion were not expecting this counter maneuver, which threatened their left wing, and were forced to retreat in disorder, leaving the old people in possession of the field. It was said that "Coronation" was never sung with more enthusiasm by the victors and with less fervor by the vanquished than it was that morning.

A proper and wise adjustment of forces in choirs composed of mixed old and young must be had if harmony is maintained and the full measure of service rendered. There must be the rightful amount of "give and take" on both sides. The young should give to the old their proper need of kindly respect; the old should remember that the young have ambitions and ideals that in the main are right and proper and that upon them is laid the burden of the world and its progress, which burden the old have had to relinquish with the advance of age and its infirmities.

A brief inquiry into the Lord's instructions concerning the conduct of our musical services will perhaps give some practical hints as to how our young and old choir members may adjust themselves to each other. We are told (Doctrine and Covenants 119:6) that "humility and unity of spirit" in the conduct of the song service in "acceptable with God," but that sadness "and bitterness of spirit" in that service is not pleasing to him; that therefore all strife and contention in the conduct of this service must cease. "The young men and the maidens" are *commanded* to "cultivate the gifts of music of the song" that they may the more effectually render that service. But the "middle-aged and the old" are also instructed not to forget the "gladsomeness of *their* youth," that the efficiency of *their* service may be the more enhanced, for they are enjoined to "aid and assist so far as their cares will permit."

Let both young and old engaged in choir work remember that the service is a blessed one, desired and accepted with God. Let them give due tolerance to each other and strive to so adjust their associations that they may in harmony

"labor together with God for the accomplishment of the work entrusted to all."
A. H. M.



When You Write to the Officers

Many inquiries come to our desk which should more properly be addressed to one or another of the general officers of our auxiliary. We therefore again print the names and addresses of these women, and suggest that you preserve the list for future reference. Cut it out, or copy it, and place it in your address book, so that when next you have occasion to write, you will be able to determine the proper one to address, thus avoiding duplication of time, effort and expense. Better still, perhaps, would be to send to the General Secretary for a copy of the new supplement to our Year Book, in which are given the details of our organization, together with the names of leaders and that part of our work they have undertaken to do.

OFFICERS FOR 1918-1919

Honorary President, Mrs. Frederick M. Smith, 630 South Chrysler Street, Independence, Missouri.

President, Mrs. D. J. Krahl, 909 South Pine Street, Holden, Missouri.

First Vice President, Mrs. Fred Koehler, 105 North Chrysler Street, Independence, Missouri.

Second Vice President, Mrs. William Madison, 1015 West Maple Avenue, Independence, Missouri.

Secretary, Mrs. J. A. Gardner, 711 South Fuller Street, Independence, Missouri.

Treasurer, Mrs. F. H. Esgar, 700 South Chrysler Street, Independence, Missouri.

Historian, Mrs. M. H. Siegfried, 1417 West Walnut Street, Independence, Missouri.

Editor in Chief, Audentia Anderson, 5020 California Street, Omaha, Nebraska.

BUREAUS

Educational, Mrs. Dora Glines, 622 South Chrysler Street, Independence, Missouri.

1. Mothers' and teachers' problems, Mrs. Maud Parham, 306 South Fuller, Independence, Missouri.
2. Home economics:
Domestic science—Domestic art, Mrs. Bertha Mader, R. F. D. 4, Holton, Kansas.
Home Decoration, Mrs. Fern Weeks, 424 South Fuller, Independence, Missouri.
Home nursing, Mrs. Gela Cook Moonman, 1028 West Maple, Independence, Missouri.
3. Sex hygiene—current topics, Mrs. Gertrude Sessions, Fresno, California.
4. Sociology—psychology, Mrs. Dora Glines, 622 South Chrysler, Independence, Missouri.
5. Women in affairs, Mrs. Lola Mitchell, 1250 West Third Street, Santa Ana, California.
6. Public speaking, Mrs. Dora Glines, 622 South Chrysler, Independence, Missouri.
7. Hygiene, Mrs. Gela Moorman, 1028 West Maple Avenue, Independence, Missouri.
8. Bible research, Mrs. J. G. Pointer, Independence, Missouri.
9. Story-telling, Mrs. Walter W. Smith, Independence, Missouri.

10. Cultural subjects, Mrs. Dora Glines, Independence, Missouri.
Home and Child Welfare, Mrs. Lydia Wight, Lamoni, Iowa.
Relief and Service, Mrs. Helen Silsbee Smith, Trenton, New Jersey.
Young Woman's, Mrs. Alice M. Burgess, Lamoni, Iowa.
Oriole Superintendent, Miss Grace Thompson, Lamoni, Iowa.

MEMBERS OF BOARD

Children's Home:

Mrs. L. L. Resseguie, Lamoni, Iowa.

Mrs. Callie B. Stebbins, Lamoni, Iowa.

Mrs. Minnie B. Nicholson, Lamoni, Iowa.

Social Purity:

Mrs. Jennie Studley, Roxbury, Massachusetts.

Coordinating:

Mrs. D. J. Krahl, Holden, Missouri.

The Organizer

The organizer is the official representative of the Woman's Auxiliary in districts and stakes.

She has full charge of the work in her territory and should be consulted on all matters where information and advice is desired. For some organizers it is difficult to leave their homes and travel extensively; therefore, we would urge that you make the acquaintance of your organizer at the district conference and consult with her there, as much as possible, about your local work.

When an organizer visits your branch and establishes the Woman's Auxiliary work, it is expected that her expenses will be met by those receiving the benefits of her visit.

We urge a hearty cooperation with the organizer. Make your needs known to her and she will advise you to the best of her ability.

Below is a list of appointments of organizers who have notified me of their acceptance. Those who have not responded are urged to do so at once, that an additional list may be published soon and the members in your district notified of your appointment.

MRS. J. D. KRAHL, *President.*

Northeastern Kansas District, Mrs. Emma Hedrick, Fanning, Kansas.

Spring River District, Mrs. J. A. Graves, Twenty-third and Emporia Streets, Joplin, Missouri.

Independence Stake, Mrs. Mollie Davis, 1813 Norton Street, Kansas City, Missouri.

Chatham, Ontario, District, Mrs. Rosa Glasier, Chatham, Ontario.

Central Michigan, Mrs. George Pringle, McIvor, Michigan.

British Isles, Mrs. Pearl Crick, 58 Ickburgh Road, Upper Clapton, London.

Saskatchewan, Canada, Mrs. Carl Diggle, 1011 Dufferin Street, Saskatoon, Canada.

New York and Philadelphia, Mrs. J. R. Lentell, 1256 Saint Anns Street, Scranton, Pennsylvania.

London, Ontario, Mrs. Rosa Tier, 427 Ridout Street, London, Ontario.

Southern Michigan and Northern Indiana, Miss Louise Evans, 519 North Ottawa Street, Grand Rapids, Michigan.

Southern California, Mrs. Lola Mitchell, 1250 West Third Street, Santa Ana, California.

Kentucky and Tennessee, Mrs. Kate Schmitt, 718 Zane Street, Louisville, Kentucky.

Mississippi, Miss Edna Cochran, Eastside, Mississippi.

Kirtland, Mrs. William George, Willoughby, Ohio.

Southeastern Illinois, Mrs. J. W. Petterson, 4716 Harrison Street, Chicago, Illinois.

Society Islands, Mrs. Clyde Ellis, Papeete, Tahiti.

Holden Stake, Mrs. I. M. Ross, Holden, Missouri.

Alabama District, Mrs. J. L. Harper, McKenzie, Alabama.

Eastern Michigan, Mrs. L. Plato, Port Huron, Michigan.

Massachusetts District, Mrs. W. A. Sinclair, Winter Hill, Massachusetts.

Oklahoma, Mrs. A. W. Sanders, Calumet, Oklahoma.

Lamoni Stake, Mrs. Susan Hayer, Lamoni, Iowa.

Eastern Iowa, Mrs. Irvy Quitmeyer, Aurora, Iowa. R. No. 2.

Clinton, Missouri, District, Mrs. Mina Kearney, Clinton, Missouri.

Northern Michigan, Mrs. Arthur E. Starkes, 513 South East Street, Boyne City, Michigan.

Gallands Grove District, Mrs. Florence True, Deloit, Iowa.

Des Moines, Mrs. Margaret Davis, 1124 East Fourteenth Street, Des Moines, Iowa.

Are These Your Children?

May I, who am only a "mother by proxy," be permitted to write a few words of entreaty to the "real" mothers who read this? I am a primary-school teacher, and in my work with little children I have come across some conditions which make me long to write these few words. I hear some mother say, "Oh spare us from the advice of old maid school-teachers!" Nevertheless, being not so very old, I rush in, where, I presume, an older and wiser person would fear to tread.

In my work I have come across some conditions which are very common, and in my heart there arises the longing to call the attention of all mothers to these things. Even if what I say does not apply to *you*, you undoubtedly know some one to whom it does apply, and you can pass on the tiny word of advice, and—who knows?—may save the future happiness of some little child.

I have little children five days a week, most of their waking hours. I see them under natural conditions, at their work and at their play. It is my business, first of all, to make "good animals" of them. This, I believe, is the reason that I see many things that the parents do not see. Many mothers, from too many other cares and worries, from "unseeingness" and carelessness because of daily association, and, worst of all, the most common, from ignorance, neglect the little things that cannot but result disastrously for their little ones.

On investigating in my room of over fifty children, I found that only eight had ever used a tooth brush, and only four of these, regularly. Three had a "common" tooth brush in their homes, used occasionally by any member of the family! Oh, mothers! Some may say this is a little thing. Well, *perhaps*, but mostly *not!* A toothbrush costs so little and it is easy to teach the little folks to use them, morning and night. This soon becomes a habit that nothing can break. "Of what good is this?" you ask. The mouth is the greatest carrier of disease germs of any member of the body, and the teeth are the storehouses, literally, for these. A good tooth soap, or even common table salt, will work wonders in destroying these germs. A doctor told me to-night, as a precaution against the dread influenza that is sweeping over our country, to have the children wash their teeth four or

five times a day with common table salt, in order to destroy incipient disease germs, that lodge there.

Dirty teeth, with food lodged in the crevices, will soon cause the teeth to decay. I found that nearly every child in my room had decayed teeth. This means impaired digestion, and other physical ailments which result directly. A tooth brush, some salt, the conscientious daily use of these, will save money for yourselves, parents, and, for the children, an uncounted amount of suffering.

Then, next, and perhaps most neglected of all, are adenoids and enlarged tonsils. Oh, mothers, I pray that you will learn the dangers that rest in these, and that you will never permit them to go uncared for. It is found that adenoids are the causes in many cases of stupidity and mental dullness. There is nothing more dangerous to the child's health and intellect and yet, perhaps, nothing more neglected. Adenoids cause disfigurement of the nose and mouth, and in advanced cases deform the shape of the face, and make it loathsome to look at. They are also lodging and breeding places for disease germs, and often the spot where diphtheria gains its seat. Most mothers fear the operation necessary for their removal. I have a horror myself of operations, and have a decided prejudice against them, and yet I pray that no mother who loves her child will ever let it go without having these enemies to health removed, when necessary.

Let me tell you of a case I had in the training school of our normal, a case, which is, I fear, only too common. In my class was a boy, with pinched and deformed face, eyes wide, dull, and staring, having all the defects of the "mouth breather." My heart ached for this little child. He sat there, day after day, apathetic, dull, stupid. My supervisor took up the matter with his parents, whereupon they said, "Why, there is nothing wrong with him! He's never been sick a day in his life!" Think of it! Nothing the matter with him! and yet, because of his adenoids his whole face is deformed, and the happy, cheerful child which he normally was, sat there day after day, an object of pity and heartache, dull, stupid, and, at times, aroused into fits of temper almost maniacal in fury! Yet he was a dear lovable child! A specialist who examined all the children found this lad to be mentally aged only six years, when, cronologically, he was nearly ten. Four years retarded, and a life of suffering and inadequacy ahead, just because those parents, in their ignorance, committed a crime against his body! Are our States committing similar crimes in not having school doctors and nurses empowered to act above the parent's ignorance? Are you, my reader mothers, committing a crime against your child? Act before it is too late, I beg.

How many of you have ever had a cold in the head, and had to breathe temporarily, through the mouth? Did you feel happy at the time, and mentally alert and at your best? Or did you feel heavy, dull, depressed, and sluggish? Just put yourselves in the place of the child with adenoids, who never gets enough needed air and circulation up into his head, due to the stoppage in the nasal passages caused by adenoids. How could you expect him to learn much, living always in that condition?

Enlarged and diseased tonsils are another cause of sorrow which can be easily removed. Chronic sore throats, tonsillitis, and even the dread diphtheria, may be prevented by a step in time. Then, too, many of God's little ones are suffering mentally, physically, and morally, when another slight operation, for either sex would save them. A great deal of immorality and evil habits might have been avoided, by a slight operation when the first signs for need are shown.

Then again, eye trouble, and, in many cases, actual blindness, can be avoided if only the parents *knew*, and *insisted*

upon the attending doctor or nurse washing out the eyes of the new born babe with a two per cent solution of silver nitrate. Even if you feel sure that there is no possibility of congenital disease, yet insist upon this precaution being taken. The eyes of the child, in its passage at birth, must of a necessity get full of matter which will cause soreness, if not blindness, unless care is taken. Most doctors know this, now, and attend to it, but anyway, *you be sure that they do!* Take no risks that involve such terrible consequences to the heritage of your child. Then, later, teach your child; to take proper care of his eyes. Teach him to avoid eye-strain; to avoid reading facing or even looking at a strong, bright light. Teach him not to read lying down or leaning over his book. Do not let him sit on front seats at the movies, for the eye-strain in this all-too-popular diversion, is very dangerous to the eyesight of children, even from the rear of the room!

Mothers cannot be too careful in teaching their children habits of cleanliness. The idea of germs is often the butt for jokes, but pretty serious jokes some of them have proven to be. Teach them not to drink from public drinking cups, nor to use common or public towels. Teach them not to handle things which many other people have handled. Teach them to thoroughly wash their hands, often, during the day, and especially after a trip away from the home, to school, or down town, or playing with other children. The carefulness won't hurt anything and it may save a lot of worry, anxiety, suffering, or sorrow.

Be sure that your children are well nourished. It is appalling the number of children who come to school having had little or no breakfast, or, which is almost worse, only coffee. Children have not strength to study, or to ward off disease, or resist its attacks, if they are poorly fed or illy nourished. There are so many good books upon the feeding of children, no mother is justified in remaining in ignorance concerning the needs of her children. She should study to understand, and not try to feed her children the same things her husband eats.

I should like to recommend again, as has before been urged from these pages, the three pamphlets mentioned by Mrs. Max West in her articles. No woman with little ones, or expectant mother, or any woman, for that matter, who has the care of children now, or who may ever have, can afford to be without such knowledge as these pamphlets give. They are on the subjects "Prenatal care," "Infant care," and "Child care," and may be obtained, free of charge, by simply sending a request for them to the Children's Bureau, United States Department of Labor, Washington, District of Columbia. They contain good, practical, every-day advice of value to any woman.

If, by means of this little article, even one mother takes heed to the "little" things I have mentioned which menace her child's health and happiness, the labor of writing and printing these words will not have been in vain. For the sake of the men and women of to-morrow, who will lead our church and our Nation, I make this plea for the little ones of to-day!

RUBY R. SPEER.

RAY, ARIZONA.

A Group of Winners

Brother Edward Rannie, writing from Holdenville, Oklahoma, pays most enthusiastic tribute to the splendid work of our Auxilliary located at Oklahoma City. He thinks they are too modest to "toot their own horn," but wishes their good work shall not go unnoticed as it may prove an encouragement and incentive to other locals to hear of their

success. For five years they have conducted a dining hall at the State Fair, and their work has expanded with each year. This year they had ten tables, each accommodating ten people. During the rush hours from sixteen to twenty women are kept busy, and five men were "on the job" steadily. Young, attractive women waited on the tables and they had the support of Brother F. W. Kueffer in the capacity of "spieler," who has proven himself a past master in this art of attracting the attention, and arousing the interest of the casual passer-by.

The meals were served for fifty cents, and the entire portion was arranged upon a large platter, with the exception of the dessert. Nearly all the dinners had chicken on the bill of fare, with roast beef for supper. On the busiest day 1,100 meals were served. Brother Rannie recalls one evening when 700 were served for supper and he acted as bread cutter, and says he sat from four o'clock to seven-thirty without getting off his chair, too busy to look around!

Some of the young women had charge of a cold drink stand, where the children of the Saints helped nobly in the work of accommodating the patrons. Comparing the proceeds of other years the sisters have managed this hall, Brother Rannie found satisfying gains. The amount cleared this year, above all expenses, was \$1,617, from which the sisters first paid their tithing, and then bought a Liberty Bond. They also made the final payment on their church piano, and have offered to pay for certain desired improvements upon the church property which will cost \$600.

The officers of this energetic and successful little group of women are Sister Godfrey Kueffer, president, Sister R. M. Maloney, secretary, and Sister F. W. Kueffer, treasurer, all of Oklahoma City. Several of the ladies proved to be good missionaries as well as financiers, and in quiet ways got in a goodly amount of gospel work along with the material. We congratulate these sisters on their splendid success, realizing that it came with much hard work, both mental and physical, and represents a unity of effort highly commendable.

LETTER DEPARTMENT

Northeastern Illinois

We enjoy reading the news from other districts, so will try to reciprocate to some extent at least. As a district we certainly are made to feel that we are living in the last days. From childhood we have heard preaching and prophecy relative to these very days in which we are living, but now we are seeing the real thing, it seems worse than we could imagine or did imagine from reading the Scriptures, the preaching and prophesying.

To-day the various camps in the United States are scenes of suffering, that a few months ago were not dreamed of by most of us. Thousands of our soldiers are being buried this side of the battle fields of France! Camp Grant of this district is a scene of grief and sorrow as hundreds of our boys are being laid to rest. Some fathers and mothers say there is a certain satisfaction about this, as they know where the body of their son is, how buried, etc. However it is a sad condition and makes us wonder what the end will be. I remember hearing some years ago when all was peace, a prophecy stating that not far ahead in this country, that there would not be, in a certain section, enough living left to bury the dead. These conditions begin to make one think of the things we have heard.

I have noticed for some months a spirit of boastfulness

on the part of many, and I have tried to warn our people against it, stating that our Nation should be very humble and ready to give all the glory to God for whatever was accomplished for the cause of right, and that Latter Day Saints should be the last of all to boast. I have heard some go so far as to say that "one American could lick five Germans, any day." It made me feel sad for nothing was said about God assisting, and we know that if the allies are successful it will be because the Lord has come to their assistance, in this time of need.

This district is doing what it can to keep things moving as to the church here, and doing some by the way of assisting the Presiding Bishop with funds. Everywhere I go I see the fact that our young men are fast going from us, to serve their country. Certainly it behooves all those who are left, young, middle aged, and older ones, to do all that lies in our power to keep the cause of Zion moving as rapidly as possible, for the time will be all too short before the demands on the church will be greater in many ways. And perhaps the instruction given in Doctrine and Covenants 42:12 should receive special attention and application to our lives:

"Again thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

There certainly is a demand for activity on the part of all if we are ever able to accomplish the work the Lord has outlined to be done. We hope that the Sunday school offering of this district will be far ahead of what it was last year if possible, but if so we will have to make a greater effort than ever before, when meeting the many demands of our country in these trying times of war. So far as the farming district is concerned, there is a wonderful crop throughout this district, of all sorts, but the cost of labor is very high, and for husking will be hard to get. There is no excuse for anyone being idle in these times, and even those who are only able to do half a day's work can find employment. I have read with pleasure and satisfaction the editorial by Bishop McGuire, on "Consecration, surplus, and tithing," and I hope that every Saint will read with care and try to do the very best he can to carry out the requirements of the law.

I also wish to recommend that the Saints write the Herald Publishing House and get the tracts on the recent disaffection in Toronto. The truth as brought forth by Brethren Rushton and Williams will show that the church has been long-suffering; perhaps too much, so.

We missionaries of this district are trying to keep busy, Brother Christy for the most part in Chicago, but of late has held a series of meetings at the Deselm Branch. Saturday we were given notice through the local papers that no more public meetings could be held till October 19 at 12 p. m., so this missionary is going home to-morrow and assist his wife who is not in good health at present. Had a very pleasant series of meetings at Buckley and was, for the most of the time, cared for at the home of Mr. and Sister William Hardy. We found it a home indeed and long for the time when Mr. Hardy will obey the truth also. Other homes made welcome the missionary, and we desire that the good Lord will bless them all. Have been here now eight days at Piper City Branch and can report that the Saints are doing real well and those not of the faith told me that they never lived among such good neighbors as they found here of our membership. I feel very thankful that the neighbors thus hold our people in esteem. Brother Heavener (priest) is the only officer here as yet, but we see material growing that will some day assist him, if they continue as they now are. One year ago

when here with Brother McDowell we baptized six; five of them attended the sacrament meeting last Sunday and are all in the faith. The other one is a school-teacher and teaching some miles away. There are several here that we hope will soon be with us and among them William Quick, husband of Sister Ada. He has long been a friend of the work and assisted with his means and many other ways and it would do us all good to see him with us fully.

Your brother and servant in Christ,
PIPER CITY, ILLINOIS. JASPER O. DUTTON.

Augustine Dwyer in Washington

[The following letter was sent to President F. M. Smith by Brother Dwyer from Washington, dated September 16.—EDITORS.]

Washington has become the capital of the world! I am here, the guest of friends of other days, will leave for Philadelphia this evening. Washington to-day is a very different city from the Washington with which I was familiar, ten years ago. Then men were talking in terms of dollars and cents, to-day they are talking in terms of life and death. The shadow of this war is over the Capital.

Yesterday, with my host and hostess, I attended service in the President's church. The edifice was packed. I inclose a bulletin. The President did not attend. Since the prohibition on running autos on Sunday, has been put into effect, he does not go out on Sunday, save in the grounds of the White House. His advisers object to his taking any risks during these critical times. It is said if he had his own way he would go.

I listened to a masterly and timely sermon, from the lips of his preacher, upon Nehemiah. I have never heard the beautiful character of that great leader of a far-off day so impressively portrayed. . . . His sermon showed evidence of a great thinker, and a man who has covered large tracts of reading.

I was deeply impressed with the solemn hush and reverence of the waiting congregation. They seemed to have come away from the toils and distractions of the world to listen to a message from the Eternal. Five pews were filled with United States officers—and much of the body of the church had a generous sprinkling of uniformed men. The dignity and simplicity of the service were all that could be desired. No choir—congregational singing.

During the service I thanked God that our people in all the branches are awakening to the importance of church decorum. Every branch I visit, I hear words of thanks for the lecture you had me give at General Conference on church decorum. It has been blessed of God and is bearing fruit. We have the best people in the world so far as real genuineness of character is concerned. I love them most because they are so free from the artificial accessories that go with a life of conventionalities.

At 9.45 this morning Mr. Howard and myself drove to the White House in his beautiful car. The president was announced to receive at ten o'clock, but it was eleven before we were admitted into his presence. There were fourteen others. The meeting was not a private interview, nor did it have any particular purpose attached to it. We had a privilege accorded us which any citizen might have, if he were properly recommended. However, it was something to be valued to get so close to the personality of a man who holds almost the civilized world in his grasp. He had a pleasant word of greeting for each one, with a firm hand grasp, then we filed out. I noticed a very different man in appearance from the man I met years ago at Princeton University. His voice

seems freighted with the awful responsibility that has been laid upon him, and yet its tone is optimistic. One feels in his presence the dignity of being a citizen of this great Republic. He has about him more of that indefinable something which distinguishes a truly great man than perhaps any man I have ever met save the great Gladstone. I will never forget the experiences of this visit to the Nation's Capital. Last night, more than all the experiences, will be valued most. I gratified my ambition to deliver my lecture on Wilson in Washington. I had a large gathering of cultivated people and all I said was well received so far as I am in the way of knowing. This afternoon, at three, I will speak before a body of young Jews in service upon the subject, "The rise of Israel." This is a great week for our Jewish friends. Their synagogues are open and crowded. It is the great feast of Yom Kippur. I will attend one of the synagogues this noon, in a few minutes. My host and hostess have many friends among the Jews of this city. The Jews, as a class, are ardent supporters of Woodrow Wilson.

The unflinching attitude of the Nation toward the war is: There must not be an incomplete victory. The Germans must be brought to see that militarism and belligerency don't pay. We will win, but oh, at what a cost! The Nation's duty is pushing along a rocky road of blood and pain and sacrifice. In my lecture last night I made a statement that called forth enthusiastic approval. It was this: "This war cannot end—it must not end—until mankind is liberated from all systems which deny the principle of government with consent of the governed. Many minds are still dark. They fail to understand that this is a war for universal liberty, and not a misunderstanding that can be patched up by Germany and the allies." I think the more we emphasize that fact, in our public utterances, the more we will show ourselves to be in harmony with our Government, which is, indeed, the one important thing for every public speaker, who for conscience and country's sake, is giving himself to the shaping and molding of public opinion. These days in Washington, are of supreme value to me, and I am deeply grateful to the dear friends who have made it possible.

With all manner of kind wishes and assurance of daily remembrance at the throne of grace, I am, dear Brother Smith,
Fraternally yours, AUGUSTINE DWYER.

How Does YOUR Report Read

There is confusion still existing in the minds of some workers. Let the members of the local and district boards meet. As a committee they arrange the work for each member to do. Report is made of full work done by the committee. Make out three like reports and send one to the Religio, one to the Sunday school, one to the branch or district. The district boards should report to the chairman of the general commission once in six months. Make special effort to get in the annual report before March 1.

What is being done? Much is being done. I take up the report, that lies on top of recent ones, from Seattle. It tells us that over twelve hundred pieces were distributed in the past six months, seventy books sold, eighteen subscriptions taken for church papers, etc. Other districts are sending strong reports. What has your local done this year? Why not begin now to write out a few letters asking the Saints to send you their clean papers that your committee may place them where they may be read. Have you placed any boxes in public places? There is the local barber shop, the hotel lobby, the station in the country place, the entrance of the church. It is far better to give out old papers, no matter of what date, then give out none at all. Do not wait. It seems that

the bugbear of our work (or nonwork) is *waiting*. "Why do you wait, dear brother, why do you tarry so long?"

Call into service somebody's auto and take a trip, one of these lovely fall days, into the country. Visit the homes of the Saints and collect from them their clean papers, tracts, church books, and arrange for their distribution. It is worth while. Why wait? Let it be said of us: "Thou hast been faithful in that which is little; I will make thee ruler of that which is much."

R. W. FARRELL.

PROVIDENCE, RHODE ISLAND, 14 Kenwood Street.

A Vision and a Testimony

To the many testimonies that have been given regarding and in favor of the divinity of this grand and glorious latter-day work, I wish to add mine. In the fall of 1871, while working in the Dayton, Illinois, woolen mill as a weaver, I was taken down with typhoid fever and came near passing over the river of death, but through the mercy and wisdom of God, and the kind and loving care under the hands of Brother and Sister Chris Johnson, I recovered, and when strong enough to travel, I went West as many others have done to fully regain my health.

I stopped at Omaha, Nebraska, and after a few days of recuperation, a very unwise notion entered into my head. (Being at this time only twenty-one years of age, I was not as wise as I might have been.) I planned a hunting expedition in the far West alone and on foot. Accordingly, I supplied myself with an up-to-date hunting suit, firearms, and ammunition, in fact everything suitable for the fray; I bade good-by to the innkeeper, and was off, feeling just fine, in fact never felt better in body and mind.

But before I had passed half way through the city (Omaha) I became so deathly sick that I could go no farther, and sat down on the sidewalk in front of some business houses, and leaned up against an awning post. Storekeeper after storekeeper came out to take a look at the strange hunter. Some would venture up and remark, "You seem to be very sick, young man. Where are you from? Where are you going?" and the like. I replied the best I could, and off they went without offering to give me a helping hand, or a cup of cold water.

At last another storekeeper stepped up to me and said: "You are very sick, young man, let me help you into my place of business. Myself, wife, and daughter have rooms in the back part of our business house. Come and lie down on one of our beds. Soon you may be all right and able to move on." I complied with his request and offer. Oh, what a Godsend! Never did a bed give greater comfort. But little did I think that I would hold that bed down for six long months.

After lying down, the keeper returned to the store, but soon came back, and seating himself up against the bed, he inquired: "Where are you from, young man?"

"Dayton, Illinois."

"Where are you going?"

"Out on the plains to hunt wild game."

"Are you a single man?"

"Yes, sir."

"Are your parents living?"

"Yes, sir."

"Where?"

"In Illinois."

"What church do you belong to, if any?"

"To the Latter Day Saint Church, Reorganized."

"Well, well," said he, "we, too, are Latter Day Saints, and

my name is Joseph Dove. We welcome you, and want you to make yourself at home with us. We will take the very best care of you till you are able to move out on your proposed journey, if wisdom directs you." But at this juncture he gave me some very timely and wise counsel as to the dangers of hunting wild beasts in a wilderness alone.

For about six months I lingered on that bed, away from home and loved ones, among strangers, without health, and soon without money, downhearted and blue, and like one of old, I turned my face to the wall and wept; not because I did not have good care, for Elder Dove and his noble wife and daughter were true and kind to me, for which a grand reward awaits them. But I feared I had become a burden and possibly a pauper, and of course that was too much for my proud nature.

However, I tried to make the best of it. While lying there in that condition, weak in body, there came to my bedside, almost daily to converse with me, many who had at one time been members of the dominant church in Utah and who had become dissatisfied and disgusted with their ungodly doings and practices and doctrines; they had drifted to infidelity, spiritualism, and other isms.

While in that weakened condition, I partook of the spirit of apostasy to some extent at least, not that I doubted the truthfulness of the latter-day work, with the exception of having become skeptical as to the authenticity of the Doctrine and Covenants, and whether or not Joseph Smith the third was the proper one to preside over the church, or should it have been David, or some one else. But why should doubts of that nature come over me? My answer will be of a threefold nature.

First, Satan seeks to destroy the usefulness of mankind, especially those of the household of faith. Second, I had seen members of the church do things that were wrong and shameful (to my mind, I thought that a Saint should be about as good as an angel), hence it seemed to me that there must have been something wrong with the head, or the feet would not stumble. Third, this had been instilled into my very being by bedside apostate visitors.

But as I did not want to either live or die in that unhappy or unstable condition, and knowing that God knew that I was honest in my convictions, right or wrong, I began to lay my case as bare as possible before him in earnest prayer, pleading with him to restore me to health and strength, and to give me a zeal and unmistakable knowledge, and testimony of young Joseph's calling, and the authenticity of the Doctrine and Covenants, which I had never received up to this time (although firm in the faith otherwise).

Ere this, however, I had written to the authorities of the Mission Branch in Illinois, where I held my membership, to drop my name from the church records. This was in the latter part of 1871 or early part of 1872. Toward spring I began to recover and about this time one of the old-time Saints, a Sister Knapp (who had long years gone by lived in the city of Nauvoo, in the days of Joseph the Seer,) came up to Brother Dove's to pay me a visit, and while there she kindly offered me a home free of all charges, with her and her two grown sons, until I fully recovered. Of course I gladly accepted her offer, thinking that a change might do me good, which proved to be true, for I was soon up and about.

One day while there my earnest prayers were answered. On a bright day about two p. m. I received the following manifestation or open vision and will say as did Paul of old, whether in the body or out of the body, I cannot say. But I do know that I saw my own body standing about eight

or ten steps ahead of me, holding a small hand grip in one hand and the Bible, Book of Mormon, and Doctrine and Covenants in the other, as high as I could reach, and from said three books I could see rays of light going out in all directions, far above the light and rays of the sun, and heard my own voice saying: "With these [the books] I defy the nations of the earth." And I heard a voice saying: "Retrace your steps, and pay no attention to what others may say or do. Work out your own salvation."

At this juncture the scene changed, and I found myself standing on the sea or ocean, with no land in sight. I gazed upon the white-capped waves or billows as they rolled by, one by one, and wondered in my very soul as to what this could mean.

All at once I beheld a monstrous ship, the ship of Zion, pass across the waves, just before me. Her masts were bedecked with banners, her deck crowded with people, and young Joseph with both hands on the rudder, steering the ship hastily forward and onward. When I came to myself I was still in one of Sister Knapp's rooms, and in my very soul I felt thankful to God that my prayers were answered. I now knew that it was young Joseph that should preside over the church and that the Doctrine and Covenants was in common with the other two books, the law of God to the church. (The third in my hand.)

There was no longer any room for doubt. Just after I had come out of the vision, Sister Knapp opened the door into my room, and when she beheld my face, she remarked: "Brother Chrestensen, what has happened?"

"Why?" I asked.

"Why, your face is not natural."

Just before, or just after this gift of God's love toward me, I received a letter from one of the elders of the branch of which I was a member (four hundred miles away) in which he informed me that I would fully recover and that in due time I would be called into the ministry, that my field would be the world. He said he had seen Jesus Christ in visions, together with two other men, and that he had heard them counseling together about my ministerial work and field of labor upon the earth. In his own wisdom the elder advised me not to marry. This part of his counsel I failed to carry out, and if I had I would not now have a son in the mission field.

After having fully recovered, I was determined to see and have a face-to-face conversation with Sister Emma Smith Bidamon, the Seer's wife, before she passed to the beyond. I had been told by the apostates that she knew and would confess that Joseph the Seer was in polygamy and that he had given the revelation on plurality of wives and the Adam-god doctrine. I was at this time out of money, and as yet not very strong in body, but I knew that the time would come, sooner or later, when I would be called into the gospel mission field, hence was very keen and anxious to know and learn the real facts for myself.

With unshaken faith in God I undertook the journey from Omaha to Nauvoo, Illinois, on foot (four hundred miles, more or less), and landed there on the eleventh day of September, 1872. I inquired for Mrs. Emma Smith, but was informed that she was now the wife of a Mr. L. C. Bidamon. I located their dwelling place and found them at home, introduced myself, told Sister Emma Smith Bidamon the object of my mission, and in a kind, loving way, she consented to being questioned. She set a chair just in front of them and invited me to occupy. Mr. Bidamon sat to the left of me and Sister Emma to the right. My questions to her ran as follows:

"Sister Emma, were you at one time the wife of the Prophet?"

"Yes, sir."

"Is it not a fact that he had other wives besides you?"

"No, sir; I was his only wife, to my knowing during his lifetime."

"Could he not have had other wives without you knowing it?"

"No, sir; no one had a better chance and way of knowing this than myself."

"Sister Emma, is it not a fact that Joseph Smith received a revelation favoring polygamy and spiritual wifery?"

"No, sir; there was no revelation given through him on either spiritual wifery or polygamy. Nor was that abominable doctrine taught either privately or publicly before Mr. Smith's death."

"How about Brigham Young's statement to the contrary—that Joseph Smith did receive the polygamy and Adam-god revelation, and that he presented it to you by the hand of a Mr. Clayton, and that after reading it you got mad, tore it up, and burned it?"

"That is a base falsehood made out of whole cloth."

"Have you ever seen and read that feigned and assumed revelation on polygamy?"

"Yes, sir."

"When and where did you first see and read that polygamy revelation?"

"Right here in Nauvoo in the year 1853, published in Washington, District of Columbia, in a paper called *The Seer*, by Orson Pratt."

This ended our conversation along that line.

I thanked her kindly for having answered my questions so pointedly, bade her good-by, never to meet again in this life and probation; and now having looked into her honest face and heard her frank testimony, in person, I could not make myself believe that a woman standing on the brink of the grave, the mother of three noble boys, or men, with whom I had formed an acquaintance, would or could tell a barefaced lie, to be met in the day of accounts. Her life and character were above reproach. Whose testimony would be most reliable: Brigham Young's, the real father of the revelation on polygamy, Adam-god, and the blood-atonement doctrine, who had broken both the law of God and the law of the land, or that of Sister Emma, who had remained true to God, true to the last request made by her husband, that she remain in Nauvoo and bring up their boys in the way they should go? She had honored both the laws of God and the land. I had to accept her testimony, and hope to meet her again, with other true Saints of God, in the great by and by.

Yours in the true faith of our Lord Jesus Christ,

INDEPENDENCE, MISSOURI.

J. C. CHRESTENSEN.

To many it may not have occurred that there is a relation between the discomforts they feel and the food they eat. The several purposes of food are to promote growth, to supply energy, to produce heat, and to furnish material for the repair of the body waste. If the food eaten be such as will cause the vital fires to burn fiercely at the same time when the sun's rays beat down with intensity from without, one is literally between two fires, and his suffering will be proportionate to the heat produced by each.—Doctor J. H. Kellogg.

Give what you have. To some one it may be better than you dare to think.—Longfellow

Halt! Listen!

ARE YOU INTERESTED IN THE HOME DEPARTMENT WORK? IF NOT, WHY NOT?

Through a questionnaire just recently sent out and returned, I find we have many problems confronting us as home department workers. Each day I am striving to reach my workers in a personal way, but I feel the need of touching upon some points in a general way.

Do we fully appreciate the opportunities and advantages offered to us through the home department work?

This department is to the Sunday school what the missionary is to the church. Could you measure the effect if our missionary force were to become extinct? Many of our Sabbath schools are failing to make rapid progress because their missionary, the home department, is lying dormant. The home department superintendent whose duty it is to canvass the territory surrounding should be bringing to your records such new material as would build up your holy structure.

Question. Present membership in your branch? Answer: 160.

Question. Present enrollment in your school? Answer: 75.

Where are the rest of your sheep and lambs? Jesus went to find the one that had strayed. Are you seeking after those in your territory whose minds have never been enlightened by the touch of the gospel? The local superintendent says he hasn't time. That is just the reason you have been provided with a home department superintendent as an assistant. Will you permit us to help you by bringing to you the precious souls we may glean by the wayside? We ask for the district and local home department superintendents your aid and support and the school back of you.

Some say, "Let them come to the school." The Savior did not assume this attitude when viewing the fallen condition of humanity, but said, *I will go and redeem them*. "Oh, to be more like Jesus!"

A WORD TO HOME DEPARTMENT SUPERINTENDENTS

The world at large is calling for soldiers brave, those who will sacrifice their lives if necessary to obtain the goal they have in mind. Our heavenly Father is asking for no less. He is calling both the aged and the youth. He is pleading for soldiers who will offer themselves as a "living sacrifice," to help the world see the goal for which Christ died, that of eternal life gained through the gospel. Will you answer the call?

Are you willing to do for others what the Savior did for you? He gave his life that we might be saved. Our mission is to help those who are unable to help themselves. Perhaps many such are in your midst, living in isolation because of being severed from your assemblies, yearning in their hearts for aid, friendship, and spiritual help. Do not hesitate to search for homes where there is want and care, to carry the light of the blessed gospel there, even words of life, the spiritual food they so much need. Will you permit God to use you as one of his soldiers to help wage the battle of right against wrong in these last days, the hastening time?

We have been earnestly urging both district and local home department superintendents to enroll all those who go to act in the service of our country; also that every home department member make a strenuous effort to make a Christmas offering this year. We beg that you keep this request in mind.

We solicit the most hearty cooperation of the missionaries who labor in unorganized territory. Please interest all in

the *Quarterlies*, if possible, and send me their names and addresses. We will respond at once, as will also the local and district officers. Let us labor together for the spread of the gospel to every creature in all the world. Benefits to be derived from home department work.

Takes everywhere.
Helps the pastor.
Enlarges the Sunday school.

Holds the scholars.
Opens the Bible in the homes.
Makes Bible members.
Enlists the indifferent.

Develops Christian workers.
Encourages the discouraged.
Promotes uniform work.
Advances systematic Bible study.
Reclaims the backslider.
Takes hold of parents.
Makes church members.
Enlarges the contributions.
Nurtures family religion.
Try it and see.

Sincerely yours for service,

MRS. J. C. SCHWAB.

General Home Department Superintendent.

INDEPENDENCE, MISSOURI 1128 South Pearl Street.

SHAWNEE, OKLAHOMA, October 10, 1918.

Editors Herald: Recently I went to Oklahoma City to visit brother R. M. Maloney's folks, whom I had not seen for five years. I found them at the State fair with other Saints, Brother Dillon, Sister Peatee, old and cherished friends, with quite a goodly number of new Saints that I had never had the pleasure of meeting before, all engaged in serving meals for as many of the vast throng as they could, who came daily to the fair. Brother Edward Rannie was there, and he also spent several hours of the day, peeling potatoes and cutting bread. I assisted also in the afternoons, and then I would sit in the corner near the front and view the crowds of fine-looking people, and when they got through their meals and paid their bills to the cashier, there was a look of extreme satisfaction on every face. The very sunshiny appearance of Sister Keuffer, the cashier, would nearly always meet with a response and provoke a smile in return.

Several days there was a large crowd to serve and the ladies aid, with their gallant husbands and brothers, reminded me of a swarm of bees, taking advantage of the ideal weather to lay in a store of honey before the wintry winds and frost hinder their activities. It was their fifth season and they cleared \$1,617.

It was with gratitude to our heavenly father that I contemplated the effect the gospel has upon the character and lives of men and women; and I realize that the bond of love and union that was enjoyed by us, as a people, is stronger than natural ties without the gospel.

I went with them to their Sabbath home, a neat church, and felt the warming influence of the Spirit of truth as Brother Rannie dispensed the word of life. I am sure if the same spirit of love and good will is cherished, it will cause a great development along spiritual lines, that will bring many to a knowledge of the truth, who will be as stars in their crowns.

I will relate a testimony that I received last summer while reading the article, "Timbers for the temple." As each number was eagerly read, I felt grateful (the true history of this wonderful latter-day work was so beautifully and

touchingly portrayed) as I could see the overruling hand of the greatest of all designers, in strengthening and sustaining God's people through those trying conflicts, and in the outcome, making even the wrath of man to bring praise and honor to their deliverer.

I was alone after all the household had retired, when I read the closing chapter. I could see this great work spread out before me like a panorama, and especially the restoration. I was filled with gratitude to the Lord for raising up such men as Joseph Smith, his posterity, and others, to accomplish such a grand and glorious work. I received such a baptism of the Spirit, as I reflected, that I could scarcely refrain from singing. While I was trying to surpress my emotions, my granddaughter, Edna Crawley, looked in from her room, and asked, "Grandma, are you sick?" I told her I was only having a season of prayer and thanksgiving.

I believe that many others have had a like experience. How thankful we are that the Lord has seen fit to restore our dear Brother Elbert to us, and all the army of workers and writers that are blessing this church from week to week, and from month to month. May their lives be prolonged to bring knowledge, joy, and comfort to those who hunger and thirst after righteousness, is the prayer of your humble sister,

MRS. H. A. CRAWLEY.

INDEPENDENCE, MISSOURI, October 11, 1918.

Editors Herald: As a religious body we of Independence have come to a turning point in the road, that is, a standstill. For loss of the midweek prayer meeting, the study classes and Sunday services, also Religio on Friday night, we are surely almost at our wit's end to know how to get along.

Of course we can pursue our reading of economics, logic, guess out the pronunciation of French sentences, and apply ourselves generally to the study of all good books, without the teacher, but association is certainly a very precious thing when one desires to advance in education. And we have some very excellent teachers here at the "institute."

Since the new recruits arrived, that is, since we have had the pleasure of getting a few new comrades from abroad who have taken up church work among us, our courage has been renewed, our spirits uplifted, and from many quarters we hear the clarion sounds of a new awakening among the workers at the front. But alas! Fear has seized the campers, on account of the prevalence of the so-called Spanish influenza, and right in the very beginning of our class work, and just when we were being buoyed up in spirits with a very comforting outlook for the future service, we had to close our church and auxiliary doors, and stay at home and be content.

We have been greatly blessed of late with excellent meetings and hope to report more favorably as to our condition later on.

Yours in gospel covenant,

MRS. A. A. HORTON.

MISCELLANEOUS DEPARTMENT

The Presidency

CHANGE IN DISTRICT BOUNDARY LINES

The Presidency hereby announces that the conference of the Central and Southern Nebraska Districts have ratified the action of the last General Conference with respect to the dividing line between the two districts. That portion of the line which formerly followed the Platte River has now been changed so as to continue eastward on the Third Standard

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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

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

If not changed within a month after payment is made notify us. This paper will be promptly discontinued at date of expiration.

All articles, letters for publication, notices, etc., and communications concerning the same, should be addressed to "Editors Herald." All business letters should be addressed to Herald Publishing House, Lamoni, Iowa, and all remittances should be made payable to the same. All errors in the filling of orders or rendering of accounts should be reported immediately as receipts for money received are sent within two days after reaching the office.

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

Entered at post office, Lamoni, Iowa, as second-class mail matter. Subscriptions received for "Zion's Ensign," also orders for all "Ensign" publications.

Parallel, north latitude, from the northwest corner of Dawson County to the northwest corner of York County.

Notice is also given of the division of the Saskatchewan District into the Northern and Southern Saskatchewan Districts respectively; the dividing line being the line between townships 24 and 25; other boundaries remaining as heretofore.

Respectfully,
FREDERICK M. SMITH,
President.

Notice of Silence

To Whom It May Concern: This is to advise that Brethren E. A. Walker and C. J. Price, both teachers in the Tulare Branch, have not responded to courteous letters written them in regard to turning in their license. They have been silenced for adequate reasons; and this public notice is made necessary.

A. J. DAMRON,
President Tulare Branch.

TULARE, CALIFORNIA, September 18, 1918.

To Whom It May Concern: This is to serve notice that Elder John Zahnd, has been placed under silence for cause. Charges are pending against Elder John Zahnd, and this automatically places him under silence, until final adjudication of the case. His ministerial licenses, issued by the Reorganized Church of Jesus Christ of Latter Day Saints, have been officially recalled.

J. A. TANNER.

For the Stake Presidency of the Kansas City Stake.

Approved: FREDERICK M. SMITH,
President of the church.

Conference Notices

Northwestern Nebraska, which was to have been held at Blair, October 12, is postponed to meet at call of district president, Carl T. Self; postponed on account of influenza epidemic. Odessa Carter Jensen, secretary.

Eastern Montana, which was to have been held at Andes, November 8, 9, and 10, has been indefinitely postponed on account of the Spanish influenza raging in this district. Eli Bronson, president, Andes, Montana.

Convention Notices

Clinton, Missouri, Sunday school, which was to have been held at Fort Scott, November 1, is called off on account of Spanish influenza. Lucy Silvers, superintendent; Bertha Ray Walters, assistant superintendent.

Detroit District, Sunday school, November 1, 2 p. m. Good program Friday evening. Church address: Fourth, near Holden. Henrietta H. Forbes, secretary, 111 Cornelia Street, Saginaw, Michigan.

Detroit, Sunday school, Religio, and Woman's Auxiliary conventions at the First Detroit Branch, on November 1. The Woman's Auxiliary and institute session will be held at 10 a. m., Sunday school and Religio will meet for business session and election of officers for the new district at 2 p. m. Snappy program in the evening. V. D. Schaar, superintendent.

Pastoral

To the Saints and Friends in Eastern and Southern Florida; Greeting: I have been appointed to do missionary work in that field the remainder of the conference year and would like to hear from you in regard to the opportunities for my line of work in each neighborhood. Anyone interested in that field who can give me any information please write me at once. I expect to be in that field very soon.

Yours for the spread of the gospel,

MCKENZIE, ALABAMA. E. C. SHELLEY.

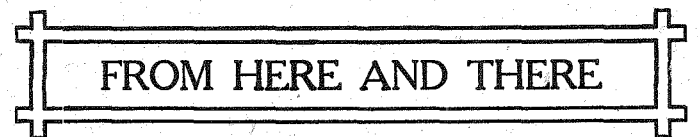
Our Departed Ones

SMITH.—Jed W. Smith, born April 22, 1839, in Bradford County, Pennsylvania; died September 26, 1918, at the home of his daughter, Mrs. Lucy Hurler, at Ainsworth, Nebraska. Baptized about sixty years ago and continued in the faith until death, loved by all. Leaves 10 children: W. A., Henry A., George A., Lucy Hurler, Fred A., Jed A., Phoebe A., Hamblett, Nettie A. Outhouse, Frank A., Howard, and a host of friends. Sermon by N. M. Peterson, of Inman, Nebraska. Singing by four granddaughters: Nellie and Lois Hurler, and Phoebe and Grace Outhouse. Buried in the Cub Creek Cemetery, in Keya Paha County, Nebraska.

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SILVER.—Locke William Silver, born November 13, 1850, at Columbia, Missouri. Died September 28, 1918 at Spokane, Washington. Married Ruth E. Hotinger October 10, 1878. Four children were born: Samuel E., Archie L., Walter B., and Mrs Mamie F. Maggart. His wife and children were present. Baptized by T. W. Chatburn, 1909. Ordained deacon, and later a priest. Was respected and loved for his faithful service, and honest stand for the highest ideals. He bore a faithful testimony to the angel's message. His faithful life will long survive in memory his earthly pilgrimage. Burial, Riverside Cemetery, Spokane. Sermon by S. S. Smith.



SAVE YOUR TIME AS WELL AS OURS

When articles, letters, or notices of any kind are sent to us for publication there is no need to use a separate sheet and write at length and say that "The enclosed notice is for publication in the columns of the HERALD at your earliest convenience," etc. We always print at the earliest convenience. Notices that reach us on Monday forenoons—if they are not too long—are usually printed in the issue for the next Wednesday. Write out your notice about as you think it should appear, boiling it down as much as possible, yet putting in all items of general interest to your district and the church. Leave off all introductions and compliment-

ary conclusions, and it will receive careful and personal attention and publication. If you think there is any doubt as to where it should go, mark it "HERALD" or "*Autumn Leaves*," and we'll know you intended it to be published. If you have any special instructions about it, or a personal word in addition, we are glad to get them, but leave out the usual trimmings we have noted above.

A suggestion comes from Brother Peter Hinds that there be a church directory issued in leaflet form, to include all the addresses of the churches in the larger cities where they are hard to find sometimes. We shall refer the suggestion to the Church Recorder, who is securing such information from all the sources possible.

AUTUMN LEAVES FOR OCTOBER

In spite of heavy handicaps in the mechanical departments, the October *Autumn Leaves* came through. There are so many good things in this one number it is a difficult task to try to mention them all. The characteristic breeziness begins on the first page and continues throughout, with sufficient food for solid thought woven in to keep one busy for a number of delightful hours. The "*Camp Cricket* chirps," include contributions from some of the best-known church writers and jokes on some of them everybody will appreciate. Delbert's story and picture of himself appear—the latter being a section of a General Conference picture and allows you to guess which one he is. He says he's not to blame because everybody crowded around when he wanted to get his picture taken. The second and concluding installment of "gospel experiences," by Elder Lee Quick, convinces one that it pays to stick to the gospel ship. After you figure out why the leaves change color, run over the novel brain test to see how near normal you are. In the Young Woman's Department is a most ambitious piece of poetry on "The unfinished picture," by May Needham. These notations are only a hint at the full contents. The Editor's Postscript promises some excellent features in the future, including a strong article on "The art of clothing the heavenly message," by Augustine Dwyer. The new serial, "A call at evening," begins in the November number, we are told. The price is only \$1.25 a year.

The First Presidency, Box 255, Independence, Missouri, would like the names and addresses of Saints living in the city of Washington, District of Columbia. If any who are able to furnish such information will kindly respond, it will be appreciated.

Is your Sunday school working for the Christmas offering diploma which Bishop McGuire will send to every Sunday school whose Christmas offering amounts to \$2 per member or more? Better hurry.

Miss Donnie Lehman, secretary of the Religio Society, has moved to Independence and is employed in the Ensign office. Her address is Box 88. In addition to this charge, Mrs. Zella Harder, home department superintendent for the Religio, who has been residing at Flint, Michigan, has moved to Independence. Vernon A. Reese, secretary of the library commission, has changed his address to 919 North Kedvale Avenue, Chicago.

From a letter to district and stake superintendents, by G. R. Wells, Sunday school head, we quote: "There is a movement on foot among the heads of the auxiliaries to organize 'teams' to work in zones comprising several districts covering the United States and Canada, each of the auxiliaries to be represented thereon, said teams to travel and hold three-

day institutes in every branch needing and wanting it, about two months this winter." The plan is in the hands of the First Presidency and if approved details will be advertised soon and workers asked to assist in the selection of people to make up the teams. Brother G. S. Trowbridge is sending out a similar letter.

An invitation is extended to our lads in the service to call on the Saints at Leeds, England. They will be delighted to entertain any of our church members. Address or call on the branch secretary, Louise A. Priestly, 39 Leamington Terrace, Leeds, England.

A missionary in the south writes to the Presidency: "I am in receipt of yours of late date in reply to mine of August 28. I fear you took the matter seriously. I was not chafing at all in regard to the food, in fact, I rather like corn bread, sorghum, molasses, and buttermilk. Why shouldn't I? It is all the go in this part of the moral heritage. I will admit that I am a little tender of the egg question, nevertheless, the people persist in feeding them to one at all times, even between meals. To show you: As I stood in the pulpit one evening last week, some boys thought I looked too lean, I suppose, so they sent a half dozen eggs in for my benefit. I assure you I did not wish them but I took them just the same. The little chicks that were in them I could not use, so they were a clear loss. I am sorry. Ha! ha! After a thorough application of soap and water, the perfume was removed and to use 'Teddy's' expression, I felt 'bully.'"

COMMUNITY LYCEUM COURSE IN LAMONI

Lamoni will have a fourteen-number lyceum course the coming season, on the same popular plan that has prevailed for the past two years. They sell sufficient pictures to pay for the course and give the rest of the seats out to those who might not otherwise be able to attend, till every seat is taken every time. In addition to the usual high-grade type of numbers given by traveling talent, we find Frederick M. Smith listed for a lecture on "Church and society" for November 8. The local band has a date—afternoon and evening of December 13; the college glee club January 17, afternoon and evening. Lamoni Orchestra March 7; Community Chorus oratorio on March 28. Two lectures by Augustine Dwyer on April 1 and 4, on "President Wilson and the war," and "Rome, the eternal city (illustrated)." No Wednesday nor Saturday evenings are scheduled, and the tickets sell for \$2 for a season adult ticket, and \$1 for a child under 12. The plan is considered a great improvement over the old method.

PROHIBITION CAMPAIGN IN NEW ZEALAND

Brother H. W. Savage, in a letter to the editor of *Stepping Stones*, says they have baptized nine people of Auckland, have a Sunday school of seventeen, and have ordained one priest. At present they are taking a prominent part in a campaign to establish national prohibition for New Zealand. The drink traffic is awful there now. Women as well as men are constantly seen on the streets and in public places, under the influence of liquor. Shipping is scarce, yet one ship from England recently brought 1,400 tons of whisky; another from a port in England carried 800 tons, and one from this country carried 850 tons. All these refused essential cargoes of machinery and necessities of life. He says there is never a lecture given on the subject that does not mention with pride the progress being made against the traffic in the United States.

Mrs. Lucy Wilson, of Vincent, Iowa, has several years' numbers of *Autumn Leaves* and HERALDS she would like to give some one.

THE SAINTS' HERALD

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

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

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

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EDITORIAL

CHANGES IN METHODS VERSUS CHANGES IN DOCTRINE

(Synopsis of a sermon by Elbert A. Smith at the Lamoni Stake reunion, 1918.)

CHANGES IN METHODS

Not long before coming to this reunion we received a letter at the office from a missionary. He presented the idea that we should make some changes in doctrine and method so as to become more up-to-date. He said that other churches had found it necessary to change and revise their creeds, and that we might well follow their example.

Since coming upon these grounds I have received a letter from another man who says that some of the Saints whom he has observed are disturbed because of innovations and changes that they feel have been made. He does not express concern for himself, but merely chronicles the feelings of others, who were ready to sing mournfully, "Change and decay in all around I see."

Here we have two criticisms coming from entirely opposite viewpoints. I have tried to examine them carefully and believe that in both instances there is a failure to discriminate with sufficient clearness between changes in methods or procedure and changes in doctrine and principle.

THE INDIVIDUAL WORKMAN

Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This may apply to the individual elder. His condition is not to be static. By prayer and study he should endeavor to improve himself and his methods so that he may indeed be a workman that needeth not to be ashamed. He is not bound to preach and labor just as his father or grandfather may have done before him. He should be progressive in

his methods, always improving when it is possible to do so.

THE ELDERSHIP

Concerning the priesthood in general it is written in the Book of Covenants: "It always has been given to the elders of my church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit." (Doctrine and Covenants 46:1.)

Recently certain of the Utah elders were questioning one of our members very closely concerning our fall reunions. What their object may have been does not appear, but the inference was that they felt that these reunions are an innovation not warranted in Scripture.

It is true that the reunions are quite unlike anything found in the "old church" as it is termed. They may in some particulars resemble the old tabernacle meetings of the Israelites, but not in many. They are an evolution, an outgrowth of our old semi-annual General Conference formerly held in the autumn. But if they lack other Scriptural sanction they find sanction in this statement that the elders ever have, and ever shall have right to conduct all meetings as they are led by the Holy Spirit. The Spirit meeting with us in this big tent under the trees bears witness that the change is not objectionable.

ONE LIMITATION TO CHANGE

I believe that it is proper to make changes in our methods of work. These changes of course should be made in harmony with wisdom. And I must mention a qualification. Wherever procedure or methods have been prescribed by revelation no change can properly be suggested. As for instance in the mode of baptism, by immersion, so plainly set forth in the Bible and particularly in the Book of Mormon. Also in the method of blessing the

sacrament, wherein we are commanded to kneel, the emblems to be uncovered, and the form of prayer to be offered is given. No man by variation has ever improved upon the form of prayer given for the blessing of the emblems.

CASES IN POINT

There are some cases in point to which I might call your attention, illustrating what I mean by changes in method or procedure. There was a time in the history of the church when the organ and other instruments of music had no part in the service of worship. The introduction of the organ met with most bitter opposition. One church, the Christian, so-called, was divided and remains so to this day. The nonprogressives will not tolerate the organ even now, while the progressives have it and pound it loudly to irritate their obdurate brethren. In our own case the Lord spoke and told us that we might use the organ and other instruments of music in the preaching service.

He need not to have told us that. The organ never was offensive to him. We might have made the change at any time. But the prejudices of some, and their traditions, made the church door too narrow to admit the organ otherwise.

It was not so long ago that many felt that baptism should be performed in some river or natural body of water, no matter how muddy or uninviting and inconvenient. Now we think nothing of baptizing in fonts in church buildings. The service loses nothing in sacredness by the change.

INDIVIDUAL COMMUNION CUPS

In the case of the individual communion cup, I am told that one good elder whose name is a household word in the church has not taken the sacrament since the adoption of the individual cup, until within a very few weeks. He is reported to have taken the sacrament in a small branch which has not yet made the change, though whether they had a common cup or not I cannot say.

I do not remember ever taking the sacrament in a branch where there was but one cup used. I may have done so, as that may be the rule in some very small branches. But generally there are at least two cups, and more often four or six. While in the case of large assemblies, as at Independence, or here in Lamoni, we have for many years used twelve or more cups and thought nothing of it.

What is the difference between two or four or six or a dozen cups and five hundred or more cups? It is a matter of method pure and simple. And to my mind the change is very excellent. It originated, if I remember correctly, in a motion made from the floor of the assembly and adopted by the General Conference.

COORDINATION

The adoption of the report of the coordination committee has caused some comment. One reason why the entente allies are not now being pushed back further toward Paris and the channel ports is because they have coordinated their forces. They now have a central management. For three years the allies fought, each by himself and for himself, and they were defeated everywhere and all the time, with a few local exceptions. Now all is changed. All fight together to a common end. A football team in which every member plays by himself and for himself will always be defeated, unless it should meet a team worse disorganized than itself.

It is only in line with reason and wisdom that the church, the Sunday school, and the Religio should coordinate under a common management. They are always opposed by an enemy whose forces are always and everywhere organized and united. The plan adopted at the late conference may not be the best. If not it can be improved. The point is that the change was legitimate. It is a matter of method pure and simple. The field of experimentation is open to us and we have a right to occupy. The report of the committee did not represent the work of one man. The committee was appointed by the various bodies and their report was adopted by the conventions and conference after very full and free discussion.

THE GROUP SYSTEM

It was my intention to touch upon the matter of the recent division of the branch at Lamoni into wards and groups and the division of the Independence and Kansas City Stakes into groups. This was overlooked, but furnishes another case in point. The division does not touch doctrine or general organization. It is an effort to facilitate the work of the elders, priests, teachers, and deacons, by bringing them into closer touch with the people.

An elder, priest, teacher, and deacon can work with a small group of twenty or thirty families very intimately and accomplish thorough work. It is in line with Benjamin Franklin's motto: "A little farm well tilled; a little barn well filled." This change is no more radical than the organization of districts, which occurred many years ago.

HARVESTING THE WHEAT

All of the changes noted are changes in method or procedure. The same probably is true of any change not noted that might come to mind if we were to make a more exhaustive study of the question. My contention is that it is proper to make such changes if it seems reasonably sure that by doing so we can obtain better results.

One has compared it to the work of harvesting a field. There is a field of wheat to be harvested, we will say. The Master, by the way, speaks of the harvest. We may go at the work of harvesting this field with an old-fashioned cradle or scythe. Or we may take a reaper and cut the grain and bind it by hand. Or we may use a self-binder. Or we may even cut it, thresh it, and sack the grain at one operation, as I have seen them do in California. Wisdom would direct that we should use the method most available and best calculated to accomplish the work efficiently and expeditiously.

REGARDING DOCTRINE

I turn now to the second division of my subject, that pertaining to doctrine and principle. In the past we have made three historic contentions in our propaganda, namely, touching doctrine, church organization, and the gifts and blessings.

In the sixth chapter of Hebrews, Paul names the principles of the doctrine or gospel of Christ. With these you are very familiar, but I will read: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." (Hebrews 6: 1-3.)

Paul says that he was not taught these doctrines by men, neither did he learn them of men, but by the revelation of Jesus Christ. We have always taught these principles, and probably always will teach them without change, until the work of preaching the gospel is accomplished. We cannot by bur-nishing them add to their luster or by tinkering with them add to their efficiency.

One thing, however, we should note. Paul says that after we have obeyed these doctrines we should go on to perfection. Peter takes the matter up where Paul drops it and says: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." (2 Peter 1: 5-7.)

THE SIGN OF ADDITION

We must never forget this work of addition. The cross of Christ is the sign of addition—add to your faith virtue, to virtue knowledge, and so on, to the crowning grace of charity.

I mention this because of a criticism suggested by a young brother who has been out in the world among other denominations. He says that they allege that we are very strong on doctrine, but care

very little for the morals of our people, while they stress morals and care little for doctrine. The truth of course is that we emphasize both doctrines and morals, which is the true position to occupy. But it may be that some of the elders in their zeal to present the doctrines have failed to tell the whole story.

I feel that we should never move on and leave a place until we have made our attitude upon moral questions so clear that it cannot be misunderstood, if it is possible to do so. Sometimes we may even with profit preach first upon those questions of morals, thus seeking first a point of common understanding, paving the way for a more favorable consideration of doctrines upon which we are at a disagreement with our religious neighbors.

ZIONIC TEACHINGS

Again, this same young man suggests that in the future our strongest drawing card in proselyting may be our Zionite teachings, equality, consecration, stewardships, and so on. That may be true. Those things may be our strong "talking point," as a salesman might say, in our future work. But that would not mean any abandonment of the principles previously mentioned. Nor would it mean the introduction of new doctrines, for these Zionite conceptions are as old as Pentecost, yes, as old as the city of Enoch.

But wisdom and care must be exercised in presenting these doctrines. For I predict that while they may be a strong "talking point" with us in the future they will also be a favorite point of attack. In the most recent work published against the church the "Order of Enoch" is selected for assault. It is held up to the world as a grafting, robbing organization designed to impoverish the many and enrich the few, though the author well knew to the contrary.

We believe that our ideas on equality, consecration, and stewardship contain the true essence of the brotherhood of man, and constitute one of the brightest pages in gospel lore. But the world will not credit us with a sincere desire to help the poor, give stewardships and inheritances to the needy, and bring about equality.

We ask the people for their surplus for those purposes, but the world will only assign base motives. That which to us is one of the brightest and best pages in our propaganda will be to them one of the darkest and meanest. And they will be at some pains to make it appear so, by the old method noticed by Paul in his day, of "making the truth of God a lie."

OUR CREED

So far as doctrine is concerned we are told: "And again, the elders, priests, and teachers of this church

shall teach the principles of my gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them."

Also we are assured: "Whatsoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." (2 John 1: 9, 10.)

THE LIGHT FROM HEAVEN

We are not situated as are other denominations. Rejecting revelation, they have been groping in the fog of human conjecture and ancient tradition in search of the truth. But the light shone down from heaven at Palmyra and revealed to us the doctrine of Jesus Christ in its simplicity.

The first elders were told that they were sent out to teach and not to be taught. And so they were. The whole theological world has swung toward our conceptions of truth since that day, to a remarkable extent.

From the "sectarian world" so called we have not been obliged to borrow one item of doctrine. Apparently from us they have borrowed many—as for instance the doctrine of divine healing, and the second personal coming of Jesus Christ, recently heralded by prominent British divines, tithing, etc.

LET US TOUCH HANDS

Before I pass from this division I must make one suggestion. Those of the ministry who labor in stakes and other large gatherings of Saints of necessity in preaching branch out and cover a wide field. But they should not permit a feeling of contempt to creep into their hearts toward the elders who are out on the frontier and must of equal necessity confine themselves to the principles and to plain and simple themes. Nor should the men in the firing line grow suspicious of their brethren in the central places who are trying as best they can to feed the sheep and meet their every need.

Each man has his calling. God works with each. I would be no good as a proselyter. My calling has been to the Saints. But my hand touches the hand of the missionary and I want his hand to touch mine in mutual sympathy and support in our common work.

ORGANIZATION

So far as church organization is concerned it is stated: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Corinthians

12: 28.) "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4: 11, 13.)

We learn then that God set the officers of various grades in the church and that they are to continue until we come to a unity of the faith and attain to a perfect stature in Christ Jesus. You are perfectly familiar with this line of argument, and it is valid and sound. It will stand. No effort has been made to our knowledge to change the organization in any way. We should oppose and resent any such change. But we ought not to oppose any change of method that will really facilitate "the work of the ministry" to which these men are called.

THE GIFTS

We come now to the ancient gifts and blessings of the church, an important theme. In this same remarkable twelfth chapter of the Corinthian letter we read:

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.—1 Corinthians 12: 7-10.

Here we have the various gifts of the Spirit mentioned. All are important and necessary. I have heard some dwell at length upon the superior value of the gift of wisdom, and the contention is a true one. All should seek the gifts of wisdom, faith, and knowledge. But when making such an argument we ought to be careful that we do not by insinuation or inference discredit the other gifts. To do so would be a grave error.

DO WE NEED THE GIFTS?

And again I have heard some argue, perhaps not in these words, but to this effect, that the gifts of prophecy, tongues, the interpretation of tongues, and the healing of the sick, are for the particular benefit of the weak, the undeveloped, the ignorant, and that we do not need them so much after we have progressed in intelligence and strength. This is not in concord with historic examples in which the church when it drew nearest to God received the richest outpouring of these miraculous gifts, as at Pentecost in the primitive church, and at the dedication of the Kirtland Temple in our own history.

Again, I do not concede that there is anywhere a local gathering of Saints superior in intelligence and

(Continued on page 1069.)

ORIGINAL ARTICLES

AUTHORITY

(Sermon by Elder E. E. Long, Sunday evening, March 25, 1917. Reported by Raymond C. Scott.)

I wish to call your attention to a Scripture reading found in the seventh chapter of Matthew, beginning with verse 15:

Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

I wish to call particular attention to the last verse as rendered in the Inspired Version. You will notice that it does not read the same as it does in the common version.

"For he taught them as one having authority from God, and not as having authority from the scribes."

The question of authority is a vital one. It strikes at the foundation of every religious organization in the world. We have said it many times, in fact, until it has become somewhat hackneyed, that we are either right or wrong. This being a self-evident truth, the question resolves itself into this form: If the latter-day message as we present it to the world is what it purports to be, if the announcement made in 1820 is true, somebody will be grievously disappointed in the day of reckoning. Luke reports the Master's words in substance the same way in the thirteenth chapter, that many will strive to enter and not be able. The fact that he says many will strive to enter and not be able is an implication that

those who so seek to enter will be people who here in this life have based their hope on something, religious people, because those who pass through this life without making any preparation or giving thought to the future will hardly come up before the great judge and demand an entrance into the kingdom of God on the plea that they have done many wonderful works in his name. I repeat, therefore, that those who will be disappointed at that time must be people who in this life are very religious, and who think they are the true followers of Jesus Christ.

I have often wondered, when contemplating the divided condition of modern Christianity, why it is that people cannot see and understand that there must, in the very nature of the case, be something wrong somewhere. In making this observation, we note that the church of Rome has never lost sight of the fact that there was such a thing as priesthood authority in the primitive church. The Church of England, too, still maintains this ancient landmark in a modified form, while the rest of the Protestant world appear to have lost sight of it entirely. Only a short time ago one of the most prominent ministers of Europe forsook Protestantism and was ordained under the hands of the bishop of the Church of England, and by that act declared that his work heretofore was invalid for the want of proper authority. Ministers of prominence have left the Church of England and gone to Rome for the same reason. They evidently discovered to their satisfaction that there was something wrong with the claims of the Church of England in particular and Protestantism in general. Basing our judgment on their actions we are forced to conclude that they think if there is such a thing in the world to-day as divine authority to represent God on earth, with any of the numerous factions of Christianity, it must be resident with the Catholic Church.

It is a fact, whatever we may think to the contrary, that the Roman Catholic Church is the only faction of modern Christianity that can trace an unbroken line of succession back to the apostles. All Protestant sects stop at the gates of Rome. I know that there are some periods in history that are very hard to bridge when we measure them from the moral point of view. But so far as the line of authority is concerned Protestantism must bow to Rome. It is an easy matter to dispense with the claims of Protestants without doing any violence to their integrity and honesty of purpose. If there is such a thing on earth as authority to represent God, that authority coming down the line and through the

Catholic priesthood does not abide with the seceding Protestants, for when the reformers withdrew or were expelled from the Catholic Church they left all the authority they had behind. If the Church of Rome had the right to confer authority on anyone, she likewise had the power to withdraw it at her caprice; and that is precisely what she did with every one of the reformers. On the other hand, if, as it is claimed by the Protestants, the Church of Rome had so far departed from the truth and fallen so low morally and spiritually as to lose divine favor, then Protestants have nothing to bring with them. It makes no difference which horn of the dilemma they take hold of, Protestantism stands absolutely destitute of divine authority, as we view the situation. So there remains but one conclusion, namely, if there is any authority obtainable to-day to represent God it must come to us by divine and direct revelation.

Modern Christianity is the greatest paradox in the world to-day. It matters not what kind of business we may consider, in every line of endeavor delegated authority is recognized as necessary and fundamental. Suppose we want to buy an automobile. We decide to buy a Ford, and we write to the Ford factories asking their lowest cash price f. o. b. Detroit. Would we get it? Well, hardly. They would write us a nice, courteous letter referring us to their local agent. He has been authorized to represent the Ford company in this vicinity. Why is it that in the business world, in the social world, in every line of endeavor authority is recognized, and yet the very same ones who recognize authority in all lines of business would have us believe that any one, man or woman, can start out with a Bible under his arm and represent God Almighty? I have a number of good friends over in Canada. Suppose they come down here desiring to become citizens of this country. I am a citizen of this country enjoying all the privileges belonging to loyal subjects but I cannot administer the oath of allegiance to my Canadian friends, no such authority ever having been conferred on me. I know they are good and worthy people, and I would welcome them to our domain, but the power to make them one with us rests with certain individuals who have been authorized to administer the oath, and I could get myself into trouble very easily by assuming the right to so act. Now, in all candor, if mortal man is so jealous of his rights and so particular as to who acts as his agent, what shall be said about those who represent God Almighty? Has God the right to designate those he would intrust with power and authority to officiate in the sacred offices of the kingdom of God? And that, too, when it comes to dealing with the souls of men?

For four thousand years God called and author-

ized men to represent him officially by direct revelation. That right, power, authority, was called priesthood in ancient times, and under that divine afflatus Jesus and the apostles acted. Jesus, himself, never presumed to act in any official capacity, so far as we are able to learn, until after his baptism, and he was baptized by a man sent from God. On this point he has positively declared himself: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (John 12: 49.) So the people were astonished. He spake as one having authority from God. The Pharisees, Sadducees, Esenes, and numerous sects of that time represented God in much the same way that modern Christianity represents him now. People to-day are just as much astonished at the positiveness of the latter-day message as they were when the same message was preached by Jesus Christ in Judea. A like cause always produces a like effect.

Another thing I wish to mention is this: We have heard considerable said about preaching our message affirmatively. Well, I have never learned how. I have listened to others try without getting very far. From the very nature of the case our message is negative. The very first pronouncement was a negative proposition: Those churches are all wrong and their creeds are an abomination in my sight. This radical declaration was supplemented by such statements as, "for they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way," etc., also, "and also those to whom these commandments were given might have power to lay the foundation of this church, and bring it forth out of obscurity, and out of darkness, the only true and living church upon the face of the whole earth, with which I the Lord am well pleased, speaking of the church collectively and not individually." (Doctrine and Covenants 1: 3, 5.) If that is not negative I do not know what to call it. The Savior said of the churches in his day: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15: 13), and John the Baptist declared, "The ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire." (Matthew 3: 10.) Strong words, indeed, but they were words of eternal truth, and born of the spirit of authority. Of course the people were astonished. Why should they not be when he said, "You, by your traditions, have made the word of God of none effect." When the Pharisees heard it they were offended. Their cherished opinions were being assailed, bombarded, and demolished. The Lord, be it said to his credit, never

compromised the truth for the sake of popular opinion, and the man who tries it to-day will soon find himself on the border line of apostasy and so far removed from the fountain of truth that the plain simplicity of the gospel will be distasteful to him. I would rather be denounced as a "radical" for preaching the plain, unvarnished truth than be called a "wolf in sheep's clothing" for hiding the sword of the Spirit behind empty and unmeaning platitudes. "The truth shall make you free." We are sent out to "reprove" the world, and by reason of the authority vested in us we will be held to accounts for the manner in which we discharge that sacred duty. Ours is a positive message and in a large measure negative regardless of how we present it.

For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.—Hebrews 5 : 1.

Everyone, I believe, will understand that the Apostle Paul is writing about authority, about priesthood. And now listen :

And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another place, Thou art a priest forever after the order of Melchisedec.—Hebrews 5 : 4-6.

And when some people have turned a little further to the seventh chapter of this Hebrew letter and read the statement in the common version of the Bible that this man Melchisedec was without father, without mother, without beginning of days or end of life, they have been puzzled. But we have it here, corrected, as we believe, by modern inspiration, so that it gives us to understand that this priesthood was without father or mother. It was the priesthood and not the man. Now you just think a moment. Imagine, if you can, an order with only one man in it. Suppose, when speaking of the Order of Railroad Engineers, that we understand that there is but one engineer belonging to that order. Could it be called an order with only one man in it? The word itself implies a plurality. We have an Order of Enoch in Lamoni, supposed to have one. Do not think for one moment that that order is composed of one individual. It means more than one. We are here informed that the Savior had this priesthood authority after the order of Melchisedec. I have a little book here in my hand which throws a good deal of light on this question as to who Melchisedec was. A good deal of time and money has been spent in an effort to throw light on Bible history in the old country, and they have succeeded remarkably in the last few years, as they have done in this country throwing light on the Book of Mormon. But here we have the history of the same gospel preached in

the holy land and elsewhere and they have discovered that this Melchisedec was really a man, that he was one of a long line of priest-kings.

In these tablets

THE ANALOGY OF MELCHISEDEC

is maintained by what is recorded of the meaning and antiquity of the word "Jerusalem." It is evident, from these tablet inscriptions, "that Melchisedec, king of Salem and priest of the most high God, who is taken as a type of Christ in his united kingly and priestly offices, was not the solitary occupant of that dignity, but one in a succession of priest-kings which continued to the times before the conquest. And that Abraham should have received Melchisedec's blessing was only the due acknowledgment of the God of peace to one who had delivered Palestine from the invader and given peace to the land." In reference to this great personage Professor Sayce says: Two or three years ago it would have seemed a dream of the wildest enthusiasm to suggest that light would be thrown by modern discovery on the history of Melchisedec. Whatever lingering scruples the critic might have felt about rejecting the historical character of the first half of the fourteenth chapter of Genesis, he felt none at all as to the second half of it. Melchisedec, 'king of Salem,' and 'priest of the most high God,' appeared to be altogether a creation of mythology. And yet among the surprises which the tablets of Tel el-Amarna had in store for us the discovery that after all Melchisedec might well have been an historical personage."

There is more said about this discovery and more will be said in the future. Long before this discovery was made or thought of being made, modern revelation had declared what they now tell us to be a fact, that Melchisedec was an historical character, that he was only one of a long line of priest-kings. And isn't it remarkable that Jesus Christ is a priest-king? One of the very first announcements made at his birth, or before, was he shall sit upon the throne of his father, David, and he is coming back as a king to rule and reign with his people. We learn in the tenth chapter of Matthew that after the Savior had spent the whole night in prayer, from among his disciples in the morning he selected twelve whom he named apostles, and he tells these apostles a little later in Mark 3 : 14, that he ordained them, and in the fifteenth chapter and sixteenth verse of John's gospel, he says :

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

In John 20 : 21 he says: "Peace be unto you: as my Father hath sent me, even so send I you."

The Catholic Church goes back to the sixteenth chapter and nineteenth verse of the gospel according to Matthew and they make their strongest argument on that verse:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

It requires no stretch of the imagination on the part of anyone to see there divine authority recognized. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." God would recognize their official acts. But after his resurrection when he appeared with his disciples for the last time, just before his ascension, he says, "All power is given unto me in heaven and in earth." We believe that the word power means authority. "All power is given unto me." Go ye, therefore, because I have this power, this authority, given to me. Now I confer it on you and you go now into all the world and preach this gospel to every creature. He that believeth and is baptized shall be saved. He told them elsewhere, if they reject you, they reject me; if they reject me, they will reject you. So then from these Scripture statements it is plain and evident that the Lord came from heaven clothed with divine authority. He placed that divine authority on his apostles. Of course, that fact is admitted, but we are met with this criticism to-day, that that authority was limited to the twelve apostles. Some go a little further and say it was limited to the apostolic age, not seeming to care to set any definite time when that limit expires, but designates it simply as the apostolic age. And then to justify themselves we are referred to a statement by the Apostle Peter which I will now turn and read to you. It is found in the second chapter and the ninth verse of his first epistle:

"But ye are a chosen generation, a royal priesthood, an holy nation."

We also are told that that statement of itself authorizes all Christian people to represent God, that the grace of God or God's favor and divine authority was not confined or limited to any order of bishops or apostles but that it was extended universally to his whole church, and the humblest member in that church may represent God acceptably. But I find a similar statement uttered by Moses. In Exodus 19:6 he said in substance the same thing. "And ye shall be unto me a kingdom of priests, and a holy nation." This effectually sets aside the argument based on Peter's statement. No one will question the fact that the Mosaic economy was one of authority and that the law of God was rigidly enforced. God was very jealous about who exercised that authority. Certain men were called, ordained, and set apart to officiate in the sacred offices of the priesthood and all others were warned under penalty of death to keep their hands off. If the mere "shadow" (Hebrews 10:1) was so sacred that all but a chosen few were commanded to maintain a respectful distance what shall be said of the real object, the gospel economy in its sublime fulfillment? Why, we call to mind an instance when

the Philistines captured the Ark of the Covenant. Everywhere it went plagues troubled the people. Finally the Philistines loaded it on a cart drawn by two cows and started it down the road without a driver. The Israelites, with joy at its safe return, surrounded it. The cart jostled and one man, with the best of intentions no doubt, stretched forth his hand to steady it when he was instantly stricken with death. (2 Samuel 6:7.) He had never been authorized of God to attend that sacred treasure. God bestowed the priesthood on certain men who were thus authorized to burn incense. No one else was allowed in the sacred precinct. But one man arrogantly assumed the right to enter the holy place against the earnest protest of him whose right it was to so act, but he did it to his sorrow, and Uzziah was smitten with leprosy. (2 Chronicles 26:19.) Why is it that Christian people to-day who profess to believe in the same God can conceive that God has so changed in a short time that he will recognize the ministry of any man who presumes to go out and represent him, is a mystery to me. One of the grand results of this misconception of God is the never-ending strife and confusion in the religious world. Imagine the situation if you can if the State and Federal Governments were conducted after the same fashion it is alleged the kingdom of God is being established, every man acting according to the "dictates of his own conscience," and placing his own interpretation on the law. Anarchy would be the result, and I am stating a solemn truth when I say religious anarchy prevails universally to-day. That's why the Christian nations are being scourged with the terrible war. It is true each State has the right to act independent of every other State so far as the local conditions pertaining to each State are concerned; but the power to so act extends only to the boundary line, while the federal law applies to every State alike. No State can admit aliens to citizenship contrary to the national law enacted at Washington. I believe this principle is universal among the nations. And yet those same nations who so rigidly enforce the law of adoption assume that God Almighty will allow any man to admit aliens to full citizenship in the kingdom of heaven without a commission from the King. I said awhile ago that modern Christianity was the greatest paradox in the world. You see now what I mean. In the church and kingdom of God as we represent it each stake, district, and branch of the church enjoys the same independent right to attend to its local affairs, yet there is a federal law governing all alike from which there can be no deviation. It must be so to preserve unity and oneness.

As we study the history of God's dealings with humanity in the past, especially with reference to this question of priesthood authority, and compare it

with modern conditions, we are astonished, and we are not surprised at all that the Savior should declare, "Ye never knew me." I find a parallel in the Scriptures for the modern conditions, and it is a striking one. You will find the story in Judges, 17th and 18th chapters. There was a certain man by the name of Micah. At that time Israel had no king and every man did about as he pleased. This man Micah made a god, and he needed a priest. It seems that fortune favored the man at this particular time, for a young man came along looking for a place, and he said, "I am a Levite. I am looking for a place." Micah was delighted. Said he, "I'll tell you what I'll do. If you will dwell with me and be a priest to me and my family, I will give you ten shekels by the year, a suit of apparel, and your victuals." The young man said, "All right." And he went in and became his servant. Shortly after five men of the tribe of Dan came along. They were looking for a good location. They stopped at this house to lodge and while there observed the Levite. And after asking him what he was doing there and finding out his occupation, they said, "He is only one man, only one family. Come and go with us and be a priest for a whole tribe." So he left Micah, violated his contract, and went over to another place. I have some clippings that I have gathered up in recent years concerning men who have hired out like this Levite and a number have been called elsewhere just like that. I have known more than one case where a man engaged to preach for a certain number of months or a year for a certain price. Before the year is up they get a call somewhere else and they go. I know a man not very far from Lamoni, who does not belong to any church represented in Lamoni. He announced one Sunday morning not a great while ago that he had a call in another city and he was going. He offered the people his resignation. They offered him five hundred dollars more to stay with them. That nullified the call. That is exactly parallel to this case here in Judges where Micah hired this Levite for so much a year and the Levite violated his contract because there was more money in it. I have been told by a number of men of various religious denominations that that is just the situation to-day. God called men nineteen hundred years ago and placed upon them the right to represent him authoritatively, and those men were sent out to teach the word, to please God, even if it made men mad. We have been told that very same thing in these latter days. You remember what happened to John the Baptist. John was sent of God and honored his calling fearlessly. He lost his head by doing it. But we are more humane in this age of the world. If a man tells the truth and people do not like it they simply cut his salary off and it has the same effect—it stops his mouth.

I have another clipping. About two years ago a prominent minister of a great church of New York State began to preach some straight practical sermons to his congregation, and in these straight practical sermons he condemned some of their actions. They told him, "We don't want you any longer." They carried it to their conference and put the man out of the church, and that man said when being interviewed a few days later, "The time has come when the safety of God's people lies not in action with the church but going out of it." It is a fact. You know if I come to you and say, "I'll preach for you people this year if you will pay me a certain amount of money. I'll preach twice on Sunday and so often during the winter months perhaps. I become your servant and as such you have a perfect right to dictate what I shall say. And if I don't preach to suit you, you have a right to give me the G. B. any time. Jesus said, "I do always those things that please him." My Father "gave me a commandment, what I should say, and what I should speak." And since God is no respecter of persons, and since God never changes, if God has a ministry in the world to-day which he recognizes as his ministry, they will preach the message just as positively as they did nineteen hundred years ago, whether anyone believes it or not. This we can say with John the Baptist, "This, therefore, our joy is fulfilled." We ministers know what it is to preach this message. Not very long ago I was holding meetings in a certain place. I thoroughly advertised over the city. While I was preaching on the war and the fulfillment of prophecy people would come out and fill the house. Just so soon as I undertook to preach the principles of the gospel and the duties they should perform, I had empty seats to talk to. Recently one of the greatest ministers of the Protestant church had left it and gone back to the Church of England. In a little book published just recently he tells some reasons why he left the Protestant church and went back to the Church of England. And in the paper called *The Christian Work*, a whole chapter is quoted that, to the editor, is such a striking instance at this particular time that he gives considerable space to it. They recognize that there is something wrong somewhere, but just how to correct that wrong they do not know. But now it is easy to a Latter Day Saint: they have simply drifted away from the old faiths and God does not work with them as he did in days ago. God says he would not and he has been true to his word.

The world to-day is in a deplorable way. People wonder why such a terrible calamity should befall the world at this time as the European War. It is because they have sown to the wind and are reaping the whirlwind. In this book the Lord says they have departed from the truth. An individual down in

Louisville, Kentucky, one Sunday morning announced to his congregation his resignation. He was not only resigning his charge, but he was leaving the church altogether, and told the people he was going to meet the next Sunday and organize a pure church, because he said the Baptist Church had drifted away from the cross of Christ, as also had the Methodists, the Presbyterians, and others. It is a common thing to read in the religious journals of to-day of men going from one church to another. They say, Lo here and lo there; but Jesus said, "Go ye not after them, for he is not there." It is a serious proposition. God had, among his people in ancient times, priesthood authority, and the Scriptures are replete with testimony that in the latter days that authority would be conferred on humanity again. Latter Day Saints are the only people in the world to-day who make the claim to have received that testimony. That very fact of itself ought to arrest the attention of every honest religious person in the world long enough at least to make an impartial investigation. May God help us to think about these things and we Latter Day Saints to appreciate the fact that somehow God has opened our understanding that we can see the truth and comprehend it to that extent that we can have the abundance of his gospel truth and rejoice in its teachings.

THE NECESSITY OF OBEDIENCE

[Elder Dyke says that he wrote several articles while he was a prisoner in Germany, and prepared a small Bible concordance of his own, but all of these were taken from him when he left Germany. The following article was written without a concordance and evidently while he was interned at The Hague in Holland. He writes that he has hopes of being permitted to return home soon, to his loved ones and work for the Master; and that he is spending his time in the meantime, studying the Bible in an effort to be ready to go straight into service. He has been a prisoner for two years. When he was taken nearly all his regiment were killed.—EDITORS.]

To obey is better than sacrifice.—1 Samuel 15: 22.

If you love me keep my commandments.—John 14: 15.

If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love.—John 15: 10.

Ye are my friends if ye do whatsoever I command you. John 15: 14.

Why call ye me Lord, Lord, and do not the things which I say?—Luke 6: 46.

In vain do they worship me, teaching for doctrines the commandments of men.—Matthews 15: 9, Mark 7: 7.

My doctrine is not mine, but his that sent me, if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 16, 17.

These are a few texts on the necessity of obedience; the first is Samuel's, the others are Christ's own words. Peter tells us we ought to obey God rather than man. (Acts 5: 29.) There are some

who tell us they do not want doctrine, that it is not necessary, but they are not consistent, for they give it as their doctrine that they do not want doctrine; for doctrine, teaching, gospel, and belief are synonymous terms. It is true that we do not want the doctrines and commandments of men, for Jesus says he will not accept them, (see above). (Matthew 15: 9; Mark 7: 7.)

Where can we get the answer to the question, "What must I do to be saved"? Shall we ask the opinion of learned men, ministers of the gospel? If so, what ministers? Those of the Church of England, the Presbyterian, Congregational, Methodist, Church of Christ, Christadelphians, Salvation Army, or Roman Catholic, or any of the many denominations? If so, which one? They are all different, they all preach a different gospel, a different doctrine, and Paul says: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Corinthians 1: 10.) And he says further on in the same epistle (14: 33): "For God is not the author of confusion, but of peace, as in all churches of the saints."

Notice the last three words. God's people are always called "saints" in the Bible; there is no mention of any of the other denominations that I mentioned above. But is not their teaching confusion? Then can it be of God?

Jesus tells us to search the Scriptures; "for in them ye think ye have eternal life; and they are they which testify of me." (John 5: 39.)

And Paul says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2: 15.) How are we rightly to divide, or understand the word of truth? We cannot do it in our own wisdom, but James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1: 5.)

And he tells us in the next verse how to ask: "But let him ask in faith, nothing wavering." Notice he says: "Any of you." God is no respecter of persons, but if any of us are really desirous of knowing the truth, if we search the Scriptures and ask for wisdom, we shall find it, but we must be willing to follow where he leads. It may be necessary to put away some of our preconceived notions, for as we search God's word we may find that it is in opposition to some of them. God is unchangeable, Christ is the same yesterday, to-day, and forever. His gospel is the everlasting gospel. "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk

therein, and ye shall find rest for your souls." (Jeremiah 6:16.)

Shall we say, with the Israelites of old, "We will not walk therein"? I hope not; it would be better to be like the Bereans, who were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so. (See Acts 17:10, 12.)

God has given us our minds, our reasoning faculties, and he expects us to use them. He expects us to be able always to give a reason of the hope that is in us, with meekness and fear. Can we do so? If not, why not? Is it because we have been content to take our opinions secondhand? Not taking enough trouble to think them out for ourselves and to see if they are in harmony with God's word? If it is, it is not very complimentary to God, nor, for that matter, are any of our actions complimentary to him, considering our relationship to him, considering that in him we live and move and have our being, that we are dependent upon him for what we have and are.

We say that God is a God of love, and that is true, but we must not presume too much on that love. God says that "my Spirit shall not always strive with man," and we are told that we are not to tempt God. We must not forget that though he is a God of love, he is a God of justice. He is a God of mercy, and righteousness, a jealous God, hating sin and iniquity, and that he will not accept half-hearted service. He says if we are lukewarm, he will spue us out of his mouth. He wants us to be either hot or cold. (See Revelation 3:14, 16.) If we are hot in his service, zealous in his service, he will reward us; if we are cold and indifferent we will get our reward, too, for every man will be judged and rewarded or punished according to the deeds done in the body, according to his own deeds, and not according to anybody else's. For we must all appear before the judgment seat of God and give an account of how we have used the talents that he has given us.

I do not believe in a gospel of fear, but in a gospel of love, but still we must fear God; not only fear to offend him, but fear to grieve him, fear to cause him sorrow. For he loves us, and when we think of how much he has done for us, of his long-suffering and patience, of his care over us, while we were yet sinners, while we have not had time to spare a thought for him, who has done so much for us.

Let us obey Jesus and search the Scriptures, for he says, "They are they which testify of me." (John 5:39.) Let us not only read and hear his sayings, but let us do them, for he says: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46.) James says: "Be ye doers of the

word, and not hearers only, deceiving your own selves." (James 1:22.) John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 1:9.)

Let us be like the honest Berean and search the Scriptures and see whether these things be so, and finding that they are, obey them. (See Acts 17:10, 12.) "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.)

WALTER DYKE.

OF GENERAL INTEREST

SUCCESSFUL COOPERATIVE COLONY

It can no longer be truthfully said that cooperative ownership has never been proven practicable in a test conducted on a large enough scale to be conclusive. The proof has actually been furnished. It is being furnished daily. Anyone who will take the trouble to go to Stables, Louisiana, can see it with his own eyes.

The proof is found in the Llano del Rio Cooperative Colony, which is located at Stables. Their collectivism is really in operation on a tract of 20,000 acres of land and is working as definitely as the law of gravitation works. There several hundred colonists—substantial, serious, industrious men and women, with their children—are living under the cooperative system and believe it such an improvement over the competitive system that they wouldn't go back to the old plan for all the money on earth. All of these people are regularly employed, all are self-supporting, all are cheerful and contented, and none are ever bothered with thoughts of rent bills, strikes, lockouts, cuts in wages, and the other worries of the competitive system.

The Llano Colony is virtually a world within a world. Outside, the old scheme of things prevails—the scheme inherited from the days of the cave man, when might made right and property belonged to those strong enough to take it and keep it. Outside, two men struggle for the same crust, and one eats while the other goes hungry. Outside, Dives feasts on the finest food, while Lazarus is lucky if he can lick up the leavings from the former's table.

In Llano Colony all this is done away with. No man has more good things than another—or not unless, after working under this system of equal wages, he has saved more than his neighbor and can, therefore, buy more of the comforts of life. No man owns the land and makes a big profit off the

labor of other men who till it for measly pay. The land is owned in common by the community, those working on it get the same pay as those working in the offices or the store, and the products of the land are sold at the commissary to the colonists at actual cost of production, plus a trifle for transfer, packing, and storing. Food raised on colony land already costs much less than what it would cost if bought elsewhere. Later it will cost even less than now.

What is true of the land is true of the machinery and industries. Nobody owns the machine shop or printing office and "salts" away a fat sum left after the employees have been paid. All get the same salaries. And whatever profits there are, go into the common till, the colony treasury, to help reduce the cost of supplies. The prosperity of an industry is the prosperity of every employee. Its misfortune, were there such, would likewise affect one no less than another.

Membership in the colony assures a man or a family free lodging, either in a room in the hotel or in one of the numerous cottages on the plantation. Medical service is furnished free. Instruction is free, not only to children, but to adults who wish to attend night school, studying languages or other subjects. The curriculum will be enlarged from time to time, as the growth of the colony will permit. A weekly musical entertainment, with recitations and a brief address, interspersed, is furnished free, as also is a weekly dance. A library has been opened and a gymnasium will be provided in the near future.

It will be seen that collective ownership of the means of production and distribution, as practiced in Llano Colony, does not interfere in any way with the privacy of home life or with individual ownership of articles of a purely personal nature. This bugaboo of fear, which has obsessed so many—the writer, too, before he learned what cooperation really means—can be dismissed from the mind at once. Land, machinery, houses, tools, etc., belong to the community. But every individual or family is free to bring to the colony or acquire after coming there, bedding, furniture, pictures, dishes, books, toothbrushes, towels, suspender buttons, or anything else he or it may want in the household. The home life is as sacred and as separate as it ever is under the competitive system—more so than in most cases in the outside world, for it cannot be disturbed by factory shutdowns or acts of money-grabbing landlords.

Fuel is furnished free, the vast Llano tract containing enough wood probably to heat every home for a couple of decades or longer. Aside from a little fuel for cooking purposes, artificial heat is

needed only a few months in the year, and then much less than elsewhere in the United States.

There are no churches yet, but any colonist or colonists are welcome to conduct services of any kind that may be wished. The church instinct is gratified among many of the colonists in regular informal gatherings, in which questions of ethics, spiritual development, and social justice are discussed in a friendly and interesting way. The good derived from these meetings is tremendous.

Both by reason of the practical methods of its management and the vast natural resources at its command, the colony is successful. Reference has been made to methods and the system. A word should now be said of the resources. The land is situated in the highlands of Louisiana, where the air is invigorating, the climate delightful, and the health rate high. The soil is rich and fertile and will raise enough food for thousands of human beings. The hotel dining-room is supplied entirely with food produced on the plantation, except for tea, coffee, and a few similar articles. Large stretches of land are now planted to sugar cane, peanuts, corn, velvet beans, and garden vegetables. Rice and cotton can be raised and undoubtedly will be later.

The facts mentioned will give some idea of the practicability of the Llano plan from a purely material standpoint. They will show why, so far as food, shelter, clothing, fuel, and physical wants are concerned, the colony is succeeding and is bound to succeed.

But man does not live by bread alone. There are other things to be considered beside the material and physical. And if these needs are not supplied, neither silken couches nor the food of the gods nor the elixir of youth can make a cooperative colony or any other organization of human beings a success.

The Llano Colony supplies these other needs. It considers the inner man as well as the outer man. And in so doing, it constitutes the foundation—in the opinion of the colonists—of a New Order of Things which can only be built on a secure base such as this community affords.

In seeking equitable economic readjustments, the Llano community has not forgotten the spiritual principles beneath. These it takes full cognizance of, as in fact it should.

There is, therefore, real democracy and real cooperation in the colony. The colonists believe that "all ye are brethren" and they practice it. Job Hariman, big-hearted, kindly, broad-visioned pioneer, who founded the colony and is its manager, sits side by side with the sun-tanned farmer with overalls and cowhide shoes, who burns stumps, clears underbrush, and plants vegetables. Each calls the other "Comrade." They are brothers. Each has

his work to do. And in the ethics of the colony, one man is as good as another. It may be added that it is hard for the average man or woman who has lived many years in the artificial atmosphere of the competitive system to practice this democratic code of conduct. Only a sincere, patient, persistent example can work such a change in people in the short space of a few months or a few years. Such an example has been provided all along by Comrade Harriman. And its beneficent influence has brought noticeable results. The transition has been quicker than would seem possible.

The demoralization of men and women has not caused, as many would naturally fear, a reducing of the efficient to the level of the inefficient, of the intelligent to the level of the ignorant. The reverse has been true. The untutored, when treated on terms of equality by his cultured comrade, seeks education more quickly than if the class line were drawn, as it is in the outside world. He begins to read and learn, and one day he surprises his acquaintances by the mind-power he begins to manifest. He had the potentialities all of the time. Competition, "red in tooth and claw," could not call them forth. Cooperation and brotherhood are doing what competition could never do.

The equal wage helps to lift the standard, too. There are no longer economic worries and there is no longer any reason why the farmer or machinist should not read and learn as well as the clerk or superintendent. If one man gets the same pay as another, he should be as intelligent and as well-informed as the other, in his own branch of work, at least. And he usually proceeds to make himself so.

As time goes on, the hours of labor will probably be reduced uniformly and the expenses of living, which are low now, will be cut, too. This will give more opportunity for individual development, study, and growth. Greater economic freedom will bring greater spiritual and intellectual power and more perfect physical health. Freed from industrial chains, men and women will become makers, instead of creatures of environment—lords of the earth, instead of worms of the dust.

The Llano Colony is not only the "Gateway to Freedom" for the person or family locating there, but it is the Gateway to the Freedom of the World, for it opens up the great vista that leads to Industrial Emancipation—the Brotherhood of Man and the New Civilization!—Edward Dickenson in The Mexican Review, July-August, 1918.

Every person gets, not what he deserves, but what he earns; increase your earning capacity and your just deserts will be forthcoming.—Common-Sense Sayings.

WAS THIS A LATTER DAY SAINT BOY?

HIS SECOND COMMISSION

"Dear father," the soldier boy's letter read, "I know you and mother will be glad to learn that I have passed the final tests in the officers' school. I received my commission as lieutenant this morning. Some of the fellows who used to beat me at the university in mathematics and in chemistry failed to pass; they could not stand the grind. I'm not crowing over them, of course, but I can't help feeling set up a little over my first commission, for, if I do say it, I worked hard, and I thought of you and mother, and I was bound to pass."

The middle-aged couple who had given to the service their only son read his letter with tears of pride.

"The boy is doing well," said the father, as he perused it a second time. "'Lieutenant' sounds right to me. We must not forget to address his letters that way. He has earned his title."

The mother murmured assent and tenderly placed the letter with the others that the boy had written since leaving home.

A year afterwards a letter from the boy came from "somewhere at the front," bearing the mark of the "Y. M. C. A.," and in the handwriting of a Red Cross nurse. This is the way it ran, in part:

"I have been here three months, and they tell me you have been kept informed of my condition. This is the first time I have been able to dictate a letter." (Here followed an account of the engagement in which he had been wounded.) "While lying in this hospital I have had a remarkable experience. There are five nationalities in my ward, and the Red Cross administers its wonderful aid to us all alike, of course. A few nights ago, in a sort of waking vision, I seemed to see these nations lifting up beseeching hands for help to be lifted out of darkness into light. Then a figure came walking through the ward all in white, and it was the Christ. He stopped by my cot, and I heard him say as plain as I ever heard you or mother speak, 'I commission you, with thousands of others like you, to preach the gospel to the world that has not heard or heeded it.'

"All that was as clear to me as any real happening. It *was* a real happening. I cannot describe to you the wonderful beauty of that figure as it came down between the cots. But I, as I lay there that night, said to my Lord and my Master that I would accept his commission. If I am spared, I will come back as a gospel messenger to fight the battle for souls. I have received my second commission, father, and it is greater than the first, don't you think?"

Is that vision of the young lieutenant coming to

thousands of young men after the war is over? They have been living the life of adventure and excitement. It will not be easy for them to settle down to the commonplaces of civic and business life. But the world will lie open to the great adventure of the gospel messenger as never before. The nations that have felt the hand of the Christ held out to them through the Red Cross and the Young Men's Christian Association, and the other agencies of mercy, will be ready as never before to accept him. May the vision of him and his great commission come to the young men now in the fighting ranks as it came to this one in the hospital "over there."—*Youth's Companion*, October 10, 1918.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

I Will Write My Law in Their Hearts

The task that is primarily a mother's: that of instilling fundamental principles of right into the hearts and minds of the little ones in her care, is one which is receiving a great deal of attention at the present time. Educators sense that the impetus towards good or evil is often given a child long before he comes under the guidance of those who have made the training of children their life work and study. It is in the home that this impetus is given and received. True, there are outside influences which count, but a clear-sighted mother can, more often than not, forestall and counteract those impulses which originated in the undesirable associations outside her home.

Can one conceive, then, of a responsibility greater, or of a work more worthy of the best concentration and power of a woman's mind than this: to "train up a child in the way he should go," that "when he is old he will not depart from" the path that will lead him to eternal happiness? Mothers in the church, are you conscientiously striving to do this? Are you putting yourselves in touch with the best helps which are at hand, that you may unerringly choose that which is good, rejecting the unprofitable, in methods as well as materials? Are you concerning yourselves with the proper kind of spiritual and mental food for your children with thought and earnestness equal to that you put upon their clothes, their bathing, or eating?

We are glad to tell you that for a time, we will publish short articles on the training of little children, which articles have been prepared by mothers who have been kindergartners, at the request of the United States Bureau of Education, and the National Kindergarten Association. If you will preserve these, they will make a splendid collection for your study in your child welfare classes, and we do beseech you to let not the good you receive from them stop with that. Remember that what helps you will help another mother, and we cannot have too much light of truth and earnestness in this day and age of the world. Show these articles to your friends and neighbors and study them together with a view of benefiting not only your own methods, homes, and children, but letting the influence go out to as many others as may be reached.

Let us each one as mothers truly striving to prove workmen unashamed of our labors, try to understand the will of God as it affects us and our homes. Let us try to impress and

mold the plastic minds of our children into willing forms of usefulness, responsive to the divine leadings. Let us be as the instrument, the pen, by which God may indeed "write his law in the hearts" of the young of the church, that they may indeed find freedom therein, instead of the bondage entailed by ignorance, willfulness, and wrong-thinking.

AUDENTIA ANDERSON.

Training Little Children

(Suggestions by mothers who have been kindergartners. Issued by the United States Bureau of Education, and the National Kindergarten Association. Learning to love what we have to do makes our tasks with the children easier, and fills the home with sunshine. By Mrs. Mana Clark Jackson.)

If I were a fairy god mother, I would wave my wand and say to all mothers, "Love what you have to do." Children's wants are so numerous and a mother has such constant demands made upon her that she needs to retire within herself often and, no matter how tired she may feel, repeat again and again, "I love what I have to do." Then suddenly she will feel better, and it becomes easier to go on with the task of caring for and training the children. It pays in dollars and cents, as well as in peace of mind and satisfaction of spirit, to devote much thought toward starting the children right.

What are some of the simple ways in which we can help our little ones? Let us begin the day happily, no matter how we feel, and never be discouraged, nor allow the children to become so. Together, mothers and children can learn to be honest, obedient, and faithful.

It should not be forgotten that all virtues thrive best in a healthy body. Therefore, give the child plenty of fresh air, have him sleep in a well-ventilated room, wear clean, whole clothes, and eat simple food.

Let the children take hold and help about the house a little. At four and a half years old they can wash dishes, and they love to do so. An oilcloth apron will keep them dry. They can also help make beds, brush up crumbs, and do many other things. But we must not nag the children at their tasks, remembering that interest in useful work may be most successfully developed by keeping it in the realm of the play spirit.

Let us teach our children to be gentle of voice and manner, because such a bearing attracts good friends, whereas roughness drives people away.

We have churches and schools to help us, but it comes back every time to the parents and the home to develop in the children the simple practices which lead to right and happy living.

We must be patient in answering questions, and if we do not always know the answer, let us try to find out with the children.

Fun is as natural as breathing to most children. Try to laugh with them at their simple jokes.

Let us take a little time at the end of the day if we can to tell a short story. The quiet will do us all good. Perhaps we may have seen a bird, squirrel, or a child do some amusing thing as we glanced out of the window while at work. The wind may have been chasing the pretty leaves or the sun playing hide-and-seek among the clouds. Stories are not all to be found in books. It is a big accomplishment to learn to do things in the child's way—things they like to do—but which we have often denied them because we felt we didn't have time to be bothered.

If the little ones see that mother and father are trying to find something to love in all their trying tasks, before we know it the home will always be full of sunshine.

If we have a fretful child to deal with, find out first if he is being properly nourished; then try telling him stories that will take his mind off himself.

Many children are often disagreeable because they haven't enough of the right things to do, such as games and songs that provide activity and stimulate the mind, and occupations that answer the child's need to be doing and making something.

A most important point for the mother to realize is the necessity of sticking to the lessons she needs to teach—every single day, until the right habits are permanently formed in her child.

No one can tell us exactly the things it is best to do with children. But if we begin to watch and think, read when we can and exchange experiences with other mothers, many suggestions will be found to meet our needs. Take a glimpse backward into your own childhood and many ideas will occur to you in that way. And through it all we will find that the children are helping to bring us up too. Courage and joy prolong life, and we can well afford to stand and wait feeling sure that if our motives have been right, and we can find something to love even in the hard things of life, our little ones will see and know, and will "rise up to call us blessed."

Some "New" Words!

(An address before the Woman's Auxiliary conference at Post Oak, Missouri.)

We as women of the Latter Day Saint Church must equip ourselves to be of service to our country, both at home and abroad. It is almost as if we were learning a new language. First it was *sacrifice*, as we saw our boys march away. Then it was *service*, as we put aside our own work and took up that of the Red Cross and did whatever we could find to do for the comfort of those who were gone, and to strengthen the hands of those who stood behind them.

We had, before this time, begun to get acquainted with the word *efficiency*. It had traveled from the down-town office back to the home and out into the kitchen. Then after we had learned to use the words, *sacrifice* and *service*, we were taught a new one, *economy*, which we were told to harness up to the older word, *efficiency*.

We have been and are being taught new economies which, to the most of us before this necessity came, had been undreamed of. When the war is over we shall have been introduced to new methods and new standards.

There is another new word creeping into our vocabulary, and that is *thrift*. There is a feeling of satisfaction that we no longer are wasters but savers and that, at the present time, what we save goes to aid our Government in the big fight it is waging for enduring peace, and the safety and happiness of humanity.

Sacrifice is not a happy word but it is a word that indicates soul growth. Service is a word of dignity and responsibility, indicating the brotherhood of man. Thrift, this new word, is a word of strength. It gives one the satisfaction of gathering up the loose ends, of stopping little leaks, of carefulness and good judgment. It is one with which the American people have not been acquainted and one which we have neglected to place in the vocabulary of our children.

This great and terrible world war is teaching us many

things. It will bring new conditions and new relations all over the earth, and one of the results will be a new understanding of, and a new respect on the part of all of us for, *service*. This is the one great aim of the Woman's Auxiliary—Service along any line that comes within the sphere of woman's work.

MRS. I. M. ROSS.

The Woman of To-morrow

It is woman more than man who has the power to raise the standard of a race. The woman of to-morrow may not have so ready a laugh; there will be too much sadness to remember. But we think their smile will be much sweeter. Ease and luxury never brought out the best in anyone. Character can only grow splendid on thorny ground. Thorny ground enough and to spare this war has given us, and upon it will grow woman worthy of man's reverence. There is already a new seriousness in women. They have started to take life in earnest.

One notes on every hand how little time is frittered away by them compared with three years ago. So called "fancy work" has been relegated to the drawer where things not wanted are kept. Instead one seeks work that has some practical value in the hands of a woman. Of course, there are still many who cling desperately to the old state of things, who fight to keep their old amusements and their old adornments. But they will pass. The tide of advance will be too strong for them. Women who have learned to work in these troubled times are the rich promise of the woman of to-morrow.—*London News*.

Southern Michigan and Northern Indiana District Institute

This institute, comprised of the four auxiliaries—Sunday school, Religio, Woman's Auxiliary, and music, met October 3 and 4, and can be pronounced an unqualified success. It was educational, without which our work cannot reach a very high plane of spirituality.

In the past the Woman's Auxiliary has suffered more or less because the men did not comprehend how far-reaching the work of this movement is, and how greatly we needed their support. We welcomed the "coordinating" system of working, knowing it afforded an opportunity of reaching not only the men, but the women who have apparently been indifferent to our work. We cannot say enough in favor of "coordinating." Some couldn't at first understand how it could be put into effect and still have interesting sessions. As one expressed himself, "How will it be interesting to listen to the work of the women?" This was the very class we wished to reach. We need the prestige of the priesthood, which is easily obtained, if they once understand how closely allied is our work to theirs. In fact, without the Woman's Auxiliary, all other departments in the church will suffer to a certain extent.

We will not say anything further in regard to "Coordinating"; suffice it to mention that it proved so satisfactory that the conference, which convened October 5, voted to accept this mode of working for the future. It is a step forward and speaks well for the Saints of this district, showing they are eager to make progress and keep in line with the general onward movement of the church.

We were fortunate in being able to have Elder John R. Grice of Detroit, with us. Much credit is due him in getting our line of activity before the people. In his enthusiastic manner he emphasized the fact that not only the

women, but the men, should do all they can in assisting this organization to accomplish its aim and establishing its ideals in every home. He understands the "bigness" of this department and is a willing worker, which means much to those who have charge of the work. In a tactful way he also gave an address on social purity, which met with the hearty approval of all. It was the best we have ever heard; and districts feeling the need of outside help, will do well in securing his assistance.

Elder E. K. Evans also gave a very forceful talk on "The relation of the Woman's Auxiliary to the branch." These addresses were so helpful that we regret that they were not taken down by a stenographer, that all might have the benefit of them. Might mention here that from our ranks surely there are those who would be willing to prepare to take down all important matters that come up in our institutes and conferences. Such helps would be a credit to our organization.

Sister John Parker, of Coldwater, Michigan, gave the story of "The other wise man." This is in five parts and was interspersed with musical numbers. It is a wonderful story, with an uplifting moral and carries inspiration with it. The close attention given proved that it was told in an acceptable manner. This number was to demonstrate what the story-telling course will do for anyone desirous of taking advantage of this opportunity offered through the Woman's Auxiliary.

Sister Francis Baker, of Clear Lake, Indiana, gave an interesting address on the work of the Temple Builders.

A paper by one of our Oracles, Sister Leda McNickle of Coldwater, Michigan, on their work, also contributed much in getting this department of the Woman's Auxiliary before the Saints.

The question box was helpful. Questions of vital importance pertaining to the organization, were asked. It was quite evident from the nature of these questions that all women are not reading our church papers as carefully as we might.

A young ladies' meeting in charge of Sister Frances Baker was held at the home of Sister John Kutt. The object of this was to demonstrate how to conduct sessions of the Temple Builders. "How a girl should conduct herself in the business world" is the title of an address given by Katherine Kutt, which will be published in a later issue of *The Glad Tidings*. A brief talk on table etiquette by Louise Evans. The question box was conducted by Ethel Martin, to which nearly all the girls responded, showing a keen interest in these things which tend to make us cultured as well as more useful in serving others. After a few musical numbers were rendered, ice cream and wafers were served. We had planned on a hike, but the session proved so interesting, that there was only time enough left to return to the church, where a table had been reserved that the girls might have supper together. It was gratifying to observe that they tried to put into effect some of the things we had learned during the afternoon session. This will not be the last of such meetings. We are planning for one at our next district conference. As a result of this meeting, a chapter has been organized at Lansing, Michigan, with Gladys Dudley, leader, and Ethel Martin, recorder.

A short business session of the Woman's Auxiliary was held. Considerable change was made in the district organization, in harmony with instructions from the general officers. Heretofore we have had a president, vice president, secretary, etc., but now this is obsolete and the organizer is the only officer. This officer is permitted to chose a committee to assist in planning programs for conventions, etc.

The following sisters were appointed: Frances Baker, of Ray, Indiana, Mrs. Walter Ryder and Mrs. A. Woodin, both of Grand Rapids, Michigan. Sister Alice Storey will continue as editor of the department in *Glad Tidings*.

At an early hour Sunday, October 6, a brief session for the women convened, at which Sister A. Woodin ably presided. She gave us a "heart-to-heart" talk, concerning matters pertaining to their activities.

The panels on child welfare, gotten out by the National Conference of Social Workers, were secured through Sister Krahl and were hung in conspicuous places all around the church auditorium. This surely helped in advertising what we are trying to accomplish.

With the degree of progress made at our institute, we have been encouraged to the extent that we are going to strive to make the next one even better. We will get out of it according to what we put into it. What are we willing to do?

LOUISE EVANS, *District Organizer*.

LETTER DEPARTMENT

Travel Notes

On September 6, we left Providence for Narragansett Pier, or Wakefield, Rhode Island, visiting relatives of Sister Bond, and old-time friends until the 10th, when we spent part of the day at Kingston Fair, leaving for Providence via trolley line in the afternoon. The war has made serious inroads on the prosperity and ordinary scenes of festivity at that famous summer resort, as well as Newport. We were informed that the largest and finest hotel at the former place has been eliminated at forced sale, with all its costly furnishings and equipment, and at a tithe only of its original cost, for wreckage and old junk merchandise.

It is without doubt true that God "hath made of one blood all nations of men for to dwell on all the face of the earth;" but it seems also true, to the writer, that he never could have selected New England coast country for purposes of agricultural pursuit or feeding, with the necessities, the primal needs of mankind, unless it may have been for the purpose of illustration of the truth embodied in what has been signified as being the "primal curse," that was signified at the beginning of man's experience in this world, when told that he would have to secure a living or maintain existence "by the sweat of his face." It is enough to make a "man from Missouri" "sweat" in thinking how a man could dig a living from between the rocks, or live on poetry for a steady diet.

Wednesday evening we enjoyed an unusually good prayer and social service. The presence of the Holy Spirit abounded in the liberty, comfort, edification, and manifestation of spiritual gifts and blessings, that seem to be the heritage of true worshipers in every time, and in all places where God's Saints congregate and to whom it seemed a sad thing to say the final and altogether probable last good-by.

Thursday, the 12th, while enjoying the evening meal with Brother George Gates and family, Brother Sheehy drifted in from somewhere, just before our leaving. The following morning we left early (in the rain) for Buffalo. We arrived in that city after ten o'clock at night. Deciding not to disturb our friends at that hour, we went to a hotel.

The following morning, having learned of our arrival in the city, Doctor Weegar, in company with F. G. Pitt, rushed down town in the doctor's car, before breakfast, and before we were able to fairly recover our surprise, we found ourselves, at the fashionable hour of ten o'clock a. m., sitting at

the breakfast table with the "whole bunch" of pleasant and congenial gospel associates: the doctor and his family, and Brother and Sister Pitt. At this time we remembered and were particularly impressed with the words of the poet: "Blest be the tie that binds."

In the afternoon in company with Brother and Sister Pitt, we motored with the doctor to Niagara Falls and were privileged to again admire and be thrilled in soul with the beauty and sublimity of their world wonder. And something else—when crossing the bridge which led to the island, we met with the unexpected but one of the frequent pleasant surprises with which our absence from home abounds. "Collisions" are generally of unpleasant and sometimes serious character. But the one we refer to was nothing more serious than a temporary loss of breath. We fairly "collided" with Brother and Sister Paul Hanson, Brother Gillen, and a brother from the Canadian side. Before parting Brother Paul backed the whole company up against beautiful scenery and "shot" the whole crowd with one or two volleys. If the future reveals "mutilations" perhaps the camera man should only share the blame with the culprits, who might have made his aim unsteady by their love of fun.

The day following, Brethren Hanson and Gillen were to fill appointments on either side of the falls.

Sunday, the 15th, we spoke in the morning in the chapel at Buffalo. Brother Pitt preached in the evening. Dined to-day with Brother and Sister Knowlton. Brother Knowlton has been called into Government service and is now stationed in Buffalo for an indeterminate season.

Monday, the 16th, Brother and Sister Pitt left for Toronto. The evening was made an enjoyable event in association with Brother Gillen, Brother Bishop, Brother and Sister Knowlton, with the family of Doctor Weegar, at their home.

Of the home, the family relations, the unstinted hospitality and kindness shown myself and Nellie by the family of Doctor Weegar, I hesitate somewhat to speak, for the reason that public announcement might in some event prove poor recompense for favors for which we may never have opportunity to show proper appreciation and express our thanks. "Whoso feedeth you and clotheth you... is my disciple; and he who doeth *not* these things, is *not* my disciple." It is well for us to heed, "lest we forget" the kind of evidence that appeals to those not of our faith when we thus evidence our discipleship in our love, one toward another.

Tuesday, the 17th, it rained all night. We left for Chicago at 7.30 a. m. and arrived at Englewood Station in the evening about 8.30. Here we were welcomed at the home of Sister Maggie Warlick.

Wednesday evening was blessed with old-time associates in an excellent prayer service. At this time Nellie was signally blessed in administration.

Thursday we spent part of the day at Sister Warlick's, in company with Brother and Sister Christy, their new missionary from the East. At 3 p. m. Brother McGuire of Hammond, Indiana, came for us with his car. In the evening Nellie accompanied Sister Alice to the association rooms of the Woman's Red Cross and war workers, of whom Sister McGuire is head and director.

Friday and Saturday, Sister Bond was prostrated by cold and old recurring troubles, but by splendid nursing and everything that could prompt kind hearts and unselfish interest on the part of Brother and Sister McGuire, she was restored and in fit condition to journey to Chicago the following Sunday morning, where we spoke to the people of the South Side Church. For the afternoon Brother Christy had planned a union prayer meeting for all the branches of the city and of Pullman, at which the old-time missionary and his companion might enjoy a brief, and in all probability, a last reunion.

This meeting was presided over by Brother Christy. It will prove to be a long remembered event on account of the presence and power of the Spirit of God, and good fellowship, such as Latter Day Saints only can understand.

A strenuous and happy day was concluded by filling an appointment on the West Side, when, with unexpected liberty, we tried to rehearse in some new light, the blessedness and profit of obedience to the evangel of latter days. We had a good-sized, responsive audience, and were very glad to meet our old-time friends and associate workers.

Monday, the 25th, we visited with our daughter and granddaughter on the South Side. Though we had planned to leave for home in the evening, we were persuaded to stay for a surprise which the Saints had planned for Brother and Sister Christy. No one who was present will question the success of this event; and the quantity of provisions piled on the kitchen table for Brother and Sister Christy was calculated to make them forget all about Mr. Hoover, for some time, at least.

A speech by the writer being scheduled and called for, we tried to respond as well as the surprise and our emotions would allow. This was followed by speeches by my companion, Brother and Sister Christy, Brethren Dutton, Kier, Burwell, and perhaps another, after which we enjoyed music and social cheer.

I think I will refer, before closing, to the impressions made upon my mind by the speeches made by the brethren referred to, now laboring in the interest of the church in that mission. Of their efficiency, zeal, and devotion to the cause of God and human welfare, the officers and people of the church can be well assured. They are all out to accomplish something that relates to the interest of others rather than their own. They are not considering this world's rewards for service, but are capable and willing to labor and expend their energies after the fashion and example set for them in an intelligent and altruistic service under the Leader and Commander, Jesus Christ, the spirit of which this old world is too sadly ignorant.

Farther than this, I am taking the risk of recording my impressions had while in Chicago, that Brother Kier is a man whose talent, zeal, and devotion marks him as being fitted for a more extended field of service, as soon as conditions and his consent will allow.

Tuesday, the 24th, we left for Kansas City at 10 o'clock a. m. arriving there at 9.30 p. m., after a somewhat tiresome journey. Hotel accommodations.

Wednesday. Independence and home! Dilapidated—dusty—dirty—weed overgrown, but still—"home, sweet home," a good town and pleasant place in which to live, and for us—in all probability—to die!" M. H. BOND.

TOLEDO, OHIO, October 12, 1918.

Editors Herald: After a silence that has become even monotonous to me, I have the great pleasure to assure you that my interest in the building up of the kingdom of God has not abated, but I believe that it is increasing. My pleasure in writing is increased in that I can say that the work in Toledo is slowly advancing toward a higher social and spiritual plane.

The gatherings of the Saints at the prayer services are increasing, and the manifestations of the Spirit in every way gives evidence of this advancement. These manifestations are in healings, tongues, interpretation of tongues, dreams, visions, faith, prophecy, and the best of all, in knowledge and wisdom. The fruit of the Spirit is developing, and several of the characteristics of this fruit is seen; namely, love, and increased humility, faith, temperance in what is

said as well as the manner of saying it, as well as in eating and drinking. Also in the use of the means given of God for our increasing power for good in the world.

Brother Harold H. Harmes, who with his wife came into the church last summer has been called to the office of teacher, and bids fair to be a studious and efficient laborer in the purifying the body of iniquity and backbiting with all the attendant evils.

I am happy to say that the young in the church are sacrificing their appetite for worldly pleasure, and providing for social gatherings as are both healthful and at no sacrifice of their spiritual development, and does not bring reproach upon the things and work of God. This work is the result of having made a covenant with God by sacrifice, and to be true to that covenant we must keep ourselves unspotted from the world, and destroy whatever love has been previously developed for such things. Yes, it has been fully developed that we can put righteous heads on young shoulders. To manifest youth does not necessarily need to partake of foolishness. I have noted that some, when speaking of some others, say that they act younger than others, and have reference only to the fact that they act more foolish. That is a reflection on youth, and no commendation to older people. The gospel requires as much of righteousness from one member as another no matter what the age, and it is much easier for the young to be righteous than for those who have spent their youth in worldliness and folly as well as wickedness who come into the church.

Brother Clare Terrell and wife Ruth have been located in the city some time, but had drifted from the work into indifference. But he became sorely burdened with disease, and his faithful mother came to minister to him. Through her efforts the elders were sent for, for it was through her faithful instruction that her son requested the administration, and at that time a very humble confession was made by the brother, and through the manifestation of the Spirit evidence was given of pardon of his sins. After the administration he testified that he thought that he previously had received of the Holy Spirit, but when Brother Ulrich and myself laid our hands on his head he said that he received it as he had never enjoyed it before, and he knew that the work was of God. He had been sick for five weeks with typhoid fever, and they were in trying circumstances both physically and temporally, as well as spiritually. There came blessings needed in every way, and this has given them such a love for the work that they can talk about little else when the Saints are present.

Two of our members have been called to the army. One is in camp, Albert Ulrich, and one in France, Orval Burtch. A service flag is being prepared to show our appreciation of the sacrifice they are making in the interests of our beloved country and to make it possible for Zion to be established on this land.

Last Monday occurred our business meeting, and the testimony of those present was that it had been the best for many months. All counseled together and transacted the business with an eye single to the glory of God and the building up of his kingdom.

Of late the periodicals have been conveying to us news of the progress of the work in many places, and in this we greatly rejoice. It has been a great struggle to start the work in every department of the church in the upward trend, as I view the coordinating of the auxiliaries to be. I pray that the directing of the carrying out of this principle may be subject to the Spirit. There are so many possibilities of being influenced by some of the worldly institutions which have done good along certain lines, but in other ways are at

fault. When the Sunday School Association began to be formed in the districts before the general association, we were urged to unite with the International Sunday School Union, and the argument they made was that, "we have the material and the means and we would like to help you," but I decided that this was God's work, and we were to gather the good things from every source, from within and without, and decide what was pasture, and not be *subject*; that is, not the tail, but the head in this matter, and so it has proved the better plan. I believe that as fast as a real necessity arises, and the time is opportune for providing for it God will reveal that which will enable the necessity to be cared for as well as the ones to bear the responsibility of caring for it. This has always been the case. This will always be the case if our faith is unwavering.

We have seen no injurious effects of the apostasy of one whose name has been noted recently, but we have every evidence that we are living in the sifting time, and there has hardly been a family but what has or is experiencing that which is trying their faith; but those who have reached out for the rod of iron that leads to the tree of life, have stemmed the tide, and have recovered or are recovering spiritually.

I was present at the series of meetings held at Sylvania, about ten or twelve miles from here, by Brother Jesse Harden, and find an earnest branch of Saints, most of whom are young in the work. I felt well in telling the gospel story, and urging them to stand by the right as against the demon rum and its cohorts who are trying with all they have to keep Ohio in the wet column. We hope to see Ohio in the position to tell the world that prosperity follows the observance of the principles of temperance and sobriety. The night I was there a murder occurred within a few rods of the church, as another striking evidence of the evil effects of strong drink, and the crazed condition of the brain as the after effects.

I am sorry that our government and the so-called Christian people and organizations are favoring the use of tobacco, which the Lord has said is not good. Physicians who have so testified in the past, where are they now? Even the Red Cross Society, so *The Literary Digest* asserts, are the authorized distributors of the tobacco among the soldier boys. How are the mighty fallen! A man who is one of the officials of the Y. M. C. A., has said of late that the time was when one who used tobacco was considered unfit for membership in that association, but now the use of tobacco was a commendation for membership. He expressed his regrets. I noted by a Toledo daily paper that the soldiers and sailors were being provided with a dance by one of the so-called Christian associations of this city, while in other columns the deaths of both soldiers and sailors from this city were announced, and the funerals occurring, and homes filled with sadness and mourning because of the many deaths that have occurred among those who have gone from this place. It did not look consistent. These associations should be furnishing something besides husks for these boys. They need it and many of them long for it, as is evidenced from the letters from these boys in the battle fields. They are looking to those associations to furnish them a soul-healing balm, but what do they see? All vanity and vexation of spirit.

I am not one who does not appreciate what the Y. M. C. A. and the K. of C. are doing for our boys in the land of conflict, for they are doing much that is highly commendable, but we must use our good judgment and not compromise with some things they are doing not in harmony with the word of God. We must support our Government in its rightful place, but it has no rightful place to encourage the use of tobacco, which the Lord has said is not good for man.

It is easy to see the effects of the favor given the use of tobacco by both the Government and those who profess the name of Christ. I pray for our brethren who are compelled to be associated with such influences that lead to wrong habits.

Another influence that is damaging to our work among the young is the influence of our public schools in favor of dancing. One sister came to me of late and asked my counsel in regard to associating with a school club or association which has on its program recitations, readings, and music, and then follow with dancing. She wished to associate in the former while knowing they would follow with the latter. She says we will not stay to the latter, but for the development and enjoyment found in the former she desired to be with those young people. It is hard to resist temptation, and harder to pray for us not to be led into temptation and practice what we pray. My heart sympathizes with my brethren and sisters, and pray that God will not permit them to be sifted out of his kingdom in the harvesting time.

With a brighter hope in the final redemption of Zion, I am,

Your brother in Christ,

J. F. MINTUN.

Keep Your Books and Tracts at Work

He was a diver at the bottom of the sea. He noticed under his feet a piece of paper. Picking it up, as best he could with his clumsy fingers, in the stillness of that spot, he read these words: "Seek first the kingdom of God and his righteousness." And he thought, "Though I go to the bottom of the sea, thou art there." And this is true, in principle, of us. God speaks to us by means of the printed word. Why then should we not let it speak to others in like manner? Surely were there no virtue in tracts the Lord would not command us to write them, as he has done in the Doctrine and Covenants. And that even whole churches may be turned about toward saving light, by means of the written word, is evidenced by the fact that God commanded John to write to the seven churches of Asia. "Unto the church of Ephesus, write; . . . Repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

And then we have present-day facts. The testimonies of Saints who know that they were brought in contact with the gospel by the printed sermon or article sent forth in the church paper or tract.

Unto them it shall be given to write in a manner to convince others of the truth of the work. The author of An Instrument in His Hands, who is personally known to me, wrote a series of letters to her nephew and he received baptism as a result. Thousands of similar cases could be cited. But have we considered just how many of these valuable tracts and books and papers are now covered with dust, as they lie, unused and valueless because not read, on our shelves? And millions of people are without the light of God in its fullness. Write me next week and tell me that you are with us in literature work.

R. W. FARRELL.

PROVIDENCE, RHODE ISLAND, 14 Kenwood Street.

Beware of him with whom you seem to become acquainted in a few minutes of time. Your lasting friend will be the one with whom you never become thoroughly acquainted. There is something to him.—Mark H. Siegfried.

Attention Soldiers, Present Arms!

We have received another challenge. Read it; think it over. Now, what have you to say?

Brother John Gaw writes for the Kimball Sunday school as follows: "We have a membership of 65 and to date have about \$400, and when you drew our attention to the challenge contained in a recent number of *Stepping Stones* it rather made us wake up and take notice. Of course a small school of six or seven members has quite an advantage over a school with 65 members. Still we are after the largest percentage in the church this year and are willing to contest our amount, on percentage, with any school. Still, we feel it would be fairer if the schools were nearer the same size. However, we propose to challenge any school on percentage basis that is half our size and on largest amount we challenge any school three times our size!"

There is no joke about this, and they undoubtedly mean just what they say, and if the writer is not badly mistaken, the Chatham District, of which Brother John Gaw is superintendent, is going to give any other district in the church a hard tussle for the largest amount.

We would like to see every school working in the same spirit as the Kimball school, for they are working for the advancement of God's work in making this challenge, not simply for the glory they get from having their school mentioned, and if any other school beats them I am sure they will be just as pleased as can be to see that school do so well. Little friendly contests of this kind are wholesome and will be productive of good. How many of the schools are willing to enter into this contest?

There are many other good thoughts and suggestions in Brother Gaw's letter but we shall not take time or space to have more of it printed. We wish we could get a dozen a day just like it.

We are not getting as many reports for the Roll of Honor as we had hopes for, and we trust that every school that has reached the \$2 per member mark would send us a report—how many members, total amount to date, and name of school so we can list them on this roll.

We trust that those schools that did so well last year will double their efforts this year. Remember, it is an increase of \$25,000 we are asking for, and that means \$100,000 that we must raise. We sincerely hope that every school will be on the list this year. Last year some schools failed to respond at all, but this year we sincerely hope and pray that all have sensed their duty and that not a single school will be absent from the list when completed for the year.

Another thought we would like to have you consider well is that we can save several hundred dollars each year if the schools will only send in the name of the school when reporting their Christmas offering and let the *Blue Stepping Stones* contain only the names of the schools and the total amount from each school instead of listing the members. It used to cost approximately six cents per line to print these names and amounts; now, with paper and higher cost of labor, it will cost more. Let us save this \$800 or \$1,000 by listing the names of the schools and amounts only. It would be just the same as if some person were donating that much to the fund. Post names of individuals on your school blackboards where it will be most appreciated.

Watch the Roll of Honor each week from now on and be sure that your school is on that roll. After once on, it will be there all the time, for the first week it will be represented by your report, the next and following weeks

it will be represented by a star—be sure your star is shining.

Your work, my work, our work, is and should be to leave not a thing undone that we can do to make this offering a success. I am going to try to do my part, both in giving and in work—who will do less?

A little poem written by Adelaide Proctor, seems to the writer to be quite appropriate for use at this time. It is as follows:

"See the rivers flowing
Forward to the sea,
Bearing all their treasures
Bountiful and free;
Yet to help their giving
Hidden springs arise;
Or if need be, showers
Feed them from the skies.

"Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes
From their beauty spread;
Yet their lavish spending
Leaves them not in dearth,
Their fresh life replenished
By their Mother Earth.

"Give thy heart's best treasures.
From fair Nature learn;
Give thy life and ask not,
Wait not a return.
And the more thou givest
From thy little store,
With a double bounty
God will give thee more."

Will this not inspire you to even greater efforts than ever before: "And the more thou givest from thy little store, with a double bounty God will give thee more."

Yours for \$100,000.

ARTHUR W. SMITH.

Roll of Honor

*	*	*
*	*	*

Winnipeg, Manitoba. Sister O. L. D'Arcey reports membership of 42 with a total offering to date of \$93.65. They have set their aim at \$300 and are sure to get it. They were not afraid to set their aim high and this sort of spirit shows determination to "go over the top." This school will represent the first star in the roll of honor, not because they were the first to raise their \$2 per member, but because they were the first to report after October 1.

We believe that the Second Detroit Sunday School was the very first school to report that they had \$2 per member for the offering—they had raised their \$2 per member on May 12. You will find their report elsewhere.

O'Fallon, Illinois. Brother Robert Scott advises that they have an enrollment of 40 and a total offering to date of \$105. He states: "We have cards with 5 and 10 cent amounts printed on them and as the members pay in these amounts are punched from their cards. We also have ice cream socials and profits have been given to offerings."

Kimball, Ontario. Look at this: Brother John Gaw

reports: We have 65 members, and to date have \$400. Of course we know the small schools have an advantage, but we want to challenge any school—on a percentage basis—having even half our membership or over, and for the largest amount we will challenge any school with three times our enrollment." Read what we have to say about this in our letter. Brother Gaw is superintendent of the Chatham District, and from what we learn of the rest of the schools in that district they are going to make any other district "go some" to equal their mark.

Paonia, Colorado. Sister Lillian Pottorff writes: Our Sunday school having fifteen members has raised \$66.81 so far, and our aim is \$100. The Saints have not given their offering unwillingly, nor for the name, but have given for the Master's work. Some have given all the dimes they could save, one gave all the new money received, and another gave all the money saved by watching their purchases and buying at a saving. The Lord has blessed us with his Spirit in all our efforts.

Eustis, Nebraska. Sister Henrietta Keller reports: "We have kept the Christmas offering constantly in the minds of our members which, including the home department and cradle roll, totals 34 members. We are going to keep right at it until Christmas." Sister Keller suggests that we need not state the amount, but we are free to state that Eustis is away over the \$2 per member mark and have set a good high mark as their aim for the year. With the very excellent start they have they are sure to win.

ARTHUR W. SMITH.

SOMEWHERE IN FRANCE, September 14, 1918.

Editors Herald: I have seen some real, modern warfare since I last wrote to your valuable paper, but have had the protecting care of our heavenly Father, so I am still safe and sound, for which I am very thankful indeed.

We are at the present time located in a nice little town with good quarters to stay in—electric lights, etc., and plenty to eat, such as fresh bread, jam, ripe tomatoes, grapes, apples, potatoes, meat, fresh butter, and the rest that goes to make good meals.

I have seen quite a good deal of France, and I think it is a very pretty country, except up along the old trench lines, and they are a mass of barbed wire entanglement pretty well blown to pieces, and shell holes, up out of one and down into another. It surely is some sight.

The crops that I have seen over here looked very good. One thing that I could not understand was why there were no bundle carriers on the binders, and I have not been able to find out yet. They have the modern makes of binders, too, the McCormack, Deering, etc. I saw a few ox teams pulling binders, which reminded me of when I was doing the same way on the fertile plains of Saskatchewan, Canada, several years ago. At that time, I never once dreamed that I would be watching some one else do the same some years later on the opposite side of the great Atlantic.

I received several encouraging and cheerful letters from some of the Saints, in answer to my last letter to the HERALD, and I wish to take this opportunity to thank them all for their kindness to me, and I will try and answer them as soon as possible, but I trust this will suffice for the present.

It seems to me that some of our folks at home worry over us boys a good deal more than they should. They seem to think that this warfare is really worse than it is (not saying but what it is bad enough). I had the same impression when I was at home, partly on account of reading some of the newspaper accounts of the war. I have seen men killed on the battlefield, also wounded, and have helped

carry them to the dressing stations, and it would surprise you to see how cheerfully the most of them take it. I have seen our boys charging, facing a hail of machine gun bullets, and laughing at the same time. Now you may think it is impossible for the boys to do so under such circumstances, but it isn't, and perhaps the next instant their spirit would be in the great beyond, free from the sufferings of this world, better off than we are.

So, good folks at home, don't worry so much, but put your trust in Him who doeth all things well.

The church papers continue to bring messages of comfort and cheer to one of the boys, and I hope a great many more than one, over here.

Your brother in gospel bonds,

PRIVATE JOSEPH SANDIDGE.

Co. I, 127th U. S. Inf., A. P. O. 734, B. C. M., Am. E. F., via N. Y.

BOSTON, MASSACHUSETTS, September 20, 1918.

PRESIDENT F. M. SMITH,

Independence, Missouri.

Dear Brother Smith: I am now in the place of my boyhood and youthful years. I am meeting many dear friends. My expenses here were all handsomely met by one who was impressed with my work among the wounded soldiers in Washington and Baltimore. I have spent the whole afternoon in the wards of the city hospital among our wounded and dying soldiers. To-morrow I go to the hospital at Wakefield, then to the one near Springfield. Preachers must confine their talks to fifteen minutes in the wards. Then a personal visitation to every soldier is expected and greatly desired, especially if the preacher can take with him to the afflicted men the pity and love and sympathy of the heart of the Savior.

I cannot tell you, in written words, how my own spiritual life has been enriched, and my consecration deepened by what I have seen and heard. The hearts of these stricken men are crying out for the Great Comforter. Any word or any ministration that will reveal him in clearer vision they welcome with eyes streaming with tears. In the crucible of suffering these soldiers, from the trenches, have been permitted to get a right estimate of this earthly life with all its sordid ambitions and its selfish gains. Their hearts and minds are set upon the "peace that passeth understanding." This afternoon I knelt and prayed at thirty-six bedsides. I sat by one who passed into eternity with the name of the precious Savior on his lips. He looked so peaceful in death I could not help believing he saw the Savior in the parting of soul and body. The nurse told me that he was deeply spiritual. These are experiences that are burning into my soul in letters of fire. I feel as if I cannot do enough to extol the precious Savior in this day of great opportunity.

I become very much saddened in heart after leaving one of these scenes of the brutality of war, but the mists clear away, and I see again the face of the heavenly Father, and hear him saying: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." So I take courage and hold with tighter grip the nail-pierced hand. If we are fervent in prayer, I believe God will not fail to let us see his purpose even when the hour is darkest.

My daily prayer is that my eyes be anointed, and my ears open to the Spirit's leadings, that no opportunity to help or comfort others be lost. My trust in God, and my faith in the imperishable gospel of his only-begotten Son were never more ardent than now. I commit myself to his loving care—like a trusting child to a fond parent—I know he is too wise to err, and too good to be unkind, and he hears us when

we call on him. These wounded and dying soldiers, with their awful experiences in their eyes, have brought me into a closer fellowship with Christ. I feel as if I could wear myself out in his service. This war is too big a thing for any of us to keep out of it. Each, in his own way, must do his bit, or be found wanting in that day.

I leave for Jonesport in a few days. Pray for my success there.

Yours fraternally,

AUGUSTINE DWYER.

CHANGES IN METHODS VERSUS CHANGES IN DOCTRINE

(Continued from page 1052.)

spirituality to the assembly at these Lamoni reunions. I do not deny that there are gatherings equal in intelligence and spirituality, but I admit no superiors. And you are my witnesses to the wonderful manifestations of these particular gifts at these meetings. They are truly pentecostal, and working in closest harmony with wisdom and intelligence.

AN EXAMPLE

Still further, notice the character and training of the men who have exercised under these gifts. Pardon me if I mention names. It is necessary. Brother Burgess is a university man, perhaps not excelled among us in learning and breadth of reading. He speaks to you often under the influence of the gift of prophecy. Professor Hopkins of Grace-land College but recently spoke to you in an unknown tongue, not known to him or to you, and later by the Spirit gave a partial interpretation, and still later Brother Burgess gave the "literal" translation, as he said. Other members of the college faculty, including President Briggs, have been with us on this platform and have said amen to these gifts.

Brother Burgess said that he had always desired the gift of wisdom. He did not say that he had received it. You are his witnesses that he did receive it. But he went on to say that for reasons not known to him God had seen fit often to put upon him the gift of prophecy. I think perhaps this may have been done that he might serve as an example in refutation of the erroneous argument that these particular gifts are intended only for the ignorant and the undeveloped.

DANGER OF FALSE GIFTS

We are told that there is danger in the exercise of such gifts—danger of fraud and deception. That is true, every blessing brings with it danger. But the same is true of the other gifts. There are many who claim to be filled with wisdom whose counsels are but folly and confusion. Many claim the gift of faith who at heart are agnostic.

A greater danger would be found in the passing away of these gifts. Then we should have but an abnormal, or at best a partial operation of the Spirit. The idea that the gifts should cease may be good Methodist doctrine but it is neither "wholesome" nor "very full of comfort." Some years ago an article appeared in the *Improvement Era* of the Utah church entitled, "The passing of the gifts," and lamenting the fact that the gifts mentioned had ceased among the Utah people. We do not accept that as an evidence of greater enlightenment but rather a further evidence of apostasy; and so would it be also in our case. But to the contrary our faith is greatly strengthened at these meetings by the manifestations of the gifts and by the reputable witnesses speaking and confirming that which is given.

NOW ABIDETH

I must not forget, however, that while these gifts are very important, there are other things of great importance. After enumerating the gifts, and dwelling upon them Paul says: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." (1 Corinthians 13:13.)

We meet here and enjoy the wonderful blessings of heaven. The Spirit moves upon this one and that one and we hear the word of prophecy or of tongues, or perchance see our sick healed. The meetings close and we go away. These things are not with us then excepting in memory. But now abideth with us day and night faith, hope, and charity.

BE A SOURCE OF STRENGTH

The man who is without faith and hope in this work is but a source of weakness. I met a certain man a few days ago. He looked me very intently in the eye and said: "How is it with the church? Is everything upside down?" I looked him as directly in the eye and replied, "No, I think most everything is right side up."

He seemed vastly relieved. But I do not know how soon some one else would knock the props from under him. We should be strong and hopeful ourselves and strengthen others. That is the command. As we have received let us measure to others. Jesus has strengthened us. Let us strengthen others—make the crooked paths straight and strengthen the weak knees, as we are told.

And we must have charity. Let us bear with the faults of others in a Christlike manner. If they are transgressors, let us bring them to account, but in the lawful way, lest while dealing with them we ourselves become transgressors of the law of reconciliation.

THE CONCLUSION

Now in conclusion: My contention has been that

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changes in method and procedure are legitimate when made in harmony with wisdom and the spirit of light. We should be progressives in such matters. But changes in the doctrine and principles revealed to us are not permissible. We have no creed to revise. No such changes to my knowledge have been made. We have not added to or taken from or changed in any way the position of the church on doctrine, organization, or blessings.

ELBERT A. SMITH.

MISCELLANEOUS DEPARTMENT

The Presidency

NOTICE OF TRANSFER

Notice is hereby given of the transfer of Elder C. N. Heading from Utah District to the State of Washington for the balance of the conference year, this action having been taken after due consultation. Those concerned will please take notice.

FREDERICK M. SMITH,
President.

INDEPENDENCE, MISSOURI, October 24, 1918.

The Bishopric

KIRTLAND DISTRICT, PITTSBURGH DISTRICT, SOUTHERN OHIO DISTRICT

The Saints of the above districts will kindly continue to forward their tithes and offerings to Brother J. A. Becker, Box 256, Independence, Missouri, or his local solicitors as heretofore until further notice.

Sincerely yours,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

COLLEGE DAY OFFERINGS

It has been brought to our attention that on account of the influenza in various parts of the country, that it was impossible to take up the annual College Day offering the first Sunday in October. We trust that the branch president in such branches will not fail to receive this offering from the Saints at their earliest opportunity.

The work at the college this year is being supported by a greater number of students than in former years, and we feel that, as a church, we should loyally support the Government which has urged that our colleges and schools be supported, not only numerically but financially as well, and those who are in a position to assist in a substantial manner should not hesitate in imparting of their substance to uphold this splendid work of the church.

Sincerely yours,
BENJAMIN R. MCGUIRE,
Presiding Bishop.

Conference Notices

Alabama District with the Flat Rock Branch, November 9 and 10, 1918. J. R. Harper, McKenzie, Alabama.

Western Montana, at Deer Lodge, postponed indefinitely on account of epidemic of Spanish influenza. E. E. Eliason, secretary, Deer Lodge, Montana.

Kansas City Stake, at Central church, November 16 and 17. Woman's Auxiliary meets at 10.30 a. m., 16th, conference business session 2.30 p. m. Important business to come before the conference; let the priesthood and all branches try to be present. J. A. Tanner, president.

Massachusetts District will hold one session of conference at the close of the Saturday evening session of convention, at Providence, Rhode Island, November 16, 1918, for the purpose of electing delegates to the next General Conference. Branches please take notice and elect delegates to represent them at this session so that action will be legal and our

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representation provided. W. A. Sinclair, M. D., secretary, 166 Pearl Street, Winter Hill, Massachusetts.

Clinton conference set for November 2 and 3, at Fort Scott, Kansas, is indefinitely postponed on account of the Spanish influenza. H. E. Moler, president, Holden, Missouri.

Northern Wisconsin, with Black River Falls Branch, November 16 and 17, should the restrictions on account of influenza be lifted. Priesthood are requested to send all reports to S. E. Livingstone, Arkansasaw, Wisconsin, or Ivy Fisher, secretary, Chetek, Wisconsin.

Convention Notices

Northern Wisconsin, Sunday school, November 15, 1918, with Black River Falls Branch. L. Colbert, superintendent; Ivy Fisher, secretary.

Quorum Notices

First Quorum of Teachers of Detroit District will meet for a session of business, Sunday afternoon, November 3, at Detroit conference. Frank Shippy, secretary, R. F. D. 2, Box 151, Highland Park, Michigan.

Appointment of Chorister

To Whom It May Concern: Sister Paul E. Belleisle, of 108 West Fifth Avenue, Flint, Michigan, has been selected by the conference of the new Detroit District, for recommendation to us for appointment as chorister of that district.

Being reliably informed of Sister Belleisle's attainments and qualifications for this work, we gladly concur in the selection and do now make and publish the appointment.

We pray that Sister Belleisle may have the best of success in her labors for the cause of music in this new district, and we urge that all the musical forces of the district enter into a hearty cooperation with her for the success of the work "intrusted to all."

ALBERT N. HOXIE,
General Church Chorister.
BY A. H. MILLS,
General Secretary.

Approved by F. M. SMITH,
President of Church.

Our Departed Ones

WEIR.—John Weir was born September 20, 1884, at Boone, Iowa. Baptized December 27, 1914. Died October 9, of

pneumonia, following influenza. He had a strong testimony of the gospel and was a faithful member of the church. Services in charge of Henry Pratt. Sermon by C. Malcor.

PERRY.—Richard, son of Alma and Anna Perry, was born at Detroit, Michigan, July 29, 1918. Died September 20, 1918, at home of his grandmother, Joanna Perry, near Vales Mills, Ohio. Services in charge of George Burt. Burial in Bowen Cemetery.

PERRY.—D. R. Perry, aged 45 years, died at his home near Vales Mills, Ohio, September 27, 1918, of ulcers of stomach. Twelve years ago he became a member of the Reorganized Church, being baptized by L. R. Devore. Survived by a widow, 3 sons, and 4 daughters. Funeral services at Saints' church at Vales Mills, Ohio, in charge of George Burt. Burial in Bowen Cemetery.

BUNCH.—Rachael M. Bunch, born October 14, 1849, at Colchester, Ontario, died September 22, 1918, at Livingston, Montana. Baptized November 19, 1862, by James Blakesley. Leaves to mourn, husband, and 2 brothers, C. N. Hutchins, of Meadow Grove, Nebraska, and Israel A. Hutchins, of Lyon, Montana. Buried at Ennis, Montana.

BENJAMIN.—Rufus John Benjamin, born July 3, 1831, at Hunter, Green County, New York, died October 6, 1918, at his home in Princeville, Illinois. Was baptized into the early church, also into the Reorganization. Was present at the Amboy conference when President Joseph took his place at the head of the church. Was an elder, but not actively engaged in late years. Was faithful to the end; a staunch defender of the faith.

CASE.—Lyman Edwin, son of Warren E. and Joanna Case, born at Nokomis, Illinois, August 7, 1896, passed to his reward August 14, 1918. Graduated from Lamoni, Iowa, schools, he enrolled at Iowa State University in September, 1914. He enlisted for service to his country, trained for flying, was sent to the front in France, collided with an enemy machine and was dashed to his death. He is survived by mother, brother, Milnor, 2 sisters, Mrs. L. B. Moore and Miss Ida. A faithful member of the church, he awaits the resurrection of the just. Memorial services were held at Lamoni, his home, sermon by J. F. Garver.

BALEY.—Charles Baley died September 11, 1918, of uremia following an operation for appendicitis. Was born in Exeter, England, June 20, 1859, the son of William and Adelaide Charlotte Baley. Came to America the latter part of 1875, residing for a few years in Illinois and Kansas, afterwards in California until about fourteen years ago, when he came to Salt Lake City, where he died. He leaves two sons, one at the present time in the United States Army. Services were held in the Joseph W. Taylor undertaking establishment, in charge of C. A. Smurthwaite, the sermon being by Bishop Richard Bullard, and interment in the Mount Olivet Cemetery, Salt Lake City.

FITZPATRICK.—Elmer J., son of Eddie Fitzpatrick and wife, was born October 30, 1895, at Radcliff, Ohio. Died October 11, 1918, at the city hospital in Minneapolis, Minnesota, of pneumonia following influenza. Baptized at Creola, Ohio, September, 1914, by R. C. Russell. September 13, 1918, he left his home to enter the Aviation Naval school at Minneapolis. With patriotic ambition to reach a higher plane he took up his work after an attack of influenza, with the result that pneumonia developed, death following a few days later. He was very popular in church and educational work. Funeral services at his father's home, in charge of George Burt.

FROM HERE AND THERE

A mistake crept into our item on the Lamoni Lyceum course last week and made us say *pictures* when it should have read *tickets*. When sufficient tickets are sold to pay for the course, the committee disposes of the rest of the tickets as they feel is best for the occasion, thus filling all the seats at all the numbers.

Apostle James A. Gillen spent a few days in Detroit recently with J. R. Grice and family. On account of the ban on public meetings, due to the influenza epidemic, he was not given the opportunity for preaching and other work that the Saints so much desire. His presence was much appreciated and several sick calls were responded to, blessings following the administrations. He reports a successful trip through Ontario, and left on the 24th for Coldwater, Saint Joseph, and other points. Our correspondent says: "Come again, Brother Gillen; you are always welcome in Detroit."

Brother Glenn L. Sager, in reporting the recent conventions of the Eastern Michigan District says the sentiment expressed was that the church debt should be paid this year and the Christmas offering kept going for the good of the church. During the election of officers some of the preachers offered to preach the funeral sermon of Ida Cline (I decline) who was given a prominent place. They were good conventions.

Elder F. G. Pitt writes that they expect to go to Biloxi, Mississippi, soon to spend the winter. This is in the Mobile District, where Elder A. E. Warr was in charge prior to taking up the Des Moines pastorate.

A brother writes: "Read the last *Unity* a few days ago and must say I found it amusing, interesting, and very instructive. I have never seen so small a sheet that contains so much food for thought as I find in it. May God bless it to the good of his servants is my prayer."

The offer of the Saints of London, Ontario, of the basement of their commodious church building on Maitland Street as an emergency hospital to be used by the board of health in caring for the influenza victims has been accepted, and it will be so used, according to *The Free Press* of that place, dated the 21st. All expenses will be met by the board of health. The basement will accommodate about 20 beds while two good-sized class rooms will hold four or five each. Elder Frank Gray is the branch president. This practical demonstration of Christian sympathy is much appreciated in the Canadian metropolis.

The Santa Ana (California) Daily Register of the 14th gives considerable space to the part Elders G. H. Wixom and J. W. Rushton had in a meeting of the Y. M. C. A. groups of the county held at that place on the evening of the twelfth. Their speeches are quoted from at length and very appreciatively commented on.

Charles H. Martin, of the Main Garage, Main Station, Great Lakes, Illinois, would like to meet any Saints there or thereabouts.

The name and address of David M. Archibald is sent to us for publication. Address him at Headquarters, 10th Ammunition Train, Camp Funston, Kansas.

Graceland College suspended operations on the 21st till the restrictions on account of the Spanish influenza were definitely raised. At this writing, the 28th, no definite word has been received from health officials as to date for opening, but it is hoped that by November 4 the college may resume its work. A large number of the students went home on vacations, since it was announced that to make up for lost time there would be no Christmas vacation. The public schools are still closed, with no date announced for opening. The number of cases seems to have increased in the community, though no deaths as yet.

THE SAINTS' HERALD

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

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

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

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E D I T O R I A L

"WILL HE FIND FAITH ON THE EARTH?"

(Address of Frederick M. Smith, delivered at the Enoch Hill Branch, the morning of September 22, 1918, Independence, Missouri. Mrs. A. Morgan, reporter.)

I do not know just how long I shall occupy your time this morning, or just where I shall land, but there are some things about which I wish to talk to you, and it will be more in the nature of a talk, with, perhaps, some exhortation, than a sermon.

WHAT IS A GOSPEL SERMON?

In a report from one of our missionaries, one of several hundreds which I have been reading, within the last few days, I was—I don't know whether I was astonished or not—but I was a little bit surprised to hear a recrudescence of something which I had heard on different occasions, and had hoped wouldn't hear any more. This missionary working in a field where missionary work was distinctly required, in his sermons he spoke on what we call the principles of the gospel, those which are fundamental to an acceptance of the faith, and he of course was making an appeal to those who were nonmembers for the purpose of arousing their interest in the message and mission we have. It seems that in his congregation was a person from Independence, and this person from Independence went up to him and said that that was the first gospel sermon he had heard in a long time, and the impression that he gave to the missionary was, and I think it was the impression he intended to carry, that the preachers at Independence, the headquarters, were either not able to give gospel sermons, or chose not to give them.

Now, that opens up a big question, and it is a question that our people ought to be somewhat informed on. For let me say this, after all due consideration, and knowing the significance of what I

shall say, if the men at Independence were constantly preaching to you the principles they preached to you when you were nonmembers I certainly would feel that they were not discharging their responsibilities to you or the church. And that does not mean to say, either, that they have gone astray, and are not preaching gospel sermons.

There are some of our missionaries who have a little group of sermons from half a dozen to twenty or twenty-five that are on gospel themes as they understand them. They preach these sermons, then turn the barrel over and begin preaching them over again. Some have been used to hearing these sermons, and think if they go outside of them they are outside of the gospel. Now I may not preach a gospel sermon to you this morning, according to that criterion, but I shall hope that it will not be outside of the gospel, and that it may contain good things, or some of those things that the Lord himself expects shall be given to our people.

Has it ever occurred to you that it would be utterly impossible for this church to meet and solve the problems of the Zion gathering, and educate the people as they must be along these lines, and still continue to preach the gospel sermons that we heard in the early missionary days of the church? And hence, to put the question fairly up to you, Is it fair for you to place the old missionary yardstick to the sermons of the men in Independence, and say they are failures or successes as they may measure up to the standard demanded of the missionary?

A WORKING FAITH

It is useless for me to talk baptism to you, for you have been baptized. I do not say that it is useless for me to preach repentance to you because there are few that do not need the principle of repentance. I doubt if there will ever be a time in the development of Zion or the church when the principle of re-

penitance will not be an ever-present need, for that is simply to say that we are but human. I may say that it is necessary that we shall preach faith, but the faith that I think we are now in need of having preached to us in Zion is not the same kind of faith that we are preaching to the world, when we ask them to have faith in God to the extent that we are asking them to believe that God is, that he was, and that he will be, and that he is the ruler of the universe; but I do think that there is a crying necessity of preaching faith to the people of Zion and Independence when it comes to their giving their support, their spiritual support to the men of the church who are attempting to solve the problems of Zion. There may be people in Independence who have not a live working faith in the gospel they claim to give credence to. They are prone to listen to the tales, and what shall I call it, I don't know hardly how to characterize it, the wranglings of those who are, shall I say it, behind the times (that may be putting it a little harshly), but who feel, according to this old-fashioned idea, that because the younger men of the church and leaders are trying to get the people to walk into fields ahead and yet unoccupied, that they are therefore leading the church astray.

Faith in God implies faith in the men of God, and it is a much easier thing to have faith in Jesus Christ, looking at him from the distance of nineteen hundred years, than it is to have faith in some man that stands as a representative of God to-day, in his human dress, displaying to you human frailties. And yet it is utterly impossible for us to ever redeem Zion, impossible for you as the people of God, to make the progress that you should, until you are equipped with that splendid faith in God which has faith in the instruments he has chosen to accomplish this work, in spite of their frailties and weaknesses.

Now, if we can sense the full significance of that, and realize what a test it will be to our faith to have a good, live, practical, working faith in the instruments of God and the tools he has chosen to accomplish his work with, and if we can comprehend how utterly essential it is to have this faith, a working faith in God and his instruments, you can appreciate that passage of Scripture that I desire to use for my text, if I need one this morning, found in the eighth chapter of Luke, "When the Son of Man comes, will he find faith on the earth?" Do you think that Jesus did not know what it would take for you to accomplish your work? Do you think he did not realize the test you would be put to, and the strain your faith would be under in order to accomplish the things necessary towards the end of time? And do you not believe that he had a full comprehension of the widest and broadest significance of the question that he then propounded to his dis-

ciples, "When the Son of Man comes will he find faith on the earth?" I may put it a little more practically and pointedly: When the Son of Man comes, will he find faith on Enoch Hill? And that applies to the Independence Stake as well as here.

RESPONSE TO CHRIST'S CALL

We look back at the times of Jesus, and we see the manifestations of faith on the part of the men who were with him; who had been associated with him, and yet they were human men. They perhaps had even greater weaknesses than some of the men who are among the leaders of the church to-day—what you term your leading men. I venture the guess that as weak as some people think the men that constitute your leaders to-day are, that man for man, they will compare favorably with the disciples of Jesus, and those who supported him. Why shouldn't they?

I say, you look back and see the manifestations of faith that these people had, and see the manifestation of faith that the people who followed Jesus gave to those leaders, and the assurance and respect and fealty that they gave, and you think it is easy. Why? Because they were in the presence of Jesus, the Christ. Therefore, his influence, so splendidly divine, radiating from him to every quarter of the church, stimulated the faith that was unquestioned, and caused them to give an unquestioning obedience to his commandments, and the commandments of the men whom he associated with him; but do you believe that? When Jesus came to the fishermen on the shore of the Sea of Galilee, who there were extracting from that sea the means that would give them the livelihood they desired, they were simply indulging in what men are doing to-day, making a living and earning a competence. They were doubtless deeply interested in it, very much as you are interested in your business to-day. Consequently when Jesus came to Peter and Andrew, he realized they had a good business, one which would secure ample support to their children, themselves, and families. They could live respectably as a result of their industry carried on there by the sea. Yet he said, I am going to ask you to give it all up and follow me, and sometimes you will have but a precarious living as a result. These men left their work and followed him, and Jesus fulfilled the promise he gave to them, that he would make them fishers of men.

You say it was easy because it was the Christ. Is it any easier to believe that they had a more extensive knowledge that Jesus was the Christ than you have now? Personally, I doubt it. I do not believe that there came to these individuals that undoubting faith, that unquestioning faith that la-

ter came to them, for at this time Jesus came to them practically as an unknown individual. It is true, his reputation had run before him, and they perhaps had knowledge of the wonderful work he had been performing. They recognized that when he spoke he did so as one having authority, and they probably realized that he knew what he was talking about, but the manifestations of divine power that were his to enjoy, one nearly every occasion where such power was needed, were not then known to them, and it was only later that they became aware of the great powers that were in this man. And hence, when Jesus the Christ said to Andrew and Peter, the fishermen, and Matthew the tax collector, Stop the work you are doing now, that guarantees to you an ample living, and follow me, and give your service to the church that I am building, there was enacted what is likely to happen to you in a way—to leave your occupation and work for the church. And can you give the same answer that was given by the fishermen? If not, where is your faith? If not, is not the question pregnant with meaning, "When the Son of Man comes, will he find faith on the earth?"

WHAT WILL OUR RESPONSE BE?

Now, listen. Yesterday there left my office a letter wherein we put up to a young man in one of our big cities a question similar to what was put up to Matthew, to Andrew, and to Peter. A young man, who, by reason of his own application to duty, to study, has made himself proficient in a certain line of activity, and is associated with one of the greatest industrial organizations of the United States, has been asked to leave his work and come to work for the church, at a remuneration far less than he draws now; and, do you know, I haven't the least doubt of the answer that will come from that young man.

But what concerns you is this. Suppose the same question came to you? I do not care what your business is. I do not care what you may be working at, how big may be your income now, and the guarantee to you that you and your children will have that which will keep the wolf everlastingly from the door because of the easy competence that it brings to you, the question is likely to come to each of you, Are you willing to leave your nets and become fishermen of men, or work for the church? And when that call comes will the answer of those on Enoch Hill show to the Master the faith that he knows must be in his church, and which is essential to its success?

Of course we have this assurance, you say, that when the call comes, it will be through men of God, that we believe to be men chosen of the Lord to do his work, to be instruments in his hands, but do we know it? But there comes the same question, do

they speak as one having authority, and I will assure you of this, that if there isn't the faith that God requires that there shall be in his church, and if you have not been progressing until you can recognize gospel sermons, though they may not ever mention the word *baptism* or the necessity of repentance, and are definitely able to see in these men that they are doing their work, although their efforts may smack strongly at times of humanity, then there will not be that faith in you that will make you recognize that the call comes from the Master. And you will probably stumble on the rocks that are in the pathway of all Christians. The trials and tribulations will become greater than ever, and difficulties will become more difficult, increase, and there is necessary a faith sure and steadfast, and we should make every endeavor that there shall be resident in us the unfoldment of even a greater and more substantial and grander faith than ever in the past.

WILL HE FIND FAITH IN ME?

Signs multiply, that individually and collectively our trials increase, hence every individual should be asking himself almost every day of his life, "When the Son of Man comes will he find faith in me sufficient to guarantee his selecting me as one of the jewels to make up his crown?"

There are many instances throughout the life of Jesus that can be used to illustrate the activity that is essential for every follower of the lowly Nazarene, but if you will examine his life's record you will discover that in the beginning of it he was consecrated by a season of prayer and fasting and of meditation that enabled him to emerge from the wilderness thoroughly endowed with the great import of his mission, with the whole of his life having been given direction by the predominating interest, by the sanctification of that great dominating idea. And I take it that the life of Jesus in its general outlines is a duplicate of what every individual that will ever accomplish anything worth while must be, what the life of every individual ought to be, at least, and that is, that sometime early in his life, every individual is seized by some great interest; there is developed in him some great purpose for which he is willing to give all his energies and his entire life. That interest when once aroused must be consecrated and made sacred by devotion and by worship; by prayer, by meditation, and fasting. Somewhere, sometime, in the life of every individual, I do not care who he is, there will arise the necessity for him giving a definite answer to the question of religion. Not only as to his attitude toward it, but how it shall dominate his life, and how completely his life shall be actuated by the principles of religion. And when an individual has

decided that religion shall become a dynamic in his soul and activities, then there shall be found, as there occurred in the life of Jesus the Christ, a refinement and consecration of that interest by seasons of meditation, by prayer and fasting. How far has your life been so controlled, and how often have you gone into the wilderness in prayer and meditation to examine not only your strength and virtues, but your weaknesses and failings?

LOYALTY TO OTHERS' VIEWS

Of course it is easy for all of us to play and to work when we are having our way, but the difficult thing to do is to work and play according to the other fellow's rules. Now there are individuals in the church, some of not very great importance so far as their influence is concerned, some of greater importance, so far as their personal influence is concerned, who feel that at present the church is not working according to their way of thinking, and doing, and here is where you see manifested a splendid criterion of a man's integrity of soul and devotion to principle. The man who says, "I have received a testimony of this work, I know that it is based on fundamental principles which are true and everlasting, and divine," will be able to see that though the practical working out of some of these details are not exactly in harmony with his will, yet because of his knowledge of these principles, his devotion is still true and his application to duty is still intense. He will not say, Because my methods are not carried out I will hold back and see whether the other fellow will make good his claims. There is, perhaps, no more effective way in the world of killing any kind of a plan than assuming exactly that attitude toward it; that of indifference or sitting back and saying, Well, we will see how it works out. A man the other day spoke of an individual in this church and said that he is one of the most splendid men he ever knew. I wanted to know why. He said it was because he could when asked for criticisms in regard to certain plans, state clearly his objections and criticisms, and yet when a decision had been made contrary to his judgment, without a single feeling of resentment or manifestation of bitterness, he gave the best service at his command for the success of the plan of the other fellow. How many of you would do that, or feel that you could do that way? It takes a manliness for a person to be able to give his services to a cause actuated by a principle he believes in, yet not agreeing on all the details of the practical application of it.

I do not mean, of course, that anyone should give devotion to a cause that involves principles that are contrary to his conscience. He should not do it, and in this case he should have the manhood to come out

and speak his sentiments and the dictates of his conscience, but there will not be a time perhaps, at least for any length of time, that the Saints and people of God will be able to say that they are not walking by faith. Paul says that we walk by faith, and not by sight, and hence you will be asked, many times, to give your support to those things which, in their minor details, may not agree with your ideas of how they should be carried out.

STRENGTHENED FOR WHAT?

Many of you have doubtless gone through periods of study, of meditation, and devotion, from which you have come strengthened to do a greater work, and doubtless many of you have received what you believed to be the illuminating light of the power of God. You may even have had experiences approximating Pentecost, and so completely satisfied were you that you—immediately proceeded to do nothing, except to tell people how greatly you had been blessed in your prayers and meditation.

Now the contrast between that and Jesus is just this. Jesus began his great mission by having this period of consecration and devotion in which he was submitted to tests by powers of darkness, yet he emerged triumphant. Jesus knew exactly what his temptations were for, understood the weakness of his humanity; knew how far he could go in his period of strenuousness, and knew when to stop. He knew what was at stake. He understood those things in himself which were human; and which divine. And we, under the Spirit of God might know the same things. But Jesus, when he came from these meditations, proceeded to work as no other man worked. We too often come from our periods of spiritual emotion only to sit down and do nothing, and that kind of ecstasy when worked out in ecstasy itself or allowed to be frittered away in idle meditation, is almost worse than nothing at all, for it weakens rather than strengthens. Hence, when we come from our periods of fasting and prayer (for there are meetings which are pentecostal showers) follow it with a period of activity that will justify God repeating the experience because of the response of our spiritual energies, that will show to the world that we have received the light, and enable others to receive it, too, and help this great cause on by furnishing one more consecrated effort, one more enthusiastic worker to the cause.

It is the contribution of the many littles that makes the much in our onward progress. It is utterly impossible for you to select a body of men who will stand as your leaders and representatives, and leave them to carry all the burden. They cannot do it. You have got to contribute your part; your little or mite, and perhaps you can contribute even more than

they. They are your servants, and have to assume the responsibility, and they cannot accomplish their work unless you give to them the assistance necessary for them to have.

That Jesus was aware of how utterly useless it is to enjoy spiritual illumination unless there is an accompaniment of work is evidenced by the fact that he has stated to us by his own life, and through the lives of his inspired disciples, that as the body without the spirit is dead, so faith without works is dead, being alone; and so individuals who cry, Lord, Lord, and do nothing else, are likely to find that in the day of reckoning their spiritual value is on the wane. Even a pentecostal shower or even a Pentecost itself would be utterly useless to the church and to the great cause of Christianity if it were not followed by a period of activity, such as followed Pentecost itself.

ENDOWMENT A PRACTICAL RESPONSIBILITY

There should be a preparation for work, and hence it seems to me that we individually ought to draw this lesson, that when God has poured out upon us a great spiritual endowment, when we find ourselves set on fire by the Spirit of God, when our minds, under that divine intelligence, have been broadened and illuminated until our vision is enlarged because of it, to take that as a sure testimony that God requires of us a certain period of work to follow until our physical and our spiritual strength is taxed to its utmost to accomplish the work we set out for ourselves.

There are many calls to the ministry. Young men and old men are feeling the burden of the call, and come to us and express that they feel they have been called to do a certain work, but too many of them—and this is the criticism we have to offer—too many of them feel that they should do nothing other than sit down and wait for God in the hour of need and trial to command them, and give them the power they need. When God has said to a man that he is called, there is immediately opened the necessity of work, in preparation, and hence, when an individual feels the call to go to work in this church, it ought to be a signal for an intense work of preparation for the discharge of that responsibility, and a preparation which will be continuous in his whole line of ministry.

ONE USE FOR THE TEMPLE

Be it said, to the credit of the early men of this church, that they sensed this to the uttermost, and one of the striking testimonies we have to it to-day is the temple that stands in Kirtland, with its preparation for all its class rooms, and school rooms for the education of the ministry, erected by those in-

dividuals, under the inspiration of God; and I hope the time is not far distant when it can be used for this very purpose in the advancement of our work. I have been criticized in this place because I wanted to erect Culture Hall. The people who were criticizing me thought I was going astray, notwithstanding the purpose of that temple. They upheld the building of Kirtland Temple, with its cultural side, while condemning my plans for a cultural hall here. Perhaps if I had called it a temple it would have been a different story, but what's in a name? Personally I hope the day will come when that splendid edifice at Kirtland will once more be consecrated to the education of the ministry, and I hope to see the men of the ministry, both local and missionary, come in groups to that splendid building to listen to courses of lectures by men who, under the inspiration of God, by virtue of their own industry and mentality, are able to give to the ministers those things they are hungering for, and desirous of listening to.

It may be, of course, that as we enter upon our work of the ministry emergencies will occur when the Spirit of God must needs come to our rescue, when under its illuminating flood we can meet the demands of the hour and temporarily enable us to attain great heights. Or it may be that under the inspiration of God, looking ahead, in the presence of that spirit of enlightenment, we may be able, in the silent watches of the night, and in the seclusion of our own homes, make preparation against the time when in the emergency we will find our preparation to be the very thing we need. Then, under the Spirit of the Almighty God these things can be brought to our remembrance and we can thank God, in both instances, for the principle of inspiration that makes this preparation that qualifies us to meet the emergency which we have not anticipated.

DO YOU BELIEVE IN ZION?

Now, although we should be willing to give thanks to God for his overruling providence, and for the principle of inspiration, yet we should also give thanks for the opportunity for preparation. We sing about Zion. We believe in it. I suppose there's not an individual here to-day who, if asked the question point blank, Do you believe in Zion? would not say yes. But when we come to put the question in the terms of work, the answer is not always so ready. My fellow Latter Day Saints, the expression used by Jesus is just as applicable to the work of Zion as it is to the general work of the mission of Jesus Christ that as the body without the spirit is dead, so faith without works is dead, also. And a Saint in Zion is utterly useless unless he is willing to work for Zion.

TWO CAREERS AND THE END THEREOF

I digress here for closing, and speak of the careers of two individuals that have come under my observation. One is an individual who at one time did a great work in this church, as we believe he was blessed of the Lord. He converted his hundreds, and yet he, through the passing of years, developed a spirit of selfishness and self-aggrandizement that eventually culminated in his leaving the church because his ambitions were not being fulfilled. If there is one thing, or any sentence that can be assigned as the cause of his fall would be "personal ambition and greed for wealth." When the time came that he must choose, after a long life of activity in contributing to this work, whether he should allow his work to stand as a testimony to his life, his spiritual faith, or choose rather to destroy, so far as he could, the house that he had been building, in the course of our attempts to adjudicate a difficulty he had created, he sent this kind of a message to me: "Unless you compromise this difficulty, and permit me to remain and carry on my work as I think it should be carried on, I will split this church wide open. I will shake it from center to circumference until there will be only a small handful of people following you, and another small handful following me, and a large per cent will go out." I sent back word by the same messenger that this was the work of God, as we believed, and no man or set of men could do what he threatened, and if he could do it it was not the work of God, and I was interested in finding it out.

Now, as to the other individual: A man, called from the busy activities of life in his young manhood, clothed with the mentality that gave promise of his being able to enter any line he might choose to follow, a man who could appreciate what a call of responsibility meant, left his business and engaged in a life of service to the Lord. During his long life, there never was a time when self was made supreme, and when he found his bodily vigor declining, although his mental activity was such that he was keenly alive to the responsibilities put upon him, alive to what might happen if stricken perhaps, and some one not his equal called to fill the position which he held, he resigned, because of his interest in the work, positions in the church he loved that younger and more active men might be trained, and gave his blessing to his successors. To-day the man is in his ninety-third year. He is respected and loved as a philosopher, as a sage, and a Saint. I had the pleasure of visiting this man not long ago, and talked with him, and throughout his conversation there was that complete absence of the putting of self to the fore. He spoke of the work and his interest in it, and his great regret was that his

waning physical powers did not permit him to give to the church the same service that he had given all the rest of his life, and he remarked that one of the things that pained him the most was to see men who had been prominent lights fall, and their lights go out in darkness. And while we were visiting him he read to us a little poem he had written the year before, in his ninety-second year, and that little poem was an epitomization of his life, of his faith. I want to read it to you this morning, and then I would like to have each individual member of you decide as to which one of these individuals at the close of your life you would like to resemble.

Now remember, if you have known him, the personality of Brother Charles Derry as we read this little poem, and remember his life which has been intimately bound up with the history of the Reorganization.

EXPERIENCE AND HOPE

BY CHARLES DERRY

You called me from the anvil, Lord,
A poor, unlearned youth;
And bade me to declare thy word
In meekness and in truth.

I bowed to thy decree, dear Lord,
Without hope of earthly gain,
Trusting in thy gracious word;
Nor did I trust in vain.

My duty I have tried to learn
By searching deep thy word,
That none my humble youth might spurn,
But see thy truth's accord.

And seeing they might humbly bow
Unto thy righteous law,
And grace receive to keep their vow,
And thy salvation know.

I've had to face a frowning world
Who never knew thy power,
Endure their scorn, so proudly hurled
In this, the eleventh hour,

And thou wast to thy promise true,
In standing by my side;
And bodily strength thou didst renew,
Through thy Spirit as my guide.

Nor was I ever put to shame,
As thy cause I did defend;
Nor have I blushed to own thy name,
My God, Redeemer, Friend.

My feeble efforts, I confess,
Are oft with error stained;
Nor can I boast my righteousness,
But I can trust in thine.

And now in my declining years
My hope is still in thee;
Dispel my doubts, dismiss my fears,
That I thy face may see.

I know thy promise stands secure
To all who trust in thee;
Who firmly to the end endure,
In glory crowned shall be.

Oh, help me, Lord, to firmly stand
As witness of thy love;
Till called unto a better land,
To dwell with thee above.

ORIGINAL ARTICLES

SERVICE

I am among you as he that serveth.—Jesus.
Bear ye one another's burdens, and so fulfill the law of Christ.—Paul.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land;
Ring in the Christ that is to be.—Tennyson.

Jesus taught that all men are brethren and the children of one heavenly Father, and that, therefore, the natural or normal condition of man is one of mutual helpfulness and universal friendship. He announced that mankind in the common struggle for existence should cooperate. That among themselves they should not struggle, but stand together upon a basis of reciprocal help.

This principle of cooperative activity, while it does not in itself end the great struggle, nevertheless changes the form of it. And it does not matter how we may name it, whether humanity, or altruism, or love, or Christianity; for we all know it in its true form with or without a name.

Materialistic scientists contend that this principle, commonly known as altruism, is merely a sublimated form of egoism. That is to say, the principle of self-preservation enters into every transaction that is attributed to this higher emotion. We find, however, examples of this higher principle of reciprocal help among even the lower and simpler forms of life. It is an energy embodied, so to speak, in a primary instinct; and in its every form of manifestation it is essentially altruistic, in that it constantly prompts to acts which redound to the benefit of others of both present and future generations. As Mr. Henry Drummond has so ably pointed out in his *Ascent of Man*, the missing factor in all current evolutionary theories is, "the struggle for the life of others."

It stands to reason that the instinct of self-preservation is essential as the conservator of existing conditions, but it certainly could not be the dominant instinct, for if so, the human race must have long ago perished; and not only the human race but the whole animal kingdom as well. So that, to claim that the altruistic instinct is normally paramount to that of self-preservation is to be consist-

ent with the true interpretation of the doctrine of the survival of the fittest.

In view of the large number of predatory animals that infest the earth, the poet was evidently correct in describing nature as being "red in tooth and claw with ravin," but there are other agencies also at work in the animal kingdom, which, though not as spectacular, are at least as potent, and far more benevolent.

There runs the soldier-crab, wearing, as an armor over his weakly-protected back, the shell of a dead snail, of which he has taken possession. Upon this shell sits the bright orange-red form of a sea-anemone. Wherever the busy little crab goes he drags it along with him on his snail-shell. Each contributes a benefit to the other, life unto life. A portion of the crab's food falls to the lot of the sea-anemone, while the latter, with its poisonous stinging organ as a weapon, affords protection to the crab against his natural enemies. Both apparently recognize this fact. The sea-anemone never leaves the crab until the snail-shell is broken and climbs upon the new shell without stinging him; and sometimes the crab lifts the sea-anemone carefully back upon his shell when it gets adrift. A similar instance of companionship and mutual helpfulness is witnessed in the case of the jelly-fish and another little fish which swims inside the transparent bell of the former, acting like a living rudder to it, and at the approach of danger steering it in the direction of safety. At the same time the jelly-fish does not harm the little fish but affords it a haven of safety from other robber-like fish, using its powerful stinging organ for its protection.

Thus we discover that the organ that is used as a weapon of offense and destruction in the wild conflict of all against all has here become an organ of sympathy and protection. So when we consider the supreme potency of the emotional impulse called "patriotism" as a factor in our national life and character, and the willing sacrifices of property and even life itself prompted by its influence in defense of righteous principles and for the emancipation of weak and oppressed nations, is not the sword in the hands of such people a weapon of sympathy and protection rather than of offense and destruction? And

does it not look reasonable to suppose that this emotional impulse when normally developed will be capable of impelling mankind toward the final consummation which was foreshadowed by the prophet: "They shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Jesus has laid the foundation of our approaching great humanity and his teachings are destined to become the very kernel of our ethics and culture, and the guiding star of our spiritual faith and development. Renan declared that "the worship of Jesus shall grow without ceasing"; and this declaration may not, after all, be as extravagant as some have supposed. At least there is some encouragement in the fact that an individual should live in an obscure corner of Judea nineteen centuries ago, associate with a few inconspicuous fishermen and men of other humble pursuits, suffer the ignominious death reserved for criminals—crucifixion, and yet, notwithstanding all this, be revered and honored because of his wisdom and goodness, and worshiped as God by hundreds of millions of the leading races of mankind for nearly twenty centuries. We have him to thank for the fact of our higher stage of culture and civilization, and that the word *love* has been raised and ennobled so that it has become the watchword of our highest spiritual and social strivings. And from the individual love we shall evolve to the love of humanity.

Jesus unquestionably taught that society cannot be regenerated except by the birth of individual souls into a new life; but he also taught that the individual cannot exist apart from society, and cannot be saved apart from his social relations. This was implied in one of his startling paradoxes: "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The gospel of Jesus is as fundamentally social as it is individual. The blessings of this cooperative institution are countless: within its bounds complete harmony, unity, and solidarity rule among all the members of the association. In such an association one stands for one and all for one. As the pious old philosopher, Saint Augustine, in describing the love of God for humanity, says, "He loves each one as if he were the only one, and loves all as one"; and this must be the active result of the Christ ideals in the kingdom of God on earth.

It is a law that every organism lives for its kingdom; and this life is disclosed by the reaction of the organism upon nature. In the absence of such reaction we should be justified in doubting its connection with that kingdom. While the teachings of Jesus were, without doubt, spiritual, it is a grave

mistake to assume that he was concerned only with the realm of spirit; for it is impossible to accept his teachings without endeavoring to apply them to every relation and detail of life. Their effect, therefore, just so far as they prevail, is not only to reconstitute the individual spirit, but also the society in which such spirits dwell. The rank and worth of our religion, therefore, can only be determined by the extent of its reaction upon the community in which we live.

Jesus had an enthusiasm of humanity which was born of the love of man. Being least in the kingdom of heaven he has become the greatest through his consciousness of being little; and as servant of all he has become the ruler through his enthusiasm for the life of service. Thus he has taught us that just in proportion as a person loses the thought of himself in his devotion to the interests of others does he become a center of influence to them; and that in this way alone can a person save his life in the act of losing it.

Centuries ago in the land of Uz we are told that a man named Job underwent a series of trying ordeals as a result of which his mind became disabused of certain errors which he had cherished regarding his Maker. We discover the nature of these errors in the following arraignment of them by the inspired Elihu: "If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." For him who made the milky way we can do nothing: but here are his creatures; and there is nothing to hinder us from putting our heads and hearts and hands to work for the purpose of lifting up the plane of our benighted and less-favored fellow men to higher levels of comfort, joy, and intelligence, and thus to make our righteousness profit the sons of men; for we can only render service to God in and through service to humanity.

Sympathy is not, in this sense, a genial mistaken philosophy, but the very life-blood of the highest organization of individuals. In this great association each one does not need to do everything. If one has a peculiar capacity in which he excels, others can obtain the highest advantage therefrom and gladly repay him with the results of the work which a second or a third can perform much better. This seems to be the intent of the following revelation given to the church: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that

learns not his duty and shows himself not approved, shall not be counted worthy to stand."

• This principle of division of labor or service according to talent, when fully introduced, will become a great source of concentration of power, increase of total activity and of boundless progress; and it is the only way that a proper coordination of effort can be effected.

Man is the comprehensive crown of all adjustment, the most absolutely adjusted form of earth, and master of his planet through his wonderful intelligence and skill. He is a being who could do and could know everything in the universe, if only he had time instead of the few years of his earthly existence. It seems very significant, therefore, that the Apostle Paul, in his Corinthian letter, should have employed the human body—the masterpiece of all God's creations—with all the wondrous complexity of its organization, as symbolical of the church or body of Christ: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ."

Can there be any doubt regarding the supremely efficient service that the Lord expects to see operative in his church? And it is bound to come. The theory of development, or the derivative hypothesis, now accepted by a large number of scientific men, sees in everything the results of a system which is ever acting for the best, always producing something more perfect and more beautiful than before, and incessantly eliminating whatever is faulty or less perfectly adapted to every new condition. Its central conception is that in the history of organic life changes have somehow always come about exactly in proportion as the need of them arose. This constant, forceful energy is the most potent psychic force in the universe and is irresistibly impelling mankind toward the goal of universal altruism, foreshadowed in the philosophy of the greatest of all teachers—Jesus of Nazareth.

That man is great, according to the Nazarene's gospel, who has the strength to serve and the patience to suffer—one who conquers, not the world, but his own selfish heart, and lives to bless his fellows.

Mr. Frank Harris, in his criticism of George Moore's book, *The Brook Kerith*, favors us with this trenchant comment: "I, too, read Gautier in Paris, and pages of his *Mlle. de Maupin* still stick in my memory; like Moore, I could boast that the stream which poured from the side of the crucified One and made a red girdle round the world, never bathed me in its flood. I, too, loved gold and marble and purple and bands of nude youths and maidens swaying on horses without saddle or bridle against a background of deep blue as on the frieze of the Parthenon.

"But afterwards I learned something of what the theory of evolution implies; realized that all great men are moments in the life of mankind, and that the lesson of every great life in the past must be learned before we can hope to push further into the unknown than our predecessors. Gradually I came to understand that Jerusalem and not Athens is the sacred city, and that one has to love Jesus and his gospel of love and pity or one will never come to full stature. Born rebels even have to realize that love is the way, the truth, and the life; no one cometh to wisdom but by love. The more I studied Jesus the greater he became to me till little by little he changed my outlook on life."

The glory of the Christ message is that it makes its appeal to some hidden instinct which already exists within the human soul, and for that reason has a meaning to the intelligence. When we attribute originality to the ethics of the gospel, we do so on the ground, not so much that it has given us new precepts, but rather that it has given us a new impulse to obey the moral instincts of the soul. All art is the endeavor to realize in material forms and colors an idea of beauty latent in the human soul from the beginning; and the true artist, therefore, is the one who thus impressively produces the images that we have but impotently seen outlined in the airy and impalpable elements of the imagination. This is the secret of the potency of Christ's teachings. He recognized in the knowing mind a standard or criterion of truth which is the measure of all ethical and spiritual precepts. Hear his own statement of it! "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The best evidence of the soul's immortality is that perception of its beauty which results from the experience of a life consecrated to the service of humanity.

The expectation of a kingdom of heaven upon earth has in all ages of the world found some place in the religious instinct; and the vision of such a kingdom has never been entirely absent from the lives of men. But if such a kingdom shall await us in the future, and if our vision of a crown shall ever be fulfilled, it must be a kingdom that has been built on the service of humanity, and a crown that has been won through the spirit and power of sacrifice.

EDWARD INGHAM.

If the Devil is the author of endless hell-fire, would it not be the noblest thing God could do to put it out.—J. S. Roth.

Hypocrisy is the homage that vice pays to virtue.—Anon.

IMPORTANCE OF THE BOOK OF MORMON

Rare, historic record, so mysterious and yet so plain and commonplace! Who cares to know its message? Not one in a thousand knows, much less cares. Book of Mormon and Moroni, illumined by the stamp of inspiration—regard it what you will, it is of immeasurable purport. It boasts not, and yet is firm. These men, father and son, who compiled the pages and hid it up, bear their humble though strong testimony of its divine character.

No book ever came before the race of mankind with such an august message, nay, more than that, the contents of it have never yet been proven false. Purely original, though strange to many, yet calm and gentle, with no pomp of eloquence or magnificence, its claims have yet to be successfully refuted. It stands out unique, as if the trump of God were using it as a warning of his almighty power.

The whole earth should awake to that salient message. No man dare lift his voice to cry, "'Tis vain." It cannot be, for what God decrees, shall prevail, and puny man utterly fail and go below when against his auspicious will.

Angels bear witness to the truth of this wonderful record. The Holy Spirit testifies of the same; also men of sober character have verified its claims. Heaven and earth combine that its voice shall be heard, and by it they who hear shall be judged.

Has any other book, far or near, ancient or modern, ever been in such limelight, and still so little observed? At least it proves one thing conclusively: a hard and wicked generation, which will prove itself as the antediluvian world, awaiting the combustion of the elements. (See Book of Mormon, page 670, Authorized Edition.)

It may seem a small thing, the Book of Mormon, but in my estimation, there never has been so terrific an exposure revealed of facts as they are and will be, as those described in this wonderful message. Why not? God ever warns the people of things to come; and the end which is so plainly predicted herein is of as great consequence as any crisis this world has ever witnessed; it is near our doors, and judgment is as sure to come as the end of this world.

Read the book! Study its solemn cry, its humble entreaty to all human beings to whom it may come!

Though the world should yet continue for untold ages as it now is, yet a compliance with the requirement of the Book of Mormon, together with the Bible, would prove a certain and lasting benefit, and bring a peaceful and happy state, such as has never been since the fall of Adam and Eve. No more war, no more vice and malice and hatred, no more hurtful, disastrous events; no, not even sor-

row and evil. No more curse of God upon the earth, but instead we would have heavenly homes, and all would be rest and peace and praise.

My observations in reading this wonderful book I submit herewith, using the authorized version in reference. Three distinctive emigrations found homes in this promised and choice above all other lands, viz, North, Central, and South America.

First, the Jaredites, over 2,200 B. C., second, the Nephites and Lamanite brethren, and, third, the Zarahemlaites—all of Israelite descent—600 B. C., all were in possession of the gospel of Jesus Christ, but became wicked to that extent that the Lord let them go to destruction, the last of which occurred about 400 A. D. The Jaredites became extinct some years after the Israelites arrived (Book of Ether 1: 1, 2), the last survivor having been found by the people of Zarahemla, sojourning with them for the "space of nine moons." The American Indians are undoubtedly a remnant of those Israelite colonies, more especially of the Lamanites.

Many prophets were sent among those people, of whom some suffered death in cruel martyrdom. Abinadi, a Nephite, was put to death by fire; King Noah was the leader. He was a wicked man, though his father was a righteous man, Zeniff, by name. (See historical account in Mosiah 6 and 7.) The Nephites kept records, of which we have a short abridgement by Mormon and his son Moroni to the year 420 A. D., when it was hid up. (Moroni 10: 2.)

These records give an account of Jesus' visit here, and the establishing of his church with them after his crucifixion, in fulfillment of his promise, by the prophets, who had told the people of these wonderful events years before they transpired. (Nephi 5 and 11, page 667.) He set forth the doctrine of salvation and redemption from sin and eternal death. In fact, the prophets had long since declared the same, with faith, repentance, baptism, and the reception of the Holy Ghost, the resurrection of all men, and a just judgment, at his next or second coming, and at the last great day, when he would reward all according to their works. But all men or mankind are redeemed from the temporal or physical death. (See 2 Nephi, 6th chapter; also 13th chapter; Mosiah 8, and scores of other readings.)

Further distinctive doctrine is set forth in this wonderful record. It teaches a new church (Nephi 10: 1, 7), or Zion—a new Jerusalem—on this continent to be built by real and adopted Israel—a city of the Saints. Also the gathering of the Jews and Israel to their ancient home, Palestine, just before his second coming.

I may say that repentance is the slogan principle of the Book of Mormon: Repent of all sin and keep the commandments; be baptized by immersion, as a

witness or token of the covenant; then cometh a remission of sins by fire and the Holy Ghost (2 Nephi 13:24; 3 Nephi 12:33), which seals the adoption and the promise as thus verified.

All the gifts of the gospel and the fruits of the Spirit are promised to baptized believers (Book of Mormon, page 776), who seek for the same. God is no respecter of persons, and the same impartial being in all ages of the world, irrespective of color or sex. (Helaman 2:25.)

Strong words of the book are faith, hope, and charity, with meekness and humility, without which it is impossible to please God and Christ Jesus. It implies regeneration and sanctification of the whole nature and heart of man, to the end of his mortal career, to be saved in the everlasting kingdom.

GEORGE M. JAMISON.

MATERIALISM AND MIND

"Materialism is bound to postulate mind."—Doctor Mecklin.

Materialism is that outlook of life that conceives matter to be the fundamental principle of all things, both in their origin and destiny. It conceives of "Hamlet" as produced by an excellent meal. To the materialist mind is, that is "consciousness, our perceptions, ideas, volitions, and feelings, as such, have no influence upon our conduct; that they are caused by the play of the nervous processes in the brain."

Materialists are sometimes referred to as "mud philosophers." But no one who has "seen the dew-drop clinging to the rose just newly born" can think of all matter in terms of mud.

But after all they are bound to postulate mind as something distinct from matter.

In the *American Journal of Psychology* for July, 1918, the author of an article entitled "The human mind" works out this formula: "Mind is consciousness; consciousness is recognition; recognition is memory; memory is the faculty of the brain cells by means of which past experiences are recalled."

That memory is based upon the association of ideas and that the association of ideas has a physiological basis there can be no doubt. But that such a formula as in the preceding paragraph can explain mind is very doubtful. If the formula were true, then brain would be the greatest thing. But a brain without stimulus would be no good; and stimulus without insight would be wasted, practically.

The above formula is clearly materialistic in its tendency. As such it is inclined to contradict itself. Moreover it is not accepted by many of the leading psychologists. Of course common sense

would never accept a contradictory philosophy.

But the author of this formula says, "Mind is going to rule, not brain." "The individual is going to supervise his own brain development; he is going to learn how to put ideas into his own brain to his own best advantage."—Page 288.

Is it too much to ask, Who is this "ruler"? Who is this "supervisor"? Why it is mind that is conceived of as the ruler and supervisor of the brain? Clearly, then, we are taken out of the realm of the brain cells into the realm of mind.

J. E. BISHOP.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

"When Ye Shall See These Things Come to Pass"

We are indeed glad to give our readers this week two short contributions from Sister Gertrude Sessions, the leader of our Current Events and Social Purity departments. Sister Sessions but touches upon the vast and interesting field which is open to us, if we but keep an intelligent eye upon the events of the day—this day so big with import and potentialities. Who can read of the happenings of the world to-day, and then reading again the prophecies of the Bible, not feel impressed with the conviction that the "perilous days" are upon us? Men's hearts are indeed failing them for fear; nations have arisen against nation; famine and pestilence are stalking abroad in the world; and the record of death by earthquakes, forest fires, and the waves of the sea, glut our daily papers. Christ warned that other things may wax and wane, but the words of the Lord will surely come to pass.

Are we, in the light of these things, truly striving to "stand in holy places"? Are we making our own homes, our own immediate circles of influence, "holy places"? If we are not, then do we not come under the class referred to of old, "having a form of godliness but denying the power thereof"? For, if the gospel is really, as Paul declared it to be, the power of God unto the salvation of every one who believeth, and we, professing to believe, can still not point to definite and concrete progress towards that "salvation"—which can mean nothing more nor less than the perfection of our characters—do we not stand convicted of possessing the dead "form" instead of the living "power"?

Let us shake off our crust of lethargy, indifference, or discouragement, and, looking those things fairly in the face, decide that from henceforth, "as for me and my household, we shall serve the Lord."

A. A.

Current Events

Now that the auxiliaries have started on the new year's work, I hope to send you, occasionally, references to articles of special interest. To me "Current Events" mean more than the front page of the newspapers, important as that is. I am reminded of the instruction given in 1832 to the priesthood to "get a knowledge of countries and of kingdoms." Without a sympathetic understanding of a people's past, their struggles, failures, achievements and ideals, we can do little to befriend them.

There never has been a better opportunity to understand

foreign nations than now, when not only their current history is closely linked with our affairs, but also editors, correspondents, and special article writers are constantly reaching into the past and showing to us the influence of the nations' past in this culmination of history. They are bringing to our notice neighbors worthy of our brotherhood, out of what were formerly merely Serbs, Poles, or Bohemians.

I am sure you will feel what I have been saying if you will read a series of articles on the Czechoslovaks in the October *World's Work*. The same magazine is very good on the situation in Russia. The maps of the two countries are helpful. This copy of the *World's Work* should have a place in your reference library.

The *Literary Digest* contains maps with good reviews of events.

The August *Metropolitan* contains an article entitled "Isreal" by William Hard, which is interesting to Latter Day Saints. It pictures the "Moses" and the "Joshua" of the latter-day movement to Palestine, and shows the divine influence through the raising up of able Jews to father the Zionist movement, and pave the way for an independent nation by their influence on men of state in Turkey, Italy, Russia, France, and England. GERTRUDE SESSIONS.

Social Purity Notes

A timely article encouraging to social purity workers is the one by William C. George, Surgeon General U. S. A., in the October *Ladies' Home Journal*. For the benefit of those who may not be able to see the *Journal*, I will quote a few sentences to show what supervision and education are doing to purify our boys. Speaking of venereal diseases he says:

"During the first year of the war, one European nation had more men disabled from these diseases than from disabilities incident to warfare. Is anything like this true, or going to be true, in the American Army? No! a thousand times no! Particularly if the women at home cooperate with the military and other authorities in fighting the scourge!

"The army doesn't try to hide it as it is concealed in civil life; it seeks to uncover it, then to attack it, and, what is more important, to wage relentless warfare against its admission into the lives of its soldiers.

"In September, 1917, the rate of venereal diseases in the national army contingents is represented by the figure 387; the rate in the national guard camps was 130; while in the regular army it was only 85. In other words, the greater part of these diseases then in the army, was brought to it from civil life, by the men who had just entered the service. . . . In the old days the regular army would not accept a man suffering from these diseases. Now, however, it has had to shoulder the burden of the disease carried by the men of draft age in civil life, with the result that in six camps the total number of cases brought into the army by draft men, was six and one half times as large as the number of cases contracted after admission into the service.

"No men suffering from this infection are permitted to accompany their regiments to France.

"The army is attacking this enemy in many ways. Above all, however, it is endeavoring by education to inculcate in the men an understanding of what these infections mean, and to build up in them a strong determination to safeguard their own health, and that of others dear to them, by living pure and clean lives."

Thus the necessities of war have shown us the way. Can we follow it. GERTRUDE SESSIONS.

My Boy

(This poem by Jennie Warren Vivian, was clipped from the *Kansas City Times*.)

The little black bag came home to-day,
With the clothes he wore when he went away;
The neat new suit of navy blue,
The pretty pink shirt and the tan shoes, too;
Tenderly, lovingly, I put them away,
For I know, I know, on some fine day,
When victory is won and the world is free,
My boy will come sailing home to me.

Young son of mine, boy of my dreams!
I long for him so that sometimes it seems
I hear his quick, light step on the stair,
I seem to see him standing there,
With a smile on his face and the wind in his hair,
And my heart sobs out this mother's prayer:
"Dear God, bring him back to me,
When victory's won and the world is free."

Sweet Hour of Prayer

"Where two or three meet together in my name, as touching one thing, there will I be also, and that to bless."

How many Saints can testify to the consolation which has attend the fulfillment of these words of our Savior! How many burdens have been carried to the prayer service, and there, by the working of some beautiful law, have disappeared—dissolved upon the breath of some earnest prayer of confidence and trust! If for no other reason than that we may receive, there, this peculiar freedom, for a time, from cares that annoy, sorrows that press heavily, or doubts that disturb, none of us can well afford to miss the frequent "assembling of ourselves together," where "the Savior is the theme."

It was after experiencing the quiet and peace of one of these spiritual feasts at the home of a Saint, and witnessing his patience and trust under heavy trial and suffering, that the poetic muse whispered the following tribute of praise and appreciation to one of our sisters, who, with sweet tact and grace, caught it, and imprisoned it in words, and passed it to those with whom she had shared the joy. In turn it comes to you, dear readers of our column, that you, too, may catch some of the glory ere it is whirled from sight in the maze of earth-experiences. If it voice some of your own thoughts on like occasions, you will feel a responsive uplift of soul, and the glow may remain with you, to bless and soften, or to clear the spiritual vision.

Brother Hawley has, since the sister's lines were penned, passed on to his maker, leaving behind him memories which exalt. His kindness of heart, his quick response to appeal, his sympathy for suffering or need, will always be an inspiration to those who knew him best, and the world is surely better for his having "passed this way." A. A.

To Brother and Sister Hawley

Some enjoy only scenes that are festive and bright,
Some in gay social functions find keenest delight;
But to children of God, there's no pleasure so sweet,
As the joy of his presence, when bowed at his feet.

We may look with enjoyment on beautiful things,
Gaze enrapt at the picturesque scenes Nature brings;

But a face that reflecteth God's Spirit's great light,
Is to Saints the most cheering and exquisite sight.

Though we hear sweet, harmonious, soul-stirring sound
Though melodious songbirds be heard all around,
To a Saint, songs of Zion, so cheering and dear,
Seem the sweetest of music that falls on the ear.

So, dear brother and sister, the time spent with you,
Who so long have served God, and though tried, re-
mained true,
Will among pleasant memories be stored in the mind,
As a witness that joy in God's service we find.

We are told that each one others' burdens should bear,
There are some who your trial would willingly share,
But, dear brother and sister, the best we can do,
Is to offer our heartfelt petitions for you.

We will pray that the trial be taken from you,
(For we know that the Lord greater wonders can do)
But he sees to the end—knows what's best for each one,
So we'll add to our pleading, "Thy will, Lord, be done."

We will know by sure signs that the time draweth near,
When the Saints' "Elder Brother," God's Son, will ap-
pear;
Then our meeting together indeed will be sweet
For all grief will be banished, our joy be complete.

And when glorified beings arrayed in pure white,
The kind Father adore, as they bask in his light,
They'll be those who through much tribulation have won
God's great promised reward, as joint-heirs with his Son.
COUNCIL BLUFFS, IOWA. MRS. A. E. DEMPSEY.

The Parthenon and the Temple Builders' Symbol

The Temple Builders are slowly developing into a more definite and practical organization. With the help of Sister Ruby Short McKim, the nautilus has been chosen as their symbol. It will make its first official appearance, in the new heading for the Young Woman's Department in the November *Autumn Leaves*, which heading was designed by Sister Ruby. This symbol is very significant of the temple-building ideals of self-discovery, self-development, and service, since these three S's mean constant building, constant development of sweeter and stronger personalities. The poet, Holmes, has immortalized the nautilus as nature's typical builder, in his "Chambered nautilus."

In the November issue of the *Autumn Leaves*, our department will appear under its new name, The Parthenon. The symbols of our two organizations, the Orioles, and the Temple Builders, are appropriately inscribed in the heading, and an article, explaining the significance of the emblems, follows. For the next five issues before General Conference, many interesting articles and sketches are in prospect.

Those who are working with girls, in any capacity, and especially all Orioles and Temple Builders, should read these columns in the *Leaves* regularly. We hope to print a record of the activities of many of our circles and chapters. Monitors and leaders are invited to report to us everything of interest or value. Your successes will be incentives to other workers. Let us hear from you, soon.

LAMONI, IOWA,

ALICE MAE BURGESS.

Training Little Children

(Suggestions by mothers who have been kindergartners. Issued by the United States Bureau of Education and the National Kindergarten Association. Build up virtues, and faults will disappear; praise the slightest sign of the virtue you are trying to cultivate; this will do more good than a dozen scoldings. By Mrs. Elvira Hyatt.)

It pays to have high ideals for our children, and to respect their individuality. Much can be accomplished by expecting children to be good, and by showing them that we trust them.

We should never call a child "bad," never wound his self-respect. This does not mean that his naughty actions should be "glossed over," but as one wise educator has expressed it, we should realize that every fault is simply the absence of some virtue, and we should try to build up that quality in which the child is deficient, rather than condemn him for that which he has not.

Build up the virtues and the faults will disappear. If the child is selfish, we should dwell on unselfishness; if the child is untidy, on neatness; if slow, on quickness; and we should always remember to praise even the slightest sign of the virtue we are working to cultivate. A child will try to live up to the thing for which he is praised. "How quiet and helpful my little Peggy is to-day!" will do more good than a dozen scoldings about noise and mischief.

Stories can be told to arouse and stimulate high ideals. Stories have a wonderful educational value and almost any lesson can be taught in story form. Tell stories about birds, trees, flowers, animals, great and good men, simple stories of home and family life, stories from history and from the Bible. The eager little minds are ready for anything you wish to give them, and if you are a natural story-teller, great indeed is your opportunity. Ideals of right conduct, love of family and sympathy with every living thing can all be given through the right use of stories.

Much has been said and written about prenatal influences, but volumes more are needed on past-natal influences. One of the first things that a baby learns is to "smile back" at his mother, and in all his earliest years the child reflects the attitude of those around him. He imitates the things which he sees and hears, in order to understand them, and "as the twig is bent, the tree's inclined."

A true mother leads a consecrated life. She will always be absolutely truthful and will keep every promise made to her child. She will recognize the good in all things, and will never speak ill of anyone in her child's presence. She will keep away all thoughts of fear, and will awaken a spirit of loving service toward others, and a growing belief in the power which is within himself, until at last he grows into a recognition of the universal love and goodness which underlie the whole of life.

Never allow your sentiment to control your reason. If you do you'll be led astray. Keep them both within the scope of your conscience. If you have to trust one more than the other, trust your reason.—Mark H. Siegfried.

Great souls are always positive and creative. They know more of the depths of gloom than their friends imagine; but a pessimist tells all the sorrow he ever heard of.—Mark H. Siegfried.

"The parent who earnestly desires the best good of his boy cannot afford to be a stranger in that boy's schoolroom, neither should the teacher be a stranger in the boy's home."

LETTER DEPARTMENT

PORT ARTHUR, ONTARIO, October 18, 1918.

Editors Herald: Just a few lines. I am pleased to say, like Brother G. C. Tomlinson in the last issue, "Brothers, I feel like shouting hosanna to God in the highest," because of the bright days that are dawning on this district. Yes, it is true that Port Arthur is in the same district, and our dear Lord is remembering us in our isolated condition.

In our prayer meeting here of Wednesday, October 16, our dear Lord remembered us and did bestow of his Spirit on a sister who has only been united with the church a few months, and is one of the teachers in our Sunday school, which is progressing favorably.

Will the Sunday school authorities be so kind as to send us Christmas offering cards, as we would like to be in the ring?

On Sunday, October 13, we had Brother Innis with us for a few hours, who is a priest in the branch at Deckerville, Michigan. The Saints here were much comforted in the few hours spent together. Come again, dear brother, and all other covenanted people of God.

I am glad to pen a few lines for your valuable paper, and am sending you the name of two new subscribers and hope that others will soon follow.

We are not weary in well-doing and have rented a hall on the main thoroughfare in which to hold services. So, chosen messengers of glory, come and see us if you happen to pass this way. I remain

Your brother in Christ,

A. MILLER.

THUNDER HAWK, SOUTH DAKOTA, October 17, 1918.

Editors Herald: As I am renewing my subscription to the church papers, I will tell you that I am still interested in the latter-day work. There are only five Latter Day Saints here, that I know of. My husband and I, our daughter, and the orphan girl we raised, all have families that have not had the chance of hearing the gospel preached. If there are any Saints living near us, on the North Dakota side, near Lemmon, I would be glad to have them write to me.

We are trying to make our influence for good in our surroundings by daily leading a godly life and making our home a house of prayer. It is the only safeguard from all that is evil.

It seems that South Dakota has a few isolated Saints over the State with a very few branches. I do not know where the branch nearest to us is located. It may be in North Dakota, as we live near the North Dakota line. I should be glad to know.

The leading religion in our neighborhood is that of the Pentecostal people. We have a Union Sunday school which my husband and I have charge of. We are thankful that we are permitted to meet on the Sabbath and help to educate the children by the study of God's word, and they certainly enjoy it. We try to make it as interesting as we can. Sometimes we have an extra after the lesson—a song by the little folks, sometimes by the grown people; occasionally we have a recitation by one of the little folks, a piece of prose that is educational. As we have no other service on Sunday, we have plenty of time.

We find the *Union Quarterly* hard to teach from, as they come far from teaching the whole of the gospel plan of salvation. We gain a great deal of benefit from our own *Gospel Quarterly*, that helps us in the study of God's word.

The present quarter's lessons are just what we were interested in, as the Pentecostal people and we don't see alike on Christ's second coming and the resurrection. They say three and one half years, possibly seven years, is the length of time that Satan will be loosed a little season. Has our church ever stated the length of time?

And again, they say Christ's second coming is not the end of the world. You can see we welcomed the present *Gospel Quarterly*.

I don't see how any isolated Saint can get along without the church papers and the *Quarterly*. It would be a blank space in my life. I get so much information that keeps me in touch with the church.

At the present time, we are having an epidemic of Spanish influenza. Nearly every family in the neighborhood are down.

We are living in perilous times, when we can look for God's judgments to sweep the land. How thankful we should be that we have the promise that God will never forsake us or leave us alone, if we live obedient to his will.

Ever praying for the welfare of the church,

Your sister in gospel bonds,

MRS. ELLEN HERR.

WELLSVILLE, NEW YORK, October 19, 1918.

Editors Herald: I wrote you from Saranac Lake sometime in June last. I do not know of a more delightful place to be than in the mountains and on the lakes of the State of New York in the month of June. We always find a cordial welcome at the home of Sister Hatch and at the home of Brother John C. Hoxie. I held a number of services at Saranac Lake, and then went to Malone where I held services until July 16, returning to Saranac Lake for a few days, then went to Sherrill. I arrived at the latter place in time to go to a Sunday school picnic at Sylvian Lake, in company with a number of the Saints. We had advertised a series of services to be held in the tent at Sherrill, and had hopes that the tent might be well filled, but it was hot, very hot; then the subjects were perhaps a little warm for that time of the year, and altogether it seemed to be a poor combination, as the results were not as good as we had desired.

From Sherrill I went to the reunion at Onset. The reunion was a good one; it might have been better, but I presume that could be said of all religious gatherings. The preaching was of a high order, the papers read showed deep thought and much study. I think the trouble with most of the reunions I have attended is that we do not begin early enough to get, or try to get spiritual, that is, we let the days go by without trying hard enough to get in touch with God, thinking that there is plenty of time, and then the reunion is ended and we are not satisfied. On arriving at my home I found a letter from the First Presidency instructing me to get in touch with Brother William Landes of Niagara Falls, as there was a Reverend Mr. Pye who desired to debate with us on church propositions, and seemed to be in a hurry to get into battle, as I learned after conferring with Brother Landes. I took George (one of my sons) with me, to initiate him in the delights of a missionary life. We visited New London and were made at home at Brother Thomas Whipple's. We held two services there, then took passage on the steamer for New York. The writer preached for the Saints in Brooklyn on Sunday. Brother Calvin Rich is pastor of the Brooklyn Branch, and those who know him know that he is very unselfish when it comes to preaching, in fact he is generous to a fault. If you don't want to preach, don't go to Brooklyn.

August 27 found us in Wellsville where we held a few services at Brother Potter's home, where a welcome is al-

ways sure. We started from Brother Potter's home about 8.30 a. m. to go to Buffalo, and arrived the next morning at 1.30. Ordinary time between Wellsville and Buffalo is about four hours. The boy said, "Father, let's go to a hotel." I said, "Wait," so I called up Brother LaFey, and a silvery voice answered, "Come right along, we are waiting for you," and we went. Now don't think by this that they never go to bed at Brother and Sister LaFey's, because I know they do sometimes. We listened to a nice sermon by Brother F. G. Pitt on Sunday morning, and then the writer went to Niagara Falls, as I had promised to be there by the first of September.

The Reverend Mr. Pye wanted us to write out propositions, so we did that, and then he wanted to debate the Book of Mormon, so we accommodated him in that regard. Then after waiting and working through a very slow church committee on their side, he was still unsatisfied. I don't know what he wanted unless it was all of the time and an audience furnished him to hear a harangue against Joseph Smith and the supposed belief of the church.

The brethren told me that he had been studying for months to prepare himself for the debate. Too bad that all of that study was lost. Perhaps the longer he studied the less inviting it looked. The debate did not materialize anyway, so we let it go at that.

We continued preaching at Buffalo and Niagara Falls until September 14, when I received a telegram from Malone asking me to preach the funeral sermon of Sister Clare Nichols. With a sad heart I complied with the request. It seemed to our finite mind that she might have been most useful to the church, but who can tell but what God has work for her to do on the other side of life? It may not be orthodox, but the thought is comforting to me at least. Friends by the score came to pay their last respects to the departed sister, and listen to what we had to say regarding her faith in God.

I held another service in Malone, and then stopped at Saranac Lake for a few days. Sister Elizabeth Bell who had heard me preach when I was there in June, and had been investigating since that time asked for baptism, and we led her into the clear waters of the lake. Sunday found me at Sherrill where I preached to the Saints, and then went to Buffalo again.

The district conference was held on October 5 and 6, and had it not been for the street car strike would have been a large conference for our district. However, it was well attended, and all seemed to enjoy the sessions.

Brother Bishop and the writer held services after the conference, but the order by the city authorities that all churches be closed, brought our meetings to a full stop. We took this opportunity to go to the famed city of Toronto, Ontario, to attend to the conference there. The half was never told. It is a beautiful city and everyone seems to be busy, on the street, in the church, everywhere. The conference was certainly a success. It made me think of the conference I attended when I was a boy in Massachusetts. I mean the business part of it. The prayer meeting was very spiritual, and the preaching was excellent. It was certainly a spiritual and an intellectual treat to those that were present. If all of the Saints in Toronto are like Brother and Sister Field, where the writer and Brother Bishop were entertained, for hospitality, I wonder why Brother T. W. Williams ever thinks about going back to California.

Speaking about Brother Williams, he is certainly the right man in the right place. It seems to me that a bright day is dawning for the district of which Toronto is a part. I was told by some of the people there that they had been in the church for years, and that they never had heard such

good preaching as they heard at the conference. (The writer did not preach.)

The sail over the lake from Niagara Falls to Toronto was fine, and the warning from Sister Green that it would be rough did not affect us any. The lake may be able to kick up a nasty sea, but if it can beat the coast of Maine any it will have to go some. This day, however, it was as smooth as glass. Now we are here at Wellsville. The influenza has got all of the cities, villages, and hamlets. I don't know what we will do, or can do, but be as patient as we can until it is over.

Yours,

GEORGE W. ROBLEY.

LOWER LAKE, CALIFORNIA, October 15, 1918.

Editors Herald: The work here is not progressing as I would like, owing to the fact that all Saints but five, including myself, have migrated to other parts. As I am busy managing my farm, raising all the wheat possible for the allies, it is impossible to devote much time to the work of the gospel. However, we meet together and welcome all "outsiders." I endeavor to present the gospel in its purity and simplicity, but it seems to fall upon deaf ears.

A few days ago we had occasion to visit San Francisco, and while there, we attended, for the first time, the sacrament service held in the neat little church, situated on Eighteenth and Danvers Streets. The interior harmonized with our ideas of a Latter Day Saint church—well-seated, a beautiful pipe organ, and a nice-looking piano. The meeting was presided over by Elders J. G. Waller and George Lincoln. Brethren Emery Parks and Hartshough passed the emblems. A good spirit prevailed as prayers were offered and many testimonies given. We felt at home for we were welcomed by all.

At the conclusion of the services, we were invited by the big-hearted Brother Benjamin Parks to dine at his pretty, cozy home. There we met Sister Parks and we partook of a sumptuous repast which we greatly appreciated.

The San Francisco Saints seem to be a happy band—so harmonious and earnest. Our poor, depleted branch seems so insignificant in comparison with the one we so much enjoyed.

Your brother in gospel bonds,

EDWARD F. ADAMSON.

WARRINGTON, ENGLAND, October 16, 1918.

Editors Herald: For several years I have held a General Conference appointment as a missionary in these parts, and I was especially to concentrate my efforts on Wigan, Lancashire. In 1912 the branch there was closed owing to there not being sufficient interest to sustain it.

I well remember my first visit there. I had put a few pieces of bread in my pocket, in case I should require it, as it was Sunday, and I had never before been in any home in the town of Wigan. My heart was full of a strong desire to fulfill my task to the uttermost, and mounting my cycle I rode the twelve miles, full of joy, yet fearing I was too weak in faith to accomplish much good. I made my way first to the home of a sturdy champion of the church, our beloved and faithful Brother William Spargo, and his good wife, since gone to rest. I was received with joy, and after some little talk, we jointly decided to hold a meeting the same evening in their home, which was open for that purpose. We made a tour among the members, and any friends known to the members, and at 6.30 p. m. the same evening, we held a meeting with about ten members, and one or two friends invited in, and ever since the progress has more or less continued.

Then in the summer of 1912 began the great anti-Mormon

campaign which raged through these islands from Liverpool in the northwest, to London in the southeast, and Wigan, for some reason, became a great center of the anti-Mormon crusade.

I have with me to-day, a mass of literature, which could, in the hands of some able man, develop into a book of lurid experiences seldom passed through by any branch or missionary during this last half century. Nobly did the gallant band of the Wigan Branch rally to the banner of the truth, and with help from Brother Andrew Fleming, of Warrington, and the worthy William Spargo, of Wigan, who had then become president of the Wigan Branch, we contested our position inch by inch, and that in the face of mob violence, clerical and otherwise. Our infantry held the front lines against the gas attacks and our eighteen pound truth-shells wrought havoc in the ranks and general headquarters of the great Liverpool Anti-Mormon Society. They finally discovered, to their utter discomfiture, that they had been attacking the very people who had the real truth in regard to what methods were required to stamp out the evils of Utah propaganda. Then the campaign fizzled out in the light of greater events, and we were left to continue the work of reconstruction.

For almost two years I continued to give my attention to the Wigan Branch, and then events transpired which required me to turn all my labor for the time being to Warrington.

The devoted band of Saints at Wigan continued to hold on, and when depression came along owing to war conditions, they were again helped by Brother and Sister Arthur Smith, who had recently come from America. These two became pillars of support to the work, and there is no more devoted man to the interests of the church than this humble and gallant gentleman; and he is the one who holds up the hands of the dear, faithful president, who though advancing in years, is still very young in spirit, and has great spiritual activity.

Then there are others in the work; Brother and Sister Fawcett, who came over from America, are devoted servants in very truth, and the able presentation of the gospel by Brother Fawcett is having great effect in adding to the church.

I could not do justice to this branch with my pen, in describing the splendid services held from time to time. The singing is lovely, and a credit to those whose care is devoted to getting such good results from it. I am sure there is no better conducted song service in the whole of the British Isles, and I have twenty years' musical experience to base my judgment upon, and have been a member of a band that held the One-Thousand-Guinea Cup Trophy.

The social side of the branch is not by any means neglected, and many bright, beautiful gatherings are the result of their united efforts. Almost without a single exception, young and old are doing their bit to insure success, and never was a more united front placed to overcome obstacles and difficulties.

On October 3 I was requested to journey to Wigan to baptize some who were ready to enter the church, and at 7.30 p. m. the Wigan Baths presented an inspiring scene. There was a large attendance, and eleven precious souls were standing waiting to enter the watery grave, and having duly promised to faithfully follow Christ, one by one they were led into the water, and not a single one faltered in the ordeal, although one dear sister was very lame, and others were sick; yet with burning desire to serve God, not one faltered. The water was very cold for them, since some of them were sick, but for over a half hour, I stood in it endeavoring to be a servant of the Lord.

On October 6 there was the confirmation of these newborn children, followed by the administration of the sacrament to them. In the evening the Harvest Festival was held, with singing, and preaching by Elder Arthur Smith. After the service, which was truly one of inspiration and love, four more names were on the list for baptism.

My pen cannot describe the joys experienced with this happy band of pilgrims, and I cannot close this lengthy letter without paying due personal thanks to each and every one of these humble people of God, who through years of patient toil, have ministered to my wants, and by courtesy and consideration have made my pleasures doubly secure. Their worthy president is to be married on October 23, to Sister Jones, of the Wigan Branch, and we all unite in praying for them to be spared to enjoy a good many years of loving peace in one another's company.

For myself, I ask the prayers of the Saints, that my faith remain steadfast in this great work of love, which is the friend of mankind, and without which love and friendship we are but sounding brass or a tinkling cymbal. I for one can now more than ever say I have found a friend, and one which clings to me through all the various aspects of life.

Sincerely,

151 Orford Lane.

WILLIAM H. CHANDLER.

COLLEGE STATION, TEXAS, October 22, 1918.

Editors Herald: I thought I would write a few words to let you know that I am one of the Saints who is in the army. I am in the Motor Transportation Corps and will be a truck driver if I am sent across.

I have been quite sick with the influenza, but am nearly well now, although I am not out of the hospital yet.

I like the army much better than I thought I would. Of course I really am not in the real army yet, as this is only a school here to make us capable for the tasks awaiting us in this corps. We will be moved as soon as the quarantine for influenza is raised, and that will be next Sunday, the 27th. Some will go to one place, and others to another. The lieutenant of the hospital said the other day that I would be sent to Fort Sam Houston, so it may be only a few days until I will be there and near San Antonio. I think there are some Saints there, and perhaps a branch. If so, I wish to be informed about it. When I get there I expect I will see a great many things I haven't seen here, and will find out more of what the army is really like.

Mother sent me a big roll of *HERALDS* and *Emblems* which I received last night, and I enjoy reading them very much. I wish to call attention to the *HERALD* of June 12. In this issue I find such a good article by Brother H. A. Stebbins, on "Future rewards and punishments." I read it with great joy and pleasure, and when I had completed it, I said to myself, "I wish that the church would publish this article in tract form to be spread among the people of the world." It seems to me the article is quite complete.

Also, I find a short article which is very good in the letter department of this same issue, by G. N. Cox, "The hour of God's judgment has come." He points out very clearly the angel that was to come to earth with the everlasting gospel in the hour of God's judgment. I wish all the people who desire righteousness could read these two articles mentioned above.

Another very good letter is from an elder to his wife. It is very encouraging to those who have sacrificed their sons to this world's great conflict. It is entitled, "When we give our sons," and is found in the *HERALD* for September 25, 1918. This piece gave me much comfort when I read it. It should appeal to every one who reads it.

The boys with whom I have become acquainted are all very good boys. Some of them are religious, and we boys get together and talk about the Bible, and have prayer meeting, too.

Some of the people here think that I am a minister, and many have asked if I were not. I tell them, "No, I have never been ordained a minister, but I try to live a life that would be pleasing to Christ." I spend a great deal of my time studying the Bible and church papers since coming to the hospital.

A little while after I took sick my parents came down to visit me. This was a great comfort to me. They stayed three days and I hated to see them leave. We get good care.

I wish that when I get to the other camp that some more of the Saints would write me a letter occasionally. I like to get letters from the Saints anywhere for they are good people wherever you find them.

I find great pleasure and comfort in reading letters from the Latter Day Saint boys that are at the front, and even here, too.

I shall write you again when I get moved, and then perhaps I can tell you something of interest.

Ever praying for God to speed the day when this war will end, I remain,

In the faith,

PRIVATE JAMES A. WILLIAMS.

Co. B., Bk. 1, A. & M. College.

COREA, MAINE, October 8, 1918.

PRESIDENT F. M. SMITH,

Independence, Missouri.

Dear Brother Smith: I am here among the humble fisherfolk. The branch here is poor and struggling, but made of dear Saints who revive under the sunlight of encouragement. I was pleased to find so well educated and cultured a young man as pastor of the branch here; Newman Wilson is his name. He has had a fair education in the classics and makes a good impression when he speaks. He loves his humble fisherfolk and he is one with them.

The Spanish influenza blocked us in Jonesport. I will return there just as soon as the ban is lifted on the churches and schools. The mortality here in the New England is more and more alarming, and sorrow and grief seem the common lot. If the doctors could once gain control of it the death rate would be diminished, but so far they don't seem to understand it. In these great trials we are made to see the vanity of all earthly things.

The humble fishermen with their roughened hands and faces are a study to me. The more I study them the more I realize why the Lord laid the burdens of the world upon fishermen. I believe that if twenty such men to-day could be set on fire with the gospel they would convert the world. They have the sterling qualities that go to make up brave missionaries. They are inured to hardship—their patience is almost infinite, and they have a humility that is supreme. In many a fisherman here on the coast I see another Peter of Galilee.

I am deeply interested in the future that is before the church in this wonderful age. You, my dear brother, are privileged in the great opportunity you have to guide the destiny of an institution which, with God's blessing, will do much for the uplift of humanity. I believe this, and more, will be accomplished if we can bring every member of the church to understand that our lives should be epistles read of all men, to keep the church incorruptible amid all the changes, anxieties, and falsities of an age when truth is so often spurned and righteousness disesteemed.

I am on my way to the conference at Stonington. I trust

the day may come when you will see your way to visit these parts. You will meet a poor but good people, grateful for any uplift God sends them. I keep you daily in my prayers.

Yours fraternally,

AUGUSTINE DWYER.

GROESWEN, BARBERS HILL, GREAT MALVERN, WALES,
October 9, 1918.

Editors Herald: We had a good conference of the Western Wales District, September 14 and 15, and continued our services for nearly two weeks at the mission hall at Gilfach-Goch, where a nice interest continues. I was called away from there to Nantyglo where our Brother Allen (whose death is recorded elsewhere in the HERALD), used to live. His injuries which resulted in death were no doubt accelerated after the amputation of his left leg by septic poisoning, and primarily, loss of blood.

Our difficulties increase when we lose good brothers and sisters.

Elder John Pughsley of Abercrumboi, who has a son serving in Mesopotamia, has been recently drafted into the army.

The continuous rains are playing havoc with the late crops of grain and potatoes.

I entertain the hope that the war may close this year.

Yours in Christ,

THOMAS JONES.

[Following is a personal letter to President Smith.]

WIARTON, ONTARIO, October 16, 1918.

ELDER F. M. SMITH,

Independence, Missouri,

Dear Brother: I am glad to say, we are having good times here in Canada now. The conferences were all good and well attended by Saints and outsiders, and the Saints were encouraged in the work. I am sure the work will go ahead faster now than it has for a long time. The old-time good feeling that we used to enjoy has returned among the Saints, and onward is the watchword. It was sure a good move to send the brethren of the Twelve to attend the conferences, for it encouraged the Saints. And I am sure it did us good. I learned much that will help me in my work in the future.

As ever in the faith,

S. G. STJOHN.

EUREKA, CALIFORNIA, October 20, 1918.

Editors Herald: In reading the article in the HERALD of October 9, on Joseph Smith, by J. E. F. Smith, I felt the spirit to write the evidence that I had given me of the worthiness and nobility of character of this man, and that he will be fully vindicated and honored before the world, to the everlasting disgrace of those who have traduced him.

I wish to state that I have never had the privilege of living with the Saints for any length of time. I joined the church when I was thirteen years old. I cannot remember when I did not believe the doctrine, as I was raised by grandparents who were loyal Latter Day Saints. I can also say that I know what it is to be snubbed and ostracized for my faith. But that only made me more firm.

I have tried to help the people around me to see the truth, but do not remember of one who was ever helped to believe. They would tell me that they liked me but could not understand how I could believe as I did, in that awful Joseph Smith, and that awful Book of Mormon. I asked them if they would read it. Oh, no, they would not read it. I suppose my experience is like that of many others of our faith.

My health is not good, and something seems to tell me to write this experience and send it to the *HERALD* and it may help some other brother or sister who is alone and has only God to teach him.

I think it was about twenty years ago when the following was given to me.

I had been spending the afternoon with a friend, and she was asking me about my faith. I tried in my weak way to make her see the truth, but I could see that it did not impress her, and I went home feeling discouraged. As I was about to leave she gave me a paper. I saw it was an old one, and laid it down and did not read it until I went to bed. I found a passage marked, and saw it was in reference to the character of Joseph Smith. It said everything the English language could express against him. My soul seemed to cry out: Why did God allow him to be so misunderstood? Would he never have justice done him?

I do not know whether it was a dream or vision, but all at once I seemed to be in some other place than my room. I was on high ground and was looking down into a valley or park of some kind. I saw a procession of people all going one way, toward some large object in the distance. It looked to me as though it were a monument of some kind. I went down and joined the procession, for I too was anxious to know what they were going to see.

When we came to the object, I found that it was a monument of great size, and at the base there was a large room. The people entered and would finally pass out the opposite side. I followed, and to my surprise, I found it a room with counters all around the sides, and standing behind these counters were men with rods or pointers in their hands, like those the teachers used when I went to school. On the walls behind these men were maps and charts which they seemed to be explaining to the people. I noticed on each counter a small book opened flat, and I went and lifted one of the books. I turned it over, and to my surprise I found it was the Book of Mormon. These men would point to the maps and charts, and then to the open book, and explain it to the people, who would say, "Well, after all it is true," and pass out.

I thought I would go out and see what this meant. I wondered what the monument could be for. It was of immense size, nearly as large at the top as at the base. I looked and found written, "Joseph and Hyrum Smith, martyred for the Truth."

When I came to myself, I felt that I had been in the Spirit and God had given this to me to comfort me.

I fully believe that some day this will be realized, and that the memory of these men will be held sacred, and the world will yet delight to honor them.

Yours for the truth,
SARAH J. KINSEY.

BAY CITY, MICHIGAN, October 20, 1918.

Editors Herald: This is our first churchless Sunday and we hardly know what to do. Influenza and diphtheria are prevalent in the city, so our churches, along with theaters, etc., are closed until further orders. Our presiding elder, Brother Hawn, says this is the first time in twenty-five years that he has had no appointment, unless he was sick in bed, but he blessed a sweet little baby, made arrangements for services one day a week in one of the factories, and talked the gospel to a Catholic family, so the day is not lost.

Our branch is advancing both in numbers and activity. Several young ladies have been baptized along with others, a good substantial "lift" for Sunday school and Religion.

Two circles of Oriole girls have been organized. The one

with Sister Britt Hill as monitor, enjoys long hikes, and all the things that Orioles enjoy.

Sister O. J. Hawn has charge of the younger circle of twelve girls. They have planned a thimble party for next Saturday.

The war has taken only one of our boys thus far—Brother Harry Sweetman, who is now serving in northern Russia.

The Woman's Auxiliary is busy; some little Belgian children will find comfort in the work they have done.

These are ideal autumn days, beautiful Michigan weather, which ought to quell any disease epidemic, but we look for those things, and greater disaster. Words of cheer and encouragement come from time to time, so we are still pressing on.

We are planning a two-day session of institute work this winter. Dates and arrangements will appear later.

Brethren O. J. Hawn and E. S. White have organized a mission on the east side, services to begin as soon as quarantine is lifted. We are in hopes of splendid results as the outlook is fine; unity prevails, the priesthood all at work.

We of Central Michigan were sorry to lose our district president, Brother G. W. Burt, but we wish him Godspeed in his new mission.

Success to the *HERALD* this year, is our sincere wish.

E. A. SMITH, *Branch Correspondent.*

BURLINGTON, IOWA, October 22, 1918.

Editors Herald: The extended absence of the correspondent has delayed report of Burlington activities for longer than we intended, having left request that it would be looked after in the meantime.

The feature claiming especial interest during July was a series of lectures by Brother Augustine Dwyer, from July 19 to 25 inclusive. Following are some of the subjects, a number of which were illustrated: "President Wilson and the world war," "The Great Sahara," "Venice, the bride of the sea," "Rome," "Russia," "Story of my conversion," "The Holy Land," and "The power of personality."

The lectures are reported as having been entertaining, interesting, and educational. We need not comment on their merit to those who have heard Brother Dwyer.

A two-day meeting was held here September 14 and 15, which proved enjoyable and helpful to all in attendance. Saturday's order of meetings was, prayer service in the morning, auxiliary work in the afternoon, and preaching in the evening. We felt especially gratified with the interest manifested in the auxiliary session, and appreciative of the assistance rendered. One number which we were particularly fortunate in securing was "The relation of hygiene to character building," by Sister Margaret Bishop, graduate registered nurse, who has served as school nurse at Chariton, Iowa.

Brother Arthur Allen, district president, spoke Sunday morning and evening. The time was also well occupied at the afternoon prayer service and round table session. Visitors were present from three neighboring branches, and the association was mutually enjoyable.

Our October sacrament service was especially good. Much feeling was manifested, and a message of assurance and counsel given to three of the membership.

A good representation from Burlington attended the district conference and conventions at the Rock Creek church near Adrian, Illinois. The feeling was good throughout, and the time well and fully occupied—even to the auto rides of from two to four or five miles, and the feasts of good things provided for the visitors.

The Friday evening session was something of a departure,

being a patriotic service. Special features were a patriotic address by Brother James McKiernan (characteristically good), a "community sing," after the fashion so much indorsed by Brother Hoxie, and a tribute to our boys in the service, together with messages from a number who have gone from the district. We should have liked to have them know how much they were in our thoughts throughout the session.

The influenza quarantine, being Statewide, has closed our services for the time, but we trust that when resumed it will be with renewed zest. CORRESPONDENT.

LAMONI, IOWA, October 21, 1918.

Editors Herald: Probably some of the people in Canada would like to hear from me, since I have come to Graceland College.

I left home on September 2, on my way to Lamoni. I arrived here on the 4th soon after daybreak. My trip here was not a very pleasant one, because I left home early in the morning so as to catch a train out of Detroit in good time. As it happened, the morning train had left before I reached there. That meant for me to stay at the depot there all day. I left Detroit at 9.45 p. m. for an all-night ride. I couldn't see any of the country. I reached Chicago about 8.30 a. m., just in time to see my train pulling out from the station. The gate was shut right in my face. Of course, I had to stay there until 6.10 p. m. and had to ride all night again.

I had to change trains at Chariton about 3 a. m., and I had no sooner walked into the depot than a man, all smiles, came up and introduced himself to me as Brother Hopkins, and said he was one of the teachers at Graceland, and asked me if that wasn't where I was going. He said he felt I was a Latter Day Saint and was going to college. There were others on the way to Lamoni. One was Miss Patterson, our music teacher.

I certainly have enjoyed myself greatly since coming here, but I don't find things here just the way I had planned. I wish the young people here were more interested in the church work. I surely have been made to feel proud of our young people over in the Chatham District. I feel sure there will be plenty of room for them in Zion. I only wish we had more like them to bring here.

I have found some wonderful people here, such as Brother Paul Craig, George Anway, Daniel Needham, etc. It seems as though I had always been acquainted with them.

The time is growing nearer every day for our next General Conference. I hope a number of the Chatham District Saints will come over then. I certainly will be glad to see them. I don't want them to leave without seeing me.

I have not been homesick yet. But quite often I dream of home, and sometimes I feel rather blue, yet I don't let it go far enough to make me homesick. I would like to have some more of the young people there write to me.

Sincerely yours,

439 West Main Street.

JOHN A. TAYLOR.

[Letter from Elder I. N. White to the Presidency]: During the month of September, parties in Kansas City became bothered over the disaffection of certain individuals, and this caused them some uneasiness over the call and authority of the present Presidency of the church by reason of the attitude these men took in regard to the presidency. During the time of uneasiness one of these parties dreamed that he had a can or vase that he greatly desired to be filled with oil, and resorted to a place where oil was wont to be kept, but looking across the street saw President F. M. Smith standing by some receptacle where they felt they

could be accommodated, and passed over to him and made their wants known. He proceeded at once to fill their vases with pure oil until the vessel ran over. He noticed that the place where President Smith stood was enveloped and overshadowed with a soft white light from above, while all around at other points it was dark, save a flickering light here and there, etc. This person came to me to ask for an interpretation of the dream, and I was greatly impressed with the honesty and faith some of our people can go to God with for light when needed, in place of taking the word of dissenters from the faith.

God gave me the interpretation at once, which the parties drank in like pure water to a thirsty soul. Thus, little by little, are you, Mr. President, sustained by him who called you to the Presidency. You have only to keep humble and pray for faith in your work, and you will be sustained, not only by God, but by all Saints that are worthy to be called Saints.

Without further burdening your time, I close. As ever, your unworthy brother in gospel bonds,

October 24, 1918.

I. N. WHITE.

[The following breezy and educational letter was addressed to President Smith by our veteran missionary, J. J. Cornish.]
BELLINGHAM, WASHINGTON, October 21, 1918.

Mr. F. M. Smith,

Independence, Missouri.

Dear Brother: Since last reporting I have not been permitted to do any preaching. Everything in shape of public gatherings is closed as stated in last report.

I have been doing my best to visit people and talk to them in their homes. Many have excuses: "Do not have time"; "No, we have too many kinds of religion now"; "Go on to h—ll with your tracts and religion"; with, "No, I am a Seventh-day Adventist, and I don't want to hear any other," etc. They appear to be worse out this way than I have ever noticed at any other place. But others tell me that they are about the same in almost every place they go now.

Brother Peter Anderson told me while in Centralia that to go from house to house was about the best we could do now as a rule.

But this I have done all my life. If I were in a place for any great length of time I would visit and talk to them in every home in each settlement, and get next to them, etc. And this has been the secret of my success through life. But it seems that we have come to a time when a large majority of people are in a hurry, and if there comes a little spare time a large majority of them put it in fun or frolic. I see more unbelief in the people in this part of the country than I do in any State I have been in, and in some who think they have religion, it is so different from the older sects, and so little of it, and that little almost all is opposite the true gospel of Jesus Christ! A sample: "Oh, yes, we believe Christ will reign a thousand years—up in the air—wicked all dead—Satan bound (on earth)—no one to tempt." Another: "Oh, yes, Jesus is reigning now—he's here now." (Russellites.) They have arranged for his coming so often, "Now he is here, but we don't see him." One more on that: "Oh, yes, Jesus is here now—he's in me reigning a thousand years." And is Satan bound? "Yes, I'm in Jesus, and Jesus is in me, and Satan can't get at me—so he is bound," etc. Worse and worse.

Well, you may not have time to visit, so I will say I am doing the best I can, but I cannot see that what I am doing is counting very much.

Best wishes to all, from your little brother,

J. J. CORNISH.

Liberty's Battleground

Do you know where it is? Can you pronounce the names of the villages, towns, rivers, roads, etc., which are referred to in your daily papers in their accounts of the fighting now going on?

PRONOUNCING AND LOCATING any point of interest in the war zone is made easy when you possess one of our Battleground of Liberty Maps, and you may have one for the asking if you are a subscriber to any two of the three journals embraced in our Gospel Trio—just by renewing for one year for any two of the three, and requesting the map sent to your address. We will do the rest. We also give a map to each new subscriber for any one of the Gospel Trio—*HERALD*, *Ensign*, or *Autumn Leaves*.

OUR BOYS ARE FIGHTING THAT WE MAY BE FREE, and we should keep posted on where they are and do all we can to keep ourselves free from ignorance of them and their work. There is no excuse for you when you can be informed at such small expenditure of time and money, as is made possible by this offer.

THE NEXT MAIL should carry your order to either the Ensign Publishing House, Independence, Missouri, or to the Herald Publishing House, Lamoni, Iowa.

THE MAP IS 33 by 28 INCHES. Large enough to make it convenient for anyone to find the various points noted thereon. It is made by the leading map makers of the United States, and is standard in every particular.

DOW CITY, IOWA, October 23, 1918.

Editors Herald: Though it has been some time since I have written anything for the columns of your valuable paper, it is because the writer would rather read the communications of others than to write. However, there are some reasons why it seems to the writer best to occasionally write a few lines.

A long experience as a member of the church when the mind is permitted to run back over the past brings many pleasant remembrances most precious to the soul.

Fifty-seven years as a follower of Christ, and fifty-one years as an active minister of his church, only tends to confirm one in the faith, and one's faith grows stronger and hope brighter as the months and years glide by, though at times he may be almost discouraged at his individual weaknesses.

Reasons why one's faith grows stronger and hope brighter as the years pass by is found not only in the fact that a careful and thorough examination of the tenets of the church and principles of the gospel with the teaching of the sacred books of the church, make one to know that here is found a perfect agreement, and convinces the mind that it is not necessary to studiously avoid doctrinal matter in study and teaching to keep oneself in harmony with the church.

Paul once wrote to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." But it is also found in the fact that God still confirms his ministry's words or teaching "with signs following." "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will"—Hebrews 2:4. (Mark 16:20.) In various ways and at different times these manifestations of the Spirit are witnessed among the Saints, and it is indeed encouraging to the mind and refreshing to the soul to be present in the assemblies of the Saints when the Holy Spirit seems to cover the assembly as with a mantle, and that holy calm settles down upon the audience that melts the heart to contrition and the eyes to tears, and brings to the individual that lifting up of the soul toward God, that enables it to drink in yet more fully of the divine nature, and makes one to know that God by his Spirit and voice is actually present with the people, and that he encourages and speaks to them as in days of old.

This is indeed a great privilege to be thus favored of God, and these manifestations should be exercised upon with the utmost care, and in the fear of God. When this is done the results are very beneficial to the church, and a means in the hands of God for the accomplishment of good.

Then there comes that manifestation of the Spirit to the individual when he hears its wooing voice and understands its words as truly as did Philip when the Spirit said to him: "Go near, and join thyself to this chariot." (Acts 8:29.) At other times the healing power of God is manifest to him and he feels and experiences its presence and is healed, and knows that such things do occur, even though at times we may be disappointed.

Just why we are disappointed we may not always know, though it is often a lack of faith on our part, or because we desire something that is not the will of God to give. However this may be, we should be as humble as the Savior when he said: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Yet there is that underlying power of the gospel which changes not only the aspirations of the individual, but his entire being, body and soul, and makes him indeed a new creature in Christ, and touches and enlivens and quickens

every fiber of his being, because he is born not only of the water, but of the Spirit also, and the Spirit bears witness to his spirit that he is the son of God, and that he is so recognized by his heavenly Father. If one will but carefully notice the working of the gospel leaven in his own mind and heart as he in humility tries to do the will of God, he can but realize that the gospel is still "the power of God unto salvation to every one that believeth"; if he will but do the will of God. To my mind there is no stronger evidence of the divine authenticity of the gospel of Christ than this inward working of the Spirit, in harmony with gospel principles, upon the inward man, bringing the fruition of the Spirit, which should be manifest in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, virtue, knowledge, wisdom, patience, godliness, brotherly kindness and charity. Thus the individual becomes fruitful in the knowledge of our Lord and Savior Jesus Christ.

On of the sad experiences of life, so far as the writer and his family are concerned, was in the death of his granddaughter, Sister Hazel J. Leise, which occurred at the parental home, near Vail, Iowa, September 27, 1918. She was a little over twenty-five years of age, the greater part of her life being spent in acquiring wisdom and knowledge along intellectual lines and the putting it to a practical use. She was known as one of the best spellers in her county, a successful school-teacher for a number of years, and a consistent and successful Red Cross worker. Her early death, of pneumonia, brought to the home a loss that can never be replaced until the family meet again in the celestial kingdom of God. The entire community seemed to mourn her early death and the cessation of her earthly work. She, like Mary of old, though busy with the things of this present life, did not forget to sit at the Master's feet, and learn the "one thing needful," for she was a devout Christian.

Under such circumstances there is much comfort in the truth so fully taught in the word that death does not end all, but that there is an intelligent and actual spiritual existence between death and the resurrection, for the righteous, in the paradise of God, where the good work of going on unto perfection may continue until the work is completed by the power of God, at the resurrection of the just, at the second and glorious coming of the Lord Jesus Christ.

To the writer's mind there is just as much proof in the sacred books of the church for a conscious and intelligent spiritual existence between death and the resurrection, as there is for the resurrection itself. To disbelieve one would be to reject the other, and the Bible which contains proof for both.

At the request of proper authority the writer has spent some time this fall in the northern part of the Northeastern Nebraska District, where he was loyally entertained by the Saints and friends. Decatur, Walthill, and Blair are the points where the work was done, and that work would have continued had it not been for the fact that all public gatherings were forbidden because of the epidemic of Spanish influenza, which seemed to be quite prevalent.

The writer is ready to do any work in that part of the country assigned him, as soon as conditions will admit of his work being continued. Those interested will please keep a watch on changing conditions, and as soon as the way opens, and work is desired, please so notify the undersigned, at Dow City, Iowa, and he will respond, if the Lord is willing.

Hopefully yours,

CHARLES E. BUTTERWORTH.

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN IOWA.—At Fulton, Iowa, October 19 and 20, district presidency presiding. Branches reporting: Cedar Rapids, Clinton, Davenport, Fulton, Muscatine, Oelwein, and Waterloo. As there was not much business to transact and the notice from the State board of health reached us at noon, the conference was adjourned to meet at the call of the presidency. Mrs. Cora B. Hart, secretary, 1416 Harrison Street, Davenport, Iowa.

DES MOINES.—At Perry, Iowa, October 11, 12, and 13. Statistical reports from six branches. Report from Bishop E. O. Clark for 4 months ending September 30 showed receipts \$1,083.31, balance \$396.31. Roy Cheville, of Nevada, was ordained elder by E. O. Clark and J. E. Laughlin. Preaching by Joseph Arber, E. O. Clark, and O. Salisbury. February conference to be at Des Moines. R. J. Farthing, secretary pro tem, care Y. M. C. A., Oskaloosa, Iowa.

FLORIDA.—With the Coldwater Branch near Betts, Florida, September 14, at 10 a. m. T. C. Kelley and D. M. Rudd presided, E. M. McCall, secretary. Statistical reports: Local 63, Coldwater 103, Santa Rosa 98. Bishop's agent reported \$12 on hand. Elders reporting: W. A. West, D. M. Rudd, W. M. Hawkins, L. F. West. Priest reporting: E. M. McCall. Next conference to be held at Santa Rosa Branch, Saturday at 10 a. m. preceding the first full moon in January, 1919. The Florida District reunion organized immediately after the conference adjourned. E. N. McCall, secretary.

SOUTHERN OHIO.—At Wellston, Ohio, October 5, 10 a. m. District President F. J. Ebeling was in charge, assisted by D. E. Tucker. Reading of the district president's report showed all branch presidents in the district reported; that the general movement in the district was upward; also reminding us that it will take a consecrated and earnest effort on the part of all to keep it upward. Statistical reports from: Limerick, Wellston, Middletown, Nelsonville, The Plains, and Creola. Conference was brought to a close sooner than was anticipated. The board of health and town council stopped all public gatherings in order to stop the spread of influenza. Time and place of next district conference left to president of district. Conference adjourned at 3 p. m. after having arranged for a two-day meeting at Wellston in the near future, time to be determined by the president of district and president of Wellston Branch. Sarah E. Batchelder, secretary, The Plains, Ohio.

TORONTO.—At Toronto, Ontario, October 12, 1918, presided over by district president, D. Pycok, and William Place, with Apostles P. M. Hanson and J. A. Gillen associated. Four ministerial reports received. Statistical report: present membership 2,221; net gain 132. Bishop's agent's report for four months: receipts \$1,266.62; payments \$1,234.85. All delegates and visitors in attendance, by a standing vote, reiterated their allegiance to the general church, and expressed unreserved confidence in the general and administrative officers of the church. Officers elected: George E. Harrington, president; J. A. Wilson, vice president; Floralice Miller, secretary; A. F. McLean sustained as Bishop's agent and treasurer; Angus Kennedy, member library board; T. R. Seaton recommended as chorister. Delegates to next General Conference: F. G. Pitt, G. E. Harrington, J. A. Wilson, Robert Whitehead, J. W. Davis, Inez Davis, Sister W. W. Ward, P. Pement, Sister M. Hathaway, Sister A. McLean, Brother and Sister Ware, Sister A. P. Mortimer, A. F. McLean, James Pycok, S. W. Tomlinson, Floralice Miller, Angus Kennedy, Sister L. Campton, W. D. Bannister, Sister P. M. Hanson. Adjourned to meet at call of district presidency. Floralice Miller, secretary.

WESTERN WALES.—At Gilfach-Goch, Saints' mission hall, September 14 and 15. J. E. Meredith, of Birmingham, was associated with the district president in presiding. Elders Edward Williams, David Thomas, D. Lewis, Henry Lewis, and J. G. Jenkins reported. Priest H. Snook reported for Aberarcumboi. A resolution prevailed requesting Bishop May to take over charge of money relative to the Aberaman mis-

sion hall in behalf of the district in conjunction with J. G. Jenkins. Splendid priesthood meeting held Sunday under presidency of the president of the Seventh Quorum of Elders. A vote of condolence was passed by the assembly relative to the passing of Rees Jenkins in Palestine. Preaching by J. E. Meredith, H. Ellis, David Thomas, and Thomas Jones. Monday morning another session of the priesthood was held and the rest of the day spent in a Sunday school tea and an entertainment, the musical side of which was a good sign. This tacking of the local Sunday school treat on to succeed the conference proved a fine success. Thomas Jones, president, Groeswen, Barbers Hill, Great Malvern, Worcester, England; John Phillips, secretary, Gruynfry Home, Carway, near Vidwelly Cairn, Wales.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.—With the Lansing Branch, October 5 and 6; district president, G. A. Smith, in charge. Official and financial reports from: G. A. Smith; W. P. Buckley, secretary-treasurer; S. Stroh, second counselor and bishop's agent. Branch reports from Battle Creek, Belding, Buchanan, Capitol City, Clear Lake, Coldwater, Galien, Grand Rapids, Hartford, Hibbard, Jackson, Kalamazoo, and Knox. Total membership of district, 1,154. Thirteen ministerial reports. Officers for ensuing year: president, G. A. Smith; counselors, O. H. Story and W. F. Shaub; secretary-treasurer, W. P. Buckley. Bishop's agent, S. Stroh, and chorister, Louise Evans, were sustained. Delegates for next General Conference: Louise Evans, Sister Francis Baker, E. K. Evans, G. A. Smith, E. A. Blakeslee, S. W. L. Scott, A. Whitehead, J. W. McKnight, E. B. Blett, S. Stroh, and H. M. Taylor. Alternates: S. S. Reed, S. S. Benham, O. H. Storey, J. C. Goodman, C. E. Glidden, Sister J. Rook, and Sister Warren. Speakers were: J. R. Grice, S. Stroh, E. K. Evans, and J. W. McKnight. There were 6 baptisms. Service flag dedicated. Services in charge of Elder Grice. Adjourned to meet with Clear Lake Branch (Ray, Indiana) the second Saturday and Sunday in June, 1918. W. P. Buckley, secretary.

INDEPENDENCE STAKE.—Met at the Stone Church, October 5, 1918, at 8 p. m., presided over by the stake presidency, with whom were associated the First Presidency and the members of the Quorum of the Twelve who were present. Reports read from the various officers and quorums of the stake. Upon recommendation of the First Presidency, Bishop M. H. Siegfried was released from the bishopric of the stake and Bishop J. A. Becker was chosen to serve the stake in his stead. Bishop Siegfried was to take up other lines of work, under the direction of the Presiding Bishopric. The stake presidency reported the resignations of A. H. Mills and C. F. Davis from the stake-high council, and nominated R. J. Lambert and G. H. Hulmes to fill the vacancies. The nominations were approved. The stake presidency recommended that A. H. Knowlton and G. L. Harrington, who are with the colors, be granted a leave of absence and retain their places on the council, and that R. T. Cooper and I. A. Smith be chosen as supernumeraries to sit with the council, Cooper for Knowlton, and Smith for Harrington, in their places during their absence. The recommendation was approved. The report of the stake bishopric shows for nine months, cash received from all sources \$27,011.58, paid out for all purposes \$25,745.35, balance on hand \$1,266.23. The devotional services were of a high order. C. I. Carpenter, stake secretary.

Convention Minutes

MOBILE.—Religio, at Vancleave, Mississippi, September 12, 1918, with Ealon E. Miller in charge. Good reports from Bay Minette and Escatawpa. A budget of \$7 was adopted for district expenses this quarter. The resignation of Nora Warr as home department superintendent accepted, and Ollie Booker elected. Several good questions were discussed with interest, and all felt encouraged in Religio work. A. D. McCall gave an excellent talk along the line of social purity. Adjourned to meet at time and place of next Sunday school convention. Missouri V. Booker, secretary.

CENTRAL MICHIGAN.—Sunday school, at Beaverton, September 20, in charge of Superintendent O. J. Hawn, assisted by Matthew Umphrey. Officers reports read and accepted. Officers elected for the ensuing year: O. J. Hawn, superintendent; Matthew Umphrey, assistant superintendent; Gladys Umphrey, secretary-treasurer; George Shotwell, home department superintendent; Dora Clingerman, cradle roll superintendent; Willard Shotwell, member of library board; Bertha Shrock, member gospel literature board; Benjamin

Burtch, musical director. Motion prevailed that the collection of the schools for the first Sunday of each quarter be sent to district treasury. Adjourned to meet at call of the superintendent. Gladys Umphrey, secretary.

KENTUCKY AND TENNESSEE.—Sunday school, with the Mays Hill Branch, October 6, 1918, 2.30 p. m., with District Superintendent O. S. Caldwell in charge. Ethel McClain was placed in charge of the program. Reports received from several of the schools, and those that failed to get in a written report reported verbally. According to reports the Sunday school work is moving along nicely through the district. District officers elected: Flossie Gallimore, assistant superintendent; W. L. McClain, home department superintendent; Zula Johnson, cradle roll superintendent. Brother Trowbridge gave a fine lecture on Sunday school and Religio work, which was much appreciated by all. A program was rendered by the little folks. Good talks were given by J. R. McClain, L. M. McFadden, and W. L. McClain. A nice collection was taken to defray district expenses. Time and place of next convention was left to district superintendent. O. S. Caldwell, district superintendent.

TORONTO.—Religio, in Toronto, October 11, 1918. General vice president, T. W. Williams, presided; Floralice Miller and Charles G. McLean, clerks. Secretary's report showed a membership of 363 in the eight locals of the district, with a net loss of 65. Officers elected: F. G. Long, president; Earnest Rawett, vice president; Floralice Miller, secretary; Charles A. McLean, treasurer; Elsie Whitworth, home class superintendent; Orma Kniffen, member of library board; J. R. Osborne, member gospel literature board; Robert A. Braden, superintendent temperance department; A. Pearl Mortimer recommended as chorister; Orma Kniffen recommended as director of boy movement. The following resolutions unanimously prevailed: That we as a district indorse the action of the last General Convention held at Independence, Missouri, in adopting the coordinating committee's report; and we hereby express our confidence in the general officers of the church and Religio association. General Conference delegates were chosen as delegates to next General Convention. The evening session was held jointly with the Sunday school association, and a literary and musical program was rendered, which was greatly appreciated, especially the short addresses of P. M. Hanson, J. A. Gillen, T. W. Williams, G. E. Harrington, George W. Robley, William Grice, and A. F. McLean. Floralice Miller, secretary.

The Presidency

NOTICE OF TRANSFER

With the approval of the joint council of Presidency and Twelve, the Presidency hereby gives notice of transfer of Elder W. A. McDowell from the Far West Stake to Northeastern Illinois and Southern Wisconsin for the balance of the conference year.

FREDERICK M. SMITH,
President.

NOTICE OF TRANSFER

The joint council of Presidency and Twelve announce the following changes in appointment for the remainder of the conference year:

D. E. Tucker from Southern Ohio District to the Saint Louis District.

Lyman W. Fike transferred from Northern Wisconsin District to Northeastern Kansas District.

Those concerned will please take notice.

FREDERICK M. SMITH,
President.

Conference Notices

North Dakota, at Dunn Center, North Dakota, November 16 and 17. J. W. Darling, secretary, Thorne, North Dakota.

Kansas City Stake, November 16 and 17. Stake presidency.

Convention Notices

North Dakota Sunday school, at Dunn Center, North Dakota, November 15, 1918. Gladys Darling, secretary. Thorne, North Dakota.

Quorum Notices

Northern Michigan Quorum of Elders: At the meeting of the quorum held at Beaverton, Michigan, September 21

and 22, Brother George A. Pringle, of McIvor, Michigan, was elected secretary, succeeding Charles N. Burtch. Members will shortly receive from secretary quarterly report cards, which should be promptly filled out and returned to him so summarized report may be made to First Presidency. We hope all will cooperate with Brother Pringle in his new work. E. S. White, president, 208 North Dean Street, Station A, Bay City, Michigan.

Our Departed Ones

ROBERTS.—Letitia Arminda Roberts, born February 1, 1857, Waukegan, Illinois. Baptized June 24, 1906, at Saint Clair, Michigan, by G. H. Skinner. Died at Tonawanda, New York, October 3, 1918. Sermon by George Robley.

ASHBAUGH.—Lillis M. Ashbaugh was born February 3, 1846; died September 24, 1918, at Kansas City, Kansas. Leaves to mourn 2 sons, 4 daughters, and 2 brothers. Funeral service from the home; burial in Mound Grove Cemetery, Independence, Missouri.

WHITE.—Florence E. White was born December 9, 1885, in Halifax, Nova Scotia. Baptized at Attleboro, Massachusetts, September 2, 1911, by C. A. Coombs. Died at West Mansfield, Massachusetts, October 15, 1918. Her husband died two days before. Double funeral in the home in charge of E. B. Hull. Sermon by Charles A. Coombs.

STEWART.—Jessie M. Stewart was born in Paisley, Scotland, in 1853. Died at Kirtland, Ohio, July 5, 1918. She formerly lived in Pittsburgh, Pennsylvania, but moved to Kirtland many years ago, where she has resided up to the time of her death. Services in charge of A. E. Stone. Sermon by L. W. Powell.

BRINKMANN.—Franz D. Brinkmann was born February 10, 1835, at Bostorf, Kellinghauser, Schleswig, Holstein, Germany. Baptized at Cheltenham, Gloucester, August 21, 1915, by Alfred T. Trapp. Died September 24, 1918. He leaves a son and daughter. Interment in Gloucester cemetery. Funeral services in charge of Thomas Jones.

WILSON.—Charles F. Wilson was born at Jonesport, Maine, in 1879. Was baptized at Jonesport, by U. W. Greene. He moved to Kirtland about two years ago with his family. A year ago, on account of ill health, he was advised to go west. Died September 30, 1918, at Denver, Colorado. His remains were returned to his home at Kirtland for interment. Services in charge of A. E. Stone. Sermon by L. W. Powell.

JOBST.—Etta Matilda Jobst was born May 8, 1890. Baptized November, 1917. Died October 23, 1918, at Alpena, Michigan. Since her baptism she was a faithful worker in the gospel. She leaves husband and 2 children to mourn. Death came as a result of influenza. She was loved by all who knew her. Interment in Evergreen Cemetery. Funeral in charge of S. W. Rudd.

CAUDLE.—Eugene, the infant son of Mr. and Mrs. Leonard Caudle, born February 20, 1918, died October 18, 1918, near Xenia, Illinois. Service at the home in charge of I. A. Morris, and William Lewis spoke comforting words from Matthew 19: 14. He was the only child of the home and it was hard for the affectionate parents to give him up. Laid to rest in the Harrell Cemetery, near the Brush Creek Branch.

ALLEN.—W. Leonard Allen was born December 5, 1884, at Overseal, Leicester, England. Baptized December 7, 1901, at Nantyglu, by John Jones. He served as priest of the branch until his death, September 25, 1918, as a result of an accident received in the mines, September 23. He leaves a wife and little boy to mourn. Bishop May conducted the funeral services, and on Sunday, October 6, he preached a memorial sermon.

CRACRAFT.—Milton Alma Cracraft, born December 11, 1902; died at the home of his parents in Poe Township, Mount Ayr, Iowa, October 21, 1918. Was ill but a few days and his death was a sad blow to the community. Was a bright boy, studious and ambitious. United with the church when he was 8 years of age. His last request was for "The old, old, path" to be sung. A short service was conducted by James Mosier at the cemetery.

GURWELL.—Emil Harold Gurwell, born at Fanning, Doniphan County, Kansas, April 21, 1895; died of lobar pneumonia, October 11, 1918, at Camp Grant, Rockford, Illinois. Was called to the service of his country September 5, 1918. Married Emma Heebner, November 18, 19— Baptized by A.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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L. Gurwell, July 17, 1904, at Fanning, Kansas. Was a kind and obedient son, and leaves to mourn a wife, father, mother, one sister, and 3 brothers. Was given a military funeral by the Home Guards of Belle Fourche, and Nisland, South Dakota. Sermon by C. W. Prettyman, burial at Pine Slope Cemetery, Belle Fourche, South Dakota.

HODGES.—Albert Seth Hodges was born in Fayette County, Iowa, November 23, 1889. He spent most of his life on a farm. In 1916 he went to Minneapolis to work in an ammunition factory. The following year he returned to Oelwein, Iowa. On April 28, 1918, he entered military service as a private in Company A, 357th Infantry. After a few weeks' training he sailed for France, and died there from wounds received in action, September 21, 1918. He leaves to mourn his parents, 7 sisters, and 6 brothers. Memorial service in the Baptist church at Oelwein, Iowa, October 13, 1918. Sermon by Elwyn R. Davis.

JONES.—Died, of Spanish influenza, at his residence in Milton, Florida, September 30, 1918, Seaborn Jones. Born in Butler County, Alabama, January 5, 1836; married Miriam Kennedy in 1866; baptized by T. H. Waddell in May, 1868, and remained faithful to his covenant to the day of his death. He was an honorable citizen, and a consistent Christian. He had many friends and no enemies, and has gone, no doubt, to inherit his reward. He leaves a wife, 8 children, 6 grandchildren, and many friends to mourn. Funeral services were conducted at the grave by Doctor Humphries of the Presbyterian Church.

MORRIS.—George Morris was born October 11, 1876, in Wales. Died on October 14, 1918, at Bloomsburg, Pennsylvania, after a ten days' illness. Baptized at Nantyglu, Wales, September 23, 1899, by Thomas Jones. Ordained a priest at Cardiff, January 12, 1902, by William Lewis, G. T. Griffiths, and Thomas Gould. Ordained elder November 9, 1915, at Bloomsburg, Pennsylvania, by T. U. Thomas. He leaves to mourn, a wife in America, and mother, brother, and sister in Wales, together with many of the Saints. For a few years he labored under General Conference appointment, but was released at his own request February, 1918, that he might care for his wife who was sick. His chief desire was to be again devoting his whole time to the work of winning souls for the Master. Services in charge of A. D. Angus, assisted by H. A. Cunningham.

FROM HERE AND THERE

"A call at evening," is the title of an important new serial beginning in the November *Autumn Leaves*, written by Jessie Ward. It will continue throughout the year and is an unusually strong Latter Day Saint story, not only interesting to members but appealing to nonmembers.

Private James W. Stobaugh, former secretary of the Religio Society, is now in Tours, France, doing a shift each day as wire chief in the American telegraph office—the same kind of work he had at home. He is in a nice barrack and enjoys his work very much after some five weeks in the woods living in old buildings. He would appreciate letters from any of the Saints. Address him 34th Service Company, Signal Corps, A. P. O. 717, American E. F., Tours, France.

Brother William C. Cummings, of Hopewell, Virginia, says that carpenters at Camp Still, near there, are making from \$60 to \$70 per week, and there is a big demand for more workers.

Referring to the publication of his song on the front page of the November *Autumn Leaves*, entitled "Angel's message," Brother J. L. Williams wrote the editors: "When I received the proof of my hymn to-day I could not help but compare it with the headlines in the morning paper: 'Five hundred burned to death in forest fires; 159 killed by earthquake; thousands dying of the flu; four corpses of young men coming to this neighborhood; hundreds down in our own town; nearly a thousand names on the casualty list of the war department, etc. It makes us realize that the perilous times have come and the hearts of men are failing them, while the scourge is abroad in the land.'" Some copies of the song as it appears in the November *Leaves* have been run off and will be sold for 5 cents for 10 copies.

The Presidency's office reports that the church membership had 877 men in the service of the country at a recent date—79 officers; 19 deceased.

Seven members of the Twelve were present at a joint council meeting in Independence the last week in October, namely: F. M. Sheehy, Peter Anderson (recently returned from the West) J. F. Curtis, J. A. Gillen, (home from Canada) R. C. Russell, William Aylor, U. W. Greene.

In the November *Autumn Leaves*, recently mailed, there is an excellent article on "Sunday recreation," by G. R. Wells, editor of the Sunday school department. It gives some practical suggestions for parents who are conscientious in their efforts to provide something for the young folks for Sundays between meetings.

In the issue of August 28 we printed a good letter from Private Merrill B. Keck. The following is from *The Denver Post* of October 18. He was a lad of most excellent qualities and high ideals.

"Although fifty employees of *The Denver Post* have entered the Nation's army and navy since America entered the war, none have made the supreme sacrifice until this week. News was received here Friday that Merrill B. Keck is dead at Camp MacArthur, Waco, Texas, of pneumonia, superinduced by the Spanish influenza.

"Keck was the son of Mr. and Mrs. A. J. Keck, 3706 Fillmore Street. He was 22 years old and a native of

Illinois, but was brought up in Denver and was a graduate of the Columbine and Manual Training High schools. He was for years associated with the circulation department of *The Post*.

"The young man entered the army last June and was awaiting orders for overseas duty when stricken with the dread malady. The body will be brought to Denver for burial."

The National Historical Society, of which Elder Heman C. Smith, church historian, is vice president, has issued a statement to the press appealing against distraction by Germany's peace move. The statement is made that the society has just taken of the Fourth Liberty Loan more than double its subscription to the Third Loan, and stands ready to do more if necessary. It reached us too late for publication before the closing of the Fourth Loan.

After the raising of the ban on the meetings by the State Board of Health, the local authorities in Lamoni decided to begin meetings and so advertised. Graceland College authorities sent out word that college work would begin again on the 4th. On the 2d the local school board canvassed the situation and decided that since there were more cases of influenza now than when the ban was first placed, they would not open school for another week at least. Following this the local board of health put the restrictions back on public meetings. Graceland College sent telegrams and other messages to those who had gone home, saying that college would not resume until further notice. The Saints have much to be thankful for in the few fatalities so far.

The plan for winter institutes of three days in a community, as mentioned in this column recently, has been approved, and the details are being sent to all the district and stake presidents, superintendents, and organizers. The proposal is to organize in various sections of the country teams of three workers who will canvass the territory assigned and hold three-day institute sessions for the instruction and encouragement of the officers and workers; these institute sessions to be held at places where they will accommodate the most workers with the minimum of expense for traveling; these places to be selected in conference with the district officers and workers, but the time for the meetings to be so arranged that the teams will make a continuous trip of from three to four weeks in the territory assigned to them, covering all of the institutes desired. The course of instruction will be classified and cover all the departments of the auxiliaries by members of the teams who specialize on them. Afternoon and evening sessions are planned. Full details may be had of G. S. Trowbridge, 5032 Devonshire Avenue, Saint Louis, Missouri, or G. R. Wells, Lamoni, Iowa. We shall print more details next week. It is not likely that meetings will be arranged for till after the first of the new year, but the many details are being worked out in the meantime and it is urged that the Saints give due consideration to the plan.

Requests for prayers are sent in by Sister Emma W. Simpson, of Sayre, Pennsylvania, for her recovery from blindness and defective vision, and from Sister Ida Crabtree for Private Millard Crabtree, Co. C., 11 M. G. Bu., Am. E. F.

Since Miss Sarah Rogers R. N., has resigned as superintendent of nurses at the Independence Sanitarium, all mail concerning the training school should be addressed to Laura E. Mann R. N., who succeeds Sister Rogers as superintendent. Address her in care of the Sanitarium, Independence, Missouri.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, November 13, 1918

Number 46

EDITORIAL

WHO WAS RIGHT ABOUT POLYGAMY?

TWO PROPHECIES AND THE SEQUEL

Brigham Young sometimes indulged in prophecy. At the time when he first promulgated polygamy, August 29, 1852, he said:

You heard Brother Pratt state, this morning, that a revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the elders, this people have believed in it for years. . . . The revelation will be read to you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.—Supplement to *Millennial Star*, vol. 15, p. 31.

Less than five months later at a special meeting the people of the Reorganization received the word of the Lord on the question of polygamy. Elder Zenos H. Gurley, sr., wrote:

God was truly with us, and many felt to say with the poet, "Angels are now hovering o'er us." This was on the eve of the 9th of January, 1853, ever memorable with the Saints of God. About half an hour afterwards we received through the Spirit the following, as nearly as we could write it:

"Polygamy is an abomination in the sight of the Lord God: it is not of me; I abhor it. I abhor it, as also the doctrines of the Nicolaitanes, and the men or set of men who practice it. I judge them not, I judge not those who practice it. Their works shall judge them at the last day. Be ye strong; ye shall contend against this doctrine. . . .—*Church History*, vol. 3, pp. 214, 215.

The issue was fairly drawn. Who was right? The Reorganization has never changed in its position. In that regard it is Godlike. God changes not. But what a change in Utah! Place Brigham Young's proud prediction in immediate contrast with the statement made by Joseph F. Smith and his associ-

ates at their late conference. Of President Penrose's speech the *Deseret News* says:

Plural marriage is no longer countenanced, no longer allowed in the church and transgressors, if they can be apprehended, will be disciplined by the church and turned over to be disciplined under the law of the land. He said to let the people not believe these men who go about to satisfy their own lusts and lead innocent followers and pure young women astray. They are rebels, said President Penrose, rebels against church and rebels against the law of the land.—*Deseret News*, October 4, 1918.

President Joseph F. Smith said:

I feel it imperative upon myself to indorse and affirm without recourse, the statements that have been made by President Penrose in relation to the subject upon which he last treated. I want to say to this congregation and to the world that never, at any time, since my presidency in the church of Jesus Christ of Latter Day Saints have I authorized any man to perform a plural marriage, and never, since my presidency of the church has any plural marriage been performed with my sanction, or knowledge, or with the consent of the Church of Jesus Christ of Latter Day Saints, and therefore such unions as have been formed unlawfully and contrary to the order of the church are null and void in the sight of God and are not marriages.—*Deseret News*, October 4, 1918.

Heber J. Grant, President of the Twelve, is thus reported:

People who now advocate plural marriage, said President Grant, are in very deed rebels—and traitors. And, he said, it is the duty of those who may be approached on the matter of plural marriage, to expose those who approach them.—*Deseret News*, October 5, 1918.

Who was right in 1852 and 1853? By confession of the Utah dignitaries, the Reorganization was right. Brigham's prophecy fails even in his own capital city. Those "intelligent portions" who obey his doctrine are now branded as rebels—and from his pulpit. Brigham prophesied—but Joseph F. confesses.

We knew all the time that polygamists were "rebels against the church and rebels against the law of the land," and their unions "null and void in the

sight of God and not marriages." And now to our gratification arise two members of the Presidency of the dominant church of Utah, and the president of the Twelve, and publicly obey the injunction given to the Reorganization concerning polygamy, "Ye shall contend against this doctrine."

ELBERT A. SMITH.

THE SUN A TYPE OF RIGHTEOUSNESS

Recently we had occasion to pass through certain towns in the early morning. It was very dark and scarcely a light was to be seen. Even the farm-houses were dark. It seems that not very many arise before sunrise, and we could not help but wonder how many really see the sun rise and appreciate its beauty and significance.

Yet quickly the sky grew lighter; especially in the east; but a little later it was scarcely possible to define the direction. Only where there had been gross darkness, now there was a faint daylight that permitted things to be seen dimly. Gradually it increased—then became yet brighter and the fainter stars disappeared.

Then a different color appeared in the east, so the direction from which the light was coming became apparent. This color soon spread into beautiful rays and tints of brown, red, orange, bright touches of yellow, but with the dominant red and orange. Then we noticed that the sky was turning a pale blue. Light clouds appeared which vivified the eastern color, which grew rapidly in brightness, until the sun appeared in its majesty.

We cannot but reflect upon how wonderful this must have seemed to the early savage who camped out by night when the gross darkness covered the earth, and how glorious must have seemed this coming light when men had no light for the night, except that occasionally given by the moon. It is interesting to note how, one by one, the stars fade out, till only a light crescent moon and the morning star, and one or two others of the great stars remained, and they too faded at the coming of the sun.

Greatly man must have marveled at seeing the orb of day descend in the west, and then in so short a time appear in the east. Is it any wonder he made up many stories to account for this transference and change?

Some point to Psalm 84:11, "The Lord God is a sun and a shield," and claim this means sun worship.

We think perhaps the truth of the Bible is better expressed in Malachi 4:2: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." And by Isaiah 60:19, 20.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

For these express him as does Doctrine and Covenants 85:2, 3, as the source of all light and power:

As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof, even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God, to fill the immensity of space. The light which is in all things, which giveth life to all things; which is the law by which all things are governed; even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things.

This if we can read it, teaches a new mystery, that he is the power and light that is in the sun. Those who worship the sun err, as it is only the result of his shining and intelligence.

We see this theme vivified in Doctrine and Covenants 85:12.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also giveth their light, as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in his majesty and power. I say unto you, He hath seen him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in him, and by him. Then shall ye know that ye have seen me, that I am, and that I am the true light that is in you, and that you are in me, otherwise ye could not abound.

Note especially that these heavenly orbs are kingdoms, and any man who has seen any or the least of them has seen God moving in his majesty and power. Truly great are the wonders and truths which we avoid by not looking at the beauties of nature, and not thinking about them, and not perceiving. Yet it is written that he who can see and understand, will see the power of God.

The glory of the coming day is but a type of the dawn of a yet greater and more glorious age in which he will come as the very sun of glory.

S. A. B.

One cannot always be a hero, but one can always be a man.—Goethe.

THE WILL TO BELIEVE

In our Of General Interest department we are publishing this week a few extracts from the philosophy of William James, by T. H. Flournoy. They were taken from the chapter on the Will to Believe, and discusses with great clearness the relation of faith to life, to science, and to religion, and points out in a logical manner that faith is essential to science, as much so as it is to religion, and that he who would deny the religious aspects of faith, or faith itself, would condemn mankind to a very much narrowed existence.

It is not necessary to agree with every conclusion made by Professor James, in order to see the essential truth of the proposition which he urges. James was a careful student of science under Agassiz. He was a psychologist of high rank. He has approached these questions in a very critical manner.

Most of our readers will not require this new assurance. Some of our young people, however, have been raising these various questions, and have failed to see that in rejecting faith, they must necessarily reject science; and that in rejecting religion as a whole it thereby belittles and narrows their own possibilities for development.

This article is written in a very critical and analytical manner and may not be at first easy to follow. It is of such value as to justify a careful study to show what critical thought may discover and affirm.

S. A. B.

SUPPORT THE WAR WORK CAMPAIGN

The need for support of the war work fund is still insistent. The practical duty of raising \$170,500,000 for the seven welfare organizations operating in the war work to-day, is at our door this week and should receive our loyal and liberal contributions.

To avoid duplication and the more or less distracting confusion from so many "drives" for funds, those in charge have pooled their interests and decided to include all these appreciated organizations in the one call. They are: The Y. M. C. A., Y. W. C. A., National Catholic War council, the Jewish Welfare Board, the Salvation Army, the American Library Association, and the War Camp Community Service. The Red Cross is not included, but will make its Christmas call later.

The work of these mentioned organizations is general. Letters come to us on stationery bearing the Knights of Columbus seal as well as the Y. M. C. A. No one is barred from these welfare huts because of his religion. The Salvation Army and the others work on the same basis. There are none

of us but realize the wonderful work being done and which will continue to be done by these societies in sustaining the morale of our boys till there is no longer a need for them. The moral standard of our armies must be kept up. The war work fund directly supports the men in the service.

AN ARMISTICE ESTABLISHED

On November 11, at 11 a. m., French time, the firing on the western battle front in Europe ceased, following the signing of an armistice by German representatives. The terms are such that effective resistance by belligerent powers is impossible.

With unbounded joy the Nation rejoices. The whole world must feel the inexpressible thrill of supreme gratitude that hostilities have ceased.

The momentous time of reconstruction is upon us. Our thoughts must be engaged with the problems incident to a restoration of affairs to bring about the greatest ultimate good. The press of the Nation will present the ideals of the most prominent statesmen of the world. The pages of our church periodicals should reflect the conclusions of the best minds of the church. We should be deeply concerned in the application of the principles of right and of consecrated cooperation to the establishment of Zion conditions. Let us be heartened for the task.

SERVICE NOTES

The following is the third of the series of suggestions by Brother Rushton to coordinate the work of the entire church membership on this most essential work. At first thought, now that peace seems so near, it might be considered that there is no need to observe the call so insistently made that we remember to support the boys with our letters. But please do not forget, the war is not over for the boys till they are all home again or have paid the price the utmost—their lives.

While we do not presume to know, dozens of prominent military men believe it will require many months to transport the soldiers to this side of the Atlantic, even if there were no need of their service longer. Statements of prominent military men are being published that the cantonments are not likely to be dismantled soon, and that there will be work for the navy for a long time.

Read carefully the statements in the following from men who represent the sentiments of millions of lads in the service. Realize that our part is not done till theirs is.

The tragic side of the war is beginning to make itself felt among us as a church since America became identified with

the allied cause, and the appended list will show the contribution we have made so far to the world's roll of honor. We are trying to secure the list of casualties from the other countries and will publish them as they come to hand.

The minds of the people have been stirred recently by the rumors of peace which the surrender of Bulgaria, the rout of Turkey, the near collapse of the Austro-Hungarian Empire and the several notes suggesting armistice from Germany, have engendered. Unfortunately, we cannot allow ourselves to indulge the expectation of an early peace. Our first difficulty is in deciding just how much we can rely upon the word of the Teutonic representatives, and hitherto that word has not been very safe or sure. The general disposition of the Allies is to force an acknowledgment of defeat from Germany and then impose the same conditions of armistice upon her as was imposed upon Bulgaria. Whatever may be done it seems clear that the Teutonic consciousness must be made to understand the reality of defeat by employing the language with which she is familiar, and that is the language of "will to power," in plain words, *force*. The accumulating victory of the allied cause arouses the deepest thanksgiving and admiration. Never have the strong qualities of manhood of our race been so severely tested and never have they stood out so triumphantly as in this great conflict. We knew what to expect of the French, British, and Italian for their valor and courage have been demonstrated on many bloody fields, but the American soldier was a question until July of this year. To-day we are justly proud of the splendid showing which Pershing's "crusaders" have made. There is no doubt of their strength, prowess, and chivalry. The generous tributes from the French and British generals testify to the affectionate appreciation they have for the American soldiery. And incidentally, we remark that even the Germans are not quite so daring in their contempt of the Americans, but have expressed several cautions as to how they should be treated.

In the meantime, Foch and his associates continue their offensive slowly but surely crowding back the enemy to his own borders, clearing the lands of Belgium and France in the west, and permitting the exiles to return to their homes. Yes, *home* for the vandalism and wreckage which characterizes the German retreat cannot expunge the sentiment of the heart, which while they desecrate and try to ignore such "sentiment," yet this power of sentiment is still alive and will live when the Teuton's vaunted might of force and frightfulness are but memories upon the pages of history.

Serbia, Albania, and Italy all tell the same story of repeated victories and reviving national life. Russia also according to the faint gleams of information is gradually recovering from her nightmare of Bolshevism and the united armies of Nippon, Britian, and the United States are bringing liberation and readjustment.

Turkey and her condition gives one the inward feeling of pleasure that retribution, at last though delayed is now pursuing this people remorselessly and will exact full payment for the awful crimes which for generations have shocked the world and filled Armenia with groans, tears, and devastation. General Allenby's army has filled the names of the sacred book and the Holy Land with new meanings, and the crusade of the twentieth century is not only going to redeem the tomb of the dead Christ, but make that grave the cradle of a new nation in which we may read the long-delayed fulfillment of many expectations born of age-long prophecies.

Back of all this cataclysmic tragedy we can read the abiding principles of the Christian philosophy, rough, crude, and even sanguinary; but they are there strong and permanent, witnessing to the reality of the Great Redeemer's splendid achievement. Truth is the only ground of freedom; justice the foundation of national life; service for others the true

test of individual worth; vicarious suffering the dynamic of redemption.

We are pleased to-day that a number have responded to the S. O. S. for work in corresponding with our church members who have gone into service. But compared with the number of needs and the many who have not yet responded, the list is meager and discouraging. Will you please read the following excerpts from the current *Literary Digest*?

"Family anxiety for news from the boys at the front is, if anything, rather weak in comparison with the intense craving our boys have for letters from home. The arrival of mail bags stirs them almost as strongly as the order to attack; when it fails to appear at the expected time, they become anxious and glum. 'A cheerful letter from father, mother, sister, or sweetheart,' one scholarly private was heard to remark, 'makes me think this station is like that of the herald Mercury new lighted on a heaven-kissing hill.'

"Arthur E. Hungerford voices the view of officers and men on this important matter when he writes:

"Won't you urge the folks back home to write more frequently? Ask them not to wait till the men answer their letters. Urge not only the families to write, but friends also. Every letter means much.

"I wish I could tell you of a scene on the battle field during the great advance. It had rained for days. The men had outstripped the artillery and the supplies and were living on emergency rations. It was almost impossible to supply them with hot meals because they were pushing on so fast.

"The losses had been very heavy. The battalion had just been relieved by fresh troops. It had halted in the woods. The men were tired and hungry—and yet in fine spirits. A runner arrived and shouted, "Mail from home."

"First hot meal in two or three days was ready, but the men got their letters first. One could pick out by the faces of the men who got letters and those whose friends "had forgotten," or, "who did not care enough to write." Men who got letters read them to chums who did not. The battalion had been made over."

Captain Pierson of the Canadians says it was letters from home that held the line in the dark winter of 1914-15. Though a great victory has been won, the end is not yet in sight, our men have a great task before them. They must win many battles. They must fight against great odds. They must live in the field in time of battle without adequate shelter and without hot meals. They must work hard, harder than the folks back home dream. Some of them will be wounded and some will be killed. They will do these things and fight their way to victory no matter whether the folks back home write or not; but the letters from home will make things easier and brighter and better and "keep the home fires burning."

There is a word from a Y. M. C. A. worker which will be of special comfort to parents and wives and friends of the soldiers, which will help to dispel some unnecessary anxieties; we quote as follows;

"Please remind them [the folks at home], of another thing, and that is that their failures to receive letters does not mean that their particular soldier is sick or has been wounded or killed. It simply means that he has been unable to write or that his letters have been lost by the torpedoing of the boat that carried them. No news in this case is good news. The army promptly notifies the nearest of kin when a man is wounded or killed. There is no use worrying about what has happened to him until the official notice of wounds or death is received."

We call attention now to the near approach of Christmas

(Continued on page 1117.)

ORIGINAL ARTICLES

THE PASSING OF THE COLLECTION PLATE

And why not relegate the collection box to the church garret or cellar, to be looked at by future generations only to remind them that their ancestors were "penny wise and pound foolish"? The practice of "passing the hat" (it being slightly more refined to use a plush-bottomed plate or a box on a stick) is vulgar, and belonged to the days when beggars held out a hand for sweet charity's pittance or when emergencies arose that made respectable the method. It is not economy. It is not friendly, say what we will. It is not businesslike, and contrary to the prevailing idea, does not gather one half the funds that could be obtained by a proper and just—therefore equal—subscription made by every member of the branch—and every member of the body should contribute something towards the expense of the body which gives him life. It is a custom, and like all customs is as hard to break or get rid of as it is difficult to remove the odor of turnips from the back hall. But I speak with due seriousness when I say the collection box must go, for there is a better way, and of that way I speak in the next paragraph.

It is the way of every member being responsible for his or her *share* of the branch's financial burden. Every member not allowing the burden of heat bills, light bills, pastor's board, building repairs, and so forth, to be paid by the few willing hearts and hands. Such method is not equality, neither is it just—for that which is not in harmony with the law is either a mistake or a sin, according to the degree of light that is given. How much longer will the *many* allow the *few* to keep open the church, send missionaries to the lost, supply life's necessities to the poor and needy? How much longer will members of the church testify of their undying love for Christ and the gospel and in the next breath turn aside empty the deacon who asks them to contribute to the upkeep of the local church? Surely such religion is mockery! It is not "pure religion." We take up the tithing report in the HERALD and learn, to our sorrow, that a small percentage of the church membership is supporting the church financially; and in the face of God's statement that at no time has he given us a temporal law, for unto him all things are spiritual. It seems to me that the "crack of doom" is about to sound for many persons who draw nigh God with their lips but with hearts removed from him.

Money contributed for branch expenses is paid

for the advancement of God's kingdom. It is a part of the tithing system, for in its generic sense, tithing means the payment of money into the church treasury, whether the amount be a tenth or a hundredth. For this reason, proper credit should be given and a complete record of branch money kept by the presiding bishop of the church. But such record is impossible while members cast into a collection box their pennies and nickels or more, as the case may be. (And in time, the system will be perfected in such a way that an equal distribution of donations will be had so that each need will be properly met.) In some branches large sums are given (or paid, which is a better term) for the local work, but the only record is that kept by the branch treasurer; and yet money thus contributed is for the advancement of God's work as much as the tithing sent to the bishop. The foregoing reason is alone sufficient to justify and demand the abandoning of the promiscuous collecting of money.

There is another reason, which is by no means a sentimental one; it is the inconsistency of asking outsiders to pay our legitimate expense as a branch. Would we ask a friend to dine with us and after the meal ask him to pay for it? The other case is the same in principle. Worse. When we arrange for the church members to pay their part of the expense we do not beg or even request them to do so—we accommodate them by collecting it; but when we place before an outsider a collection plate we beg him to give, whether we want to admit the fact or not, for to ask funds of those who are not members of the same family is simply to beg them to support a body to which they do not belong. Let us be bigger than this. If it is urged that our friends want to give to the cause, then we answer let those friends pass their offering to the treasurer or drop it into the treasury box, for all churches could have a freewill offering box for such purposes. And it would also be convenient for members to deposit into such box their weekly pledge, provided envelopes are used and properly addressed.

It is summed up in a statement made by a friend, and one of the finest men I ever met. He said: "I do not believe in the question box. As a church we are different from all others. Why not be different in this matter of running our financial affairs?" So I say, Why not?

RALPH W. FARRELL.

"No one can escape the just penalty of sin."

THE PLACE OF MERCY IN THE LAW OF GOD

Mercy has several definitions. The standard Dictionary defines it in part as follows: "The act of treating or the disposition to treat an offender or an enemy with less severity than he deserves in strict justice or might legally receive;" especially when it proceeds from benevolence or compassion. Among the synonyms given is, forgiveness, and to forgive is defined to be: "To release from punishment or from obligation to make amends; cease to cherish displeasure or resentment toward; pardon."

Mercy is a quality in divine nature existing by reason of the constitution and tendency of man. It presumes law and its violation, degeneration, reinstatement, accurate judgment and sympathy. This quality it is intended shall manifest itself in man; abundant opportunity is offered him for its expression. It is to be cultivated and fully developed, forming a part in the construction of his character.

"Blessed are the merciful, for they shall obtain mercy."—Matthew 5:7.

Mercy exists because of sin. Sin is the manifest disposition to violate the law. Wherever it exists it is manifest to God, although it may not be to man. All men sin or have sinned, ignorantly or knowingly, and it had pleased God to minimize if not remove entirely the consequences of sin by the extension of mercy, but this extension of mercy is dependent upon man's condition and attitude. Ignorance and repentance are causes justifying its bestowment, in proof of which we have Jesus saying, while upon the cross: "Father, forgive them; for they know not what they do." Peter on the Day of Pentecost told the sinning Jews to repent, and through baptism receive the remission of their sins. The Jews showed their appreciation of this extension of mercy by accepting the offer made by Peter. They had sinned ignorantly, later were made wise to the fact, and availed themselves of the pardon offered, by appearing before God in the proper attitude.

But is mercy alone for the ignorant sinners? Evidently not, and it may be questioned as to whether the application of mercy finds its expression until the sinner realizes the wrong he has done. It certainly cannot be appreciated until he sees the need for it. Until he knows what retributive consequences should follow his action, he feels no need of mercy. Still mercy abounds unrealized. "He maketh the rain to fall upon the just and the unjust." Jesus, in justice, could have protected himself from the mob, from undeserved humiliation; legions of angels were available to him if he chose to use them, but he refrained. God is merciful, Jesus was merciful.

We choose now to consider the knowing sinner. Is he entitled to mercy? Peter said to the Lord: "How oft shall my brother sin against me and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matthew 18:21, 22.

And again, verily I say unto you, If, after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shall hold it no more as a testimony against thine enemy, and so on unto the second and third time, and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven.—Doctrine and Covenants 95:7.

Here we have answers that apply to both brothers and enemies, the same rule governing both, except in the Doctrine and Covenants the forgiveness is based upon repentance, and we must presume it also applies to the brother. Following up the quotation in the Doctrine and Covenants in the same paragraph we have an expression of mercy based upon a different attitude of your enemy, viz:

And if he transgress against thee and *repent not* the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time and repent not, thou shalt also forgive him; but if he trespass against thee the fourth time, thou shalt *not forgive . . .* until he repent and reward thee fourfold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart.

This is explicit, definite and clear. We must be governed by it. He who will not be governed by this is considered the greater sinner.

My disciples, in days of old, sought occasion one against another, and *forgave not one another in their hearts*, and for this evil they were afflicted, and sorely chastened, wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the *greater sin*."—Doctrine and Covenants 64:2.

The Lord tells us he forgives sins unto those who confess their sins before him, and ask forgiveness, who have not sinned unto death. Furthermore, he says: "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."—Doctrine and Covenants 64:2.

The presumption here is that God comprehends more fully the actual state of the soul of man, and with his unerring judgment meets the situation perfectly; but we, limited in our understanding, may fail in judgment, and in the exercise of mercy where it should be given: However, better to forgive in error than to refuse forgiveness.

A truly merciful spirit is generous and sympathetic, it does not ask equivalents for losses or injuries by way of compensations. If it did, what

has it forgiven? It is justice that makes demands for ample satisfactions for all wrongs, but mercy sees through compassionate eyes and minimizes the demands of justice, realizing a loss has already been sustained by the sinner, a loss sufficient to serve as a cause for pity while it is clothing itself with spiritual beauty. The merciful has grown by its act of mercy. The sinner's pathway in righteousness is made easier to travel. It saves him from the infliction of merited punishment. It does not lift him but spares him. He must remove the disposition to do wrong, and cultivate the disposition he asks to have shown him. Development for him depends upon his meeting the demands of justice, only asking mercy where he is helpless, and by him given when others need it at his hands, as required by the Master, illustrated by the parable where one owing ten thousand talents was forgiven, but refusing to forgive one owing him one hundred pence. (Matthew 18: 23-35.)

He who will not be just cannot be merciful, and he who is not merciful will suffer. It ought not to surprise us if what we mete out to others will be meted out to us. That is what we should expect when we pray "forgive us our trespasses as we forgive those who trespass against us."

HOW FAR CAN THE CHURCH EXERCISE MERCY?

The church is a public institution, brought into existence for the purpose of training souls for life here and hereafter. It receives crude material and focuses its forces upon it with a view to causing changes conducive to its development. Its influence as an attraction among men looking for development is dependent upon what it is accomplishing for others. If it tolerates, or fails to remove corrupting influences, its sign of power is weakness: helpless to raise beyond its own existing strength, and for this reason it is not permitted to suffer the number of indignities and humiliations that an individual may. It stands for helpfulness, purity, and intelligence, hopeful of producing spiritual perfection, and to the extent these qualities are absent is she deprived of the essential spiritual power for her usefulness and glorification. The lower her standard of righteousness becomes, the nearer she approaches apostasy.

In Doctrine and Covenants 42: 6 the murderer is not to be forgiven. In paragraph 7, he who steals must repent or be cast out. He who lies, if he repent not shall be cast out. He who looketh upon a woman to lust after her, if he repent not shall be cast out. He who committeth adultery and repents not shall be cast out, and if this last offense be repeated, he shall not be forgiven but be cast out. He that sinneth and repenteth not shall be cast out.

You note in the individual's case you are to for-

give three times without repentance, but in the case of the church a member can be removed or cast out where rebellion exists or refusal to repent in the first instance. Nevertheless, the church has to do diligent labor with its offending member through the efforts of officers designated for that purpose.

In paragraph 23 of the same section the procedure is outlined, showing the utmost consideration for the offending member.

In section 43, paragraph 3, the elders of the church are admonished to "Purge ye out iniquity which is among you, sanctify yourselves before me."

And he that repenteth not of his sins, and confesseth them not, then ye shall bring him before the church, and do with him as the scriptures saith unto you, either by commandment, or by revelation. And this ye shall do *that God might be glorified*, not because ye forgive not, having not compassion, *but that ye may be justified in the eyes of the law*, that ye may not offend him who is your Lawgiver.—Doctrine and Covenants 64: 2.

The church to be a saving power must give cause for respect; it must not be degenerate; it must discipline; hence the measure of mercy extended by it must be consistent with its maintaining itself capable of rendering assistance required for the salvation of souls.

We are called upon to distinguish between individual right of the extension of mercy and that of the privilege of the church. In individual extension of mercy we are to forgive seventy times seven if asked, but if not asked we are told we may forgive the fourth time. However we are only required to forgive the third time; under such circumstances. Yet we are very highly commended if we forgive the fourth time. Still he is in our hands in justice to meet out to him according to the wrong done. This is where we are smitten by the enemy. Sins must be classified, and judgment rendered according to the magnitude of the crime committed; if it were not so, our children may be slain without any attempt to protect them, our property confiscated and we be left penniless. We here get into a maze of law which is confusing except we are careful in the application of the law.

The dual nature of man is universal. No favors in flesh. The elements are so mixed in every man as to necessitate a struggle equal to all for the supremacy of the spiritual over the carnal. The inequalities in constitution are offset by an extra share of divine aid so that all who desire can with equal effort gain the supremacy over the flesh, the world, and the Devil. The abnormalities brought about through heredity are naturalized by spiritual operations.

Great men are ignorant of the strength of carnal nature, and their desires sometimes blind their eyes

to moral truth. See David: king, prophet, hero, sweet singer, musician, poet, moral degenerate, a character in which the spiritual and carnal finds its manifestations equal in degree to any person perhaps known; a combination of sublimity and depravity.

The battle of the soul is for the subordination of the carnal and the expression of the spiritual.

By baptism we enter the arena with a pledge to God that we will wage the conflict with sin determined to overcome by his help. This involves a spiritual conflict by two powers outside of our own, each seeking to achieve victory. Our victory is dependent upon the opportunities given one or the other of these powers. Likewise the victory of these two powers. It is within our power to succeed. The moment we enter the Church of Jesus Christ we are furnished with a full equipment to work with to accomplish the task.

Mercy is the exercise of favor where ill deserved.

G. E. HARRINGTON.

THE NAME OF THE CHURCH AND OF THE PEOPLE OF GOD

There is no other name under heaven save it be the name of Jesus Christ whereby man can be saved.

It is thoroughly in keeping with this statement that the church teaching the doctrines and principles whereby man can be saved, should bear the name of Christ.

In support of this, we will refer to the records of the various periods during which the church of God has been existent. We find the following instances where the name of the church and of the people of God has been specifically treated upon.

Benjamin, of Book of Mormon times, when talking to his people, said:

There is no other name given whereby salvation cometh, therefore, I would that ye should take upon you the name of Christ; all you that have entered into a covenant with God. And it shall come to pass that whosoever doeth this shall be found at the right hand of God, for he shall know the name by which he is called—for he shall be called by the name of Christ.

Let us dwell a little on this statement: "Whosoever doeth this." Doeth what? Taketh upon them the name of Christ? No, not in the full sense. They who take upon them the name of Christ and have entered into a covenant with God. It is well to note the qualifications: the name of Christ is only the means offered for the salvation of man, under the conditions set forth by the teachings of Christ; the redeeming power of the name of Christ is extended only to those who accept the whole word of Christ. Let us quote further from Benjamin:

And now it shall come to pass that whosoever shall not take

upon them the name of Christ must be called by some other name, therefore, he findeth himself on the left hand of God. And would that ye should remember also that this is the name that should be given unto you that never should be blotted out except it be through transgression.

Here is one of the most important thoughts when treating on the name by which man can be saved and by which the church of God shall be called: That we cannot expect the benefit in the promises given to those who bear the name of Christ by simply obeying the ordinances which make us recognized before the world and our fellow men a member of the church of Jesus Christ; but that before God we must strive to keep the whole law, that we may not through transgression forfeit the beautiful promises made to those who take upon them the name of Christ.

We take up now the record of the church established by Alma in the land of Mormon, reading as follows:

They were in number two hundred and four souls; yea and they were baptized in the waters of Mormon, . . . and they were called the church of God, or the church of Christ, from that time forward. . . . Behold I say unto you that the Good Shepherd doth call you, yea, and in his own name he doth call you, which is the name of Christ and if ye will not hearken unto the voice of the Good Shepherd to the name by which ye are called, behold ye are not the sheep of the Good Shepherd.

Let us pass on to the time when Christ appeared to the Nephites, where in the Book of Mormon we find some most pertinent statements pertaining to the name of Christ.

And they who were baptized in the name of Jesus, were called the church of Christ. And it came to pass that as the disciples of Jesus were journeying and were preaching the things which they had both heard and seen, and were baptizing in the name of Jesus, it came to pass that the disciples were gathered together, and were united in mighty prayer and fasting. And Jesus again showed himself unto them, for they were praying unto the Father, in his name; and Jesus came and stood in the midst of them, and said unto them, What will ye that I shall give unto you? And they said unto him, Lord, we will that thou wouldst tell us the name whereby we shall call this church; for there are disputations among the people concerning this matter. And the Lord said unto them, Verily, verily, I say unto you, Why is it that the people should murmur and dispute because of this thing? Have they not read the scriptures, which say, Ye must take upon you the name of Christ, which is my name? for by this name ye shall be called at the last day; and whoso taketh upon him my name, and endureth to the end, the same shall be saved at the last day; therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name, that he will bless the church for my sake; and how be it my church, save it be called in my name? For if a church be called in Moses' name, then it be Moses' church; or if it be called in the name of a man, then it be the church of a man; but if it be called in my name, then it is my church, if it so be that they are built upon my gospel.—3 Nephi 12: 13-20.

By giving these last words some thought we are led to believe that other churches than the true church of Jesus Christ may take upon them the name of Christ but not be recognized as his church, not being built upon the gospel. In this connection there comes to mind the words of Christ:

Many will say to me in that day, Lord, Lord, have we not in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me.

Referring to more recent history, we find that though the church teaching the restored gospel was organized in 1830, it was not till May 3, 1834, that any action was taken toward the name of the church. Previous to this, no official action had been taken, and no uniformity of practice had obtained, hence to insure uniformity in records, it was necessary to have some official action. The church had been called the "Church of Christ," "The Church of Jesus Christ," "The Church of God," "The Church of the Firstborn," or whatever appellation suited the writer or speaker best. The result of this conference was that the church was hereafter to be called "The Church of Jesus Christ of Latter Day Saints."

We have no objection to other churches calling themselves after the names of their several founders. These names are man-made and are very properly attached to the organizations that have been organized by man. We call this the Church of Jesus Christ of Latter Day Saints from the fact that God calls his people Saints, and that we are living in the latter days, so that as far as the name goes, those who criticize it are criticizing the true Bible name of God's people, and the only name of the church supported by the Bible.

Not even the name *Christian* was indorsed by either God or Christ in the Bible, but was only a nickname used as a slur in the early church. Ninety-six times the people of God are called Saints in the Bible. The word *Christian* is found three times. First the disciples were called Christians at Antioch. That was a heathen city, and they in derision called the followers of the lowly Nazarene "Christians." Paul was taken before King Agrippa, who after some conversation with him said: "Almost thou persuadest me to be a Christian." When some of the Saints were suffering, Peter wrote something in this strain: "Now if any of you suffer as a Christian, be not ashamed." Peter did not mean be not ashamed if they suffered on account of being a Christian, but evidently had reference to their suffering on account of the name *Christian* being applied to them as an epithet.

Completing this subject, we have but to explain the word "*Reorganized*," and that is done by citing events that have taken place since 1844. The death of Joseph Smith in 1844 spread a degree of de-

moralization throughout the entire membership of the church and scattered its adherents in divers directions, and for the time being seemed to presage the complete overthrow of the organization then known as the Church of Jesus Christ of Latter Day Saints. Recovering from their shock the scattered bands soon reappeared in various parts of the country, promulgated their doctrine and set to work to reorganize their scattered forces, resulting finally in what is known and recognized everywhere as the Reorganized Church of Jesus Christ of Latter Day Saints.

ASENITH LIVELY.

OF GENERAL INTEREST

THE WILL TO BELIEVE

To the mind of intellectualist thinkers nothing could be more foolish or disastrous than to assign to faith and to volition (notoriously at the service of personal interest, desire, passion, and, in short, of the most subjective elements of our nature) any part whatever in the elaboration of philosophy, whose goal is the purely objective and impersonal ascertainment of truth. Rationalists or positivists are all of one accord in condemning faith, which is merely the belief in something which we deeply need and for which we hope, is, in short, aspiration. Even if this aspiration and this anticipation should be ultimately justified, they are none the less declared illegitimate, and unworthy of any enlightened being. Huxley maintained that one should never admit anything not prescribed by reason, and he considered any form of faith to be a moral delinquency. If a belief, said Clifford, has been accepted without purely intellectual and conclusive proof, the satisfaction we take in it is a piece of self-indulgence, an infidelity to the human intellect, and a relapse into superstition. In short, it is bad at any time, anywhere, and for anyone, to entertain a belief on insufficient evidence.

You see we are forbidden to let our preferences or even our noblest aspirations influence our beliefs. Science alone must determine these. There is something imposing in this jealous care with which the intellectualists reserve to ratiocination, quite to the exclusion of Pascal's "reasons of the heart," the sole right to participate in framing our conception of the universe. But you may rest assured that James, having discovered that intellectualism always leads its partisans, when they are logical, to skeptical or monistic conclusions which are conspicuously unfavorable to the moral and religious life, devoted himself to refuting this point of view. He does this with his usual intrepidity and vigor by borrowing

from the intellectualists their own weapons, that is to say, by convicting them of self-contradiction, and showing that their means of getting at truth exposes them to the risk of missing it altogether:

You assert that we ought to believe only what we can demonstrate; but where have you ever found or given a demonstration of this principle itself? That is merely a prejudice like any other, dictated by your personal preference, your purely subjective sentiment, and, namely, by your fear of error which surpasses your desire for truth. Unquestionably, if our first human duty were to avoid falling into error, you would be right, and we ought to hold nothing as true which has not first been perfectly established. But if it is our destiny to do everything we can to arrive at truth, even at the risk of making mistakes, then your rule presents itself as a fatal hindrance.

Furthermore, is it not insincere to advocate a rule whose application would obviously make for the paralysis of scientific research, human enterprise, and progress? Where is the scholar, the statesman, the man of affairs, or the private citizen who does not every day, even at the risk of disappointment, speculate on the future; who does not indeed live by faith, relying on facts as yet unproved and believing firmly in the success of his experiments and undertakings? And how many doubtful and obscure predicaments there are in which we are forced to take sides, and in which the mere act of withholding our support from one of two undemonstrable hypotheses amounts to favoring the other one exactly as much as if we had actually embraced it! Our moral and social life constantly subjects us to this choice. How are we to judge questions of value, that is to say questions of what ought to be, if we insist on restricting ourselves to the verdicts of science which inform us only concerning what is? And in the end does not science itself rest on purely sentimental motives? The most positivist scholars are assuredly governed by "reasons of the heart" when they lay down the law that the verification of facts and the correction of false ideas constitute for man the highest good; for if you question this doctrine, they cannot prove but will only reassert it. At the very best they may point out that verification and correction lead always to results which gratify man's needs, once more, *of the heart*.

Finally, this unfortunate caveat which is put on faith rests on the intellectualist supposition of a finished universe, independent of ourselves, of which we can only take passive cognizance and in which our initiative is futile. But this is an unfounded supposition, and is indeed refuted by innumerable cases in which faith creates its own object and contributes toward its own realization. The mountain

climber facing a terrible crevasse may succeed in jumping it if he *believes* that he can, but he will surely fall short and be dashed to pieces, or else starve to death at the brink, if he *doubts* his own strength. In the same way anyone takes a risk who puts confidence in a stranger, but at the same time one stands the chance of making a friend of some one who, except for one's own overtures, would always have remained unfeeling and indifferent. Perhaps it is the same with this universe. What we hope and believe of it together with what our beliefs, even the philosophical ones, inspire us to set to work to accomplish, is unquestionably a part of its reality. But do such parts figure as passive factors with no influence on the rest, or rather are they not like an active ferment working to leaven the entire mass and contributing to shape its future? The intellectualists do not hesitate to accept the former hypothesis, and yet it is very far from being proved; and if the second should be the true one, they would some day come to see that, paralyzed by their own theory, they had deprived themselves of all active participation in the process of molding reality. . . .

But it is exactly this mental freedom which alarms the strict doctrinaires. This amounts, they say, to allowing people to believe what they wish! And this would open wide the door to superstition, to the worst abuses of libertarianism, and to every form of licentiousness. James does not deny these possible dangers but he is not daunted by them, knowing well that humanity makes progress only by much groping and at the cost of innumerable false starts. We should get nowhere without these tentative experiments, from which experience makes its selection and saves only what is found to be valuable. How many once flourishing philosophical and religious hypotheses have perished with time, like the gods of Olympus and the tortures of hell! We must not, then, fear freedom; mistakes and excesses automatically correct themselves in the great test of time. . . .

This religious belief, this volitional as well as intellectual choice, is the only one which gives our life a worthy aim and a significance, or can awaken in us that "strenuous mood" without which life would lose all pungency. And James believes that this faith is of such vital importance to the universe, as well as to ourselves, that nobody should be for a moment deterred by the arbitrary veto imposed by intellectualist philosophers.

"This feeling, forced on us we know not whence, that by obstinately believing that there are gods (although not to do so would be so easy both for logic and our life), we are doing the universe the deepest service we can, seems part of the living essence of the religious hypothesis. . . . When I look

at the religious question as it really puts itself to concrete men, and when I think of all the possibilities which both practically and theoretically it involves, that this command that we shall put a stopper on our heart, instincts, and courage, and *wait*—acting of course meanwhile more or less as if religion were *not* true—till doomsday, or till such time as our intellect and senses working together may have raked in evidence enough—this command, I say, seems to me the queerest idol ever manufactured in the philosophic cave. . . .

“Since belief is measured by action, he who forbids us to believe religion to be true necessarily also forbids us to act as we should if we did believe it to be true.

“What the more characteristically divine facts are, apart from the actual inflow of energy in the faith-state and the prayer-state, I know not. But the over-belief on which I am ready to make my personal venture is that they exist. . . . By being faithful in my poor measure to this over-belief, I seem to myself to keep more sane and true. . . . Who knows whether the faithfulness of individuals here below to their own poor over-beliefs may not actually help God in turn to be more effectively faithful to his own greater tasks?

“I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part, I do not know what the sweat and blood and tragedy of this life may mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight—as if there were something really wild in the universe which we, with all our idealities and faithfulnesses, are needed to redeem; and first of all to redeem our own hearts from atheism and fears. For such a half-wild, half-saved universe our nature is adapted.”

These few quotations, and I could multiply them indefinitely, will show the value which James sets on religious faith, and the importance he assigns to a persistent and heroic attitude of determination. I hold that this point is perhaps the most important in all his philosophy for intellectual men (I do not say intellectualists!), and that there is nothing for which we owe him deeper gratitude than for the emphasis which he puts on the will to believe, supported as this is by his own personal example. Let me amplify this a bit further. The cultivated minds of our day can be roughly divided as regards re-

ligion into three categories. First, there are the privileged souls. Thanks to their naturally religious temperaments and to the favorable concurrence of circumstances (often tragic) they have been granted intimate experiences of a more or less mystical order, which bring them “absolute certitude.” They have experienced the direct intervention of God in their own lives. Henceforth, whatever befalls, they are safe from doubt and one can almost say they walk, not by faith, but by sight. They are greatly to be envied.

At the other extreme are to be found those positive minds who are entirely immersed in the daily humdrum and for whom the science or the business of this world is all-sufficing. Sometimes aggressive, to them religion is a dead issue, a question which is disposed of as being among the superstitions of the past. They, too, are safe from doubt. They are greatly to be pitied.

Between these two extremes is the great mass, to which most of us probably belong, for whom the religious problem is always there, and is, at times, more or less poignant. We would fain find a stable and satisfying solution. But we never reach it, torn as we are between allegiance to the faith of our fathers, and also to the modern ideal of scientific certitude from which we cannot free ourselves, and to which the old answers and *apologies*, so satisfying to our forebears, are unfortunately no longer adequate.—Flournoy in the Philosophy of William James.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Mothers of Men

Mothers of men, that the world is aflame,
War-swept and passion-rent take you no blame?
You who were destined to mold and to sway,
You are the potters and men are your clay.
Plastic they came to you out of the night;
Mothers of men, have you shaped them aright?
You, with your hands at the heart of the world,
Answer me—why is Hate's banner unfurled?
If men are evil or craven or great,
You were the builders who fashioned their fate.
You are man's devil and you are his god,
You re-created him out of earth's sod;
Mothers of men of this age and this day,
Answer me—how have you modeled your clay?
Infancy, childhood, and flexible youth,
Have you not carved in them honor and truth?
Man in God's image was yours to express,
Have you achieved—can you answer me “Yes”?
Helpless they came to you out of the night,
Mothers of men have you given them light?
Censure them not if in blindness they plod;
You are man's devil and you are his god.

—Florence Goff Schwarz.

Mother's Relationship and Duty to Her Daughter

The relationship between mother and daughter is indeed a very close and sacred one, since the latter is, in fact, a part of the mother herself.

Mother love is very strong, and, as is true of all real family affection, rarely fails, or disappears. Children may grow up, and leave the home nest, but the current of love, like a river, will flow on, ever ready to bear upon its peaceful bosom, the trembling barks of life intrusted to its care. In the trials, vicissitudes, and dangers of earthly life, this wonderful love reveals its constancy, its tenderness, and its power. Every person who has any recollections at all of a mother, can recall some token of her abiding affection, some expression of her deep and eternal love, which renders her name and memory blessed and hallowed.

Through her great and understanding love a mother is able to teach a daughter the things which are vitally necessary for her to know, in order that she may walk securely in the path of purity and virtue. So many things need explanation to the young, and no one can better make these explanations than a mother whose clear vision of love can direct with wisdom and safety. Real relationship between mother and daughter demands this common understanding and knowledge when the proper time arrives for it to be imparted. The true story of life, with all its sacredness and purity, should be revealed, and no mother, from a sense of false modesty, should permit another to give to her daughter this knowledge that will indeed prove her rock of defense and honor.

The true mother rejoices in the opportunities she has for molding her daughter's character by giving proper direction to her thoughts. Having the perceptive mind of the child under her influence from babyhood to marriage, she should be able to command all confidences, know every wish and motive, and give all instructions and light necessary to properly shield from the approach of evil, whether that approach be in open warfare, or in the more dangerous secret and cunning ways designed by the destroyer of souls.

Mothers have been, too often, to blame for much of the waywardness and sorrow of girls, because of the mistake they have made in not giving them a proper understanding of life and its meanings. To the best of example they should add the plainest of counsel, the most minute and careful explanations concerning the inevitable processes of life. All this, of course, should be offered in proper time and season; "timely words, fitly spoken, are like apples of gold in pictures of life silver."

Looking backwards over their own lives, mothers may easily see what their daughters need at vital periods of their growth and development. They will recognize what knowledge was most necessary to their own happiness, what lack caused them regret, and thus they will make it their prayerful study to prepare their daughters for more useful and joyous living. Oh, mothers, as you prize the virtue and well-being of your girls, teach them something besides the art of dressing! Teach them, to the utmost of your wisdom and vision, how to be pure, amiable, useful, healthy, and happy.

Because of the many evils which threaten the young, their incomings and outgoings should be carefully watched. If your children have been accustomed to have little conferences with you over what interests them, if you have always dealt with them patiently and wisely, and received those confidences in a sympathetic manner, there need be no embarrassment when questions in regard to the delicate matters of life shall arise.

One great source of a mother's power and influence over her daughter is in their praying together over affairs which

concern them both. Family worship in the home should not be neglected, for children should early be taught their relationship to our heavenly Father and Creator, and to express to him their trust and confidence, their perplexities and disappointments. Through the voiced prayer at the family altar, many vital truths may be impressed upon the young, and a firm foundation laid for spiritual experiences which will bless and enrich their after lives. Mothers should set the example along these, as other lines, and always strive to live close to their God, that their young daughters may, with safety, imitate their thoughts and actions.

SCRANTON, PENNSYLVANIA.

MRS. LOT BISHOP.

Training Little Children

MOTHER'S SPIRIT

Punishments should never be inflicted in anger, but should rather be the natural consequence of the wrongdoing itself. Nature teaches her laws in this way; if you go too near a fire, you are burned; if too much indigestible food is eaten, sickness results; and if you drop a fragile glass, it will break. No one ever questions the justice of these inevitable consequences, nor will a child ever resent a punishment which he feels to be the result of his own heedlessness or wrongdoing. To quote Miss Harrison, "A child readily realizes that scattered toys must be gathered up, that soiled clothes must be changed, that tardiness necessarily brings a loss of opportunity, that money foolishly spent by him will not be resupplied by the parent, that teasing or tormenting the younger brother or sister causes a loss of the society of the mistreated one, that petulance on his part brings silence on the part of the mother, that recklessness when on the street causes loss of liberty."

In families where several children play together, too much cannot be said in favor of a quiet hour, a time when each child shall be entirely alone, undisturbed by others. If the children are too old for a daily nap, they can be given some quiet occupation or play, such as looking at picture books, drawing with pencil or crayons, cutting out pictures with blunt-pointed scissors, making scrapbooks, modeling with clay or plasticine, or stringing beads or buttons. With older children, and with babies, too, poise and self-control are gained "in the silence," and the wise mother will give herself as well as the children this hour of rest.

It is a mistake to allow children to play with a dozen toys at one time. Children can easily be taught when very little to select and play with one thing at a time, and to put it away in its place before another is taken. Even in a crowded apartment it is possible to fit up a box or shelf where each child can have a place for his own treasures.

Toys which develop the imagination are better than intricate mechanical toys and elaborately dressed dolls. Next to a ball, the very best plaything is a set of blocks, which is capable of being transformed into anything desired, from a train of cars to a pigeon house. Give a boy of five a hammer, some nails and a few pieces of wood and see what he can make—the results are often surprising. Children love to create, and the toy which they have made themselves will give a more lasting pleasure than the usual elaborate plaything bought ready-made.

The occupations of grown-ups have great attraction for children. A few simple regular duties should be given them every day. Work is one of the greatest means of spiritual development, and the wisest of all teachers for little children. Frederick Froebel said that a child's offer to help should never be refused. To be sure, the mother may at first

find it far more a hindrance than a help, but children of four or five can learn to dress and undress themselves, wipe the dishes, dust the chairs, help make beds, carry small pieces of kindling, empty scrap-baskets, water plants, and help in many other ways.

If the mother's spirit is right, children will always love to help. Children are little reflectors, and soon catch the spirit of cheerful, willing work. If they see work done complainingly, what wonder if they also begin to feel badly used when asked to perform some simple helpful service—and to look upon work as a disagreeable hardship.

MRS. ELVIRA HYATT.

Back to School

"The school is your training camp. Don't be a deserter." This is what the Children's Bureau of the United States Department of Labor is saying to the thousands of children who are leaving the schools for industry, dazzled by the present high wages offered. Jobs that offer very little training and less hope of a future are being taken unquestioningly by the youngsters who "don't like school anyway" and think they are "old enough to work," or who feel the urge of home necessity.

The Children's Bureau has just announced a Back-to-School Drive whose object may be stated in the President's words: "That no child may have less opportunity for education because of the war." The drive will attempt two things: to return to the schools and keep there the children who have deserted them for industry, and to keep the children now in school from leaving prematurely. The actual work of the drive will be done through the Child Conservation Section of the Council of National Defense which is organized into State, county, and local units. In each school community committees are being formed whose first duty will be to study child labor and school attendance laws. After that they will go to the county superintendent, the school principals, and teachers to get accurate lists of the children who have not returned to school. Then begins the real work of getting the children back. Parents will be called upon, and the committee members will talk over with them why it is important not only to the child but to the country that he be well prepared for work before attempting it. Where the reasons for leaving were pecuniary an adjustment will be attempted so that the child can return. The bureau urges that the adjustments take the form of a scholarship similar to those in practically all of the colleges, and in certain city school systems. The average amount of school scholarship is \$120 a year, and it is hoped that as a result of the drive an average of at least one will be founded for each of the 281,000 schoolhouses in the United States. The Red Cross will help to keep in school those children who have a father or brother in the service.

The refusal of the Federal Government to employ children in essential industries gives point to the bureau's contention that they should not be allowed to be employed to furnish a cheap source of labor for nonessentials. The War Labor Policies Board, which is composed of representatives of all the departments directly concerned in the prosecution of the war, has made a definite ruling that children under fourteen shall not be employed on war work and that children between fourteen and sixteen shall not be employed on war work for more than eight hours a day or six days a week, or between 7 p. m. and 6 a. m.

This action has been followed by a general order to all branch offices from the Director of the United States Em-

ployment Service. The order states that the policy of the service is to discourage all children under sixteen from leaving school. If a child under sixteen is placed Federal standards of child labor will be followed unless the standards of the particular State in which he works happen to be higher. In that case the State standards will be observed. An effort to put the children in suitable and 'developing' positions will be made, and so far as possible the conditions under which they work will be investigated.

The United States Boy's Working Reserve refuses to give Federal recognition to boys under sixteen who are employed on farms or in industry. It maintains that children under sixteen should be kept in school by all the pressure that can be brought to bear, on the ground that the future welfare of the Nation depends on the educational training of its youth.

The opening of the schools for the fall term gave the Children's Bureau an opportunity to find out to just what extent children were leaving school prematurely, whether those who had worked on vacation permits were returning, and, in general, the conditions among working children. A series of inquiries were made in typical industrial and commercial centers to throw light on these and other questions. The cities studied include New York, Philadelphia, Chicago, Boston, Baltimore, Pittsburgh, Washington, Wilmington, Saint Louis, Cincinnati, Louisville, and several smaller cities. In Washington it was found that this year 1,095 permits to work either outside school hours or full time had been granted under the law which permits children of twelve or thirteen to work, if, in the opinion of the Juvenile Court, the poverty of the family justifies it. In 1916-17 only 277 such permits were issued. This is a gain of 295 per cent. The number of children from fourteen to sixteen who were granted regular working permits rose from 727 in 1916-17 to 1,917 this year—an increase of 164 per cent. In Wilmington 61 per cent more children have taken out permits this year than last. Practically all of this 61 per cent have definitely left school to enter industry on full time.

Reports of greatly increased shifting from job to job seem to indicate that the child is not finding in his work a steadily progressing training. The figures do not show that children are staying at their jobs more steadily because of higher wages, or that they are staying long enough to gain from their industrial training experience which will make them increasingly useful.

The bureau emphasizes the fact that the success of the drive depends largely on an educated and intelligent public opinion which will insist upon the complete enforcement of child labor and school attendance laws, and demand that each community shall see to it that its children are not deprived of schooling because of poverty. The school welfare committees are urged to secure for their communities the visiting teachers, vocational advisors, and similar means of guarding the schoolchild's well being which have proved their value in other localities.—Bulletin: Children's Bureau.

If no direct reward for thought is promised, we are promised a reward for the fruits of thought, and he who is wise will conclude that it pays to think.—Heman C. Smith.

Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.—Sidney Smith.

I think the best way of doing good to the poor is not making them easy in poverty but leading or driving them out of it.—Benjamin Franklin.

LETTER DEPARTMENT

"I Will Make You to Become Fishers of Men"

There have been few experiences in my life more enjoyable than my arrival in Jonesport. This lovely town, situated on the eastern coast of Maine, may be called a stronghold of the Saints. It is a place where every member of the church feels at home, no matter from what distance he comes. The town is dignified by a handsome brick structure dedicated to be used as a public library. It has also an excellent high school, with an up-to-date curriculum. And though this town by the sea is twelve miles from a railway, it possesses a culture not often found in towns that are nearer the great currents of life and thought.

In these days of modern inventions, no town can be described as isolated. The little thread of steel in the telephone thrills responsively to thoughts of thousands, transmitting through forests of pine and through gloomy gorges the messages of love, hope, exultation, or despair.

In Jonesport one can never feel completely isolated. The little wire enables him at any point to vanquish space, and by placing a finger on the pulse of life, feel the heartbeats of the world.

Jonesport has the largest sardine factory in the world. This is not, after all, so strange if we reflect that fish is the great commodity of the town, and that this is one of the distributing stations for sardines to a great part of the world.

I cannot think of anything more enjoyable on a clear day, than to take a ride over the water in one of the swift motor boats used by the fishermen. The course lies through a labyrinth of islands, beyond which, every now and then, one gains a glimpse of the Atlantic rolling away toward the horizon. The proximity and the number of these islands astonished me. In the evening one sees them glittering in the sunset and in the morning one finds oneself environed by them. Just opposite these islands is the coast—a grand succession of bold headlands crowned by forests of pine.

There is something about the place that awes the visitor. Perhaps it is the combination of sea and land as found here. For me the sea has always had a peculiar fascination. I have often fancied that men and women living close to the sea should be deeply religious. It speaks of the infinitude of God. Then again, Jesus preached some of his greatest sermons by the sea. The storm at sea, described by Matthew, which brings out an episode in the life of Peter, is the picture of a continuous experience which unfolds itself in the spiritual life of the race. The storm described by Matthew has long since died away, and the frightened cry of Peter, has long been still, and all who were in the boat have passed into the eternal silence, but the experience of that night is not ancient history never to be lived again. On the great ocean of life, over which we are moving, day after day, we encounter many storms, and when our hearts grow faint we cry out with Peter, "Lord, save me!"

Often during my days in Jonesport, I have sat by the seaside allowing my thoughts to dwell upon the life of men who follow the sea. By day and by night they are on the deep. They pass from land to land and from port to port, and have no fixed abiding place. And how important is that man upon the water! He is one of the chief characters in modern history. Blot him out, let him sink, and you change not only the map of the world, but you change the texture of its civilization. Saul of Tarsus was a man of the sea, and all

the apostles, with the exception of two, were men of the sea. When Saul of Tarsus reached the western coast of Asia, he lay down to sleep one night with the murmur of the Ægean Sea in his ears. In his sleep he dreamed, and in his dream saw a man, a European, with great, hungry eyes looking at him. All through the night Paul heard the man calling. His constant cry was, "Come over and help us!" Many a missionary in our church will ere long hear that same cry borne into his soul, over the waves, from Europe. I believe that after the war the gospel will be preached in every country of Europe. Italy, France, Belgium, and Spain, with eyes open to a new vision, will stand up in the form of a man and cry to our missionaries, "Come over, come over and help us!" The need of poor, suffering humanity pleading trumpet-tongued with God will thunder in our ears and will not let the church sleep.

The time has come when the whole world is paying new attention to the sea. On its bosom thousands of our boys are being borne to the awful conflict that is now thundering for decision on the fields of France. John, the beloved disciple, says he saw a mighty angel setting his right foot upon the sea. That is what the world just now is doing. It is taking possession of the sea. Our great Republic is preparing to walk upon the sea. On the ocean, as on the land, this Nation is to work out its destiny. What means the enlargement of our navy, if we are not to walk upon the sea? What means the constant effort to expand our merchant marine, if God is not leading us to walk in more influential ways upon the waters? An increasing number of Americans are destined to walk upon the sea. It is a fact of vast significance that our great nation, like the angel in Revelation, is putting its right foot upon the sea.

As I watched the fishermen's vessels come and go, along the shores of Jonesport, I began to understand in a new light, one reason perhaps, why Jesus lay the burden of a world upon the shoulders of fishermen. Perhaps there is no life with greater severities than the life of fishermen. They know how to endure hardships. Give men like that a love for Christ, and they will bring this world to God. I have studied the virtues that adorn the character of these men: supreme humility, perfect self-denial, unflinching courage, glorious endurance, reminding one of Golgotha—these are the virtues of the men of the sea. More hopeful material for the Christian warfare the world does not afford. The man of the sea is schooled in the spirit of self-sacrifice. He is used to rough knocks. Hardship has made him tough and courageous. He has the very elements which Christ demands in his missionaries. "Follow me and I will make you fishers of men." The hard life was not to change; they were to cast their nets for men, and not for fish. In many a fisherman on these shores I have seen the rough, tough-fibered, stout-hearted Peter of Galilee.

And as I look at these fishermen on the coast of Maine, laboring with their nets, their boats, and their traps—laboring with storms and with the ebb and flow of the tide, there comes to me a vision of Peter and James and John, who in the long ago labored at the same tasks until the call came that made them "fishers of men." Jesus attracted these men of the sea and made them his intimate friends. What men of fire these fishermen became! No one who reads the gospels intelligently can think of them as limp and pallid men. Jesus called Peter a rock, and after the gift of Pentecost he was a rock. He had a seething soul.

Often as I have walked the coasts of Maine I have tried to imagine Peter as a preacher. I fancy his breast heaved like a volcano, and the words rolled out of him like molten

lava. Can we wonder that he converted three thousand souls by the preaching of that one sermon?

The years brought changes in the life of the fisherman of Galilee. Jesus has ascended to the Father, the church is organized, and being tried in the fierce fire of persecution. Peter, bowed with infirmity of years, is far away in Babylon. The labor-calloused hand holds now a pen. The boats and nets of Galilee are things of the long ago. How profitable it would be for us to-day to heed the admonition he sent out to the early Christians! "But as he which hath called you is holy, so be ye holy in all manner of conversation."

As I ponder the rolling rhetoric of the epistle of that old fisherman, the mighty power of inspiration fills my soul. He is forced by the necessity, by the urgent demands of the church, to become a writer. The story of the cross must be handed down in the writings of eyewitnesses. How thoughtful in earnestness are his words: "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."

How eloquently in one stroke of his pen does he sum up the whole character of Jesus: "He did no sin, neither was guile found in his mouth."

And of these other two fishermen—John and James, the sons of Zebedee? Their zeal and their fearlessness merited for them the name "Sons of Thunder."

A day came in the life of John when he too was far removed from the boats and nets of Galilee. See him, banished by the Emperor Domitian, to that lonely island of Patmos, far away from his beloved flock at Ephesus. Perhaps his mind often wanders back to the old Galilean days, when the call came to him to be a fisher of men. How his impression of the Master accords with that of Peter: "He was manifested to take away our sin, and in him is no sin." But he is now old, the pen trembles in the infirm hand. He longs for the rest that awaits him. Everywhere there is persecution, and the earth groans beneath the weight of man's sin and man's misery. To his mind nothing but the second coming of the Lord can change the condition of the world. And so the same hand that once labored with the nets and boats on Galilee's shores records the cry of his breaking heart: "He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus."

These are the thoughts that came to me in the daily walks along the shores of Jonesport—thoughts that will linger in my mind for many days to come. And often I shall hear the solemn ringing of the bells of the buoy far out in the waters, and in its sounds I shall hear the prayer which I know lives in the hearts of the faithful Saints I left behind in Jonesport:

"Come to us, Lord, as the tide comes in
With the waves from the distant sea;
Come, till our desert places smile,
And our souls are filled with thee."

As the days went by and I watched the sun set in the western sky, leaving a golden reflection upon the surface of the waters, the words of the blessed old hymn would come to me,

"Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdoms stretch from shore to shore,
Till moons shall wax and wane no more."

For one whole week it was my privilege to lecture before large houses in the Saints' church of Jonesport. Rarely have I had more inspiring audiences. The order in the church was all that could be desired. Speaking of the branch, I have not met a more united body of people in any branch I have thus far visited. I believe the secret lies in the pastoral care these Saints have ever over them. Brother J. F. Sheehy was born to the pastor's office. All the training of a seminary could never have molded a more zealous worker or a more watchful shepherd. There is truth in the old saying, "Near to men, near to God." The highest virtues and sweetest graces grow only in an atmosphere made warm by human fellowship. A man may be a pagan alone—he cannot be a Christian. It is where two or three are together the gospel promises a life which is divine.

It has always been my belief that a preacher of the gospel should live as close as possible to men. Isolation to such a man is fatal. This is something Brother Sheehy thoroughly understands. He is ever with his people—sharing their burdens, rejoicing in their successes, and sympathizing with them in their sorrows. His name is a household word. They know him by no other name than "Johnnie." He is one with them; that is why they use the familiar form of address. He knows the man in the street—the everyday man in working garb. And it is the man in the street the preacher must know. If he does not know him, no other sort of knowledge will make him either a successful pastor or a successful preacher. If a preacher really desires to serve his people he will not count time lost which is spent in their company. The closer he comes to them the larger his opportunity to give them what they need. What they are fearing and hoping, feeling and thinking, enjoying and suffering, reading and dreaming—all this can become known to him only as he comes into contact with them. And to know these things is more important than to know nine tenths of the teaching of all the books of a library.

It is for the preacher's own advantage that communion with his people may be most strongly urged. He needs the people even more than they need him. As a preacher he is marooned unless he has warm and tender sympathies, and how are these to be maintained unless he lives close to men? Men who aim to keep the Godward side of their soul open while the manward side remains shut, aim at the impossible. Jesus said to his disciples, "The world is the field." According to the beautiful utterance of John, we know we have passed from death to life only when we love the brethren. One half day spent with ordinary mortals will give a man more clear and helpful thoughts than can be found in the latest learned book, no matter who the author. "In the government of nations," said Cromwell, "that which is to be looked after is the affection of the people." And no less is true in the government and leadership of churches. I cannot wonder at the excellent condition of the branch in Jonesport when I consider the pastoral solicitude of Brother Sheehy.

My stay in Jonesport will ever live in my thoughts as a benediction. I will long remember the dear Saints and their hospitality. I felt while among them the truth of the poet's words: "Kind hearts are more than crowns and coronets." As I bade farewell to the peaceful shores of that lovely town sheltered by the sea, I felt like one leaving a spot where he had felt the sweet blessing of home.

AUGUSTINE DWYER.

There is a certain sweetness and elegance in "little deeds of kindness" and in letting our best impulses have free play on common occasions.—Joseph May.

Latter-Day Prophet Vindicated

On account of the quarantine for influenza we are barred from holding public meetings. The epidemic seems to be affecting great numbers, and a great many have died from it. However, none of our people have died that we know of.

This and the wars and rumors of wars, and other events taking place, which are causing great commotion among the people, while men's hearts are failing them for fear in looking after those things which are coming on the earth, plainly indicate that we are living in the perilous times that Christ and other holy prophets foretold would come in the latter days. If all these things are the beginning of sorrows, as stated by Jesus, what will be the condition when there shall be greater signs in heaven above, and in the earth beneath, spoken of by Joseph the Seer? The Lord said through him that there shall be weeping and wailing among the hosts of men, and because of the wickedness of the world, "I will take vengeance upon the wicked, for they will not repent."

We are told further through him, that in the generation when the times of the Gentiles are fulfilled, there will be an overflowing scourge, for a desolating sickness shall come over the land, "but among the wicked, men shall lift up their voices and curse God, and die. And there shall be earthquakes also, in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another."

In another prophecy, given in August, 1831, he stated as follows: "I, the Lord, am angry with the wicked; I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the saints also shall hardly escape."—Doctrine and Covenants 63: 9.

In an editorial by Elbert A. Smith, in *HERALD* of July 31, 1912, published more than two years before the great European War began, he points out the fact that while the peace prophets were crying peace, and that there would never be another great war, he called the attention of the people to the prophecies in evidence that there would be wars and rumors of wars in the future. These prophecies in regard to the great wars, that were given by Joseph Smith, have been in print since 1831, and have been published from time to time in our Book of Doctrine and Covenants, during a period of more than eighty years; and our opposers cannot truthfully say that all these prophecies have been concocted, and put in print after the wars had all taken place. While young in years, he declared that a great and marvelous work was about to come forth among the children of men; and in connection with Isaiah the prophet (24: 14) he stated that, "The wisdom of their wise men shall perish." This is precisely what has been done in regard to the subject of war, as the following confessions of two of the most prominent men in the Nation show.

Ex-President Taft, President of the International Peace Forum, stated a few days after the declaration of war in 1914: "At the time when so many friends of peace thought we were making real progress toward the abolition of war, this sudden outbreak of the greatest war in history is most discouraging. The future looks dark, but we must not despair. God moves in a mysterious way his wonders to perform. We must hope that some good may come from this dreadful scourge."

I quote from a speech by the honorable President of our Nation, Woodrow Wilson. Speaking in the city of New York, as recorded in the *Mobile Register* of November 5, 1915, he said: "Within a year, we have witnessed what we did not

think possible—a great European conflict, involving many of the greatest nations of the world. The influences of the great war are everywhere in the air. All Europe is in battle."

It will be remembered that Woodrow Wilson is a friend of peace, and that his many supporters who were also friends of peace, declared that he had kept the Nation in peace and from the ravages of war; and in order that the Nation might be kept in peace, he should be reelected president; and it will be noted from the above speech that he did not think it possible for such a great war, involving so many upon the Eastern Continent. And, further than this, he did not expect our own fair land to be involved in such a bloody conflict to the extent we are now involved.

With our many millions of men, and billions of dollars, he recommended in the above speech an increase in the army, training within the next three years, only 400,000 soldiers, to be raised in annual forces of 133,000, and the strengthening of the national guard.

The great and honorable men of our Nation referred to above, and others who were friends of peace, could not discern with all their wisdom and learning the coming of the greatest war in history, nor keep the Nation out of war by honorable methods, while the young Seer, who was despised and unlearned, more than eighty years before, placed in written prophecy that which has caused the wisdom of the wise and learned to perish, not only in regard to the subject of war, but other matters that space will not permit me to speak of here.

In a revelation given August 13, 1831, he declared, "The days will come that no flesh shall be safe upon the waters."—Doctrine and Covenants 61: 3.

This prophecy is beginning to have its fulfillment in our time, especially since the late war began.

He also declared that peace shall be taken from the earth and that the wrath of God shall be poured out upon the wicked without measure.

The great and dreadful things pointed out that are transpiring and yet to transpire, should cause the Saints everywhere to be very watchful and prayerful, and give diligent heed to the word of wisdom and the commandments that are given in the revelations of God to the church. All should profit by the warning given by Christ as follows:

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—Luke 21: 34-36.

Lovers of pleasures more than lovers of God, on the part of those who only have a form of godliness, but denying the power thereof, make it very difficult to reach the hearts of the people with our message, which is the sweetest thing that ever saluted the ears of man. Truly, we can bear testimony that the word of the Lord through the latter-day Seer, given in 1831, is true. It is as follows:

"And the love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men."—Doctrine and Covenants 45: 4.

The Saints have been confirmed in the faith because they could read the signs of the times in written testimony, before the events spoken of came to pass, and have received

a further confirmation in seeing the sights occur as portrayed beforehand in written prophecy.

The writer has been actively engaged in missionary work in Centralia, before the quarantine, holding meetings and visiting from house to house, and has distributed a great number of the "Angel Message Tracts." Three people were baptized. We were assisted in the work there by Brother W. H. Kelley. We trust that the scourge shall pass over without any harm to the Saints. We feel sorry to hear of the great desolation as a result of the terrible world war, and that our boys are required to leave fathers and mothers, brothers and sisters, and sweethearts, yet we rejoice that they are in the struggle across the sea in behalf of a just cause.

Therefore, we can pray in faith for their success, feeling sure that victory will be theirs sooner or later.

We feel sorry for those who cannot discern the signs of the times and are walking in that broad way that leads to destruction.

We are told in Doctrine and Covenants 64:5: "Now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."

"Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

I pray God to bless all the workers in the church with the spirit of love and unity, that the cause of Zion may be established and the Saints everywhere be in the full discharge of their duty.

F. M. SLOVER.

Condemnation For Failure to Renew Covenant

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Corinthians 11:29.

The above passage of Scripture was not clear to my understanding for several years after I had united with the church, for I thought it referred to nonmembers. I had never heard it explained, nor had I heard anyone preach on that subject. I heard only a few Latter Day Saint sermons, because we were isolated, and most of what I learned was through reading the church books.

The first time I partook of the sacrament was three years after baptism, and I did so without renewing my covenant. That night I had a most terrible dream, and following that I suffered distress of mind for nearly two years. I fasted and prayed often, without much lasting relief. Sometime during the second year I had a vision.

I was alone in a room, seemingly waiting for some one. The room was filled with a beautiful light, and close by was a pile of pure white stones and they extended some depth below the surface, as though in a deep well. Presently the Savior came into the room and said to me: "Thou hast stoned the Christ," and caused me to know I must suffer for it. Then I saw my spirit leave my body and go over to the stones, and like a mist it went down through them about three feet, and remained about ten minutes, bearing the weight. Then it returned to my body, and I felt at peace.

Stepping nearer the Savior, looking into his eyes, I saw the pains of suffering he had endured for humanity, all through the ages of time. His face was beautiful with a tender, loving look, yet sad.

The vision ended, and I was awake. The peaceful feeling remained with me for several days, then gradually the old suffering returned. I told no one of the vision or of my feel-

ings, until in 1913 while General Conference was being held at Independence. My uncle being an elder, I sought him out and explained to him, and he advised me to attend sacrament services on the following Sunday, and to renew my covenant; and from him I first learned that it was for the forgiveness of sins.

When Sunday came, I did as he advised, and the distress was instantly lifted.

This has been a testimony that the sacrament is a cleansing power when taken with the right purpose and understanding. The vision also gave me testimony of the Savior.

VIENNA McMANN.

Toronto Church Items

Church work in Toronto grows apace. The distance we have traveled evidences divine direction and power. God has surely been with us, for, without his help, we could not have achieved as we have.

The prevalent epidemic has been quite virulent throughout Canada. The fatalities have been heavy. During October the deaths from this one cause in Toronto alone numbered about fifteen hundred.

This has necessarily developed some concern among our own people. Our members have been remarkably preserved. The number afflicted has been much below the average. But two deaths have occurred thus far—Brother Elias Hill and Sister Gardner. Brother Hill was specially known and loved by the members of the church here. He was loyal and faithful to the end. He seemed to know from the beginning of his illness that he would not recover. The local eldership did all that could be done to minister to his need. There have been many evidences of God's interposition in healing and blessing, for which we make grateful acknowledgment.

For two weeks there was a ban on public meetings. The schools were closed. We were fortunate in that our district conference closed the day the order was issued. We have been permitted to hold one service each Sunday. The embargo is now lifted. We held all of our regular services on yesterday.

Our recent district conference was an eye-opener to many. Despite the influenza scare and the threatened quarantine of all visitors, a large representation was present from most of the branches of the district. A number were present from the London and Owen Sound Districts.

Our meetings throughout were above the average in attendance and interest. The church building was crowded at the Sunday night service. I am informed that it was the largest crowd which ever assembled at the local church. Brother Hanson was the morning speaker, Brother Gillen spoke in the afternoon, and the writer at night.

The prayer services were inspirational; the testimonies full of cheer and purpose. The membership is solidly for the church. The priesthood lined up well. The business was transacted with dispatch. There was general amity and good will. Everybody seemed to be free and happy.

The election of Brother George E. Harrington as district president was both fortunate and timely. The branches of the district outside of Toronto have been sadly neglected. They will now receive nurture and help.

We are rejoicing in a rehabilitated church building in Toronto. Our church on Soho Street has long been in need of cleaning and repairs. At an expense of less than one thousand dollars we have put in a new floor, retinted the walls, varnished the woodwork, and painted the ceiling. The main auditorium was gone over from the floor to the topmost

rafter. The result does credit to the indomitable will and purpose of the people.

It is impossible for me to recite the valiant service or even to supply the names of all the workers. For two weeks the brethren turned out each evening, working sometimes until two o'clock in the morning. The sisters did their part nobly in scrubbing and cleaning and were not one whit behind the brethren.

It was apropos to do this housecleaning at this time. There is a different atmosphere in the church. It seems like home. The money now raised in Toronto is used to advance the interests of the church. The membership is stimulated to comply with the financial law of the church. There are no side issues, no personal purposes to subserve. All moneys handled, in any way, are strictly accounted for.

Brother Harrington will make his headquarters in Toronto, working the outlying points from this center. Brother Gillen has returned to the United States. Brother Hanson and wife are still in Canada. Brother Pitt and wife have started for Mississippi where they expect to spend the winter. Brother James Davis and wife are standing by the work in Hamilton. Brother James Pycock is doing good service in the Toronto District. Brother Jordan, our missionary to Alberta, has been in the city for a couple of weeks. He was called here by the severe illness of Sister Jordan. She has recovered and is rejoicing in the blessing of the Lord.

Brethren Bishop and Robley, missionaries to the New York District, were visitors to our district conference. Among other brethren of the ministry present we noted Brother S. W. Tomlinson of Niagara Falls and Philemon Pement of Ottawa. The Canadians gave the visiting brethren a taste of genuine Canadian hospitality.

Toronto is no longer isolated from the general body. We are keeping pace with the church in all the world. We are not building for a day nor yet for any individual name or person. We are holding up Jesus Christ as our only leader and the gospel as our only hope. Truth is our watchword and the incarnation of the Spirit of Jesus Christ our purpose.

There is considerable local talent in Canada which can and should be developed. It is our purpose to do this. The test of any institution is its ability to develop all arms of service and to demonstrate the need of the whole body to each arm rather than the indispensability of the arm to the body. In this way we make all arms of the service mutually helpful.

The news from overseas stirs our blood and confirms our position that God is in his universe, working out his divine purpose. We are living in propitious times. It is a pleasure to live and work in these days of stress and storm. The peoples of the world are responding more and more to the divine program. The good people are getting better. There are more of them. Pessimists will have to revamp their creed. To-day gives place only for optimism and courage and action. The man who is one with God is safe anywhere. Security and immunity are not necessarily synonyms. Whatever the future holds for each the one thought which sufficeth for every experience is—God with us.

May the church be prepared for the wonderful opportunities which are opening up on every hand.

For God and humanity,

T. W. WILLIAMS.

He needs no other rosary whose thread of life is strung with beads of love and thought.—Persian.

Truth is a cork; it is bound to come to the top.—Willis George Emerson.

IN THE FIELD, September 15, 1918.

Editors Herald: I am a soldier in the British Army in Macedonia, and although I am far away from any of the Saints, my faith is as strong as ever. I have been in this country nearly twelve months, and in that time, I have received five copies of the HERALD from a brother in Cardiff, South Wales. I may say that the HERALD is a most valuable paper; especially to one like myself who is ever anxious about the church work, and who is so far from any of the Saints.

I have been in the army two years and nine months, and in that time have had varied experiences. But never yet have I come across a member of the church.

During my service here, I have been in many parts of Macedonia, and I may say it is a very mountainous country; no matter where you look there are mountains, and when we are marching, no sooner do we get to the top of one hill than we see a still higher one before us. So it is with the work of God. I am afraid we are apt to think at times that we are done, but we have more to do, and higher to go if we want to win the prize.

I often think of the Saints, especially on the Sabbath day, and long to be among them.

My blessings are numberless, and I appreciate them. I enjoy good health, for which one can be very thankful in this climate, which is so extremely hot, and then cold.

Plenty of fruit grows here, and here and there you see a village, or remains of one. Often I have used a stone for a pillow when I lay down to rest. But it is a grand cause for which we are fighting and I always keep in mind that motto, "Trust in God," and surely he has blessed me.

I was very much impressed with the article on tithing, and I have decided to pay tithing out of the little I receive from the army.

I should be pleased to see the HERALD in the homes of more of the Saints, and I believe in letting our neighbors see it.

I should be pleased to hear from any of the Saints at any time as I am just a young man and am very anxious to keep in touch with the Saints, and letters are always welcome to a Tommy. My address is: Private F. Bevan, No. 90487, B. Company, 2nd Garrison Battalion, Kings Liverpool Regiment, Salonika, Field Forces.

I can see a great future for the church, and I long to be back again, but not until righteousness has overcome might.

I trust the Saints will pray for me, as I believe the prayers of the faithful help one, and availeth much.

I was a teacher in the Wigan Branch previous to joining the army.

Taking everything into consideration, I am doing well, and I feel to thank God for his many blessings.

Your brother in gospel bonds,

F. BEVAN.

GOODWATER, OKLAHOMA, October 25, 1918.

Editors Herald: As we are isolated from the Saints we do not hear much preaching. Brother Grimes and Brother Barney Sharp came the 12th of this month and preached for us a few days. They would have preached more, but the meeting was closed on account of the influenza. We surely did enjoy the sermons we were permitted to hear. I pray that some day in the near future there will be a branch organized here.

My husband and I and two families are the only Saints here. If any of the brethren traveling through will stop here and preach for us we would surely be glad. Brother Grimes and Brother Sharp are the first Saints we have heard preach for over two years, so you may know we

were glad to welcome them. I hope it will not be so long before some one comes and preaches for us again.

We take the church papers and that is a great help and comfort to us. We have two children and would be glad to live where we could attend Sunday school and church every Sunday with them. I want all the Saints to pray for us that we may soon live near a branch.

If Brother Jim Jackson sees this letter I hope he will come here sometime and preach for us. Brother Jackson baptized me three years ago, September 26, in the same place where he baptized my husband, several years ago.

With God's help we are trying to live as Saints should. I hope we will not always be as isolated as we are at the present time.

We would like to have some of the Saints living in California write to us. We want to leave here and go where it is not so cold in the winter time. We would like to live where it is warm all through the winter months, on account of our health; and we want to be near a branch of the Saints.

I hope and pray that this dreadful war will soon be over. I believe it has caused more sorrow than any other one thing in this world. I have two dear brothers in France, so you see I have tasted this cup of sorrow. My husband registered the 12th of September, and I hope and pray that he will not have to go. I would like every Saint who reads this to pray for us, and that all the soldiers may soon return home.

May God bless all the Saints, is my prayer.

MRS. MYRTLE STINNETT.

SIDNEY, IOWA, October 28, 1918.

Editors Herald: It has been some time since I have written to the Saints. As I have studied the word of God and meditated upon it, it has brought to my mind the things of my past life, and the many mistakes I have made. I am striving to overcome. I feel that without the aid of the Master's Spirit I cannot accomplish the work I should. I have not been as diligent as I should have been in taking part in the church work.

I ask the Saints to pray for me that the Lord will give me a work to do in his vineyard.

Your brother,

M. B. OLIVER.

[Excerpt from letter by Elder E. J. Gleazer to President Smith]:

ARCHBALD, PENNSYLVANIA, October 30, 1918.

When I arrived in Philadelphia I found my uncle's home in a sad condition. As my father and mother are both dead my sister had been living with her uncle. His own three children had just recovered from the influenza, but his wife was in a serious condition. My uncle had never had his clothes off for two weeks, attending the five of them all sick at the same time. It was impossible to obtain any help, so I remained with him, relieving him as much as possible until my aunt passed away October 21.

I returned to Archbald, October 27, and expect to labor here and in Peckville an adjoining town for the next two months. The churches are closed here at present but as the ban has been lifted in other parts of the State we expect that the churches here will be permitted to open in a short time. However, I am very busy at present visiting the sick of the Archbald Branch all of whom we expect to recover, as they are improving each day.

This plague has taken a large toll of life in eastern Pennsylvania and from the reports which reach us it seems to have been as bad in other parts of the nation. It should bring to the mind of man the fact that the arm of flesh

is weak. The words of the Psalmist appeal to me, "As for man his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more." I wonder what it will take to arouse the people to investigate our message. The sleep of indifference is upon the world and I am sorry to say that some of our people seem to be in the same condition. Will history repeat itself? Will the Christ return and find the church unprepared to receive him? I hope that when the war is over the church will be in a position to send more laborers into the vineyard, for I believe that many nations will be humbled to such an extent that they will be willing to investigate the restored gospel. The need of the hour is for consecrated men to take up the work. Some of the people now in the service are not consecrated to the work. They labor for other reasons, but I believe the time will come when they will be discovered.

[Personal letter to President Smith.]

BROOKLYN, NEW YORK, October 23, 1918.

Dear Brother: Brooklyn has been rather hard hit, and many of the Saints have been dangerously sick, though we have lost only one by death, Berneada Frisbie, a daughter of our priest, Ray Frisbie, died of pneumonia.

We still have a lot of sickness and are not holding public services, though the conditions are much improved.

I have had considerable experience as a nurse and have been assisting to care for the sick night and day. This has given us an opportunity to get very close to the Saints. The blessings by administration have been remarkable and gratifying.

We hope to open the church again soon, and have made extensive plans to build up the work.

In bonds,

216 Albany Avenue.

CALVIN H. RICH.

[Excerpt from letter to President Smith by Elder A. B. Phillips]:

PHILADELPHIA, PENNSYLVANIA, October 31, 1918.

Our nightmare appears to be practically over, and the churches were permitted to reopen on Sunday last. The saloons and picture shows, etc., are opening to-day or this evening. They were opened last Saturday in Camden, but so many got drunk that they have been closed again, largely to prevent Philadelphia people from rushing across the river and returning in a drunken state, as many did. Such actions should form good prohibition campaign arguments.

So far as I have been able to get the statistics together, more than eighty of our people have been sick with the epidemic; though there may be others living so far away from us that I have not learned of their sickness. Three in Camden and four in Philadelphia have died; all but one of them were sickly previous to this attack, however, and died from the complications arising, largely.

[Excerpt from Elder John R. Grice's letter to President Smith]:

DETROIT, MICHIGAN, October 31, 1918.

The terrible epidemic is still raging, though partially under check at present. Church activities are tied up yet and the papers say that the ban on public meetings will not be lifted until November 10. Our people are continually calling me by phone and asking about the services, so we are a sort of information bureau at present. I am hopeful that the attendance at services will be greater after the present difficulty. Morning press confirms the statement, so no relief can be expected sooner. Business houses com-

plain of losing thousands of dollars, and the churches are sending telegrams to Governor Sleeper asking that the ban be lifted.

As a people I think we should lift up our heads and rejoice, not that people are being stricken and are dying all around us, but that the prophecies of the past are being literally fulfilled. These things only presage future difficulties to be multiplied. May God help us to direct, as much as lieth within our power, the people of God that they may escape these trials which are surely coming.

EDGETTS, MICHIGAN, November 1, 1918.

Editors Herald: I have just finished reading Brother Elbert's sermon in the HERALD for October 30.

As a babe in this, Christ's church, this was a real feast to me, as are many of the other articles which appear from time to time. The HERALD has been a regular visitor to our home and has brought to us much good. Many times it has been the means of our meditating upon the things of God; upon the things that make us better Saints, better neighbors, better citizens, and better subjects for the kingdom of heaven.

While I was reading this sermon I felt blessed to that degree that I felt I must write a few lines, at least, as a testimony. I thank our heavenly Father for this great work, and am indeed glad it is something dependable and something flexible.

This sermon caused my mind to wander back to the day when those six brethren were ordained to the Aaronic priesthood. What a difference to-day! This ought to bring joy and happiness to every Saint, from the greatest to the least, with a determination to keep both shoulders to the wheel of progress, and keep the bell ringing bringing souls to Christ.

We read on down in church history, and which I think of so many times, of Brother Joseph, prophet and seer, and those other faithful brethren, lying down in those cold, damp cells. Do we have those things to-day? I sometimes imagine I can almost hear those words that were confirmed upon our late president, saying, "Truly, truly, this is my successor." What evidence of truthfulness!

Then we go on a little further, and it seems we can almost see those, whom I wonder if we are worthy to call brethren and sisters, with their little boys and girls, traveling from the land of Missouri in cold and distress, leaving loved ones behind who had laid down their lives for the same cause of which we bear witness to-day, and testify of its truthfulness.

Then comes to our mind the events at Carthage, Illinois; those men with painted faces taking the life of innocent men. Brothers and sisters, young boys and girls, have there been any painted faces after you? Let us do our bit, and then some day we can "pray, gladly pray, in the house of Jehovah."
SAMUEL M. LONG.

[Elder E. B. Hull writes the Presidency]:

We held our first church service after five weeks forced respite, yesterday. All churches have been closed for that period of time because of the influenza epidemic; there are very few cases in the city at the present time. Everyone seemed to be thankful to be in church again, and take up the activities that were brought to a stop so suddenly. "We never miss the water until the well runs dry," and the Saints never missed the association of each other in Christian worship as they have in the last few weeks. These weeks have been weeks of anxiety and fear, for the pale reaper was taking many of the citizens of this place,

one of our own number was carried away, and also her husband (who was not a member), the sister dying two days after her husband, she left one daughter in the hospital, sick with the disease, besides a baby two years old.

This week will be a busy one for our members, trying to make up for lost time, so many meetings have been postponed until we were privileged to meet together again.
54 Robert Street.

CAMP GRANT, ILLINOIS, October 29, 1918.

Editors Herald: I am glad to tell you that I am still working for our Lord and Savior, Jesus Christ, who has given me wisdom and knowledge. I am glad that I am a child of God. He has said, "If you love me, you will keep my commandments."

I ask the Saints to pray for me as I am tried on every hand. But Jesus is on my side.

Revelation 2:17 says: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Brothers and sisters, I believe this stone is the law of God. No man knows how God worketh with one of his servants.

I long to see the time that I can get up and testify among the Saints of God. I pray not for a long life nor for the riches of the world, but for wisdom and knowledge that I may do that which is right.

I would be glad to hear from some of the Saints. On the 19th, I received a letter from my dear mother, giving me this address, and asking that I write to the HERALD. I was glad to receive it, and would like to have you remember me. I do not hear from any of the Saints but my father and mother, Elder W. P. and Elizabeth Booker, who live at Jay, Florida.

Your brother in Christ,

PRIVATE EION BOOKER.
5th Development Battalion, 161st Depot Brigade.

[Letter to Presidency from Elder R. Baldwin]:

SOMERVILLE, MASSACHUSETTS, October 28, 1918.

Boston is almost normal again after the Spanish influenza epidemic. There are a great many afflicted with the influenza in the city, and a number of deaths every day.

There was a fair attendance at the midweek prayer service. Sunday we had large audiences all day and especially the evening service.

Brother Dwyer will be in the city November 17 to 28.

[Extract from letter to President Smith by Elder J. W. Peterson]:

REGINA, SASKATCHEWAN, October 28, 1918.

Since last report I have remained in Regina, being unable to do anything in the way of preaching either here or near-by points, on account of the influenza epidemic which is especially bad in this city and increasing daily. Only one or two of our people are afflicted, and very mildly.

I preached the funeral sermon of Mr. and Sr. Malden's infant son, five months old, who died of malassimilation of food. Literally starved to death. Weighed much less at death than at birth.

We drove thirty miles to the former residence of the Malden's to bury the child beside that of a brother.

Two graves were ready for corpses and three others being dug. A new experience for me to see three graves being dug while we were burying in another. I should judge that

there were twenty new graves in that one cemetery, all within a month and nearly all occupants dying of Spanish influenza. Multiplying that by every neighborhood in the United States and Canada and the thousands extra in the larger cities and military camps, and one gets an idea of the "overflowing scourge" both in Europe and America.

No public meetings (except home funerals) are allowed anywhere. Some of the railroads formerly running daily trains now run triweekly. Nearly every wholesale house is running on half force. Many banks are closed and most barber shops are closed. Papers this morning report five hundred bad cases and three thousand of milder form. Smaller towns are even worse. Nearly the entire medical fraternity are sick and the health board (twice reorganized) are incapacitated.

[Excerpt from letter of Elder J. H. Yager to President Smith]:

COURTRIGHT, ONTARIO, October 23, 1918.

Everything quarantined around here now so I can't do anything only administer to the sick and help keep house and do farm work in general.

Dug potatoes, drew them to town and sold them, and helped pick apples. I might mention that the potatoes were Christmas offering potatoes grown by the Kimball Sunday school. They had three acres and about 340 bu., which will net them nearly \$500. They will have over a thousand dollars this year. I tell you with workers like that the church debt looks small and the missionary feels that he is not working alone. I will have some apples to pick and deliver to the Sarnia Saints free of charge sometime this week.

[Extract from letter to President Smith.]

COLDWATER, MICHIGAN, October 26, 1918.

During the month of September, and up to the time the "lid was put on" by State Board of Health in October I have occupied the pulpit in eighteen efforts, in the administration of the word, beside answering the demands of the sick, and ailing ones over the city. Solemnized the wedlock of one couple who came to our residence for that purpose. The prevailing epidemic has been exacting a fearful toll, especially of those with previous complications. I have officiated at three funerals of late, the last one on Wednesday, October 23, was a child victim of three years of age. Whatever the character of the attack, it seems to be a "pest." "War, pestilence, and famine" is a grim trinity, sure, pointed out by inspiration, both ancient, and modern. In looking out through the horiscope, to the kaleidoscopic changes, and new developments, one is constrained to ask, What next? Surely this is "the great day of the Lord, and there is none like it," as saith Jeremiah.

I am hopeful that my home conditions will improve, so I may perform my work, at an early date.

The ban is still on, and churches, schools, lodge and club rooms, in fact, all public assemblies are prohibited. Trust all are well with you, and that you may be immune.

Hopefully your brother,

S. W. L. SCOTT.

[A personal letter to F. M. Smith]:

LONDON, ONTARIO, October 28, 1918.

MY WEEKLY REPORT

Called home by wire Monday—sickness of my family. All on the mend. From Tuesday to Sunday have administered to the sick thirty times and was sure run off my feet. Sunday

I had three funerals: Walter Mottashed at 10.30; Elder Henley's son Albert and Daniel Sheridan in the afternoon. Brother Sheridan was a returned soldier, having been wounded and discharged from the Canadian forces November 22, 1916. I married him to Annie Gray, sister of Elder Frank Gray, April 4, 1916. He leaves one son; his wife is still in bed with the influenza. Great crowds lined the streets; about one thousand people around the grave; guns were fired, the "last post" was played and, taking time by the forelock, I announced that as soon as the ban was lifted memorial services would be held in the church, giving the life and hope of our brethren who had fallen as a result of the awful sickness. Brother Greenslade was buried October 19 by Elder Gray, then Mottashed, Sheridan, and Henley. It was a sad Sunday, but I believe we are over the top.

Monday, October 21, the basement of the church was opened for an emergency hospital. Twenty-five beds were rushed in. Average attendance of patients, twenty-three. Up to Sunday night there were six deaths, two of our own membership. Sister Rosa Tier and Sister Annie Hackey are first and second nurses with some assistants. Mrs. Thompson is chief supervisor. Students of two or three years' study are in attendance night and day with our own members in the kitchen. It surely is a sad and busy place. Twins were born there Sunday morning. The whole expense is borne by the board of health of our town. Many of the Four Hundred of the city are sending food, fruit, etc., to what they call the Latter Day Saint Hospital. We surely took the lead and have increased our prestige for our demonstration of practical Christ service. Favorable comments have been heard on all sides.

My plans for the week, so far as I now see, will be, I expect to leave for Port Huron about Friday. Detroit has announced me for one of the speakers at their conference. Do not think I can attend, as Sandusky (my field) has wanted and will advertise me for a series of meetings lasting two weeks or more if interest demands. I hope to be guided.

Faithfully yours,

634 Dufferin Avenue.

WILLIAM FLIGG.

SERVICE NOTES

(Continued from page 1100.)

and New Year, we at home will have many things to make us enjoy the festive time, even though the war will still have its baneful shadow upon us, but the soldiers on the battle front, will be a long way from home, the wassail singing will be the booming of the cannon, the endless chattering of the machine guns, the groans of the sick and wounded. The rain, mud, filth, and gruesome stark forms lying around will be the soldiers substitute for the season's greeting, and how lonely the yuletide will be to many of these boys unless we remember them. I think we have nearly if not quite one thousand of our church boys in the service, I am sure all would appreciate a card and greeting. Will each branch try and supply cards to those who are corresponding and have them sent off not later than the last week in November please.

We had news this week that Captain Ambrose W. Teel, M. C., who had been stationed at the Base Hospital, Camp Kearney, California, had been transferred to New York en route to France and is probably on the water by this time.

We learned through correspondence of the wounding of Sergeant Harry Roberts of Independence, Missouri, during some action in France. A fragment of shrapnel struck him, but we are pleased to know that he is getting along nicely.

In news from England we hear that Norman Issott has

been invalidated home, having been gassed during the operations in the Flanders section.

We urge that all having any news of the welfare of the church boys engaged in the war, whether belonging to America, Canada, Australasia, or Great Britain will please keep us advised.

JOHN W. RUSHTON.

LOS ANGELES, CALIFORNIA, 951 West Thirty-fourth Street.

THE ROLL OF HONOR

Hathaway, Lieutenant Ira, of Toronto, Canada, died in England, airplane accident.

Case, Lieutenant Lyman E., of Lamoni, Iowa, killed in action in France.

Cook, Burrell, of Warrensburg, Missouri, died of influenza.

Judson, Ralph, of Lamoni, Iowa, killed in action in France.

Burns, Richard Otis, of Beetown, Wisconsin.

Becker, Clarence, of Kansas City, Missouri, killed in action.

Smith, David L., died of influenza at Fort Munro, Virginia.

Pittinger, William F., of Knobnoster, Missouri, killed in action.

Perry, Frank, Knobnoster, Missouri, killed in action.

Andes, Wilmer C., Warrensburg, Missouri, drowned at sea.

Leaverton, Guy, Warrensburg, Missouri, died on the way to cantonment.

This list is incomplete and represents the few items gathered up by reading various papers. We shall be very pleased if everyone will interest himself in this matter and report to my address names, addresses, and particulars affecting any of our soldiers or sailors.

MISCELLANEOUS DEPARTMENT

The Presidency

NOTICE OF TRANSFER

By action of the joint council of Presidency, Twelve, and Bishopric, Elder Charles F. Davis has been appointed to labor in the Kansas City Stake for the balance of the conference year.

By action of the Joint Council of Presidency and Twelve, Elder E. A. Curtis has been transferred from the Kewanee District to Southwestern Kansas (unorganized) as mission-

This is to notify all concerned that the Presidency, acting under authorization of General Conference, has appointed R. B. Trowbridge as General Church Auditor, and in this capacity he will be at liberty to at any time examine the books kept by any of the church officials who are handling church finances.

He has been requested as expeditiously as practicable to make careful audit of the books of the auxiliary societies of the church, and other institutions with which the church is more or less directly connected. Those concerned, therefore, will understand the matter should the Church Auditor at any time demand access to the books kept by the church officials or officials of the auxiliaries.

Respectfully,
FREDERICK M. SMITH.
President of Church.

The Bishopric

To the Saints of the Southern Ohio District: After January 1, 1919, Brother J. Boyd Williams of 79 West Oakland Avenue, Columbus, Ohio, will act as Bishop's agent of the Southern Ohio District. Brother Williams will have solicitors appointed in each branch to represent him in the collection of tithing and offerings.

We take pleasure in commending Brother Williams to the Saints of the Southern Ohio District, who, we feel sure, will be pleased with the appointment and show their appreciation by the generous support which they shall give him in the performance of the duties of the office of Bishop's agent.

Yours very sincerely,
BENJAMIN R. MCGUIRE.

Conference Notices

Southeastern Illinois, with Springerton, December 7 and 8. Send all reports to the secretary at least one week before conference. W. E. Presnell, secretary.

Detroit conference, scheduled for November 2 and 3 having been postponed, will be held November 23 and 24. Harry F. Armstrong, secretary, 789 Fort Street East, Detroit, Michigan.

Northeastern Illinois, December 7 and 8, Plano, Illinois, 10.30 a. m. According to the action of last conference the president of the district is to make a summarized report of all the ministry of the district; therefore it will be necessary that all reports be mailed promptly to J. O. Dutton, Plano, Illinois, Box 400, Care E. M. Wildermuth, as early as December 2. Other matters and reports of branches may be sent as above or to the district secretary F. E. Bone, 4339 Jackson Boulevard, Chicago, Illinois. Any desiring to give notice of their coming write J. M. Blakley, president Plano Branch. J. O. Dutton, president; F. E. Bone, secretary.

Our Departed Ones

HAWKINS.—Roy Hershel Hawkins was born October 8, 1903, at Boyleston, Illinois. Baptized at Marengo, Indiana, November 10, 1914. Died October 29, 1918, at Marengo, Indiana. He was a power for good in the church work, and before passing away he admonished all of us to put away sin and live righteous lives. Services in charge of L. C. Moore. Sermon by J. W. Metcalf. Interment in Marengo Cemetery.

HAYMOND.—Ruth Marie Haymond, daughter of Jefferson and Hulda Haymond, was born at Saint Charles, Iowa, September 22, 1902. She died at her home at Gunn City, Missouri, October 28, 1918. Was baptized at Holden, Missouri, August 12, 1917. Funeral was held at the residence. The body was taken to Blockton, Iowa, for burial. She leaves father, mother, and one sister to mourn her early departure. Funeral services conducted by F. A. McWethy and D. J. Krahl.

MILLS.—James Mills was born at Mosley, Lancashire, England, July 10, 1847. He died at his residence five miles north of Holden, Missouri, October 27, 1918. Was baptized March 31, 1878 at Streator, Illinois, by Thomas W. Smith. September 7, 1904 married Sarah Aylor. Funeral was held from the Rock Creek Church near Holden. Interment in Rock Creek Cemetery. Funeral sermon by D. J. Krahl.

SMITH.—David Lewis, second son of Joseph M. and Elizabeth J. Smith, born September 21, 1898, at Kansas City, Missouri. Childhood days spent in Argentine, Kansas, where he was baptized at age of 11 years. Enlisted November 1, 1916, in regular army, assigned to Company 14, Coast Artillery Corps, at Fortress Monroe, Virginia, remaining there until death from influenza, October 2, 1918. Survived by father, mother, 6 brothers, 2 grandmothers, and many other relatives. Funeral service from Argentine church.

BOND.—Mary Bond, widow of the late Ezra Bond, was born in Maine in 1828. She moved to Kirtland in 1843, where she has since made her home until a few years ago, when she moved to Florida, where she died. The remains were returned to her old home for interment. Her death marks the passing of the last of the old people who were familiar with the early history of Kirtland. She was kind and always ready to help in time of sickness and distress. Remarks and prayer at the grave by L. W. Powell.

Goss.—Benjamin E. Goss was born March 26, 1871, at Melton, Missouri. Was baptized July 30, 1905, by J. D. Erwin. Ordained elder June 15, 1913, by W. P. Bootman and John Harp. Died October 18, 1918, at Fanshawe, Oklahoma. He was a good preacher and a noble man. He presided over the Fanshawe Branch three years and built it up until it became one of the most prosperous branches in Eastern Oklahoma District. He leaves a wife, several children, and a host of friends to mourn. Funeral sermon by E. A. Erwin.

EWING.—At the Independence Sanitarium, October 8, 1918, George Ewing, aged 74 years, 9 months, and 15 days. His parents were with the church in Ohio, and moved to Nauvoo. There George was born in 1843. He was one of twelve children. The most of them united with the Reorganized Church, as did their parents in the sixties. Their father had the distinction of having been a messenger boy on Commodore Perry's flag-ship at the battle of Lake Erie in

1813. George's body was brought to Lamoni by his brother Lyman for burial. Sermon by H. A. Stebbins, assisted by Columbus Scott.

VAUGHN.—Mabel Agnes Vaughn, after an illness of a few days, passed away October 11, 1918, at the age of 25 years, 4 months, 22 days. Her spirit returned to God who gave it, and her mortal remains received an appropriate resting place in the beautiful cemetery in Seattle, Washington. Sister Irwin sang beautifully. Sermon by J. M. Terry, her pastor.

SINCLAIR.—Robert Loyd Sinclair was born May 25, 1875, at Saint Mary's, Ontario. Baptized October 17, 1886. Died October 5, 1918, at his home in New Bedford, Massachusetts. Was a member of the Fall River Branch for a number of years. Removed a few weeks ago to New Bedford. He leaves wife, 2 children, mother, and 4 brothers to mourn. Sermon by H. W. Howlett. Burial at the Rural Cemetery, New Bedford, Massachusetts.

JUDSON.—Glen Henry Judson, son of Ada and Isaac Judson, was born June 14, 1886, at Covert, Michigan. Died at Minneapolis, Minnesota, October 15, 1918, of influenza. He moved with the family to Lamoni, Iowa, in 1893. Baptized November, 1897, by F. A. Smith. Married Nellie Bales of Des Moines, April 19, 1910. He leaves to mourn, his wife, 2 sons, mother, 2 brothers, 2 sisters, and many relatives. Funeral service at Lamoni, Iowa. Sermon by C. Scott, assisted by H. A. Stebbins. His faithfulness to duty, and tenderness to his widowed mother will ever remain with them as pleasing and encouraging memorials.

BLOWERS.—Rouletta M. Blowers, eldest daughter of Brother Moses Sheehy of Fall River, Massachusetts, was born November 17, 1884. Baptized October 11, 1896, by Elder F. M. Sheehy. Died at Morrisville, New York. Recently became a member of the branch at Sherrill, New York. Leaves husband, 3 children, father, 2 sisters, and 3 brothers to mourn. She was the only trained nurse in her community, and worked day and night attending the sick until she was taken down. She has given her life for others. Funeral service conducted by the local Baptist minister. Interment at Carvanoza Cemetery, New York.

CRILEY.—Emma Smith, widow of Frank Criley, deceased, died at her home in Independence, Missouri, October 24, 1918. She was born in Pittsburgh, Pennsylvania, August 24, 1854. Married Frank Criley, also of Pittsburgh, March 24, 1881. From this union, a family of 5 children, all living in Independence, were present at the funeral. From Pittsburgh, Pennsylvania, the family moved to Lamoni, Iowa, and in 1900, moved to Independence, Missouri, where they have since resided. Many relatives were present at the service, which was held at the residence. Walter W. Smith had charge of the services. Sermon by E. L. Kelley.

FROM HERE AND THERE

Elder F. A. Russell has moved his family from Wichita, Kansas, to Independence, Missouri. He will probably occupy in missionary work in the Independence Stake or vicinity.

The Western Wales District conference on September 15, adopted resolutions of condolence in memory of our departed Brother Rees Jenkins. A copy was sent to the relatives surviving and one to this office, which in accordance with our past custom is not published, but is delivered to the historical department of the church.

There is still time for students to secure loans from the Religio Loan Fund to the amount of \$60 without interest, a note approved by the president of the college being all the security required. Write to G. N. Briggs, president of Graceland College, or G. S. Trowbridge, president of the Religio Society, 5032 Devonshire Avenue, Saint Louis, Missouri, giving particulars. A goodly number of students have availed themselves of this opportunity to secure an educa-

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tion and increased their earning power wonderfully in doing so.

Any of our elders passing through or going near Smalley, Kentucky, should call on S. D. Osborn, who is anxious to have a missionary call. He has been investigating our work for some time and knows the Utah viewpoint from having conversed with their elders.

A press dispatch says that local archaeologists at Bishop, California, are endeavoring to interest professional scientists in the epigraphs which abound in the rocks of Mound Valley. The general conclusion seems to be that these marks antedate all Indian markings, and are likely indications as to the water supply for traveling parties.

In answer to inquiries as to the address of *The American Hebrew*, one of the best publications concerning this people that we know, we state here that the price is \$3 per year and it is published at 44 East Twenty-third Street, New York City. Herman Bernstein is the editor, and is also well known as a correspondent to the *New York Sun*. He has traveled much and within the past year visited Russia. His contributions on the internal affairs of that distracted country are among the important annals of the war. The contributors are from the best thinkers of the race, and at the present time are fearlessly discussing the new trend in the world's history which promises to renationalize the Jews. We are pleased to commend this worthy contemporary in the jour-

nalistic field. If more convenient, our patrons may subscribe through the church publishing houses.

In every time of stress and difficulty for over ninety years *The Youth's Companion* has stood by the family. It has cheered and encouraged and entertained—delighting all, informing all, and making home life and loyal sentiment the ideal of all. For 1919 the publishers intend to make the paper worth more to family life than ever before. The splendid serials alone are events in next year's reading in the family life. Hundreds of short stories and articles by great contributors, and a steady stream of helpfulness in everything from the solid and serious to the happy humor for which *The Companion* is famed. In these days the whole family needs *The Companion*, and it is still only \$2.00 a year for 52 splendid issues.

Don't miss Grace Richmond's great serial, *Anne Exeter*, 10 chapters, beginning December 12.

The following special offer is made to new subscribers:

1. *The Youth's Companion*—52 issues of 1919.
2. All the remaining issues of 1918.
3. The Companion Home calendar for 1919.

All the above for only \$2.00, or you may include

4. *McCall's Magazine*—12 fashion numbers. All for only \$2.50. The two magazines may be sent to separate addresses if desired.

THE YOUTH'S COMPANION,

Commonwealth Ave. & St. Paul St., Boston, Massachusetts.
New subscriptions received at this office.

Some of our patrons seem to have overlooked the announcement recently made that the prices of the church periodicals had been advanced slightly, beginning with October 20. The *HERALD* is now \$1.75; *Zion's Ensign* \$1.25; and *Autumn Leaves* \$1.25. These are all the price changes at present, and it is hoped it will not be necessary to raise any others, though no assurances can be held out at the present time.

Brother Floyd Rockwell, of Dayton, Ohio, relates how Brother H. W. Smith and family recently called at their home after his wife had been shown in a dream that a brother of F. M. Smith had been there. They were not only pleased to entertain the missionary and family but to also know that dreams may mean much to the individual.

Writing to the New York *Evening Post* Beckles Willson says: "The Jews are to have Jerusalem at last; they are no longer to be here on the sufferance of the Moslem. The tables are to be turned; they are at last able to stalk proudly through the streets; it is the Moslem and the Christians who are henceforth to take the wall. The Wailing Place is deserted. No one comes there now. For the first time in centuries the spectacle of the crouching Hebrew lifting up his voice in lamentations at the lost glories of Israel has wholly ceased. There is nothing to lament about. The sun shines on Zion."

A telegram from Regina, Saskatchewan, dated November 6, reported that Elder J. W. Peterson was very ill with heart failure.

Sister Inez B. Francis, of Ruddell, Saskatchewan, desires the prayers of the Saints for relief from her affliction.

The ban on public meetings in Lamoni still prevails. College opened on the 11th, with strict regulations for daily examinations as to physical condition, prohibition of attending gatherings elsewhere, etc. The announcement of the signing of the armistice brought out the town on Monday morning and the proclamation of a general holiday. The pressure was so strong that in spite of any misgivings as to the

advisability of the move, college was dismissed for the day, with special instructions to the students to avoid any danger from a crowded situation.

We are a day late with the *HERALD* on account of the special holiday proclaimed by the town authorities on Monday of this week, which closed all business houses in the place.

DETAILS CONCERNING WINTER INSTITUTES

We learn that the work of selecting members of teams for the coming Winter Institutes for the auxiliaries, which will begin in January, is now under way. Team workers are to have all necessary lesson outlines for class work drawn up ready for their guidance. All that is asked for is average experience and intelligence with willingness and ability to go out for three or four weeks.

Here is an excellent chance for service. Who is ready? Inquiry is being made for such persons through proper channels, but the executives of Sunday school, general Religion and Woman's Auxiliary would be pleased to hear from volunteers who are able to take up this team work.

Each institute will be three days of enthusiastic class work, learning the how and why of auxiliary work. Anyone, young or old, may enter these classes, of which there will be four each night, besides three classes each afternoon on woman's work. There will be also a general talk each night between the class periods, making altogether two hours of worth-while sessions each night. The division of territory in which teams will operate is as follows:

New England States, including New York and Philadelphia District.

Western New York and Pennsylvania.

Eastern Canada.

Michigan and Northern Indiana.

Southern Indiana Central and Southeastern Illinois, Saint Louis, Northeastern Missouri, and Kentucky and Tennessee Districts.

Kewanee, Nauvoo, and Northeastern Illinois Districts.

Southern Wisconsin and Eastern Iowa Districts.

Northern Wisconsin, Minnesota, and the Dakotas.

Iowa and Nebraska Districts.

Far West, Independence, Holden, and Kansas City Stakes. Kansas, Spring River, and Clinton Districts.

North Pacific Coast.

South Pacific Coast.

Western Canada.

Any others who may want it, provided it can be arranged. If there are any such, they will please communicate at once with G. S. Trowbridge, 5032 A Devonshire Avenue, Saint Louis, Missouri.

In the three years under the supervision of a general superintendent, the cradle roll department of the Sunday school has made three drives. The first year it was to have a cradle roll organized in every school and a district cradle roll superintendent in each district. The second year, it was to have every cradle roll mother visited. The result of both of these was very gratifying. Now this department has swung into line and is supporting the Children's Bureau effort to save the lives of 100,000 babies who would otherwise die from lack of proper care. The infant mortality of America is 300,000 a year, so in the "Children's Year," from April 6, 1918, to April 6, 1919, the saving of this number will be counted a patriotic duty. One feature of the present movement is to secure the number of babies in the church. Every cradle roll superintendent is requested to report to her district or general officer, the latter being Mrs. H. B. Roberts, 1407 West Short Street, Independence, Missouri.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, November 20, 1918

Number 47

E D I T O R I A L

THE DAWN AT MIDNIGHT

In the small hours of Monday morning, November 11, we were awakened by the roaring whistles of Kansas City. There was a sound in the air that no one had ever heard before. Those whistles conveyed upon the startled air a message. The world war was over. Peace had come.

We wished for the genius of Poe who interpreted the bells, that we might interpret this message of the whistles. But the whistles were not like Poe's "wild alarm bells" with their "tale of terror" in the "startled ear of night"—the bells that "feel a glory in so rolling on the human heart a stone." This was a message of joy, literally heard the world around. For the whistles were but the prelude to a bedlam of noise and a welter of emotions that circled the globe.

The expression that was denied us came to Sister Viola Short, who wrote a splendid poem, beginning:

Was ever the dawn at midnight?
Aye, once in the long ago,
When angels sang o'er Bethlehem's plain
To a sleeping world below.

Has the miracle been repeated?
Last night when darkness was deep,
Glad sounds—the dawning of peace on earth—
Rang out on a world in sleep.

They spoke of millions unshackled,
Henceforth, like us, they were freed;
Of the passing of thrones and dominions—
As the Lord himself has decreed.

The world may have indulged in fantastic, irrational, even profane forms of celebration. But without doubt when the whistles began to blow in the night many a deeply reverent prayer of thanksgiving was offered up. Mothers whose sons were in

France, or in the cantonments, knew how to bring an acceptable offering of prayer.

For those whistles said to us: "Now the boys may get up out of the trenches. No more will they be deluged with liquid flames and suffocated with poison gases. No more will the murderous lunge of the bayonet rend the God-ordained unity of spirit and body. No more will crashing shells in an instant transform strong men into lifelong mental wrecks and physical caricatures of humanity. The hungry throat of the sea is closed. The avenues of heaven are no longer open to the assassin. The children of London and Paris may sleep at night. Belgium is free. France is free."

And so the song went on. Promising, or seeming to promise us all of these things. For all human promises are uncertain. In the very dawn of peace, threats were and are still visible. But in any event one supreme effort of the adversary of men's souls has been defeated and crushed. Democracy has won a signal victory over autocracy.

We believe that this victory was not won without divine aid. Not by accident did the Kaiser stand at the head of a coalition that was dedicated to the autocratic domination of the world. Autocracy was envisaged in his person. He was the chief exponent of its doctrines.

If Satan searched the halls of time to find a fit spirit to head his assault upon humanity in the closing scenes of time, it would be fatuous to suppose that God left the leadership of free peoples to hazard and chance in that supreme crisis, when the Kaiser's gamble with the "iron dice of fate" drew to its close.

What a wonderful period has been compassed in the past few weeks! It has been the time of falling crowns. While the plague of influenza has swept the land, closing our churches, and making us all "isolated Saints," that in our seclusion we might reflect upon the judgments of God and the verification

of his promises, world events have crowded the pages of our newspapers until nothing remained that could astound.

The Holy Land was fully wrested from the Turk. Turkey, Bulgaria, and Austria fell. And finally German might melted away in a night. The Kaiser abdicated. Little kings without number were shaken from their thrones. In the last stronghold of autocracy men began to talk of a republic. What the future holds we can only surmise. All Europe is now a fertile field for the sowing of the seed of anarchy. Yet events may turn the other way toward a period of ordered government.

One form of evil is crushed, but we must not suppose that another will not arise. One walking the streets of Kansas City when the peace celebration was at its highest, passed the open door of a saloon. He heard the men within, standing at the sloppy bar, singing, "Glory, glory, hallelujah. Our God goes marching on!" They were too drunk to march any longer. But their god was marching on. The millennium has not yet come, even if Hindenburg is eating straw, and the Kaiser gone to lie down with the lambs of Holland.

Whatever may transpire, the Saints may rest assured in the triumph of the Lord's work. We must hate iniquity, no matter in what form it may reveal itself in days to come; and we must love righteousness. The prophecies are being fulfilled wonderfully. Events like a mighty scroll unroll with bewildering rapidity. All, all are in harmony with the "more sure word of prophecy" recorded for our edification. Let us remain faithful until the Day Star of our hope arise.

ELBERT A. SMITH.

PEACE AND THANKSGIVING

The war is over. The Kaiser and Crown Prince have abdicated and an effort is being made towards a democratic government in Germany.

Thursday, November 7, a false report started premature celebrations throughout the United States. But this apparently did not decrease the joy and demonstration when the armistice was really signed. As early as two and three a. m. in the Middle West, whistles were blown and bells rang and kept up their peals of joy for five or six hours. Parades were started at that early hour and continued through the day and much of the night.

But all this represents but the external exuberance. It is the superficial manifestation of a deep rejoicing in the hearts of the people, and a feeling of deep thanksgiving to the Giver of all good.

We publish in our General Interest department this week an editorial from a secular newspaper which voices something of this devotion and thanks-

giving. It is only one out of many we might have used. The thinking nation realizes the gravity of the crisis and feels a Higher Power has intervened for justice and for peace.

The prayer of the righteous avails. And many prayers have been offered in general for peace. But we know of at least one very earnest prayer of faith by one little given to public prayer, in which he asked definitely, a year ago, for peace and end of strife for this coming Thanksgiving Day.

A few have been unable to see the hand of the Lord directing, and the necessity of this Nation entering that awful horror of war. Fortunately they are few. It has not been a case simply of supporting the Government, but a conviction of necessity and of right.

No army has ever before been so carefully protected from evils of intoxicants and immorality as has that of the United States. The record has not been perfect, as it is not perfect in civil life in times of peace. But it has been better than ever before.

There has been some mob spirit manifested. This is regrettable, but does not mar the great fact of the higher purpose of this people to fight for deliverance of others, without hope of reward and without hate. The actions of a few delinquents do not change that basic fact, that the fight of the United States has been for right and for peace.

Now peace has come. Much yet remains to be done. All Europe must be fed; not alone the people of our allies, but Turkey, Bulgaria, Austria, and Germany as well. Many must be clothed. The winter is upon us and suffering will be great over there. We must make it as little as possible to all people. We hope that peace and shipbuilding may now permit ships to go to Australia, Asia, Argentina, and other remote points for grain, meat, sugar, and other supplies; otherwise it means a winter of greater sacrifice on our part, to feed suffering Europe.

There remains the task to bring order out of chaos. There must be given the necessary help to bring order in Russia, and in central Europe, with a stable government of their choice.

There is needed greater devotion, greater worship, and more righteousness. Repentance and thanksgiving in a personal, religious revival which includes morality, should be worked and prayed for. True democracy requires cooperation and regard for another's interests.

The most terrible war of all history is over. Shall its suffering be in vain? Or can we not look for a broader spirit of brotherhood among all the peoples of earth, and justice between man and man here at home as well as abroad? There is a need of social justice and cooperation, as well as of religious re-

vival. There is needed a continued devotion to higher ideals than self-interest.

President F. M. Smith has declared repeatedly the opportunity before us after the close of this war. Are we ready? If not, how soon shall we be ready to do our duty under God, to establish a righteous peace on earth? Our part is Zion and her stakes as the pure in heart, and a place of practical refuge for the oppressed, and a ministry to go ahead to teach the way of the Lord.

We as a nation have warred, not against a people, but against a system of wrong and oppression. We as a church join heartily in "good will to *all* men," and "glory to God in the highest."

It is a time of thanksgiving, for harvest by which we can help to feed the world, for peace on earth, for the divine plan of salvation. But with our prayer of thanksgiving there should go up an earnest prayer for immediate help, inspiration, and wisdom to prepare for the work God now wants us to do.

"Glory to God in the highest, and on earth peace, good will toward men." S. A. BURGESS.

SUCCESSFUL COOPERATION

In the HERALD for October 30 there appears a reprint on "Successful cooperative colony." As indicated, it is a clipping without comment, merely inserted as a matter of general interest as to what is being done in this line.

The editors have been receiving from some of our members a number of such clippings, showing what is being attempted in community work. We should be glad to see such efforts succeed, and are interested in what is being attempted.

In regard to the above colony, we have heard promptly from Elder T. W. Williams, who was for years secretary of the California State Socialist Committee, and has been much interested for years in this work.

We print below extracts from his letter showing what he knows of this colony and its history, lest any of our readers be misled.

Elder Williams has become fully convinced that the cooperative effort which gives the largest hopes of success is that of the church, and that within the church is to be found the best of community effort and social unity. The difficulty in the past with most of their efforts has been that one important factor has been omitted, and that is the element represented by a spiritual consecration.

Brother Williams's comments follow:

My attention has been called to an article in HERALD for October 30, under the caption, "Successful cooperative colony."

While I realize the purpose of "ye editor" to be the very

best, yet I consider it most unfortunate that this article should appear in our church paper.

I know something of the history of this colony in California. If a tithe of what has been told to me of deprivation and want, of wrecked hopes and blasted lives on the part of those who cast their lot with this colony is true, then our people should think long and well before taking up with this enterprise or advising others so to do.

Although the men who were directing this enterprise claimed to be socialists, yet, it is a fact, that the Executive Committee of the Socialist Party of California repudiated the colony and disavowed any connection with it, whatever.

I know Mr. Harriman quite well. It comes with considerable surprise to learn of his philanthropic spirit. The ground work of all his philosophy as I have many times heard him state it is: "Whatever is, is right." "That which is good for me is right to me." "That means which brings to me the thing which I wish or need is legitimate." "Men's morals are the outgrowth of their immediate interests." "We must appeal to men's selfish interest." "An appeal to the belly is far more effective than an appeal to the head or the heart."

The history of this colony from the very beginning is stormy. Every possible inducement was made to have me join this colony. I steadfastly refused, believing that it was not founded on true cooperative principles.

The provisions of the California State Constitution were quite liberal in the formation of cooperative enterprises. The promoters of Llano had every opportunity to so organize. Instead, they resorted to the rigid provisions of the corporation laws although they were, at the time, decrying the viciousness of corporations in general. As I view it, practically every essential of true democracy and real cooperation was eliminated from their articles of incorporation.

It was understood that colonists should pay into the corporation the sum of five hundred dollars. This was later raised to one thousand dollars. Upon payment thereof, and the action of the board of directors, they were then considered members of the colony. The management then issued to him or her a contract to labor which had no connection whatever with the right of the stockholder only as it was allowed by the board. This board reserved the right to cancel this contract to labor at will and the colonist thereby waived all rights to insist on its continuance.

Each colonist was supposed to receive four dollars per day for his or her labor, which was apportioned by the managers of the institution as follows: One dollar to apply on the unpaid balance of the stock which was placed at two thousand dollars; two dollars, or as much thereof as the colonist might elect, to be used for the payment for food, clothing, and family necessities. The other one dollar was placed in a cash reserve fund to accumulate to the credit of the colonist, and was subject to his demand to the amount of seventy-five dollars per year, providing there was money in the treasury of the company and the managers thereof decided the exigency was sufficient to justify the payment of the money.

It soon developed, according to the statements of the colonists, that any man who, in any way, offered criticism on the management of the concern, or spoke reflectively of the heads of the institution, came under the ban. He was notified to desist. He was isolated and placed at work remote from others. Dissatisfaction grew apace until there were many so relegated. These were christened the "brush gang" because they were put to work cutting brush. Such were always under suspicion. Their every act was under surveillance. This brush gang grew until, so I am informed,

it threatened to outnumber those who were loyal to the managers.

I have talked with many of these colonists when I was State Secretary of the Socialist Party of California. I have listened to the most pitiable and disheartening recitals of alleged abuses and purported injustices. These people claimed that for exercising their right as free men their agreement to work was cancelled and they were denied even the right to purchase food at the commissary, and were compelled to start out anew in the world. A number of suits developed in the California courts.

I would not knowingly do injury to the many earnest and self-sacrificing people who may have risked their all in this or similar enterprises, but I feel it my imperative duty to warn those who may be ever induced by these glowing reports to make a move which will cause them disappointment and sorrow.

THOMAS W. WILLIAMS.

WORLD WAR DEBT

In *The Public*, August 24, 1918, there appears a vital article, "Consolidating the world war debt," by Charles Fremont Taylor. He calls attention to the action of Alexander Hamilton, in consolidating the war debts of the various states, and the assumption of the entire debt by the United States Government. This formed one element for the basis of united government.

He suggests that similar action should be taken in this war; that the allies should form a confederation or association of nations, and the war debt of all of them should be consolidated into one debt, and then its redemption provided for in an equitable manner, so that a fair share of the burden would fall upon each individual and each nation.

With this would be taken a resolution that the control of the sea has been taken over, and the oceanic straits and canals, Gibraltar, Dover, Suez, and Panama, will be held by the council for all time, to be used to establish disarmament and to prevent autocracy again gaining a position threatening the safety of the world.

As the various States of the United States transferred their public land to the central government, including all of the western territory, so should the various nations consolidate their colonies, so that they will be administered for the benefit and in the interest of those who dwell therein, and who do the work of development.

All are fighting for the one object. A readjustment of the debt would mean that they would bear an equal share of the burden and a fair share, after the war. All have not borne the burden of the war equitably. Circumstances are to blame for this.

The grand alliance would not be a close corporation. Neutrals would be permitted to join, but in doing so, they should bear their share of the burden of the common war debt.

Those who are now enemies would also be permitted to join. They would be permitted to share the privileges and the burden of the grand alliance; but the burden would be small compared to the benefit, including disarmament, and the benefits of peace and free world commerce. Even Prussia would be permitted to join upon establishing a proper form of government, and would share the cost and benefit. But enemy nations would not be permitted to bring in an enemy debt. The plan might ultimately involve a repudiation of all enemy debts.

The debt being guaranteed by all nations of the world, could be secured at a very low rate of interest.

The tax would be based upon individuals, as is the case with the Federal Government, and not upon States. Strategic sites, as tidewater docks, would be used in the common interest and not as the right of individuals.

It is of interest to note how frequent is the discussion of some provision for preventing another war and for a closer affiliation between the nations. Before the war but little was heard of such ideas, and then they were treated as practically impossible. Now they are treated as the only solution.

It is but one of the signs of cooperative thinking in the world; that men are coming to recognize more and more, as individuals, as families, as citizens, as combined in states and governments, that they are in similar position and have similar responsibility, and that what hurts one hurts all. The slum injures not only those who must dwell therein, but from the slums loathsome diseases make their way into nurseries in the reserved parts of town.

Common interests as well as humanity requires justice to our fellow man, as well as interest and opportunity, individual development, and social service.

These various intimations lead us to hope that better conditions will soon confront us. S. A. B.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except cowardice; to be governed by your admirations rather than your dislikes; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guideposts on the footpath to peace.-- Henry Van Dyke.

ORIGINAL ARTICLES

WHAT HAS THE REORGANIZED CHURCH TO SAY OF THIS NEW AGE?

This is a question we cannot silence. This war has transformed the world. Geographically, politically, commercially, industrially, morally, and religiously, we will have another world. The old standards of living have passed away. The intelligent inquiry for us is this: Will our missionaries in the field have to deal with the same spirit of unbelief and indifference, or will they find men and women hungry for the truths of the gospel? Or again; will the shock of war have torn men from their heavenly moorings that they will not be disposed to listen to preaching?

No one can doubt but that the war has made mighty changes in the hearts of men. But are the changes Godward or downward? Can our gospel survive the acid test of this war?

As I write, my thoughts go back to our last General Conference, and I still hear ringing in my ears the burning testimonies of some of the priesthood of our church, who, clad in khaki uniforms, had come fresh from the service. Then, too, there comes to my mind flowing words of faith from some of the boys of our church who are in the trenches of France. And I say with emphasis, our gospel will not only stand the severe test of this war, but our church will loom up as never before, bearing the mark of its divine Founder, and claiming its place as the one true church of Jesus Christ upon the earth.

The sectarian churches, making all allowances for the good they have done, must perish from the earth. The inner spirit of the gospel is eternally contrary to sects and schisms. Roman Catholicism has had the field for nearly two thousand years. The mother of the sects has sadly and deplorably failed. If she had conquered the world, as Jesus ordained his true church would do, this war would have been a sheer impossibility. At any rate she would have been able to tip the balance for peace when war was threatened. The voice of the pope of Rome has had but little effect upon the world in this awful struggle—in this inhuman slaughter on the fields of France.

While traveling in the countries of Europe, the utter lack of vital Christianity I found apparent almost everywhere. The pope of Rome himself had his battalions of armed soldiers. With glittering armor and military pomp he was escorted into the "Temple of the Lord." There was a pro-

fession of Jesus Christ, but his character, teaching, and example seemed grossly denied. The Protestant churches of England and the United States and Canada have much to make them look out into the future with dismayed hearts.

Can one find the true church then in Roman Catholicism or in the sectarian bodies? I answer in the words of Jesus: "By their fruits ye shall know them." I have pointed out some of the fruits, and surely by them we cannot know the true church. They have lamentably failed.

Who can read the gospels without seeing clearly that it was the purpose of Jesus, the King, that his church should rule the hearts of men, that it would be like leaven—that in time of crisis this leaven should have penetrated society so thoroughly that all decisions should be Christlike in quality? But the fact is, Roman Catholicism and the sectarian churches have professed Christ and have practiced Cain.

This infernal disparity could not go on forever. God, who gave his only begotten Son for man's redemption, would not allow the sacrifice of Calvary to be nullified, and his true church to pass from the earth.

The gospel was restored in his servant Joseph Smith. The light of faith shone on Cumorah Hill, and a new day dawned for the world. The Reorganized Church of Jesus Christ is destined to reveal the true gospel to the world. And this, not so much by the spirit of denunciation of other churches, nor by controversy, but by a spirit of love, showing unto the world that the mind that is in her was also in Christ Jesus her Lord.

I think there is hardly a Latter Day Saint of the Reorganized Church who will not admit that all churches have had in them some good—some savoring and seasoning qualities. On the other hand I doubt if there is a religious thinker in the land today who will not admit that, as a whole, the churches have been a travesty upon Christ. The heart has gone out of them; nothing but husks remain. Men see through it all, and the result is, all faith in sectarianism has died. A new moral sense is being born. The utter weakness of a dissected Christianity has been laid bare by this war.

This, then, is the day of opportunity for the Reorganized Church. She must rise and gird herself for the great duties that are calling for her attention. She must emphasize as never before that she has no man-made religion to offer the world. She is voicing the cry of her divine Founder to every

man: "Wilt thou be made whole?" She has no man-made creed; she has only the teachings of Galilee and Judea, which no outward calamity can change. Even the hell of war cannot burn them away. Atheism and doubt will shrivel before them. The war has sent these teachings throbbing through the world. The church will continue with the same in doctrine, but enlarged by a vision that looks into the eternities and hears in every passing hour: "I am with you alway!"

The coming General Conference will offer the church the opportunity it needs in this day of reconstruction, to give voice to the clear-cut message as to the relation of the gospel to the problems of social reconstruction that confront humanity. It will give it the occasion to reveal to what extent it realizes the tremendous upheaval that is taking place and in what manner it is prepared to meet it. If we Latter Day Saints of the Reorganized Church are to have the influence we should have in this giant awakening, then we must recognize the condition of the new era in which the world finds itself.

I always rejoice in the fact that the Reorganized Church is the church of the people. Its democracy is based upon the Sermon on the Mount—that sermon which Gladstone called the "Magna Charta of civilization." The opportunity of the new day should fire our missionaries with fresh zeal that will enable them to present the gospel message in such a way that will give it a grip upon the heart and mind and conscience of the working world. The Latter Day Saint gospel falls in with the change that is taking place and will continue to grow in social and economic values. One stands amazed before the changes in the standards of living, that are the result of this titanic struggle. Nothing in it all is more amazing than the strategic position which the working class have come to occupy. Our church is made up largely of the working classes, and naturally they will look to the church for light and guidance. To my thinking the light and guidance will come from no new message but from the old message which is always new—the restored gospel of Jesus Christ. It will come in the way of drawing the attention of the Saints with fresh faith and deeper consecration to its life-saving principles.

The great reform, which the prophets of the hour tell us will come as a result of this war, is the very condition and standard of living which the Reorganized Church has been preaching to the world for nearly a century. If the world had heeded it this war would have been an impossibility. The great principle for which the social reformers cry is the principle of human brotherhood. That is a fundamental teaching of the Reorganized Church.

But even more significant are the principles laid

down in the labor program sent out recently by Great Britain. That program is preaching our gospel though it may not know it as such. No greater document has appeared in a century—no document of such far-seeing statesmanship. The term *labor*, as used in the document, is made to include workers with brain as well as workers with *brawn*. The fundamental principle of the labor program is that the new age demands for "every member of the community all the requisites of healthy life and worthy citizenship." Long before the labor program of Great Britain was ever thought out, I heard President F. M. Smith voicing that same principle with emphasis, in the columns of the SAINTS' HERALD. I think, too, that it is the clear teaching of the Doctrine and Covenants.

In direct and forcible language, the labor program points to the conditions which have come out of the war. "What this war is consuming," the statement says, "is not merely the security, the homes, the livelihood, and the lives of millions of innocent families, and an enormous proportion of the accumulated wealth of the world, but also the very basis of the peculiar social order in which it has arisen."

What it clearly means is that humanity has been living under a false system which the war is throwing into the scrap heap. The new system which is to take its place will be based, not upon the selfishness of the individual, but upon the recognition of the brotherhood of man. This is the very essence of Latter Day Saints. I believe that now the minds of many statesmen will be focused on our church, and the labor world will recognize in the Reorganized Church as a defender, a supporter, and a friend.

Just read these other words from the British labor program, and I think there will be found in them the clear teaching of the Doctrine and Covenants:

"Social protection of the individual, however poor and lowly, from birth to death, is, as the economist now knows, as indispensable to fruitful cooperation as it is to successful combination; and it affords the only complete safeguard against that insidious degeneration of the standard of life, which is the worst economic and social calamity to which any community can be subjected. We are members one of another. No man liveth to himself alone. If any, even the humblest, is made to suffer, the whole community and every one of us, whether or not we recognize the fact, is thereby injured."

Now in view of all these facts, what has the church to say to this new age? There is only one way to look at it. She will be what she has ever been—the one true church—only that her claim will be accentuated by the new conditions. She will have to say to the new age what she has been saying to

an old age that did not heed. True it is, because of false brethren and misrepresentation and indifference on the part of some of her members, she has oftentimes come short of what she ought to have done, but with all her shortcomings, her principles were founded upon the rock of eternal truth.

Her duty now is to rise and gird herself to meet the disturbing conditions coming upon the world. She must become cooperative with the good outside of her, which though not of her, is not against her, and stands foursquare with that good in the labor of reconstruction. It is blessed to think of what the noble women of our church have contributed to the Red Cross work.

Dear Saints, a great challenge is coming to us as we face the new day with its industrial upheaval and its new social order. We must not be found wanting. Above the sound of the cannonading, beyond the glare of this awful conflagration just past, let us hear the voice of Christ speaking to his church: "Fear not, for I am with thee." Let us acknowledge, in the blessed brotherhood, the poorest and humblest, in the church and out of the church; and let us forever cast aside distinction and social standing, and be in fruit, as in doctrine, the one true church of Jesus Christ upon earth.

AUGUSTINE DWYER.

WHAT OF THE HOUR, FELLOW RELIGIANS?

Nineteen eighteen!
 Civilization's crest.
 High tide of human progress.
 Prophecies of ages fulfilled.
 Dreams of centuries come true.
 The "divine right of kings" in the discard.
 Special privilege a suicide. Autocracy dethroned.
 Injustice, inhumanity, entrenched greed, privilege, kultur in the prisoner's dock. God and Christ on the judgment seat. Chastened humanity in the jury box.

Democracy, fraternity, Justice, good will—the sweet-winged harbingers of the glad new day.

God has vindicated his promise made to Abraham four thousand years ago. Palestine regained. The holy city no longer profaned by the heathen. The democracy of Israel looming high in the horizon.

"Glory to God in the highest heavens, and on earth peace among men who please him."

As we "go over the top" we signal back to all of the martyrs along the battle fields of progress, to the heroes of stress and storm from Abel to Foch, "We win."

From out the past rise the living presence, the inspiring purpose of the vanguard of right—the pio-

neers of progress: Moses, Nehemiah, Isaiah, Jeremiah, Mosiah, Jesus, Luther, Wesley, Joan of Arc, Pitt, Jefferson, Paine, Joseph Smith, Lovejoy, John Brown, Lincoln. These also share our joy.

From the beginning men have loved liberty and hated oppression. Throughout the ages men have suffered and sacrificed. Millions have bled and died that others might live and possess. "Vicarious Service—watchword of ages past—slogan of ages yet to come." "Insofar as you render such services to one of the humblest of these, my brethren, you render them to me"—the talisman of life!

We have traveled a long way. It has taken ages for man to learn that selfishness and inhumanity react. Experience, the last resort of God, is bearing fruit. Nineteen nineteen will witness greater changes still. God is in his universe. He never sleeps. His work goes on without interruption. He will continue his purpose until the kingdoms of this world become the kingdom of our Lord and Savior Jesus Christ.

God is winnowing the nations. He is preparing the world for the new evangel. He is blazing the way for the great crusade. At no time in the life of the human race have we had such occasion to commemorate the Nativity than at this Christmastide. The world's purpose converges in the Messianic cry: "Thy will be done."

Each conflict 'twixt right and wrong has contributed to this our privilege. Prisons and dungeons, stripes and scourgings, fagot and flame, the guillotine and cross, all have paved the way for our present ministry and work. Ours is a heritage of promise—a sacred trust—a wonderful obligation. Will we be equal to the occasion? If not, then the very stones will proclaim our shame.

God has done his part. He is on time. He is waiting for us. He will not wait long. It is now or never. He will raise up others if we fail him now. As a result of the great world war, for the first time in our age the peoples of the world may hear the angel's message. A glorious ministry awaits us. What then our answer? Shall we enter in and occupy?

The coming generation will witness the culmination of God's premillennium purposes. Zion will rise and shine. The long-expected endowment will materialize. The World's greatest missionary effort will then begin. Even now "God is marshaling his army." He is calling men and women to be disciplined as ambassadors of peace. This call is to consecrate service. Those who engage therein must have no mental reservation. They must have an "eye single to the glory of God." All excess baggage must be discarded. They must renounce "the world, the flesh and the Devil."

Are you improving every spare moment of your

time in making preparation for more efficient service? Are you systematizing your study? Are you cheerful and happy in your work? Are you doing all that you can to enlist the service of others?

Answering their country's call many, very many of our young men—the very flower of coming manhood, and who have been active in the various departments of church work have been called to the colors. This has, to an extent, crippled our work. It necessitates a closing up of our ranks—a determination on the part of each one who remains to carry a little heavier responsibility.

The best possible antidote for indifference and apathy is to interest oneself in the need of others. What then can the young people do to help and extend the usefulness of the Religio organization? Let me suggest the following:

First. Each returning transport comes freighted with the maimed and crippled soldiers who have, with their comrades, sacrificed nearly their all that democracy might live and human rights be preserved. Let us organize a "Welcome Home Brigade." And this is not enough. Let the Religio organizations throughout the church systematically plan to assist these returning soldiers in every possible manner. There are innumerable ways in which we can show the true spirit of Christ towards them. We should exhaust every possible means in restoring them, so far as possible, to their former civilian life. Arrange socials in their honor. If perchance one has lost an arm, or a leg, or an eye, let each vie with the other in reducing this misfortune to a minimum.

Second. Many of these men must begin life all over again. We owe it to them, we owe it to ourselves, to see that they are not unnecessarily handicapped in this respect. Religians can band together and see that suitable employment is secured compatible with the ability of each. You can volunteer your service in teaching those, who may elect, the intricacies of your own particular avocation. This will be a true Christian purpose.

Third. There will be vacant places in many homes. Again let the Religio workers in all parts of the country tabulate, regardless of church affiliation, the names of those who have fallen in their immediate vicinity, and see to it that the bereaved are given every possible evidence of your sympathy and good will. Short notes of condolence, a visit to the home, genuine expressions of sympathy will go a long way in easing the heavy burden. This, then, is our Christian service.

Fourth. There will be widows and orphans as a result of this war. We should never forget that "The religious service which is pure and stainless in the sight of our God and Father is to visit fatherless children and widowed women in their time of trouble, and to keep one's own self unspotted from

the evil of the world." See that no widow or orphan children suffer for either physical or mental comfort. We are "our brother's keeper."

Fifth. In these times of stress and misery the tendency is to pessimism. Men fall into a gloomy gait. They lose heart. Their long faces and dejected attitude indicate that they have lost their grip. Our ministry is to dissipate the clouds, to lift the fallen, to bind up the broken hearts, for hath the Lord not said, "But when all this is beginning to take place, grieve no longer. Lift up your heads, because your deliverance is drawing nigh."

We should cultivate the social side of life. The Religio is specially organized for this purpose. Social service does not always spell fun. It is not always analagous to amusement. It does not always comprehend entertainment. We should have fun, lots of it. Innocent amusement is to be stimulated and encouraged. Entertainment is a big part of life. We must not lag in this. We must go farther.

Sixth. What recreational work have you planned for the winter? Here in Toronto our young people have organized a physical culture drill where, once each week, the boys and girls assemble under the tutorage of a proficient teacher in physical culture and delarte and spend a pleasant and profitable evening. This brings our young people together in common purpose. No worthy person is excluded. We suggest that this be done in as many other places as possible.

Seventh. Have you a gymnasium in connection with your local church? If not, why not? Any church which does not possess this very necessary adjunct of church life is behind the times. Take the matter up with your pastor, the Sunday school superintendent, the Religio president. Keep eternally at it until a church gymnasium is established. We are not doing our duty if we fail in this. Do you offer excuse that the church building is not suitable for this? Then remodel your church. Better far that you lessen the auditorium than to defeat the real purpose of religion. During the winter months a special effort should be made to develop physical culture activities throughout the church.

Eighth. This is the time of the year when Jack Frost is king in most parts of the world. What better than a sleighing party and at the end of the journey a widow's home and a sumptuous basket of good things stored away under the seat, a serenade, and a joyous evening?

Ninth. A skating contest—a spelling bee—an evening's debate—oh, there are many things for happy hearts and willing minds to engage in. Wake up, Religians! "The drift of the world's will is stronger than all wrong."

Tenth. Have you, my fellow worker, found yourself? What part are you going to play in this the

last lap? What are your qualities for service? Do you know what you wish to be and do? Have you canvassed your qualifications for service? Decide NOW your work and resolve to achieve.

It is joy supreme to work for him to-day. Each service hath its own recompense. We need not wait for our reward. The pleasure of doing is full compensation. God speed and bless you, fellow Religians for "earth and her years down joy's bright way or sorrow's longer road are moving towards the purpose of the skies."

THOMAS W. WILLIAMS.

WHERE WOULD JESUS GO?

If Jesus should suddenly come to earth to visit his children awhile, pray where would he go when the chiming bells ring? What shrine would he greet with his smile?

Now if he should go where the cross is on high; where candles and wafers abound, and bow to the virgin, Saint Peter and Paul, pray, where would the Lutherans be found?

Or if he should go to the church of renown, where babies are sprinkled, indeed, would Campbell's "Disciples" cease dipping converts, and follow the Methodist's creed?

Now if to the Baptist perchance he should go, and thus to their creed should conform, would Catholics forsake holy water, and mass, and kneel at the penitant form?

But what if he went to the popular church where Calvin and Knox are afamed, would those Apostolics quit speaking in tongues, and worship where healing's defamed?

If he should abide with the Dunkards the while, who practice immersion triune, would Adventists then wear the 'mark of the beast' and with them on Sunday commune?

Yet now peradventure he'd visit the Friends, who quietly sit in the room. Could Baptists, and others who make a big noise, serve God in the silence and gloom?

And would our friends, Unitarians, come in? The scientists, and others galore? Would he to them all bring the message Godspeed? Or weep o'er the plight as of yore?

But shades of ye martyrs! and canonized souls! Suppose he should pass all restraints and go to Lamoni, the city of peace, and meet with the Latter Day Saints! And preach from their pulpit the gospel of old, and plead for the message so plain, as taught from the Bible by Latter Day Saints—say, friend, would he preach it in vain?

How many would follow the way of his steps, forsaking their creeds and their pride, and down

in the river, like Christians of old, be buried with Christ in the tide?

Ye people in error, hear what we say: We bring the glad message to you, once taught by the Savior of men in Judea—the gospel unchanging and true. You may have been warned against Latter Day Saints because they're unpopular; so the Jews in their blindness made just that mistake and lost the "great treasure," you know. They looked at the man and his message ignored; no good in his life could they find. The treasure was there—beneath evil report—and poor wandering Jew is still blind.

So then from their error a lesson now learn: Don't turn from this message away, for God has revealed it, the same as at first, and pleads with all men to obey. Your creeds and your dogmas can never avail; they're not of God's choosing, dear friend, but, creatures of men, they will perish at last, and you will loose out in the end.

R. W. FARRELL.

OF GENERAL INTEREST

GLORIA IN EXCELSIS DEO

"Glory to God in the highest, and on earth peace, good will toward men."

Nineteen centuries ago, Saint Luke tells us, a choir of angels sang to a group of shepherds on the hills without Bethlehem. For aught we know angels may have sung at other times and other places to earthly auditors, but this is the only instance of record that has received general acceptance as a historical verity, and whether we believe the sacred story or not we cannot doubt that the message of the celestial anthem is one that expresses the feeling of heaven toward mankind. And we may be sure that, although our ears are not attuned to its seraphic harmonies, the great supernal choir is voicing to-day the same joyous theme that was heard by the Judean shepherds. For there is peace to-day, peace on earth, after the greatest and bloodiest war in the world's history. In every city in Christendom the bells are ringing in glad acclaim, and even in pagan land the notes of joy are striking the ear with a new sound and a new meaning. The hearts of men and women in every country save Germany, and of many even there, no doubt, are filled with such an ecstasy that words utterly fail to give it expression. Never since the creation has joy been so nearly universal among mankind, and never has there been greater occasion for universal gladness.

Whatever may be the conditions of the final treaties of settlement, the acceptance by Germany of the

terms of armistice dictated by the allied governments and the United States ends the war. There is no possibility of a resumption of hostilities. The world war is over. After four years and three months of titanic struggle, after the destruction of millions of lives and of treasure of unmeasurable value, the supreme conflict of all the ages has ceased. The black pall has lifted and once more the earth can smile; once more men can go on with the affairs of life in the broad sunlight of a new day.

"Peace on earth, good will toward men," sang the angels on that morning long ago, and assuredly the two things should go together. That is the idealism of heaven, and it should be so of earth. War and hate, peace and love, they are by the very nature of things inextricably associated, although love in the past has never distinguished peace as hate has distinguished and animated war. But through all the hatred of this great conflict the light of love has been burning, beaming good will toward men, and the principles that have developed from the struggle, the principles upon which permanent peace will finally be based, spring from love and not from hate. It was essentially good will toward men, good will toward the bleeding and ravished peoples of Europe, that brought us as a nation into this great war. It was good will toward men, good will toward all men, that inspired and actuated the wise and humane war policies of our great president. It is upon the fundamental principles of good will toward men that the peace treaty will be formulated. And in the peace that has now come, the great peace that passeth understanding, good will toward men should be, and, we profoundly believe, will be, the dominating influence in the world's relations. The "brotherhood of man" is no longer a phrase of fine-sounding rhetoric, but by this colossal war, this great rebirth of humanity, it has been made a thing of reality in the opened hearts and broadened minds of mankind. No longer are the people of other lands strangers to us, no longer are we strangers to them, no longer are we strangers among ourselves. We know now our kinship. We have gone down into the valley of the shadow with them, and we have learned that we are of one blood and one flesh, sons and daughters of God.

And who has done this thing? Who has brought this victory of civilization to its splendid fruition? Not we. We are proud of our great share in this work. We are proud that we perceived our duty and plunged with determination and enthusiasm into the task of its fulfillment. We are proud that we have arisen to the heights of tremendous accomplishment. We are proud of the spirit that brought us together as one. We are proud of the heroism of our sons who have fought so valiantly.

We are proud of the devotion of our men and women who have labored so gallantly for the cause. We are proud, immensely proud, of the fact that the establishment of American ideals have been made the primary purpose of the war and that they are to be the essential principles of peace. We are proud that it was given to us to become the deciding factor in the glorious conclusion. But we must remember that we have but shared in the work. We must not detract one whit from the splendor of other achievements. We must not forget that each and every nation has played its part nobly in the struggle. We must not forget the tremendous sacrifices beside which ours are but little. We must not forget the invincible spirit that maintained an unbroken front through years of awful anguish. We must give to all of them, even to broken Russia, the full credit and honor and glory for the work they have done in preventing the triumph of barbarism. It is enough that we have shared, splendidly shared, in the vast achievement. It is enough that we have helped with all our might in the attainment of the victory of righteousness over wrong. Nor must we forget that over all has been a Power that would not permit evil to triumph, a power that has raised one obstacle after another to oppose its advancement, a Power that has been ever present and ever guarding our destinies through the dark night of the earth's supreme trial. And although we may have often doubted it during the long hours of agony we can say to-day with profound conviction, as the morning dawns with the glory of peace flung across the skies, that

God's in his heaven;
All's right with the world.

—*St. Louis Globe Democrat*, November 11, 1918.

A COOPERATIVE PLAN

Since the Colorado Fuel and Iron Company was perhaps the first to develop a carefully worked-out plan of industrial representation, which was adopted by unanimous vote of the board of directors, and a seventy-eight per cent vote of the employees, and has now been in operation for about three years, it may be of interest to mention briefly some of the outstanding features of the plan, and some of the results of its operation.

1. The first outstanding feature of the plan, is the representatives, their conferences and committees.

By secret ballot representatives are chosen annually by the employees from their fellow-workers in each mining camp and each division of the steel mills, one for every one hundred and fifty employees, but never less than two in any camp or division.

The representatives, together with an equal num-

ber of the officers of the company, hold conferences at least three times during the year in the several coal mining districts, and similar conferences are held in the steel plant.

There is also an annual conference of representatives and officers of the company. Such conference occurs with the employees of the mines as well as with the employees of the steel plant.

In addition there are in each district of the mining camps and in all of the divisions of the steel plant, four standing committees, each committee composed of three employees, selected by the representatives but not necessarily representatives themselves, and three officers of the company. These committees can initiate business as well as consider such matters as are referred to them.

The committees are: Committee on cooperation and conciliation; on safety and accidents; on sanitation, health, and housing; on recreation and education.

There is also an officer, known as the president's industrial representative, whose duty it is to visit currently all the mines and confer with the representatives. A similar officer performs a like function in the steel plant. These officers are also available for conference at any time at the request of the representatives.

Thus it will be seen that the employees, through their representatives chosen from among themselves, are in constant touch and conference with the owners through their representatives, the officers, in regard to matters pertaining to their common interests.

2. The second outstanding feature of the plan is the employee's right of appeal.

Any employee with a grievance, real or imaginary, may go with it to one of his representatives. As frequently happens, the representative finds that there is no real ground for the grievance and is able to so convince the employee.

But if a real grievance exists or the employee is not satisfied, the representative takes the matter to the pitt boss, the mine foreman, or the mine superintendent, and in the majority of cases the questions are amicably and satisfactorily settled by one of them.

If not, however it is the employee's right through his representative to carry the matter to the President's industrial representative, the district committee on cooperation and conciliation, the district manager, the manager or assistant manager, the general manager, the president, and, as a court of last appeal, to the industrial commission of the State of Colorado.

Experience proves that the vast majority of difficulties which occur in an industry arise between the workmen and the subordinate officials with whom

they are in daily contact, such as pitt bosses or mine foremen.

These petty officials are sometimes arbitrary. But it is by their attitude and actions that the higher officers and stockholders are judged.

Obviously, then, the right of appeal from their decision is important, and even if never availed of tends of itself to modify their attitude.

3. The third outstanding feature of the plan which I would mention is the employee's bill of rights.

This covers such matters as the right to caution and suspension before discharge, except for such serious offenses as are posted at each mine; the right to hold meetings at appropriate places, outside of working hours; the right, without discrimination, to membership or nonmembership in any society or organization; and the right of appeal, to which reference has just been made.

So much, then, for the outstanding features of the plan. What have been some of the results of its operation? In brief:

1. Uninterrupted operation of the plants and increased output.
2. Improved working and living conditions.
3. Frequent and close contact between employees and officers.
4. Elimination of grievance as a disturbing factor.
5. Good will developed to a high degree.
6. The creation of community spirit.

A community spirit has been fostered in many ways.

Club houses have been constructed in many camps, and are under the direction and operation of the Young Men's Christian Association. These buildings provide recreational and social facilities not only for the men and boys, but for the women and children as well.

There are band stands in a number of the camps, and bathhouses in practically all of them. In several, dispensaries have been built and supplied with district nurses.

Schools have been improved—some would serve as models in any city, however progressive.

One of the most important features of the community life is the gardens which have been generally cultivated. This has been made possible by fencing around each miner's house a plot of ground which is developed in grass, in flowers, or in vegetables, and always adds interest and attractiveness to the home.

The fences thus built have cost more than \$40,000; over \$155,000 has been spent on club houses, either completed or under construction; and upwards of \$50,000 on bathhouses; in other words, a total of a quarter of a million dollars has been expended in three years for these several items alone.

The community spirit is developing community pride and rivalry. Each camp has its band, its baseball team. Of late this spirit has manifested itself most gratifyingly in patriotic endeavors.—John D. Rockefeller, jr. in Brotherhood of Men and Nations, an address before civic and commercial club, Denver, Colorado.

HYMNS AND POEMS

Selected and Original

A Retrospective View

From the dawn of early history,
All along the golden way,
Trace the progress of the nations,
Downward to the present day.

Try to understand the story
Which the ancients safely sealed,
In the stone and marble columns,
Truth which cannot be repealed.

But to-day is just Thanksgiving,
So why trace a story old,
Farther than the Pilgrim Fathers
Who were strong and true and bold?

Yet it seems that something grander
Came before and paved the way,
For the faithful Pilgrim Fathers,
Thus to make Thanksgiving Day.

Architecture, letters, learning,
Were pursued by other men,
Long before the Reformation
Had successfully begun.

Then amid the busy people,
Walked a man with purpose strong;
And at last with ships and sailors
He had left the noisy throng.

After all the piercing trials,
After all the hardships borne,
They had found the fragrant blossom
Nestled soft among the thorn.

On that day so long remembered,
'Neath the dull gray autumn sky,
'Neath the leafless autumn branches,
Near the river running by—

Spread they there the feast with gladness,
As they dreamed of better days,
And with thankful hearts their voices
Raised in one glad song of praise.

Years have passed and yet as autumn
Brings the golden harvest in,
We observe to keep Thanksgiving,
"Ere the winter storms begin."

Beautiful may be the custom,
If we come with thankful heart;

Opportune the time and season,
To perform our humble part.

Small the service we may offer,
Insignificant is life;
To be helpful but a duty
Fighting bravely in the strife.

Out upon the trackless ocean,
Where the pleadings of his men
Failed to lure him from his duty—
He could not return again

Till the mission was accomplished
He had pledged his word to do—
Onward, steadily, and westward—
Ever on with purpose true.

Till success had crowned his efforts,
Though he never knew how great
Was the service he had rendered,
Led as by the hand of Fate.

Through the pathway he had opened,
Other vessels crossed the sea,
Other nations made a country,
And a home for you and me.

In those days of war and bloodshed,
Many hearts so brave and true,
Throbbled to waken other motives,
Grander than they ever knew.

And however old the story
Of the first Thanksgiving Day,
There's simplicity about it
We can get no other way.

They were glad and truly thankful,
Though the hand of death had come,
Leading many of their number,
On unto a better home.

PEARL STODDARD HILL.

The night has a thousand eyes,
And the day but one;
Yet the light of a whole world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

—Francis William Bourdillon.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit nor stand but go!
Be our joys three parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!
—Robert Browning.

Those who bring sunshine into the lives of others cannot
keep it from themselves.—Barrie.

He who will not answer to the rudder must answer to the
rock.—Archbishop Herve.

THE STAFF

Edited by ARTHUR H. MILLS, 704 8th St., San Bernardino, Calif.

Some Undependable Choir Members

Probably none of the annoying things with which a chorister has to contend can equal that of the undependable choir member. He is the unknown quantity, the broken reed of the choir, upon whom it were wise not to place too great store or to lean too heavily; for disappointment is as apt to accompany him as the sparks are to fly upward.

We propose in this article to touch upon two distinct types only of this undependable class: those who come to choir practice and then stay away from the Sunday services, and those who absent themselves from the choir practices and then presumptuously appear at the Sunday services and attempt to perform the work for which they have not prepared.

We hardly know which of the two named types can be considered the more annoying. Each thwarts the better work of the choir and each succeeds, in sins both of omission and commission, in nullifying to a large degree the efforts of the faithful looking to effectual progress. If we consult the chorister he will attest that each serves to render his burden the more onerous.

In taking the first type for consideration we will try to picture the choir at its regular weekly practice. There is a full attendance of the members and the practice is going swimmingly. Under the impetus of the mass the work for the following Sunday speedily takes form and perfected shape and the chorister is fairly radiant with the enthusiasm that comes from successful achievement. "Oh, 'tis good to be a Saint in latter days!" he feels, and how enjoyable it is to lead a choir when something is accomplished.

He enjoys the seventh heaven of choral delights; feels that the choir-life is really worth living, after all, and goes home with roseate-hued dreams for the future.

These Elysian dreams generally last until the next Sunday and then, usually, the rude awakening. The hour for service arrives; but where is the splendid galaxy of singers that rendered the practice so eminently worth while? It has sadly dwindled and the chorister finds it hard to keep his own patience and courage from doing likewise. Hoping against hope he tries to rally the depleted forces for the task ahead, only to find that the material necessary for the rendition of the work is lacking and the morale of the remainder has irretrievably suffered. The beautiful anthem upon which he lavished so much conscientious labor and upon which he had founded so much hope—the anthem that was to charm all who heard it and mark a distinctive era in the progress of the choir—had to be ingloriously abandoned; the child of hope perishing in despair.

An inquiry into whys and wherefores revealed a variety of excuses, none really satisfying, however. Sister Blank stayed home to cook the dinner; "You know Sunday dinner at our house is *always* the big meal of the week." Sister Contra felt "sorta tired" that morning and stayed home to rest. Sister Hinote found herself with a "cold" that morning and "just didn't dare tackle that solo" with her voice so stuffy. The two Jones girls bantered the young Brown maidens for a "short walk" after the Sabbath school service and the walk was so enjoyable that they "just stayed out" during the service. And so it went; none of them mindful of the fact that the Lord's work suffered by their delinquencies.

The trouble with those of this type is they lack true con-

secration. They accept the call to service in the choir and become duly enrolled members; and then they fail to realize that the obligation to serve is a real one, under which they actually rest. The sacredness of the promise given to serve is probably not granted more than a passing thought. When our choir members realize that their calling is a divine one, the duties therein truly sacred and holy and their obligations real before God, then their service will be more consecrated and results correspondingly greater.

Now for the second type which is, perhaps, the antithesis of the first type. In passing we may remark that the individuals of this type add their due proportion of the gray hairs that tend to cluster around the temples of the long-suffering chorister. They are not overly enthusiastic about attending the choir practices; they do not seem to take kindly to the work involved. There are no false hopes raised by them in the breasts of struggling choristers by their attendance at the practices, for if they come at all it is a signal occasion not likely to be too often repeated. But where they particularly manifest themselves is at the services. When the time comes for the choir to render the finished product; the time for sitting in the seats of *honor*; in short, when the opportunity to "show off" is at hand, they are there, ready to reap the rewards they have not earned; to partake in the successes the others have labored for and have made possible.

We cannot help but express our disapprobation of the individuals of this class. Not every individual is, of course, equally to be condemned, but the practice is one that should be discouraged. Choir members who are unwilling to engage with their fellow choir members in the labor necessary to prepare the song service, to bear their proportion of the brunt of this preparation, should not expect to sit in the honorable seats with the faithful and participate in the rewards of the diligent. Why should they crave to share in the fruits of labor in which they have not participated? The idler shall not eat the bread of the laborer and these can have no right to the rewards and honors earned by the labor of others.

There is a decided element of harm that this type of delinquents may do, and it frequently is a very material factor in the rendition of the song service. These individuals come blithely into the choir on Sunday and attempt to sing in the service with those who have properly prepared it. Not feeling acquainted with the work as the chorister has developed it, they have to sing with a sense of real uncertainty, for they fear at any moment to find themselves in deep water. They cannot sing with the freedom and confidence that is so necessary to a proper rendition of the service and their uncertainty communicates itself to the others, thereby destroying the enthusiasm of the mass, which can only result in a lessening of the effectiveness of the service if not its failure.

We cannot do other than urge our choir members to take their work more seriously. What would become of "the latter-day work" if our ministry were to dawdle along, laboring only when they "felt like it"? Yet that is what some of our choir members actually do.

God has called our singers to his services and the work to which he has called them is a necessary and important service. Let them comprehend this and also that he will not hold them guiltless if they treat lightly his word and his work.

ARTHUR H. MILLS.

"It sometimes takes a pretty wise man to realize fully what a fool he really is."

Churches to be Made Centers of Music

Music has taken a prominent place in the courses of the schools throughout the country. Educators have come to the appreciation of what the knowledge of good music means to the cultural development of the growing boy or girl.

A higher step in this field is now being taken by Doctor P. P. Claxton, United States Commissioner of Education. The church is an institution, which by virtue of its purpose is exempt from taxation. To more greatly aid the community which supports it, in the work of properly bringing up its young, it has been suggested that a series of concerts be given for the younger generation by every church which can boast of a good organ. The movement is entirely educational in its aim.

In speaking of the project, Doctor Claxton said, "In all the cities and larger towns of the United States there are hundreds and thousands of boys and girls who never hear good music. If they hear music at all it is of the ragtime or vaudeville type or the mechanical music of the moving picture theaters.

"Why should not every church in which there is a good organ and which has a competent organist open its doors freely to children between the ages of eight or nine to seventeen or eighteen for one hour every week, and arrange for its organist to render for the children the best music in his best style?

"In the name of fifteen million boys and girls living in our cities and towns, I appeal to pastors, priests, organists, and officers of the churches to give this suggestion a fair trial, and if the plan proves worthy, then to cooperate in making the weekly children's music hour a part of the program of all churches in urban communities."

Music a Natural Form of Expression

The latest phase in the development of the spreading of music in America is community singing. Community choruses have been formed in many cities all over the country, and thousands of people have become inspired with the joy of singing together. Witness the recent "Song and Light" Festival and Harry Barnhart's choruses in the park in New York. This idea of community singing was not imposed upon the masses. It was the logical outcome of the desire of the individual to express himself, spontaneously and untaught.

Man expresses himself in music from his infancy, but he is seldom aware of it nor does he trouble to check up the numerous occasions upon which he has burst forth in song. The babe in the crib gives forth melody before he speaks. The child at play sings. In the kindergarten the chief joy of the child is singing with his fellows. The mother rocks her infant to sleep with a lullaby. The man hums, whistles, or sings at work. When man gathers at the festive board, he sings. In time of war, man gives expression to his strong emotions in patriotic songs. It is his natural form of expression.

A prominent educator has remarked that the mission of music is not complete until it has reached every fireside. Sing if you feel joyous, we are told. Do not be backward. There is more singing going on in the world than we are aware of. The desire to sing is becoming keener, and with the growth of the community chorus, more pent-up spirits are finding an outlet for expression. That this form of choral singing, natural and unstudied, is filling a long-felt gap and need, is emphatically demonstrated by the rapid growth of community spirit in singing. The call of music, not of war,

is destined to lure men to its temple of worship, after the period of world unrest has passed into history.

Choristers and Choir Work

Upon first thought this subject presented to my mind our branch choristers and choirs, I suppose for the reason that I have been associated with such work only, until recently; but I believe there is room for improvement in choir work in both Sunday school and Religio, and these organizations require different suggestions and methods.

In the Sunday school, for instance, the chorister has a chance to use the younger members as a choir and get them interested; and also to encourage orchestra work. Children, as a rule, love to sing and even though they sing mostly in unison, such singing may develop talent in unexpected places. They are usually taught to read music in the public schools, and in those who are fortunate enough to receive private lessons upon voice or instrument the improvement is usually more noticeable. Let the chorister try it out; let the junior and intermediate grades lead the singing for the Sunday school. Our Zion's Praises is well supplied with suitable songs, and with practice and the help of the older singers the more difficult numbers could be rendered.

Give the children every possible chance to work and become interested; and if practicable place some one in charge of this work who is not already overburdened with other church work, for each department of God's work requires study, effort, and time, and above all, perseverance; and withal, the frequent and sincere use of the medium through which we may receive divine help—prayer.

The department of praise in the Religio is developed in a different way. The chorister of the Religio has duties outlined in the constitution and by-laws, such as choosing suitable music for the services and serving as chairman of the music committee. The duties of this committee are to prepare music for the various programs, and as no program is complete without music this committee has a task for each Religio session in the year. If there is a class of young people let them lead the singing for the opening service. Music without leadership is apt to be lifeless; time, spirit, and expression are the fundamental requirements to good singing and good music.

There is so much to the work of the chorister other than merely selecting the songs for the service and directing the singing of them. He should be continually on the look-out for talent in musical lines and he should try to get such talent interested in Sunday school and Religio work.

Choir work cannot be made a success unless each member sees the need of prompt and regular attendance at rehearsals as well as at services. It also means individual work at home whenever such is necessary. Indeed, this work we are engaged in requires individual work particularly, for only in this way can we earn our salvation. If through personal and faithful work we each did our part, what a glorious work this would be, not only to us who are interested but to those who observe us. In closing, I give the following quotation; the words impressed themselves on my mind but I cannot give the author: "Do the thing we are doing now, better. Let us study our work and learn how to do it better."

VINNIE HATCH.

DOW CITY, IOWA.

Lord, what music hast thou provided for thy saints in heaven, when thou affordest bad men such music on earth.—Izaak Walton.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5220 California St., Omaha, Nebr.

Are These the Mothers of Your Children?

Criticism is a great caustic. There are two kinds, *con-*structive and *destructive*. Constructive criticism is the caustic that eats out the gangrene and poison from anything and then heals it. Destructive criticism is too much of a good thing—carbolic acid poured on a raw cut, destroying, not healing.

It requires a great deal of will power for a person to put caustic on a sore. It requires a great deal of will power for a man or woman to look at himself squarely and see himself as others see him. How many mothers do you know who can look at themselves in the light of their holy office and say, "Am I a mother to my child?" "Am I living up to the fullest to the purposes for which God has created and endowed me?"

There is nothing, perhaps, which more people unpreparedly stumble into and haphazardly undertake than marriage and parenthood! How many little children have come into the world and have grown up without knowing a real mother! Oh, no, I didn't mean an orphan in the literal sense of the word. There was some one who kept him clean and fed, and then complacently sat back and thought her duty done. Do you need any caustic? Can you find the poison and apply the cleanser and healer?

Real mothers long for the confidence of their children. And every *real* mother has it, too. When the little child is born and begins to develop, the thing he knows and loves best is mother. When he gets older, he finds many—oh, so many—things he doesn't know about. He's in a wonderful world—full of strange, wonderful things. To whom but mother should he run with his eager, curious questions—his desire for knowledge? Oh, mother, has *your* little child come to you with eager questions only to meet, "Oh, I haven't time, dear; run and play"? If so, be sure that his confidence in you begins right then to wane.

Then—he's made something—a wonderful castle—a mud pie—anything. Mother must see! And again, "Oh, I haven't time." Oh, mothers, *take* time for your child. If you have to let things go—don't lose your chance for real comradeship with your child. If he asks you questions, really wanting to know, tell him if you can. If you don't know, tell him so, and suggest you try to find out together. You cannot disregard his confidences in his childhood and then expect to regain them in his adolescence. Some day you'll suddenly awaken to find your little tot gone, and a stranger with you, one whom you *cannot* approach or help in the crisis through which he may be passing.

When it is rainy and your little one has to go to school, you put raincoat and rubbers on him. You safeguard him against the things which menace his physical life. How many of you think to prepare him for the things which menace his moral and spiritual life? When his first contact with the world (school) comes—have you prepared him for what he'll surely meet then? In any group of children, great though the pity of it is, there are always those who have been neglected or wrongly brought up. To *your* little innocent child come whispers of wrongly-interpreted things, evils that begin like the tiny speck of rot in an apple and continue until the damage cannot be estimated.

This is one of the most neglected things on God's footstool! A little child comes to his mother, truly wanting to hear the story of life. He gets, instead, some fairy tale

about storks, doctors, and the like, tales which fool him only for a few years. When he hears these things spoken evilly of by other people, what can he believe? First, "Mother lied about it, therefore it must be true that it is bad." Thus begins the tiny speck of rot. And where does it lead? Light men and women; contempt for the thoughts of home and parenthood; confidence eternally lost in his mother. Are you the mother of that child? Oh, don't be! It is so easy, it is so wonderful to tell the true story to a little child. Answer his questions truthfully—you can—in a wonderful, beautiful way. One of the sacred memories of my life is the time I told my little sister. I can see her big blue eyes filled with the wonder and joy of it and her remark, "Oh, sister, and some day—I can be a mother!" A little tot, six years old. Awe and wonder and holy joy in her face. Have you missed that?

One time I heard a mother say, "I'll conquer that child if I have to kill it." She did conquer it, too; was it a commendable thing? No, decidedly not! A great, large woman with a strap arrayed against a little, tiny child with a will—that valuable *something* the mother should be trying to cultivate and direct. After two hours the little one finally gave in. What was gained? Why should the mother seek to conquer him, and break his will?

No child is "mean" and very few are "bad." Just analyze their "meanness" and see if it is not rather misplaced or misdirected energy. Instead of punishing, try to direct his energy in a legitimate channel. Little children are bundles of nervous energy. They have to keep moving—must keep satisfying their inborn curiosity—in order to grow and develop. Have something for them to do. Every mother who has had a kindergarten training is fortunate, for she may use its methods of developing her child through play.

Teachers prepare themselves for their work through special training. So, also, do stenographers, nurses, clerks, and all the professions. But how many girls prepare themselves for wifehood and motherhood? Yet nine out of every ten become wives and mothers. How many girls know about proper household management, sanitation, preparation of the right food and clothing? Last and greatest, how many can properly care for children? When the world awakens to the need for this knowledge, and girls are trained for their future life and boys for theirs—then there will be fewer hospitals, almshouses, insane asylums, cemeteries, divorces, and immoral lives.

There are many good books on occupations and play for children. Get some things from a kindergarten supply house, and use the principles to keep your children happily occupied. You will have little trouble about discipline, then.

Don't "yell" and scream at your children. Don't threaten them and then fail to live up to the threat. Never, never punish them while you are angry. If you cannot control yourself, how can you control a little child? Some day, the next time your children are cross and hard to manage—watch your voice and see if it hasn't unconsciously become loud and shrill. At each rise in pitch, the children's crossness increases with it. Try speaking in a quiet, modulated voice to them. It surely has a magical effect in the school-room! If the child has done something needing punishment, don't have this attitude: "He's been mean, therefore I'll punish him." But rather this, "He has done wrong and I must help him that he may not do that again." Talk it over with the child. Be sure he knows *why* he's being punished. Never threaten when you know you cannot carry out your threats. Every child can distinguish between right and wrong if you have done your duty and explained clearly and patiently. If he willfully does wrong or breaks a law, he must suffer

for it, of course. That is a law of nature. Teach him that and he will not need threats.

Last but not least, there is another duty and joy for the mothers of children in our church. Don't let your child grow up in ignorance concerning the beautiful principles of the gospel. Teach them to him and he will love them. Teach him to reverence the house of the Lord and you will not have cause for shame in his conduct in church. Teach him to love and revere old age. Teach him to hunt and find the best things in life, work and service, with and for others. Teach him to keep his soul and body clean and to "do unto others." Be a comrade with him all his life. Study with him, be young with him, grow and develop with him. Help him to expand and make use of the talents and powers within him. Above all, help him to become an independent, thinking creature.

If you can do this, then you are a mother. If you haven't thus far, can you begin now to apply the caustic? "Study to show thyself approved unto God, a workman that needeth not to be ashamed." And what greater workman has our Father ever created than a mother?

RUBY R. SPEER.

RAY, ARIZONA.

Our Year Book Supplement

Our executive officers are wishing that more of the sisters in various parts of the country would send for copies of the Supplement they have recently published. Many locals have shown that they truly try to keep in close touch with the workings of the general organization by promptly ordering their supply of these supplements. They have no doubt felt repaid because of the added information they have received therefrom.

Others have not yet availed themselves of this opportunity to inform themselves concerning the changes and the progress the general organization is making. As a society we are, of necessity, in a state of development, and that we have found it profitable to change our plans, from time to time, indicates that we have attempted to keep up in some degree with the rapid strides that are being made by the church as a whole. These changes should be understood by every local in the church, and the names of the women who are placed in positions of oversight and responsibility in carrying forward the various departments we sponsor, should be familiar to auxiliary members throughout the land.

The Supplement has a list of such names and addresses, which is fairly complete, and fewer mistakes and delays would occur undoubtedly, if every member of our organization possessed one and would consult it. We are constantly in receipt of letters which come to us through misapprehension, being plainly intended for the general secretary, the president, the treasurer, or other officer.

Th general aims and purposes of the various departments of our work are quite clearly touched upon in the Supplement. A perusal of these outlines will give you an idea of what the Woman's Auxiliary stands for, its place in the church institution, and somewhat of its hopes and plans. Its leaders desire that the women of the church, shall, through the influence of this society, be "affected most favorably in their home life, their social concourse, and intellectual development."

The Supplement contains messages from our honorary president, Sister Frederick M. Smith, our president, Sister David J. Krahl, and the supervisors of our various bureaus. Each of the latter group gives a short sketch of what she is

offering to the members, and seeks to arouse interest in her line. Sister Glines, as head of the educational work, has gradually developed quite comprehensive plans for study, and has gathered about her a corps of excellently qualified assistants. Sister Helen Silsbee Smith gives a very clearly defined and practical outline of work for the Relief and Service department, while Sisters Wight and Burgess do the same for the Child and Home Welfare, and the Young Women's Departments respectively.

A few pages of general information are included, touching upon various activities and accomplishments of interest to women, and the Supplement closes with presenting the constitution and by-laws of the Auxiliary, as amended at the last convention.

May we thus, again, call the attention of the sisters everywhere to this little pamphlet? Its cost is trivial (fifteen cents per copy postpaid), but your possessing one would put you in touch with what our organization of women are trying to do, and would also proclaim you as energetic, alive to opportunity, and alert to the spirit of progress which is permeating our church at the present time.

Send your orders direct to our general secretary, Mrs. John A. Gardner, 711 South Fuller Avenue, Independence, Missouri.

AUDENTIA ANDERSON.

Notice About Funds

Will all classes, clubs, circles, or societies of the Woman's Auxiliary please send their assessments or donations to the General Treasurer, Mrs. F. H. Esgar, 700 South Chrysler Avenue, Independence, Missouri? Orders are sent to those who have been officers but who are not now connected with the Woman's Auxiliary. This has caused delay and in some instances it has been necessary to send for duplicate orders, as postal money orders are outdated in thirty days.

MRS. J. A. GARDNER, *General Secretary*.

Central Michigan District

The Auxiliary of Central Michigan District met in convention at time of the regular district conference, at Beaverton, Michigan, in September. This ended the first year of our work as a district organization, and a gain was shown of four new locals for the year. We hope at the close of the coming year, to be able to report greater activities.

Sister E. L. Pringle was unanimously reelected president of the district, and her untiring efforts under unfavorable circumstances during the past year justify the choice.

The ministerial force of the district gave us much splendid support and encouragement at our meetings, thus heartening those of our officers who have found some uphill work and unpleasant features connected with their duties.

The use of the Methodist Episcopal church was given us for our auxiliary meetings, which courtesy was greatly appreciated.

HENRIETTA H. FORBES, *Secretary*.

Ginger Cure for Pneumonia

I am sending a simple remedy which is a cure for the worst case of pneumonia. It may also break up the "flu." I have used it in several cases of pneumonia, and it proved a cure, without even calling a doctor. It will not interfere with other medicines, and acts quickly in scattering congestion, and breaking fever. I feel sure it will do much good to those who are suffering.

1 teaspoonful dry ginger.

1 teaspoonful sugar.

Make into tea, let settle, and drink while hot.

Keep the body well-covered. Apply poultices made as follows:

2 tablespoonsful ginger.

2 tablespoonsful flour.

Mix with water; heat; make two poultices; place one on the chest, and one on the back, nearest the pain.

Repeat this every hour, until pain and fever are gone.

VIENNA MCMANN.

IDAHO SPRINGS, COLORADO.

The Auxiliary's Part in the Midwinter Institutes

The Woman's Auxiliary will be represented in the new institute movement the coming midwinter, and preparations are being made for handling the work of our bureaus as well as some other features that have been planned.

We believe the institute idea will be beneficial because of its directness and its personal contact with the workers which always begets enthusiasm; and we should be engaged in this work with earnestness and zeal—with the assurance that every effort is needed to forward this great cause. Shall any of us be slackers in these days of great moment when a world is to be reshaped, nations are to be rebuilt, and social systems reconstructed?

Our work needs to be more widely understood, and we are calling upon our organizers in this general way as well as by personal correspondence to take upon them this service of institute team representative for the Woman's Auxiliary, and we wish you to advise us according to the following:

Can you arrange to serve for full length of institute season, from three to four weeks in January, in territory adjacent to your home location?

Can you arrange for two weeks' service?

Can you arrange for one week's service?

Also other women who are consecrated to the work and have the time and inclination to prepare for this service, will they please advise us what length of time they could arrange to travel doing this work?

Each general supervisor is preparing an outline for the presentation of the work of her bureau; this will be material for study and preparation on the part of the team worker and will be in their hands in sufficient time for their perusal.

All traveling expenses are to be met by the district or stake receiving the benefit of the institute work.

The sections of country to be covered by the institute are as follows:

1. New England States, including New York and Philadelphia District.

2. Western New York, and Pennsylvania, Ohio, and the Wheeling District.

3. Eastern Canada.

4. Michigan and Northern Indiana.

5. Southern Indiana, Central and Southeastern Illinois, Saint Louis and Northeastern Missouri Districts, also Kentucky and Tennessee.

6. Kewanee District, Nauvoo District, and Northeastern Illinois.

7. Southern Wisconsin and Eastern Iowa.

8. Northern Wisconsin, Minnesota, and the Dakotas.

9. Iowa districts and Nebraska districts.

10. Far West, Independence, Holden, and Kansas City Stakes.

11. Kansas districts and Spring River District.

12. North Pacific Coast.

13. South Pacific Coast.

14. Western Canada, if they want it.

Room for more if they are wanted and can be arranged.

This is a valuable opportunity for introducing our work and for encouraging those who have started in it.

May the way be opened for all who desire to assist, and great good be accomplished. Please advise me if you will be able to serve in this movement by November 23; it is important to have your reply by this date.

Trusting all are diligently doing their part,

Your coworker,

MRS. D. J. KRAHL, *President.*

Appointment of Organizers

Central and Northern California, Mrs. C. N. Simpson, 18t3 [1853?] Eighth Avenue, San Francisco, California.

Ontario, Canada, Mrs. Inez Davis, 68 Chestnut Avenue, Hamilton, Ontario.

Alberta, Canada, Mrs. Fred Gregory, Ribstone, Alberta.

MRS. D. J. KRAHL, *President.*

LETTER DEPARTMENT

A Vision

A lady seated in her quiet room, in dreamy meditation, was communing with God and her own heart, and as the reveries were prolonged, a panorama or vision was presented to her that was of startling significance.

She first beheld a landscape in all its pristine glory, its trees, flowers, grasses, hills, and vales were after the Edenic pattern, as beautiful as when they first left the hand of the Creator.

It appeared to be a Sabbath morning. The sheen and brightness of early summer was spread over all nature. The sweet perfume of flowers filled the air, and the warbling of birds, in the leafy boughs, pleasantly mingled with the chiming of Sabbath bells. All lent a peaceful sanctity to the scene.

The lady saw workmen with their families, neatly attired, coming from different directions, their faces aglow with pleasant, holy anticipation of Sabbath joys. They met their friends with a cheery "good morning," and friendly hand-shake; then together wended their ways to the near-by house of God. Instinctively, the lady murmured, "Peace on earth, good will to men."

These happy groups all seemed to realize that they were members of one great family, bound together by ties they did not forge and could not break them if they would, and were all joined in the sacred mission of worshiping God and helping one another.

But suddenly this peaceful, harmonious scene changed to one of dejection and misery.

SECOND SCENE

A dark shadow seemed to overspread the sky, and the lady beheld a personage of very forbidding and repulsive aspect, who by his words and gestures proclaimed himself to be none other than the archdeceiver of our race, Satan, prince of darkness. As he looked upon the ideal scene around him, his features became distorted with rage, and calling to some of his followers who were near, he pointed out to them

the peaceful environments of the community. He then commenced a tirade of abuse against them, for their shortcomings in their (his) master's service. He bid them to put forth every energy to counteract God's perfect work.

"See," quoth he, "that psalm-singing and sanctimonious crowd on their way to the house of God. I would much prefer to see them on their way to yonder saloon. When I invented intoxicating liquors, I thought it all-sufficient to lead men's souls to perdition, but I was mistaken, and something more must be done; something that will affect them unperceived. They are a little wary of strong drink because its effect is too visible and sudden." Said he, "This earth belongs to me by right of conquest. Why does he torment me before my time?"

For awhile this personage walked back and forth in sulen and deep thought, then stopped, and striking his hands together, danced in Satanic glee, exclaiming, "Eureka, I have found it, I have found it."

THIRD SCENE

The lady now beheld the Evil One going forth as a sower. He carried with him a small seed that he called tobacco. Said he, "I expect great results from this small beginning. This will appear harmless to men at first. Then gradually, but imperceptibly, the appetite for its use will be formed, and it will cause a thirst that only strong drink will appease. We must commence with the children."

The scene again changed. The dark deed is done.

FOURTH SCENE

Now the lady looks with astonishment upon the blighted hills and plains and flowering vales. All seemed blighted and desecrated by a noxious and poisonous weed in addition to the thorns and briars of the original curse. The grandeur, the sublimity, the delightful sights and sounds had departed. The sky was dark and dreary. The wind moaned through the trees. There seemed to be a pall over the once happy villages. Children were no longer neatly dressed, but were ragged, shoeless, and forlorn. Tobacco stores could be seen in every direction, and ninety per cent of male inhabitants in city, town, or country patronized them. Factories soon sprang up where men, women, and children were employed to prepare the weed for commerce. This was one way in which the people became used to the sickening odor, and soon learned to like the weed.

The churches were abandoned, except by women and children. The men were usually to be found standing around cigar stores and street corners, smoking, chewing, and exhaling the filthy odor into the faces of passersby.

The tobacco habit is a bane to everything good, destroying the sinner or the spiritual life, kindling all those low passions in poor, weak humanity. We see many of every rank in life, high or low, who seem equally under the influence of the destroyer. Times are greatly changed; iniquity abounds in high, as well as in low places, and the love of many had already waxed cold.

It brings to mind the words of Paul to his beloved Timothy, that the times would come when evil and seducers would wax worse and worse.

There soon sprang up new and strange diseases, hitherto unknown to medical science. One disease especially virulent was cancer at the root of the tongue, or on the lips, caused by excessive use of tobacco. Another was tobacco heart from the same cause.

Mothers, whose dearest hopes and fondest desires concentrated in their sons, were compelled to see them blear-eyed

and weak kneed from their birth, owing to inherent narcotic poison in their systems.

In the vision, the lady saw many who were of Christian parents, even many who had been buried with Christ in baptism, and upon whose heads had been placed the hands of the priesthood in confirmation, who had so far forgotten their vows as to receive this mark of the beast in their hands, and upon their heads.

As the lady contemplated the depravity of her race, she felt sick and faint of heart, and in anguish of spirit, she cried, "How long, O Lord, till He comes whose right it is to reign?"

Then thinking of her own son she felt comforted for a moment, for she was sure he was proof against the prevailing evil. But turning again to the passing scene, she saw her boy standing by the fire resting his elbow on the mantel, and his fingers clasping a cigar.

At sight of him she sprang to her feet, and from her heart she uttered the prayer, "Father, spare me so great a sorrow!"

As she did this, the vision departed and she was alone. But she felt in her soul that her idol had fallen and crumbled to dust at her feet. And so it proved upon investigation.

IANTHA B. STILLWAGON.

Roll of Honor

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*	*	*	*

The great majority of our good schools have been closed because of the influenza epidemic. Many have been closed for four and five weeks. This is to be regretted, as it has been a hindrance to us in our work, but we should not permit this to retard our efforts, neither should we allow it to hinder our progress toward the goal—\$100,000. We may have to enter into the work with even more enthusiasm, work harder and even sacrifice more, but we feel sure that every one of us will be willing to do this for the sake of the success of this movement. If we will do this God will surely bless our efforts with success.

Some of our schools do not seem to understand that to be placed on the Roll of Honor they should report to us the name of the school, location, number enrolled, and amount of offering to date, or if preferred they may simply state that they are over the \$2 per member mark. Only those reporting thus since October 1 can be listed on the roll, for it would be very tedious to go back over all the correspondence prior to that date and read through all the letters in order to find out who were entitled to be listed.

We want you to report your standing; we trust that you will do so; for every school reporting will add just that much to the interest and will add zest and enthusiasm to others who are working hard to gain their goal.

It is expected that the ban will soon be lifted, as the epidemic seems to be fairly well under control now. It is our hope and desire that every school will make an earnest effort to make their offering at least equal the amount that they would have given had their schools not been closed—in fact, we should be able to give more, for while the schools have been closed all places of amusement were closed, and we should have saved many a penny, nickel, and dime—and can we not offer this saving? Why should we not? Surely it will do far greater good in lifting the debt from our church than it would if given for candy and ice cream or in attending the shows. Think this over, count up what you

would have spent under normal conditions and add the amount to the amount you would have given every Sunday and let us see if we cannot put every Sunday school much nearer the \$2 per member mark.

Sandwich, Illinois. Sister Eliza R. Wright, reporting for this school, writes: "We observed mothers', fathers', and girls' days as best we could. We have but few mothers in our school and not one single father is a member. Our boys and girls day we combined with a rally day and the collection was very good indeed. We have an enrollment of 29 in the main school and set our aim at \$150, and am proud to say we went 'over the top' some time before October 1."

This good school divided into sides and arranged for a contest, the side having the least amount of offering by December 15, is to entertain the winners. They only have nine families represented in their good little school, but they are evidently *workers*. May God bless them in their further efforts.

Ravenwood, Missouri. Miss Fay Gates in writing of the home department work mentions offering for the Ravenwood (Sweet Home) Sunday school. Sister Gates writes:

"Our Sunday school has an enrollment of about thirty. By the first of July we had \$100 which we put on interest for the remaining six months. The first of October the hands on our clock stood at \$119. We have our mark set at \$200. As stake home department superintendent, I am doing my best in trying to urge and encourage the local superintendents to help see that the home departments do their bit toward helping make the goal of \$100,000. Four of our boys are in France."

We are very glad indeed to have this report from Sister Gates, but have wondered why we have not heard from the superintendent of this good school.

Logan, Iowa. Sister Cora Kirkwood reports: "We have long ago passed our \$2 per member mark and are not expecting to stop yet. Our enrollment is 109 and our aim is high for this 1918 Christmas offering." Here is a school that has succeeded splendidly, and God has surely blessed them because of earnest efforts. We have received much encouragement from the good officers of this school.

McGregor, Michigan. Sister Jennie M. Booth writes: "Our school has worked to reach its aim with a spirit of determination, and has given its offering willingly for the Master's work. We passed the \$2 per member mark in the month of September. We have an enrollment of 78 members including home class and cradle roll, and our offering to date is \$337.27. We are also pleased to report that our school is not inclined to stop here. The Lord has surely blessed us with his Spirit in all our efforts to assist." When we read these good letters, all of which tell of the blessings they have received, it makes us feel that we want to double our efforts. We hope it will have the same effect on all the schools.

Brentwood Sunday school, Webster Groves, Missouri. Brother C. Roy Remington gives us some news from this school: "One of our dear little girls, Josephine Moreland, has fallen victim to the influenza and has been called from this life. She had just passed her sixth birthday and was a good little worker for the Sunday school and Christmas offering. Her folks have had a great deal of sickness throughout the year, to say nothing of the sacrifice of a son to his country's call, and hence it was by hard work this little tot got her pennies for the Sunday school. After she passed away they found she had carefully tucked away in a little box, eight pennies for Christmas offering. We are working hard and with a zeal that will surpass all obstacles. We hope when the quarantine is lifted—because of the influenza

—that we can make up for all lost time. We have passed the \$2 per member mark and our enrollment is 43. Ever praying for the advancement of God's work and working for it, too." There is a splendid lesson in the act of our little worker who has passed on and we are very glad Brother Remington was so thoughtful as to report this to us. We are proud of the good work this school is doing for we happen to know that they have not worked under the best of conditions, yet they are prospering and God has been with them.

A. W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

A Word of Eulogy

We were indeed pained to learn of the demise of our beloved and worthy Brother Rudolph Etzenhouser. He had many true and good friends in all the places that he had visited as one of the leading missionaries of the church, and had served the church for thirty-nine years in that capacity. He was one of our extraordinary preachers.

There never was a more economical and sacrificing minister than he—not a drop of lazy blood in his body. He was a hard worker and put in full time; a great student; a man acquainted with deep sorrow and grief.

He labored for many years under the writer as assistant minister in charge. He never had to be watched as he was ever true to the trust committed to his care. I have known him since the fall of 1879. He traveled with me when he first started out in the general ministry, and I never was associated with a more congenial fellow servant in all my ministerial experience.

Hundreds of people have been made to rejoice in many parts of the world through the great sacrifices and hard labor of the deceased, as it was through his untiring efforts that they were brought in contact with the gospel of Jesus Christ, and those people truly appreciate it, and will never forget our departed brother. We feel confident that his soul is at rest in the paradise of God with many of his brethren with whom he had been associated on this earth, in the ministry.

We will miss him. The church has lost an able defender of the truth, a true and faithful servant. Peace be to his ashes.

GOMER T. GRIFFITHS.

A Conversation on Baptism

On the train from Edmonton to Calgary, the following conversation took place between Thomas Bates, a Latter Day Saint, and Reverend Adjutant Johnstone, of Edmonton. I will write L. for Latter Day Saint, and S. for Salvation Army.

L. What is your belief?

S. We believe in God the Father and Jesus Christ; also we believe he is a Supreme Being; also that Christ died on Calvary. We believe in faith and obedience to the principles of Christ's doctrine, but we don't believe in baptism as essential to salvation.

L. Why don't you believe in baptism as essential to salvation?

S. Oh, well, you see it was for them in the apostles' day; not for us nowadays.

L. Why was it for them in those days, and not for us? You know James makes the statement that Christ is the same yesterday, to-day, and forever, in which there is no variability nor shadow of changing.

S. Oh, you see, young man, (whoever you are, you seem

very intelligent) that we do not have the material for baptism nowadays.

L. What do you mean when you say we do not have the material for baptism nowadays? Is there not plenty of water, the same as in those days?

(No answer.)

L. Why should Christ, when baptized, say, "Suffer it to be so to fulfill all righteousness"?

S. Oh, well, you see he was baptized before dying on Calvary, and when he died he shed his blood for our sins.

L. Why did the apostles preach baptism?

S. Are you sure they did?

L. Yes. Paul speaks about it a great many times, and if you are versed in Scripture you must admit that.

S. Yes, I admit that they did. But you know you don't have to be baptized now. If God works with you and wants you to be baptized, by all means do it; but with another man he won't want him to be baptized. God wanted me; he showed me I was to join the army and I wanted to be an officer, so here I am. My station is here, my friend. Good-by.

THOMAS BATES.

SENLAC, SASKATCHEWAN.

We Are Making Progress

It is good to be able to report that the literature move is making progress, and those who are helping in this work should be encouraged in the thought that much is being accomplished even by the humblest effort, for a small and single seed sown to-day may become a big forest in due time. Some of us will hear the words: "Thou hast been faithful over a few things; I will make thee ruler over many." There are many friendly hearts in the world, and often the literature worker discovers more than one in a day's effort tracting. This discovery was not made by placing a tract under a door, but by ringing the bell, if the law does not prevent, and meeting one of God's creatures face to face and offering a tract or paper.

It is well to bear in mind that in some cities we are not allowed to ring bells or call people to the door for the purpose of handing them literature. It is not lawful in any place to deposit reading matter in mail boxes, unless it is done by the mail man. Always make it a point to learn the different restrictions. In Providence one cannot pass literature on the street. In Plymouth it is forbidden to call people to the doors for such purpose as giving tracts. In Somerville matter can be placed where it will not blow on the streets. It is far more satisfactory, bigger in results, economy, and business principle to get in personal touch with the persons we hope to interest in our church literature. This method will reveal to us how many persons are desirous of studying about the restored gospel. We are often pleasantly surprised, let me assure you. It is God's work, therefore, whosoever desires to thrust in his sickle and work in the field of gospel literature, the same is called of God.

R. W. FARRELL.

BAY CITY, WASHINGTON, November 3, 1918.

Editors Herald: How good it would be if some of our ministers could visit some of our training camps and hold services. How I do miss the dear Saints; for months it went hard with me, having no church papers, and for some reason, no letters. But thank God, he has stretched forth his hand of love and mercy again for me, and now I receive many loving, heart-cheering, soul-awakening letters, and now my *HERALDS*, *Ensigns*, and *Autumn Leaves* are coming fast and

I feel God's hand is again stretched forth in power and love for me.

I am in the aero section of the National Army, now stationed six miles from Bay City, Washington, getting out spruce for airplanes.

I wish to thank all the Saints for their love and help given to me in their letters and papers, hoping I will continue to hear from them.

Your brother,

PRIVATE THOMAS W. PRICE.

63d Spruce Squadron, Camp D-1.

KEARNEY, NEBRASKA, November 4, 1918.

Editors Herald: We enjoy reading the good letters in the church papers, as we are isolated and do not have the association of Saints. The church papers are our source of help in keeping in touch with the progress of the work.

At present we are engaged as a teacher at the State Industrial School for boys, at Kearney, Nebraska, coming here from the Boys' Industrial School at Lansing, Michigan.

As usual, when transferring from one school to another, we always try to see if we can find any Latter Day Saints. So far, we have been unable to find a single member in the town. We wonder why some of the members do not engage in this line of work. In all of our experience in State school work, we have not met a single member employed in the school; but we are glad to report that we have carefully investigated the roll of boys, and have never found a Latter Day Saint child among them. This speaks well for our church, and we hope we may never see a Latter Day Saint boy an inmate in the reform school.

There are good opportunities for any Saint at the schools to get different employment; also good chances to teach and train the boys in the right way.

If anyone who wishes to engage in this line of work will write us, we will gladly explain full details. It is a nice place to work. The work is easy and wages are good. It is a good chance to do a good work.

We are teaching and have a company of forty boys. They did not have any Sunday school when we came in this grade. The boys in our family range in age from seventeen to twenty-one years of age. We organized a Sunday school, and the boys enjoy it so well they all want to be teacher. It is wonderful how easy they are taught, and how they grasp the plain truth. We have the privilege of teaching them as we understand the gospel. They all say when they return to their homes they will not miss a chance to go and hear the Latter Day Saints preach, and if possible attend our Sunday school.

Ever praying for the advancement of the work,

Your sister in the one faith,

MARY V. TWYMAN.

NEBRASKA STATE INDUSTRIAL SCHOOL.

[Elder A. E. Stone writes from Willoughby, Ohio, under date of November 4, as follows]:

The restrictions placed by the health officers upon public gatherings has had its effect upon us missionaries. It has in a way cut down our reports. Preaching services have been very few during the past month. Visiting from house to house has been forbidden. But every opportunity afforded to present the word or do what might fall to the lot of an elder, has been taken care of. You will notice by my report that over four hundred visitors have visited the old historic house [Kirtland Temple], which has afforded me almost unprecedented opportunities for presenting our side of the truth to people who seemingly come as sightseers, but are, after being talked with for a season, interested listeners to

the trials incident to the building of the Temple and establishing the work of God by those early pioneers of the greatest work ever intrusted to man. The work seems to appeal to me very much.

[Excerpt from letter from Elder A. H. Mills, San Bernardino, California, November 4, 1918]:

After administering to and visiting nearly every family in the branch and seeing that all the sick were well on the road to recovery, I followed the fashion myself, and came down with the "flu" last Wednesday. Did not have a hard case and am beginning to sit up; but, to use the oft-heard prayer meeting phrase, "I feel my weakness."

It is clearly manifest that God has fulfilled his promise to the Saints here, for they have only been afflicted lightly by the passing scourge, much more so than the outside world. It is a matter of comment and felicitation among the Saints.

[Excerpt from letter from Elder E. B. Hull, Attleboro, Massachusetts, November 4, 1918]:

We had our first sacrament service in two months yesterday. It was well attended. One was present that was snatched from death's door by the mercy of God. There was a total of ninety-eight deaths from the epidemic in this city in the last few weeks. All things are settling down to normal again, but on the street you can meet people who are trying to recuperate—some sad sights. A few miles above this city is a sanitarium where they bring soldiers from the war that are afflicted with shell-shock. One day a group of them were found marching through the country miles away from the home, and they did not know where they were. When they were stopped, they said they were on the road to the trenches, and they had to hurry.

Our activities are in full swing again. To-night our choir sings at the city Community Fellowship meeting.

We are making arrangements to have Brother Augustine Dwyer visit this city and deliver a series of his famous lectures.

[Excerpt from letter from Elder Matthew W. Liston, Flint, Michigan, November 5, 1918]:

The influenza is abating here. The present outlook is good for the ban to be lifted now in a few days so by Sunday we can have meetings. Am glad to say that thus far not one of our members has died during the scourge. Several have had it and some were very sick, but after administration relief was given and nearly all are well at the present time.

When the ban was first put on the city here, the Spirit of God enveloped me like a mantel or cloak. That Spirit has gone with me into the sick room where our people were suffering and through that we can account for the blessings we have received. I truly have been blessed while an instrument in God's hands of blessing others.

DIXFIELD, MAINE, November 5, 1918.

Editors Herald: I have been very much interested in the letters from the brothers and sisters in other States, and thought perhaps they might be interested to know that there is a small branch of Latter Day Saints in the town of Dixfield, Maine.

The work here was organized by Elder Sheehy and Apostle U. W. Greene, about thirty years ago, and the members soon numbered about twenty-five. The branch flourished for some time under the management of the following officers: M. W. Blanchard, E. E. Holman, elders; J. Toule, teacher; and George T. Porter, deacon.

Later on the work was discontinued, and for several years there were only occasional meetings.

About a year ago Elder Greene came among us again, and upon his departure, Elder H. A. Koehler held services for a few weeks. As a result, four united with the church, among them my husband and myself. One of the others who joined at the same time, received the call to the colors this summer and is now at Camp Devens, Ayer, Massachusetts, awaiting the call overseas.

Last May, Elder Koehler came again and held a series of meetings, preaching in Dixfield, Peru, and Dryden. No one joined at this time, but the interest was good and those who had previously accepted the gospel felt strengthened and encouraged to press on.

The first of June we organized a Sunday school. The interest was very good until the epidemic made it necessary to close it for this season. The indications are that we may be able to go "over the top" on the Christmas offering.

Yours in the work,

MAY WHITNEY PORTER.

U. S. NAVAL HOSPITAL, FORT LYON, COLORADO,
November 9, 1918.

Editors Herald: I have just read President Frederick M. Smith's address, "Will he find faith on the earth?" and the appeal to the Saints on their part for a live, practical, working faith in the men God has chosen to bring to pass his purposes on earth, is certainly reasonable and scriptural. The comforting influence of the Spirit present with me while reading this address confirms the verdict of my judgment. And again, did tears of joy blind my eyes as I read the letter from Elder I. N. White regarding the testimony given certain persons in Kansas City, of President Smith's divine call to the office he now occupies. This faith required by the Saints in the men who are leading, certainly is not a blind following of irresponsible leadership, as God will not leave us without a personal witness, if we faithfully and earnestly give them our best and determined support.

This is my first letter to the HERALD, but I just felt to write you of the assurance I have received that God is watching over his church, and so long as those chosen to lead are humble and prayerful, we can well walk by faith.

I belong to Uncle Sam's navy, having enlisted at Salt Lake City, in the hospital corps, July 2, 1917. After six months' training at San Francisco, California, was transferred for duty to the United States Naval Tuberculosis Hospital, Fort Lyon, Colorado, where I have been continuously up to the present time. I have the privilege of meeting with a few loyal Saints at Las Animas almost every Sunday and frequently have the opportunity of visiting with the branch at Wiley, Colorado. However, during the last six weeks I have not been permitted to leave the hospital grounds, because of the influenza quarantine. Services up until last Sunday were held at the fort by the chaplain, but have been discontinued; also every Tuesday night the chaplain conducts a Bible class for any who care to attend. I have been going regularly, and while his interpretation of the Scriptures from a Latter Day Saint understanding seem rather strained and somewhat camouflaged at times, he appears to be earnest and sincere, and the ideals set before the men will certainly bring them nearer to Jesus, if they will but listen and endeavor to follow out his advice. In talking with him, I find he is broad-minded and tolerant of those who differ from him, which I judge is a necessary qualification for an army or navy chaplain, as they have so many different phases of religious belief in their congregations. I find but a very few among my associates who are willing to give the latter-

Anyone Willing to Work

even a little in telling neighbors and friends of this marvelous work and a wonder, can accomplish most profitable results.

Get a Dollar Library, become acquainted with the 34 tracts and the price list in it. Know the contents, the style, the special aim of each. Then see that others know the message of salvation you have heard.

This is the special mission of the gospel literature workers, but anyone can help in some way. It is important work and should be done right—but it should by all means be done.

In most places the boards are organized to carry on this highly-important work. If there is no such board in your community, yet you have a branch, Sunday school, or Religion, let us know.

Where boards are organized you may help them very much by your service and moral support as well as patronage.

One important feature of such a board's activities is a campaign to secure subscriptions to the church periodicals. It is a real accommodation to the Saints to have some one call and take care of the details for them, suggesting what is available, the offers to be had, the announcements being made, etc. In places where there is a book agent, work *with* him in this regard. If you want information along this line, write either the Herald Office or the Ensign Office and it will be forthcoming.

You have been warned: warn your neighbor. Do you have one of our instruction leaflets, sent free?

THE GOSPEL LITERATURE COM- MISSION

R. W. Farrell, Chairman,
14 Kenwood St., Providence, R. I.

day message a serious and honest investigation, however there are many who may be classed as "good, honorable men of the world," and if they have an honest heart I suppose some day they will accept the Savior gladly and wholeheartedly.

The passing of the days strengthen my faith in this latter-day message, and of its ultimate triumph I have no fear.

In the faith,

K. H. ROGERS.

Ph. M., Second Class.

MISCELLANEOUS DEPARTMENT

Conference Minutes

WESTERN MICHIGAN.—At Traverse City, Michigan, September 28 and 29, 1918. John Schreur, district president, Associate H. A. Doty assisted by E. M. Burt presided. Bishop's agent's report showed \$2,277.03 collected during year. Secretary reported district membership as 1,287, net gain 122; baptisms 83. Officers were elected: John Schreur, district president; F. S. Hastings, associate president, treasurer, and Bishop's agent; H. A. Doty, secretary and chorister; Lottie Shelley, member library board; W. R. Kapnick, member gospel literature board. The conference of 1919 will convene at Freesoil. Press committee.

KEWANEE.—At Joy, Illinois, October 5 and 6, 1918. Presided over by W. E. Peak and George Sackfield. Alfred Needham acted as secretary pro tem. Branches reporting: Kewanee, 144; Millersburg, 76; Dahinda, 93; Joy, 111; Peoria, 75; Rock Island, 57; Canton, 52; Buffalo Prairie, 75; Twin City, 77; Matherville, 65; total in district, 825. The reunion committee, consisting of H. C. Ziegenhorn, J. W. Bean, George Sackfield, and J. G. Cole, were continued and instructed to decide the time and place of the next reunion. A resolution to suspend the order of electing delegates to the district conference was passed and hereafter all members in the district in good standing will be entitled to voice and vote in the sessions. Delegates to General Conference: W. E. Peak, E. A. Curtis, Sister E. A. Curtis, Kitty Pine, Sister J. G. Cole, Joseph Asay, H. J. Archambault, George Sackfield; alternates, Sister Charles Holmes, Ed Pine, Mary E. Gillen, Joseph Terry, William Wakeland, Sister William Wakeland, James Norris, Ed Jones. Next conference will be held at Rock Island in June, 1919, the date to be set by the district president. Afternoon session was devoted to round table discussion of timely topics, and was very instructive. Mary E. Gillin, secretary, 1115 Clarke Avenue, Peoria, Illinois; W. E. Peak, president.

The Presidency

NOTICE OF TRANSFER

The following transfers have been approved by the joint council of Presidency and Twelve:

Elder P. R. Burton transferred from Central Illinois District to Nauvoo District.

Elder D. S. Palmer from Central Texas District to Southwestern Texas District.

Elder Joseph W. Smith from Western Nebraska and Black Hills to Kewanee District.

FREDERICK M. SMITH,
President.

The Bishopric

To the Saints of Northern California; Greeting: I wish to inform all concerned that there has been a change in the bishopric of Northern California. Brother Edward Ingham has taken my place to handle the finances of the church. He is now acting as the Presiding Bishop's agent. You will therefore send your tithes, offerings, consecrations, and money to purchase land to him. I am still district treasurer, so please send your district collections to me.

I wish to thank the Saints for their kind and generous treatment, and trust you will give him as true a service in the observance of your duties to the church, as you have given me, and do more if possible. The closer you observe the divine law, the better it will be for you, here and hereafter.

Yours very sincerely in the gospel,

C. A. PARKIN.
SAN FRANCISCO, CALIFORNIA, 579 Fifth Avenue.

Conference Notices

Far West Stake fall conference will be omitted, none to be held until the regular spring conference in March. R. S. Salyards, president.

Spokane, at Spokane, Washington, December 21 and 22, 1918. S. S. Smith, president.

Alberta, at 1414 First Street West, Calgary, December 13, 14, and 15. Visiting Saints provided for as last year. Intending visitors write M. Hanna, 1602 16th Avenue West. The 13th will be auxiliary day with prayer meeting at 9 a. m. Bring reports. Clyde Walrath, secretary, Edgerton, Alberta.

Convention Notices

Spokane Sunday school at Spokane, Washington, December 20, 1918. S. S. Smith, superintendent.

Addresses

F. G. Pitt, 412 East Howard Street, Biloxi, Mississippi.
 T. W. Williams has removed to 109 Fermanagh Avenue, Toronto, Ontario.
 J. A. Bronson has removed from Andes, Montana, to Sawyer, Idaho.

Our Departed Ones

LANPHERE.—Thomas N. Lanphere passed away at his home in Seattle, Washington, October 28, 1918. He leaves mother, 3 sisters, and 3 brothers to mourn. Sermon by J. M. Terry, from Job 14: 14; John 5: 25-27.

LEWIS.—Oscar Edward Lewis was born April 22, 1862. Baptized in 1896. Died October 1, 1918, at Bonesteel, South Dakota. He leaves wife, 5 children, 4 brothers, and one sister, to mourn. Funeral from Saints' church, Levi Gamet officiating.

ANDERSON.—Andrew Anderson passed peacefully out of this life on October 16, 1918, at Seattle, Washington, at the early age of 33 years. Restricted services were held October 19, 1918, at the undertaker's chapel. Sister Barney, our organist, played beautiful music. Sermon by J. M. Terry.

EVANS.—Harold G. Evans, infant son of Mr. and Mrs. John R. Evans, great-grandchild of John R. Evans of Lucas, Iowa, born at Hillsboro, Illinois, April 19, 1918; died October 12, 1918, at Albia, Iowa. His twin brother died July 6, 1918. Leaves mother, father, and numerous other relatives to mourn.

CHESWORTH.—Catherine Chesworth was born July 4, 1886, in Berwick, Maine. Baptized August 11, 1905. Died October 15, 1918, at Fall River, Massachusetts. Was an active worker in the local Woman's Auxiliary. She nursed her two children safely through the epidemic and then succumbed, sacrificing her life for her loved ones. Sermon by H. W. Howlett. Interment in Oak Grove Cemetery.

BAYLESS.—Eula Jessie Bayless, daughter of Brother and Sister H. S. Bayless, of Terlton, Oklahoma, was born March 12, 1897, near Warrensburg, Missouri. Baptized September 25, 1907, by W. M. Aylor. Died November 4, 1918. There are left to mourn, a father, mother, 3 brothers, and 2 sisters. Funeral services at the Bayless home in Terlton, November 5. Sermon by D. Amos Yates.

DANIELS.—John, son of J. M. and Martha Daniels, of Pauline, Idaho, was born at Malad, October 29, 1896. Died at Camp Fremont, California, October 22, 1918. Was called to serve his country August 7, and departed for training August 16. He was loved and honored by all who knew him. Funeral services at Mountain View Cemetery, Malad, Idaho, October 27, in charge of E. E. Richards. Sermon by Willard Parkes.

STEWART.—Mary E. Stewart, daughter of Henry and Nancy Stewart, was born July 9, 1872, near Thurman, Iowa. Married Archibald M. Claiborn, April 26, 1899. To this union 3 children were born. The greater part of her life was spent in Iowa, although she resided for a few years in Missouri and Nebraska. She was an active member of the church, having been baptized by Henry Kemp, September 17, 1899. Death occurred after a long illness, October 22, 1918, in the Saint Joseph Hospital, Omaha, Nebraska. She leaves husband, 3 daughters, and many relatives and friends to mourn. Funeral services by A. Carmichael.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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MCLAUGHLIN.—Eliza Jane, wife of Harvey McLaughlin, aged 55 years, died April 15, 1918, after many months' suffering. She became a member of the church several years ago and remained true to its teaching. Funeral at Saints' church at Vales Mills, Ohio. Sermon by Reverend Bozarth, of Wellston, Ohio.

TOMLINSON.—Minnie Delia Tomlinson was born at Rhodes, Michigan, June 29, 1888. Married July 14, 1908. Died November 10, 1918, at Sault Sainte Marie, Ontario, after an illness of two weeks. As she was a faithful worker in this part of God's vineyard, she will be missed by the Saints and her many friends and relatives. She leaves husband and 3 children to mourn.

COOK.—Martha J. Booker was born February 14, 1872. Baptized by G. R. Scogin. She married M. K. Harp, and after his death was married to Edward McPherson; but this union was also dissolved by the death of her husband. Subsequently she married N. S. Cook. Died October 26, 1918. She leaves husband and many relatives and friends to mourn. Burial at Lone Star, where in girlhood days she received the angel message. Sermon by T. C. Kelley.

ROGERS.—Ralph, son of Arthur and Armanda Rogers, was born May 31, 1895, at Jonesport. Baptized by U. W. Greene, July 19, 1910. Died in a base hospital September 30, 1918, Paris, France. When the United States entered the war Ralph enlisted in the Medical Corps, November 21, 1917, and immediately went to Fort Oglethorpe, Georgia, to train. He sailed for duty overseas about June 1, 1918. Somewhere in France he was Ward Master on Hospital Train 53. The first Jonesport boy to make the supreme sacrifice in France, and a fine example of America's true manhood. A worthy

young Saint. Besides father and mother he leaves 2 sisters to mourn.

FRISBIE.—Berneda J. Frisbie was born October 27, 1904. Died October 27, 1918. She was stricken with pneumonia, and though she received the best of care and nursing, and administrations by the ministry, it was the Lord's will to take her home. Of amiable and loving disposition, and dearly loved by her family and a host of friends. Baptized on her eighth birthday. Funeral services at home of her parents, Brother and Sister Ray Frisbie, in Brooklyn, New York. Sermon by C. H. Rich.

MCLAUGHLIN.—Harvey McLaughlin was born March 30, 1859. Married Eliza Jane Perry, December 30, 1880. Baptized March 30, 1885, by L. R. Devore. Died November 8, 1918, of dropsy. In the office of teacher and superintendent of Sunday school, he served faithfully until sickness of himself and wife prevented his attending services. Since 1915 he has been president of Vales Mills, Ohio, Branch. Funeral at Saints' church at Vales Mills, Ohio, November 10, 1918. Sermon by Elder Burt of Zaleski, Ohio.

MORRISON.—Marietta Morrison was born November 21, 1894, at Keb, Iowa. Died November 1, 1918, at Salida, Colorado. United with the church in 1905 and was a faithful member. December 17, 1916, she married George M. Morrison, whose death occurred a few hours following hers, both dying with influenza. She leaves to mourn father and mother, Mr. and Mrs. W. E. Williams, of LaJunta, Colorado, 3 brothers, and 3 sisters. Double funeral services were held at the Fair View Cemetery at LaJunta, November 6, 1918, O. E. Sade officiating.

WILSON.—Doris Eileen Wilson, daughter of Nelson and Predetta Wilson, was born June 12, 1915. Died September 30, 1918, of tubercular meningitis, at the family home, 169 Langside Street, Winnipeg, Canada. She was truly an angel child, for, young as she was, she loved the things pertaining to God best, but was permitted to remain with us only long enough to win the hearts of all with whom she came in contact. Then God recalled his own, leaving sad and aching hearts behind. Sermon by O. L. D'Arcy. Interment in Brookside Cemetery.

GAYLORD.—Elijah B., son of Elijah B. and Elizabeth Gaylord, born at Tabor, Iowa, April 18, 1851. In declining health since January, 1916. Brother Gaylord passed to his reward November 6, 1918. He was baptized at Manti, Iowa, May 29, 1864, by John Leeka. Married Mary T. Griffith, January 11, 1871. They removed to Shenandoah, Iowa, in 1883, from thence to Lamoni, Iowa, 1894. There survive, his companion, 2 daughters, Mrs. David Anderson and Mrs. W. J. Mather, one son, W. B., one brother, Moses. Services at Lamoni, Iowa, sermon by J. F. Garver, interment in Rose Hill Cemetery.

FROM HERE AND THERE

Apostle Gillen has gone to eastern Iowa and other points in the interests of church work.

A WORD OF COMMENDATION

A recent copy of the *Farmer's Advocate*, published in London, Ontario, contained the following interesting item:

A little church—the "Latter Day Saints" Church—a fortnight ago threw open its basement and Sunday school rooms to be used as a hospital. I know nothing whatever of the people of this church or their religion, but no one can hear of the noble work being done in their place of worship without feeling that never was more sacred service held in any church anywhere. The proposal to open the edifice for sufferers was made one day, and by night beds and mattresses were being put in—not an hour was wasted in deliberations or red tape. Before midnight ambulances were arriving with sufferers. One of the women of the church at once took charge, and in a few moments V. A. D's. were whizzed along

in motor-cars to help her—at first not a single trained nurse could be had for the place, because every trained nurse in the city was either ill or doing double duty. . . . More and more ambulances came, and medical students arrived to help in caring for the sufferers. The place became sadly overcrowded, but so long as there was a corner in which to put anyone who had nowhere else to go, no one was turned away. All day long the attendants might be seen running in and out, with masks over their mouths and noses, getting necessities from the neighbors or helping patients in, or out according as they were discharged. Among the neighbors was one woman who deserved especial mention, a kindly-faced, unassuming mother, whose home seemed to be placed absolutely at the disposal of the "hospital." Sometimes she was seen carrying in a big pile of sheets—evidently she had given her house for the washing of the "flu" bedding. At another time a nurse was seen carrying in to her a little sick child, who could, no doubt, be better cared for there than in the crowded hospital.

STORIES FOR CHILDREN

A surprise is in store for those who order the stories for children, recently published by the Religio and sent out from this office at cost. They sell for 3 cents for 6, or 5 cents for 12, and contain 11 excellent Book of Mormon stories by Sister S. H. Forties. If there is as much demand for these as there should be, the Religio will likely continue to issue them as a quarterly, to be sold at a nominal price.

SLIDES WANTED

Elder A. B. Phillips, pastor of the First Philadelphia Branch, whose address is 3318 North Howard Street, Philadelphia, Pennsylvania, desires to communicate with those in the church who have stereopticon slides on American antiquities. He would like to secure them for use in a lecture in the Philadelphia church.

The schools of Lamoni opened on the morning of the 18th, after an enforced vacation of five weeks. Church services were not allowed up to that date. College continues its sessions on the same basis as other colleges and universities, with careful medical inspection and extra precautions. They have a few cases of influenza in each dormitory, in light form, and most of the patients have recovered. At the Children's Home there are about a dozen cases confined to the house, a goodly number only kept in so they will be dry and warm. At Liberty Home there have been three cases, all back to normal. In the town there are still some cases here and there. No deaths in the town as yet from the disease, and only one of our members in the vicinity.

We would like to hear from the person who sent us the obituary notice of Forest P. Shepard, so we may correct what is evidently a mistake before printing.

Augustine Dwyer was announced to speak in Pearson's Theater, in Boston, the evening of the 17th, according to a letter received from the East recently. His subject was to be: "President Wilson and our victory." He has been at Jonesport, Maine, during most of the influenza epidemic.

ABOUT BACK NUMBERS

One of the things necessary in the saving of paper as demanded by the War Industries Board is the printing of just sufficient numbers of each issue to supply the subscribers. Those who allow their subscriptions to lapse and later seek to replace the missing numbers may find it impossible to do so, yet it is a situation that must be expected under the circumstances. It is well to keep close watch of the dates on the labels and renew promptly.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, November 27, 1918

Number 48

EDITORIAL

THE DAY OF FREEDOM

In the past one hundred and fifty years there have been selected one by one, days to be celebrated as days of political independence. Our own July 4 is probably the oldest. July 14 the fall of the Bastille followed soon after for France. Yet it took her twenty years to finish the revolution and nearly eighty years before a lasting republic was established. But now she is most democratic in her army as well as in civil life.

The Swiss Republic, though small, has become nearly a model. Italy, though a kingdom, is a constitutional one and shows great progress.

England has become one of the most democratic nations on earth, though in form a kingdom, and losing the United States she has extended self-government freely to her great empire, in Canada, Australia, South Africa, and so far as possible in Egypt and India. In fact she is governed to-day not by the king or lords but by the House of Commons, and its members in the ministry.

Japan established a constitution in the 70's. China became a republic within the past decade. Persia has also reformed her government within recent years, as has also Turkey. Though much yet remains to be done, these latter two are at least progressing towards political justice.

The whole American Continent has become a series of republican governments. The few royal rulers of fifty years ago have one by one disappeared.

On the continent of Europe, Portugal has become a republic. Now through this great war the Czar has been forced to abdicate, and Russia is taking steps towards political freedom. So far the effort has been confused, but we hope for a shorter period of revolution and reign of terror than was the case in the French revolution over a century earlier.

Finally, this war against autocracy brings with its end the forced abdication of not only the emperor and his heir apparent, the crown prince of Germany, but at this writing each of the kingdoms of the empire is also going through a popular revolution.

This war, started to dominate the world, to weaken democracy or destroy it, to establish autocracy more firmly in power, has marked the passing of the two Cæsars of the east and west (Czar and Kaiser) as well as the downfall of the house of Hapsburg of Austria.

Surely there is some directing hand in the history of nations. Every war for a hundred years has resulted in greater political freedom for some people.

The war of 1870-71 marked the fall of Napoleon III, and the firm establishment of the French Republic. The weakening of France by isolating her, according to Bismarck, by making her a lone republic among the powers of Europe and so with no family ties to strengthen her, has resulted in a democratic army with a spiritual ideal, unconquerable.

Is there not here a day for the world to celebrate when democracy, or the rights of man, triumphs over autocracy, or the right of one king to dominate and direct the nation for his own selfish ends?

With peace to the world and political freedom through all Central Europe, in Germany and her states, Austria and Bulgaria, for the Poles, Czechs, Serbs, and Rumanians, yes, and the Russians and Hungarians, it is not alone a day of the fall of emperors, but of lesser kings and autocratic rulers.

Then with political liberty more firmly established, we look for religious liberty and greater civic justice. We hope it means that those lands are to be opened to new ideas and the preaching of the gospel freely. We hope for cooperation and under-

standing between the men of business and the men who labor or create, with justice to both.

Other days have been to celebrate the liberty of one nation, but a greater day to celebrate will be that of human freedom and the brotherhood of man.

By faith we shall look forward thence to the still greater day when the fatherhood of God is accepted, and the necessity of moral truth recognized; when every knee shall bow to Him who is the Son of God.

S. A. B.

OUR TABERNACLE

In three of the Gospels we read of the transfiguration of Jesus. These accounts differ verbally, and yet tell substantially the same story.

And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light, And, behold, there appeared unto them Moses and Elias, talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias. While he yet spake, behold, a light cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard the voice, they fell on their faces, and were sore afraid.—Matthew 17: 1-5.

We find this repeated in Mark 9: 1-6; and in Luke 9: 28-36. In all of these we have the statement made that Peter suggested, "It is good to be here, let us build three tabernacles, one for thee, one for Moses, and one for Elias."

In a sense this suggestion of the erection of a tabernacle, may be as a memorial, in commemoration of this wonderful event. But it seems to us, from reading the text closely, that it was also with the intent, It is good to be here, let us build tabernacles and remain.

The Christian world has long erred in this particular, as has the religious world before the coming of Christ, and since. They seek the approach to the Divine, and in doing so, to depart from all the suffering of this world with its many changes. The Hindu philosophy has much to say of the Infinite One; as has also the Greek philosophy.

The Greek religion made of their gods, rather human beings, on an earthly plane, and following the same fatal round of hopeless striving.

The Hindus, and after them much of modern thought, are altogether for a withdrawal from this world, and an entrance into that which is above, neglecting and leaving this world.

We find a similar idea in the monasteries of the Middle Ages, and in the hermits, in their attempt to withdraw from the world. And we find a simi-

lar spirit, apparently, in these three disciples in the mount of transfiguration.

But such is not the teachings of the Master. He descended and returned to a suffering world. He had been in a place of perfection greater than earth could hold, yet he had left the realms of glory for the sake of humanity. Then at the end he prayed only that he might be glorified with the glory that he had with the Father before the world was. (John 17: 5.) He affirmed and practiced the earthly duties, and in his wonderful prayer in the seventeenth chapter of John, he prayed:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one.

Peter desired that he might come speedily to his kingdom; but John desired that he might do greater works, and in this was blessed of the Master. For he evidently saw that the divine plan is alone accomplished by our working with humanity, not in our withdrawal to personal peace.

To-day, the teachings of the Master continually show this theme. It is not enough that we be taken out of the world, but that through us and our ministrings, that sinners be called to repentance, that the world be redeemed.

It is not enough that selfishly we escape from temptation and save ourselves from harm; or that we withdraw to some secret place where we can be at rest. We have a ministry and a work to do, so that we are called to the priesthood, and "he who would be the greatest, let him be the servant of all."

To-day, there is possibly a similar thought in the minds of some who talk and write much concerning the gathering. Where can we be safe? Must we gather to Missouri? As if the building of a material temple will work the salvation of our souls! It cannot be. At the most, the erection of the material temple can only be the outward symbol of a result already accomplished. At the most, the gathering cannot accomplish the redemption of Zion, until we have first been redeemed from uncleanness, to choose that which is right.

We recall the story of a southern woman of great wealth. She expressed much dissatisfaction and said: "Oh, I want to go away from here." But the colored mammy spoke up and said, "Where you go, honey? Do you want to leave this beautiful home? Do you want to leave all these lovely children of yours? Where you go, honey, to be happy? Don't you know you got to lug yourself along wherever you go?" We shall have to remember that, that we will take ourselves along wherever we go, and unless we are fit material for the building up of Zion, the carry-

ing out of the temporal law will not accomplish great wonders of redemption.

Our consecration must be voluntary and of ourself, first. The consecration of our goods will follow. Nor does this mean that through some peculiar twist, that the church should receive and hold all our property. We sincerely hope never to see the day when such an idea is set forth and insisted upon. It is true, however, that we could and should hold what we possess in trust, or as stewards for our heavenly Father, and administer it as though for him. It is true that we should seek our own conversion to the truth, so that we seek not, first our own good, but also the good of our brethren and sisters.

Some picture Zion as a place separate from all the world, where we will withdraw and close the gates and not be influenced by what goes on without the walls of the city.

When we consider that even our heavenly Father wept because of the sins of the world (Genesis 7, I. T.); when we consider that God and our Lord Jesus Christ have not withdrawn so far that they are utterly uninfluenced by our suffering and conditions of the world, we may reasonably expect that as we grow like them, our care for those not of the household of faith will increase; and Zion be a place from which good will go forth to the nations of the earth; and that we shall go forth to carry that good in an effort to help and redeem the world.

Some, by their words at least, would reject everything in the world. Yet they will use the railroad. They will eat food that is raised elsewhere. They will ride in an auto or in a wagon that has been bought from the world.

Modern revelation is very plain to the children of God; Doctrine and Covenants 128: 7, 8, states:

It has been prophesied that the Gentiles shall assist in rebuilding the waste places of Zion. This cannot refer to the inhabitants of Zion who are the pure in heart, but must refer to the places which have been occupied or which it may be contemplated to occupy in the regions round about. The saints cannot occupy in any place on the land of Zion which is not under the domination of civil law, and as citizens of the state, holding their liberties under the law, there must be a proper recognition and observance of these laws. The Lord has said that this condition of obedience to law must continue until he comes whose right it is to come and assume to reign over his people. . . .

The Spirit saith further: That these organizations contemplated in the law may be effected and the benefits to be derived therefrom be enjoyed by the saints, in such enjoyment they cannot withdraw themselves so completely from a qualified dependence upon their Gentile neighbors surrounding them as to be entirely free from intercommunication with them; yet it is incumbent upon the saints while reaping the benefits of these organizations to so conduct themselves in the carrying into operation the details of their organization

as to be in the world but not of it, living and acting honestly and honorably before God and in the sight of all men, using the things of this world in the manner designated of God, that the places where they occupy may shine as Zion, the redeemed of the Lord.

Many other passages convey the same theme. Zion is first of all the pure in heart. It is not a complete withdrawal from all the world.

We should not look for some mysterious and wonderful change merely from the erection of material buildings; but learning to love the Lord our God and his law, and the erection of the buildings will follow, where we may worship him in spirit and in truth. But we must remember always that the work of Jesus, the work of Christianity is not to withdraw us to a secret place, where we lose all contact with the rest of humanity. Rather its purpose is to develop within us that power that we may, with him, assist in the redemption of the world, and so break the awful circle of existence by bringing to pass a purified and celestialized world, and help to bring humanity to that higher plane.

The idea, because we are happy here, let us build tabernacles and abide, evidently was not, and is not, in accordance with the mind of Jesus. We should not withdraw utterly from our brethren and from a suffering world; but rather we should seek first personal righteousness and then to establish a place which may be a refuge for the downtrodden of earth.

S. A. B.

PRESIDENT OF THE UTAH CHURCH PASSES

On November 19, President Joseph Fielding Smith, head of the dominant church in Utah, died at his home in Salt Lake City, Utah. He had suffered for some time from a paralytic stroke, which is said to have been the indirect cause of his death.

He was a son of Hyrum Smith by his second wife, Mary Fielding.

For a number of years his name has appeared as president of various important banking institutions and commercial enterprises in Utah.

According to the precedent established and observed by the church, he will be succeeded in the presidency by Heber J. Grant, who is the president of the quorum of twelve apostles, being senior member of that organization as well.

Oh, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, of the richness of life which has come in you by the grace of God.—Phillips Brooks.

ORIGINAL ARTICLES

THE RESURRECTION

There seems to be no principle of the gospel on which there is such a diversity of opinion as the theme of the resurrection. Some of the ministry will proclaim very strongly their hope of a resurrection and immediately deny the existence of one by their peculiar interpretation of the word.

I heard a new one quite recently that outdoes anything I have ever heard before. The position was taken that it was impossible for this same body to be resurrected. He said, Suppose I die and some animal or fish eats me; I become a part of that fish, my brother eats the fish, I become through this intermediary of the fish, a portion of my brother; in turn he dies and a like process is repeated with his remains, until I have entered into the formation of many animals, fish, reptiles, and men. I am not one body, but many, or fragments of a multitude of beings. How is God going to resurrect my body? It would be a conglomerate mass of animal, vegetable, and human, a monstrosity, neither me nor some one else.

The question was asked him: How about the body of Christ, was it not the same body he had when here? "Oh, yes, the body he presented for identification was, but I do not believe he has that body now. That body was marred. He has a glorified body now. He has laid aside that old body, that was not to be the habitation of the Christ Spirit."

But the Scriptures say that when he comes again, they that pierced him will look upon him and behold the wounds in his hands and his feet. How can that be if he has discarded this old body? I suppose he will use the old body again when he comes just for identification and then will discard it forever!

Quite a supposition to my way of thinking, and if the theory should be correct, of what use is the resurrection? Compare this soap bubble with the word of Jesus in Revelation 1: 18:

I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell and of death.

What part of the Christ was dead? Not his spirit, for that went home to God who gave it. (See Alma 19: 37-43.) It was eternal, an everlasting essence. His body was the part that was dead, and Jesus says: "Behold, I am alive forevermore." A union had taken place between the spirit and body, never to be broken.

This language precludes the laying aside of his

body as a vesture to be taken on again when identification is needed, as if that were the only means of identification. It is his own body, his resurrected body, which resurrection is a pattern of the process which shall be meted out to all mankind.

Isaiah certainly expected that his body would come forth from the grave, as he states in chapter 26, verse 19:

Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.

If it is some other body we are going to have, what is the earth going to cast out? What does the scripture have reference to here, as the dead? Is not the thought expressed in conjunction with the idea voiced by Isaiah: "Thy dead men shall live, together with my dead body shall they arise"? Isaiah's dead body—the same as Christ's dead body. Not one formed of similar elements, but the same elements, otherwise it is not a resurrection, not even a reconstruction, but a recreation, and a recreation is not a resurrection.

We read in Matthew 27: 56 regarding something that took place at the death of Christ: "And the graves were opened; and the bodies of the Saints which slept, arose, who were many, and came out of their graves." Why was it necessary for the graves to be opened if the old body that was cast off was not to be brought forth again? It seems that locked up in these graves were the bodies of the Saints, not new bodies for the Saints, but those bodies which were once animate entities, containing the spirits of these saints who once before lived and moved upon this earth.

If we are simply to have a body in morphological outline similar to that which was, but of a new creation, why were the graves opened for these particular particles of matter to come together? Surely, if that were the case, bodies could be created or called from the air and free dirt without defacing the earth by causing the material six feet below the surface to come up, causing an upheaval and unsightly landscape.

The idea is absurd and foreign to the teachings of Christ and his servants. Christ had his own body, that which was born of Mary his mother, that is, the continuation of that which was born, without disunion until the time of his death.

We acknowledge that the body of Christ which was put into the tomb was not the same body which was born of Mary thirty-three and a half years

before, but it was the continuous product of the same. The body changes every seven years, nevertheless, those same cells which formed the infant body were the parent cells of those which constituted the adult body, or as Paul very aptly puts it in 1 Corinthians 15:38: "But God giveth it a body as it hath pleased him, and to every seed his own body." So that while our bodies are renewed daily by a process which is known as karyokinesis or mitosis, i. e., cell division, a process of reproduction of the cellular structures of our body, nevertheless, it is the same body all along the line, "every seed [cell] his own body." But when death overtakes us this process of reproduction ceases and we pass through a retrograde metamorphosis until the elements have disengaged as an organized machine, and they may then intermingle with the innumerable millions of other particles of matter, but even so, is it impossible for the God who first formed us to call these elements back into union again and reproduce the same body of which they were a part before disunion?

We are inclined to measure things from a human standpoint and not from the divine, hence, we assume a position in our analysis of the problems of life which incertitude and faulty hypothesis, and the product is untrustworthy and many times far from the true state of affairs. We must remember that we are dealing with the mysterious creations of a more mysterious being, that his ways are not our ways, and that we are not capable of thinking his thoughts. That a power which can make wine from water, increase the flow of oil from a vessel so as to fill numerous vessels many times its capacity, and make bread and wine and feed the hosts of believers without having any bread to start with, is capable of performing this latter feat with as little trouble as these other mysteries is reasonable at least.

One might say, Well, if these particles are collected to form the first body, what is going to supply their place in the second or third body they occupied?

For a second this seems to be a poser, but under a close analysis we find a solution for this even from a human standpoint. In the first place we learn that the body changes every seven years, that is, the first or parent cells have multiplied by reproduction and they have retired, died, shriveled up, and have been thrown into the discard. This process is continued in the daughter cells over and over again, fresh cells taking the place of the worn-out ones, until the creature, though apparently the same being, has become completely a new creature and at the same time the same creature by continuity.

These elements that have been cast off, are con-

sidered waste material and not a part of us. They are, and they are not. That is, they have performed their function and are the cause of the present body, as the present in turn will be the cause of the future—"But every seed his own body." Not a re-creation, but a reproduction, the product of the former matter in direct line of descent.

Supposing these elements do pass through some other animal, that same animal has a similar process going on in its metabolic cycle and these elements are not retained as a permanent department of its mechanism, but only transitory, when they pass on to other usages and the animal through which it passed has lost nothing in its exit.

Everything we eat and everything we drink passes through the blood stream in order to contribute to our existence, not necessarily that every element becomes an integral part of the mechanism, but having effect on the cells of our body in numerous ways so that the conglomerated mass of cell organization may continue its division and subdivision or reproduction, and by this process continue the unit of the body.

Just how much of the dissolved elements of the former creature is retained in the new creature would be a problem, but no doubt the great Creator who formed us in the first place has worked out the problem so that these elements will come into their own abode finally, that when the resurrection of the body is due, the elements that formed it will be awaiting the call to form the material called for.

Jesus taught the resurrection of the same body, so we read in John 11:23-25:

Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus saith unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live.

Martha received her teaching from the Christ and it is apparent from his language that she understood the resurrection to mean the coming forth of the body which was now in the tomb.

Paul had the same idea. We find it expressed in 1 Corinthians 15:51-55:

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the sound of the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

Paul rightly calls it a mystery. No doubt he had considered the probability of our disintegration and

contribution to the formation of other individuals, and though it is a mystery to us, nevertheless God would call this physical being back into its original frame and form, but imperishable, incorruptible, and immortal, nevertheless, it would be our own bodies; that which had been put into the grave; the anatomical constituents and divisions of our morphological construction, that which exists in its cellular formation; the identical body which was put into the grave and held a prisoner by the elements of the earth, this body would rise again and be victor over the grave, and being animated by the same spirit which possessed it formerly would be able to say: "O death, where is thy sting? O grave, where is thy victory?"

No reconstructed body this, but the same body which was held a prisoner is liberated and arises triumphant over the powers of death and the grave.

The Lord in latter day revelation reiterates the idea that it is our own bodies which shall be resurrected.

Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all.—Doctrine and Covenants 28: 7.

And they who have slept in their graves, shall come forth; for their graves shall be opened, and they also shall be caught up to meet him in the midst of the pillar of heaven.—Doctrine and Covenants 85: 27.

And the graves of the Saints shall be opened, and they shall come forth and stand on the right hand of the Lamb.—Doctrine and Covenants 108: 10.

If it is not the body that was put into the grave which shall come forth from the grave, please tell me what is coming forth from the grave? What is the grave opened for? What is resurrected?

Jesus is going to have his same body when he comes again, according to Doctrine and Covenants 45: 9, even if he has, as our brother asserts, laid it aside now for some other more pleasing body.

And then shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.

This language leaves us no room to think that Christ had any other body, for he states positively who he is, and this body he presents is the same body he had when he was crucified, bearing the same marks which were physically caused in mortal clay.

The evidence already cited seems to be conclusive as regards the resurrection of our bodies, but for fear some may even halt at what has been said, I wish to put a few more witnesses before you that there may be no room for the least controversy.

Now we do not suppose that this first resurrection which is spoken of in this manner, can be the resurrection of the

souls, [the spirit is called the soul in this rendering] and their consignment to happiness or misery. Ye cannot suppose that this is what it meaneth. Behold, I say unto you, Nay; but it meaneth the reuniting of the soul with the body of those from the days of Adam, down to the resurrection of Christ. Now whether the souls and the bodies of these of whom have been spoken, shall all be reunited at once, the wicked as well as righteous, I do not say; let it suffice, that I say that they all come forth; or in other words, their resurrection cometh to pass before the resurrection of those who die after the resurrection of Christ. Now my son, I do not say that their resurrection cometh at the resurrection of Christ; but behold, I give it as my opinion, that the souls and the bodies are reunited, of the righteous at the resurrection of Christ, and his ascension into heaven. But whether it be at his resurrection, or after, I do not say, but this much I say, that there is a space between death and resurrection of the body, and a state of the soul in happiness or in misery, until the time which is appointed of God that the dead shall come forth, and be reunited, both soul and body, and be brought to stand before God, and be judged according to their works; yea, this bringeth about the restoration of those things of which have been spoken by the mouths of the prophets. The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame.—Book of Mormon, Alma 19: 51-58.

Alma here distinctly portrays a literal resurrection of the body which goes down into the grave, there is a reuniting of the spirit and body. The spirit enters into something it formerly occupied—"reuniting," occupying in a similar manner, performing the same function.

Alma had no idea of a re-creation. He expected every part to be restored as it was in the beginning and nothing to be lost. There is but one difference that will be apparent in the resurrected body, and that will not alter the principles of the resurrection. The resurrection, reconstruction, or reassembling of the body, is to be "to their proper and present frame," a correcting of malformations and blemishes that may have been our lot while here.

Again, we have the same language used by Amulek when contending with Zeezrom.

Now there is a death which is called a temporal death; and the death of Christ shall loose the bands of this temporal death, that all shall be raised from this temporal death; the spirit and the body shall be reunited again, in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but all things shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil. Now behold I have spoken unto you concerning the death of the mortal body, and also concerning the resurrection of the mortal body. I say unto

you, that this mortal body is raised to an immortal body; that is from death; even from the first death, unto life, that they can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.—Alma 8: 99-107.

It seems to me that no comment is needed regarding this statement of Amulek. The language is so plain that there is no chance for mistaking his meaning. This body we now occupy, will be raised immortal, every limb and joint will be supplied and not even a hair will be lacking, but the reorganization will be to a proper and perfect frame.

Job had the same understanding of the resurrection, and he breaks forth in the following language:

And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.—Job 19: 26, 27.

In the light of these remarkable statements, how can a person with any knowledge of what is written, or with any portion of the Spirit, urge that we will not be resurrected? That the thought is absurd, impossible, preposterous, and that the resurrection is simply the formation of a new body like the former, but not the identical one that once existed?

And to think that Jesus has two bodies; one for identification and another for eternal occupancy, seems to be the wildest stretch of imagination, and is certainly much more ridiculous, absurd, and preposterous than any position set forth by those who believe in the resurrection of the original body, even allowing that that body had been scattered to the millions of animal and vegetable creations and divided and subdivided into millions of fractions.

The God who first formed us by the word of his power and made us animate beings, shaped from the particles of the earth, can just as easily call forth the same particles that formed us when we departed this life, and re-form our bodies for future living. And he so wills it. There is a resurrection, a resurrection, re-formation, and reincarnation. The same identical particles of our once animated flesh and bones will be the house of the spirit that formerly occupied it. Otherwise, the theme of the resurrection is an empty sound, death ends all, and we are in a miserable condition, with no hope for future exaltation or existence. But this is not the case, for God lives and his promises will be verified and all the powers of men and devils cannot hinder the culmination of his purposes. The resurrection is a verity and our hope is sure.

W. A. SINCLAIR.

OF GENERAL INTEREST

A SOLDIER'S LAST LETTER

"Dear Mother: Before you read this last letter I may ever write you, please recite the beautiful quotation, beginning 'Those who are wise,' which you have so often repeated to me."

"This is a passage in the great epoch of India:

"Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. . . . These finite bodies, which envelop the souls inhabiting them, are said to belong to him, the eternal, indestructible, unprovable Spirit who is in the body. . . . The man who believeth that it is this spirit which killeth, and he who thinketh it may be destroyed, are both alike deceived, for it neither killeth nor is it killed. . . . It is not slain when this, its mortal frame, is destroyed. . . . As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frame, entereth new. . . . Knowing it to be thus, thou shouldst not grieve."

"Feel braced, mother dear? I wish this letter could reach you before you hear that I am gone, but that cannot be. I have volunteered for service which means certain death, or capture by the Huns. And I feel that the All-Father will grant death as my portion. I can't tell you what the service is, but a fine bunch of men willingly offered to do what may save the lives of many, and I gladly go to meet death with them.

"I've never gotten over my horror of shooting at a man. I entered the engineering corps thinking I'd never have to fight; but sometimes that duty has fallen to me and then I have prayed that no bullet of mine might carry death. You will understand that, and also why I so much more joyously give my life to-night than perhaps live to take one tomorrow. You won't mind my dying like a man for the world's welfare.

"Do you remember, Dearest One, the time we killed the rattler on the ranch? Hal hated the thing and had a real enthusiasm in killing it. I helped kill it, because you said it was a menace to humanity and must be killed, even though we knew it was not to blame for not having evolved beyond the venomous stage. I recall that you said it was a gentleman among snakes, for it never struck without a warning, but still it must be killed.

"Hal fights the Huns as he killed the snake. He is only a few miles from here and, though I've not seen him, I've heard of him. His men say that he

If wrongs exist, let them be settled according to the law of God. Grumbling and faultfinding will never make wrongs right.—S. K. Sorensen.

fights like a demon, and that he constantly urges men to shoot to kill. He is right and I wrong in that, but I could never again be happy for an hour if I knew that I had killed a man—not even Emperor Bill himself. You know! I should have been born in a woman's body. I never was fitted to be a man. But I have no fear of death, or of the next stage of life, so I shall not die like a coward.

"In a few hours I'll find those who have gone before and tell how you've been a chum, sister, comrade, and mother to me. Then, just as soon as I get wide-awake in that other life so that I know my bearings, I'm coming back here to look after you. If you have a personal guardian angel, he (or she) has never been very faithful; so I'll attend to you hereafter myself. (No, mother, I've not changed my religious belief, but these three years in France have broadened my ideas, and I feel certain that if you lay back your head when you read these words, you will be resting on my breast.)

"This winter must have been hard for you, with three of us at the front. Sometimes I've feared that hardship had come to you some other way and you had kept it to yourself, like the game little chum you are, knowing I'd worry at not being there in time of trouble. How brave you are. . .

"I know you will not add to the world's depression by wearing black for me; and please keep merry inside as well as cheerful on the surface. In the hardest hours here I've seen your brave smile in my memory, and only God knows how I've thanked you for writing only words of cheer. Some of the boys all but go to pieces when they have letters from home, but I have had a hearty laugh over every letter of yours. My pal says, sometime he will hunt you up and see if you look as happy as you write. He is not going with us to-night, but he is no coward. He will tell you all about this night, sometime.

"Don't think, little mother-chum, that I have not seen the history of sorrow in your eyes, despite the constant smile. I know what the smiles have cost you. God bless you, dear. You have been a good mother to me. No man ever had a better one.

"Now I'll read your Psalm (the twenty-third) and attend to some simple duties. . . . I've given copies of 'A soul's soliloquy' to scores of chaps to whom I'd recited the first and last verses, and again and again a man has said to me, 'I'll memorize that, and repeat it when I am alone and afraid.'

"Oh, yes, we are all of us afraid over here—sometimes. We are still mighty human, you know. I can't get hold of the second verse at all, but I'm going into the duty of a few hours hence repeating to myself what I do recall. The first starts:

"To-day the journey is ended,
I have worked out the mandates of fate,

Naked, alone, undefended,
I knock at the Uttermost Gate—'

doesn't it? And the boost that last verse gives me now:

"Lo, the gate swings wide at my knocking;
Across endless reaches I see
Lost friends, with laughter, come flocking
To give a glad welcome to me.
Farewell, the maze has been threaded,
This is the ending of strife;
Say not that death should be dreaded,
'Tis but the beginning of life.'

"That should be called the 'Soliloquy of a Soldier's Soul,' for more than one of us has passed on with it in our mind, and I shall repeat it, just before I whisper: 'Good-by, mother, I'm going home to God.' If only I could look into your eyes once more before I go out. Remember, always, that with all the love I am capable of feeling, I love you. WYN."

—The American Magazine.

HYMNS AND POEMS

Selected and Original

The Hastening Time Is Here

'Tis here! 'Tis here! The hastening time!
God's hand is moving fast,
'Mong' all the nations to fulfill
The mighty purpose of his will,
As told in ages past.

'Tis here! 'Tis here! The hastening time!
Behold fair Palestine,
Redeemed now from Gentile hand
'Tis yet the Jew's loved fatherland,
'Tis theirs by seal divine.

'Tis here! 'Tis here! The hastening time!
See empires quickly fall.
To servile souls sweet freedom comes,
And darkened minds new truth illumines,
Preparing for God's call.

'Tis here! 'Tis here! The hastening time!
The world is fallow ground,
Waiting the precious gospel seed,
By sowers sent of God indeed,
In whom his truth is found.

'Tis here! 'Tis here! The hastening time!
Behold the church of God
Fast rising from its low estate,
In faith and power becoming great—
An instrument of God.

'Tis here! 'Tis here! The hastening time!
Oh, who will keep apace?
Who then will bide in righteousness,
Go forth to serve, mankind to bless,
Supported by God's grace?

CHARLES FRY.

WOMAN'S AUXILIARY

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The Supreme Test

The supreme test that can be made of a man's love, according to our Savior, is that for it he shall lay down his life. The test which is supreme for the mother of to-day, is to give her own flesh and blood to battle for the principles she holds sacred. This test has come to some of our sisters. It sounds idle or inadequate for such of us who have not been called upon to make this sacrifice, to attempt to offer consolation or comfort. None can rightly know or rightly sympathize except those who have entered that inner sanctuary, and with bleeding heart and streaming eyes laid her all upon the altar.

However, we do want those sisters who have been called upon to pass through this Gethsemane, to know, that with what power we have, we do sympathize; and further, that we feel that the sacrifice was made for us, too. All American women feel that every American soldier is her defender, and only gratitude and loyalty live in their hearts for him. We feel a glow of warm gratitude as well towards those brave mothers who have given the world such men, and especially do we joy in the clean record made by the soldiers who bear our church banner along with the Stars and Stripes. They represent us, and all the beliefs and teaching we hold dear, and when they are a credit to our glorious cause, and "carry on" valiantly in the service of their Master, we feel to go down upon our knees in thankfulness and loving pride!

It was with swelling heart, therefore, we read the following letter of tribute which an appreciative comrade sent to the stricken mother of our young brother, Lyman Case, of Lamoni. Proudly we rejoiced that our lad was so true to his convictions and his baptismal covenant; reverently we thanked God that his cause on earth was championed by such a noble young man, and we plead for his blessing upon all the host of our youth who are fighting for truth and right, that they, too, may be helped to stand firmly upon their religious convictions, and be an honor to the church. Their temptations are many, but they have a Shield which will not fail them, if they but trust him.

In the white heat of battle many have found the Christ—have sensed the meaning of his wondrous life and service. They will come back with eyes and hearts more attuned to the infinite world than before, and will be able, with the help of the vivifying Spirit, to live more truly and understandingly. Again we cry, "God bless them—every one!"

A. A.

August 27, 1918.

Mrs. J. M. Case,
210 South Cherry Street,
Lamoni, Iowa.

My Dear Mrs. Case: This is the letter that I have always hoped I would never have to write. But I know that you are a brave and wonderful woman, for Lyman Case's mother could not be otherwise. I returned to my squadron two days ago, to find that your son and my very good friend had "gone west" in a scrap with Huns over the lines. Mrs. Case, I will not try to tell you that Lyman died for a noble cause or try to sympathize with you, for I know something of a mother's pride and a mother's heart, having a mother of my own. But I do want to tell you something of my esteem for "Casie" and how I regret his accident.

You have probably been informed of more of the details

than I know. Lyman was not in my squadron, but our companion squadron, but as far as I can learn, a Hun who had just been shot collided with Lyman in the air and both were killed. I think, but am not sure, that Lyman had just shot the Hun himself. I think that he was probably killed instantly and without pain; he could not have lived for more than a minute after the collision, and he crashed from such an altitude that death must have resulted instantly. To add that it was unavoidable on Lyman's part is unnecessary. Lyman was an excellent pilot; one of the most promising, and his death is indeed a distinct loss to the squadron.

Lyman is the one man I have met since entering the army that I have come to love as a brother and to whom I give unreserved honor. I have been more or less closely associated with him since starting flying in November last year at Hicks, Texas. And since leaving the States I have come to know him well, and my respect and esteem for him has steadily increased. Two of the most enjoyable weeks of my life were those that we spent cycling through the south part of England together, and while we have not been in the same unit since, yet we have always been close together and have been able to go to church together occasionally and to see each other frequently. When my near friends started to "go west" I always hoped that Lyman might be spared, for while I thought a great deal of some of the boys, there were none I loved as I did your son. I think the reason I gave him unlimited respect was because he held an unalterable reverence for God and held fast to his best convictions. And to me this is a wonderful thing. There are so many of us who, holding that God is master of the universe and Christ the Lord, still lose the nearness of touch and personal contact we once held. Personally, I think I have held pretty close, but Lyman was an unusual man in this respect. In all the time I have known him I have never heard him profane the name of Christ or speak lightly of women. I could pay no man higher tribute.

And "Casie" was one of the most promising pilots I have known. I will not soon forget how he "put it over me" in a scrap one day and I had been flying at the front a month before he got there, too, and had been in several scraps of the real kind. All the boys who knew him regarded him as a very promising pilot.

I have some pictures I will send you as soon as possible. After the war, God willing, I will come and meet the mother of the man I honored most.

It is needless for me to remind you of the pride you have in giving your son in this most righteous struggle in which man ever engaged. "The Lord has given and the Lord has taken away. Blessed be the name of the Lord, Amen." This war is for civilization itself; for the basic principles of Christianity; for the safety of humanity. It matters little whether a man performs his service at the front or in a lifetime of service in peace. It is the service itself that measures the service of a life. And I think a man can have no greater honor than to give his life in this war for all that America holds dear.

The last time that I saw Lyman we had a long chat, telling our plans for "after the war." And Lyman said, "After the war the first thing I am going to do is to build my mother a new house."

Mrs. Case, I am going to ask my mother to write to you. She is a wonderful little woman, and I wish you could meet her.

I will be very much pleased to do anything that is possible if you will suggest it to me. I will send the pictures soon and a film or two also.

Write to me when you can.

LAWRENCE T. WYLEY.

A Service of Love

A letter from Sister Rosa Tier, of London, Ontario, tells of some of the painful experiences the Saints have had to pass through in connection with the recent epidemic of influenza which has swept through the country. Their last happy meeting, in health, was on October 24, Dominion Thanksgiving Day. The Saints had a supper in the basement of the church, at which Brother Gillen was present. Some were there, helping cheerfully with the work of decorating, entertaining, and serving, who were shortly to be called to the other shore. In less than ten days thereafter, the Saints had laid away to rest four young married men who left broken-hearted wives and children to mourn their loss. She thus graphically describes some of the tragic events recently transpiring there:

"Our Board of Health was at their wits' end to know what to do for nurses, and hospital facilities. A week passed; I was helping here and there, where I could, but the awful conditions seemed to haunt me. Whole families stricken, Saints as well as citizens. Hospitals were full; my husband and I considered turning our home into an emergency hospital, which might accommodate about ten patients. I mentioned this to our branch president, Brother Gray, and I believe he was inspired at that very moment, for he uttered the words: 'Sister, how would the church basement do for an emergency hospital?'"

"I immediately saw a chance to save lives, and perhaps souls as well, and cried, 'Grand! Glorious! Will the Saints let us do that?'"

"He started at once to get the consent of the people, and I went to the health officer, who came immediately and inspected our building, as it seemed about half the city was down with the disease. He exclaimed, 'A grand place!' and asked us to open it at once."

"We got busy on Monday, moved out all our seats, banners, books, and supplies of all kinds, and by evening had our first patients in. By the following night, we had beds and cots filled with thirty-three people. I can never forget the experience! The moans of the suffering, and dying, and the grief of those separated. Little children calling in the night, 'I want my daddy!' or, 'I want my mamma!' when these natural guardians of their helplessness had passed on!"

"Sister Hackey and I were left in charge for the first week, with very little help, but if ever we were blessed, we were at that time. When the strain would seem almost too great to bear, we would go into the main auditorium, and bow in silent prayer for divine assistance which always came! We are still in the 'front line trenches,' but the scourge is abating. We closed our basement hospital on November 5, but Sister Hackey and myself have been nursing in the homes since then."

"The day Brother Gillen left our city, we were called to the home of Brother Henley, where Brother Henley and wife, their daughter, and their son Albert and his wife and two children, were all sick. Brother Gillen helped get the beds down from upstairs, so the family could be together. When the basement was opened Elder Henley and his son were the first to be brought in, also Brother Dan Sheridan and his wife. All that nurses and doctors could do was done to preserve the lives of these loved Saints, and they were administered to, as well. But God, who knows best, saw fit to call Brother Dan home on Thursday. His brother-in-law, the pastor of our branch, sat with him to the last. Brother Dan was our hero, for he had been in the terrible battle across seas, and carried German bullets in his body, as well as many scars from the cruel war. Yet, strangely enough, spared to come back to us, obey the gospel, bear his testi-

mony, which he did many times, experiencing love and joy in the church and its associations, it was only to be called home to his Maker, by the grim hand of this pestilence!

"After he passed on, we battled for the life of Brother Albert Henley. Brother Fligg came to help, and stayed through the night. Towards morning Albert seemed some better, and we tried hard to believe he would be spared. . . . Later he sent for his wife, who was still weak from her illness. When his mother came, he said, 'Be still, and watch with me a little while!' He passed away peacefully at two that afternoon and on Sunday he and 'Dannie' were buried side by side, Brother Fligg, in charge of services. Brother Dan was buried with full military honors. The death of these splendid young men, as well as others, has cast a gloom over our branch, but with it all we still find cause for thankfulness."

"I feel to say that it was the Woman's Auxiliary which prepared me for some usefulness in this crisis. When I returned from General Conference, I decided to qualify myself for more efficient service, and so took a course in Saint John's Ambulance Brigade, first aid to the injured, home nursing, and hygiene. Passed all my examinations, but little thought how soon I would be called upon to use what I had learned! I hope every sister will try to train along the lines suggested by the Woman's Auxiliary."

"I might add that our Temple Builders cheered our impromptu hospital with lovely flowers."

"Our branch work has been suspended for a month, but we feel a desire to work with greater zeal than ever. Other scourges will follow this one, and we will all be needed. May God bless the Woman's Auxiliary, and may we, as sisters and mothers, ever try to do our best to promote the work of God in this day and age."

Your sister and coworker,

ROSA TIER.

Notice

To All Locals, Classes, Societies, and Circles: In our efforts this year to enlarge the work and meet the increasing demand of subscribers to our study courses, our finances, at the end of the year approaches, run very low.

You are well aware that the only income we have on which to carry on our activities is the very small tax of ten cents per capita yearly, and a narrow margin on our three publications, Year Book, Oriole Book, and Supplement.

So far, we have been able to meet all our obligations, but this year the cost of printing and supplies has been greater than ever before, and we are just now in need of funds to meet some demands that are pressing.

It would be a special favor to us if the annual assessment could now be sent in, and we kindly make this request of all who can make it convenient to do so. It would also be greatly appreciated if any of our financial working societies who have funds on hand, could make a contribution to the need of the general work at this special time. We feel sure that by another year proper adjustments will be made whereby these needs will be arranged for.

Send assessments or contributions to our treasurer, Mrs. F. H. Esgar, 700 South Crysler Street, Independence, Missouri.

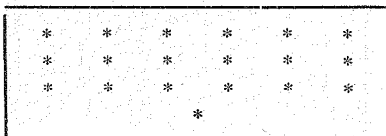
Thanking you for the consideration you may give this request and trusting the work prospers under your care, I remain,

Sincerely,

MRS. D. J. KRAHL,
President.

LETTER DEPARTMENT

Christmas Offering Roll of Honor



Brother McGuire, in his "Red Letter" wrote: "God has indicated in His message to the church that the debt should be paid, and inasmuch as you are a member of the church, this becomes a personal message to you and a personal obligation."

While our efforts to raise funds for paying off the church debt have been confined mainly to the Sunday school members, we have fully intended that our appeals should reach farther than just to the Sunday school scholars—we desire to reach every member of the church—*every member*.

If you are a Sunday school member and have not done all you can, will you not exert every energy possible to help us reach the \$100,000 mark this year? If you have made your offering and given as much as you can, will you not help to enthuse and encourage others to do as you have done? Are you satisfied with what you have done to that extent that you feel that there is nothing left for you to do?

If you are not a member of the Sunday school will you not send your offering in through your nearest Sunday school, or if you are not located convenient to a Sunday school—or home class—will you not send your offering direct to Benjamin R. McGuire, Box 125, Independence, Missouri? Be sure to state that it is for Christmas offering.

The armistice has been signed. Peace for all the world seems nearer now than it has for many months. With the signing of peace terms there will begin a new era, and with the beginning of this new period of time there will be greater needs for church cooperation and far greater needs for our ministry for—"The gospel shall be preached in all the world," and we should be able to start afresh, without church debt, and with funds for carrying on the work.

The influenza epidemic has interfered very seriously with the offering work, because most of our schools were closed for some four to six weeks, however, we can overcome this setback if we will, and we sincerely hope that each and every individual member will exert every effort to increase his offering to at least what it would have been had you attended Sunday school regularly. Give a little more for good measure.

Brother T. A. Bender, Sasco, reported through Brother McGuire's office that they have more than \$2 per member, hence are entitled to be listed on Roll of Honor.

Altorado Sunday school, of Alberta. (Reported to Benjamin R. McGuire.) George E. Phay sends in \$25 for this school which has a membership of only five. This is a splendid offering for this little school and we feel very grateful for their support.

San Francisco, California. Sister Ruth Griswold reports: "Our Sunday school has gone over the \$2 mark—we have most of the amount for which we had set our mark and expect to reach our aim even though we have been unable to have any church meetings for some time owing to epidemic." We have learned to depend on this good school for they are wide-awake.

Allen, Nebraska. Sister Butterworth reporting for this live little school, writes: "We have gone over the top, as we have reached over the \$2 mark. Everyone is enthused. This

enthusiasm is not that we may excel, but that the church debt may be paid. The Lord has wonderfully blessed us—each one—in our efforts. Ever praying that the Lone Star Sunday school of Allen, Nebraska, may be a bright one and that we may reach the \$100,000." We shall not soon forget how earnestly and enthusiastically this little school entered into the work last year—they seem to have retained the same good enthusiasm for this year.

Tulare Sunday school, California. Sister W. A. Bedford, one of our good boosters, reports: "We are now on the Honor Roll having an average of \$7 and more to hear from. All are willing workers." Does this not sound good?

Lynden, Washington. Ira Lade reports: "Just a few lines from this part of the battlefield. We are only 17 in number, so we are not holding one of the first line trenches, but when the big ones go over the top we want to be there doing our bit. We have on hand at this time \$75, and more coming. Our aim is \$100 or more." Does this not enthuse you? They have the right spirit—they want to be there doing their "bit," no desire to excel, but to do their part

Atchison, Kansas. Sister Edith H. Lungwitz reports: "We are late in sending in our offering report to you as we should have had it in the first of July. We have an enrollment of 47 and to date have \$143.12. Our goal is \$200 and we will do our best to reach that amount. Hoping that we will all go over the top with \$100,000." This good school seems not to be discouraged because of the influenza.

Skiatook, Oklahoma. M. E. Haskins, writes: "We have a membership of 29; our offering to date is \$115, and we are going to make it \$200 if possible so as to do our share in the \$100,000. We have had only one session of our school since the influenza let up in our town." This little school is working hard and the members have the right spirit to win.

We hope to have many more to report next week for now that the schools are permitted to assemble again results will begin to show.

Sincerely yours,
A. W. SMITH.

Take Time to Be Holy

In the whirl of events of these fast "hastening times," which are following each other in such rapid succession that we stand appalled, we are impressed with the deep solemnity attached to the words, "Take time to be holy."

We are looking upon the closing scenes of the last dispensation of time. "Without holiness no man shall see the Lord." We must fast and pray often in secret, and "pray for one another," for "the snares are growing thicker," and "perilous times" are upon us. Danger lurks at every corner and crossroad, and Satan is using all his cunning arts to deceive and destroy the souls of men and lead them down to destruction and woe. The danger signal is up and we *must* "Take time to be holy." We sing, "Awake, Saints, awake, no time now for reposing."

Dear Saints, this is not a time to mince words, when immortal souls are trembling on the brink of eternity. Satan laughs and his angels rejoice when they see the young of our church engaged in reading the light literature of the day. I have been in Saints' homes where they do not take any of the church papers, but their library shelves are well filled with a class of books that do not feed the soul. And they wonder why their children do not take more interest in the church. It is easy to judge of the standing of those homes.

One Saint told me that you could not give her a harder task than ask her to read. The Lord has said, "Study all good books." The gospel literature worker has a far-reaching mission and a mission that is *very* important. For what can

be more important than to have an intelligent knowledge of our position and an ample ability to defend our work? And how is that knowledge to be secured if we do not read the church papers?

You have heard of the Sunday school superintendent who said to his school: "We intended to sing, 'Take time to be holy,' this morning, but we have not time."

Negligence of duty is a crime; it is criminal to be ignorant and lacking in knowledge to-day when all the means of information are so easily obtained. The editorials in our church papers are of the highest character and they contain reading that is essential to our development. The Lord has counseled his people to "come up higher." Read and meditate. "Take time to be holy."
MRS. A. MCKENZIE.

Sanitarium Needs

I have been thinking that the Saints who are interested and at times contribute to our institution would be pleased to hear from us occasionally. We feel that we are "here" and needed, perhaps more than ever, and are sure that you are glad if we are filling the needs though it be a little to-day. So far our nurses are well, for which I wish to thank our Father in heaven. We are endeavoring to do as we have been commanded: "Seek ye first the kingdom of God and his righteousness," and trust that all necessary things will be added, of which we have learned that the most important is *health*, and for which we are trying to be duly thankful.

We have just opened up the Kensington Home across the way from the hospital, for influenza patients. I am very glad that we are so situated that we are able to offer in this way some small assistance in this time of great need. I am proud to tell the mothers, fathers, and friends of the nurses of this school which now number twenty-eight, including two probationers, that their girls are not slackers, and that they show themselves not only ready but eager to assist in helpful service without a dissenting voice. We feel that perhaps the work here has just begun, but are trusting that we shall not be found wanting, even until the end.

We would not have you overlook the willing service of our Patroness Society. They have been very loyal in assisting with sewing, purchasing of supplies (of which we have never had enough), and have not hesitated when we asked for helpers in the kitchen and to nurse as first aids in our influenza quarters, which means hard labor and risk of life.

We appreciate all this assistance, for it helps us to give greater assistance to humanity (those whom Christ served) in that we can assist greater numbers. We do not wish, however, to lose opportunity to drop the thought that we may need more, and soon, if this epidemic continues. I would suggest, however, that those who volunteer to nurse consider well in several ways; first their own health, second their dependents (my opinion is that those with dependents should hesitate), third but not least we should consider the needs of the community and country. Some of you may get the chance to prove (if you watch) that you are made of the metal that I believe God is testing the world for. That kind which says, "I shall do my duty, no matter how unpleasant at times, no matter what the sacrifice, be that sacrifice my life itself. I shall be called and found—where?—looking for Easy Street? No! But as the song says, 'I'll go where you want me to go, dear Lord; I'll be what you want me to be!'"

Now we are still in need of pupil nurses and wish to hear from some more of the valiant workers of God. But pray over this matter. It so happens occasionally that God has another work for some to do. But I don't believe that our church girls have responded, by far, as they might to our

country's call for nurses. Many of our mothers and fathers say: "Oh, I don't want my daughter to be a nurse. They work so hard." Yes, dear mothers and fathers, shield your daughters, but don't, I say, don't rob them of the divinest pleasures of life: the satisfaction and compensation which comes after the completing of some difficult task that when finished will be of profit to humanity—to others. To shield her from work may be to rob her of that which she should have to make her life complete.

One mother said, "My daughter is stout and healthy and is very anxious to become a nurse."

"How old is she?"

"Twenty-one."

"And have you encouraged her?"

"No! Oh, my, no!"

"Why not? Are you willing to tell God in the day of judgment why you didn't encourage your daughter to enter one of his services, of which there is such great need?"

"Well, I never thought of it in that light before."

Did you? The call is ringing forth daily, "More nurses for our boys," and I am sure there are many to go, but mothers say: "Oh, I just can't give up my daughter, too." But listen: Who are you considering? What about daughter? We say, "I must be brave so it will not be so hard on my boy to go"; but where is daughter? Are you saying that for her? She, like your son, sees the need and hears and feels the call—duty. She sees her brother go (to duty) but she must be brave too, and that not alone.

I feel confident that our girls will come if you encourage them, judging from the readiness and willingness of the ones already here, and I am not willing to believe that we shall be found knocking at your doors with our appeal and find no admittance.

We will endeavor from time to time to have published the sizes and needs of some of the necessary things of this institution, and in so doing we do not wish you to feel that we ask you to buy materials and spend weeks and weeks in quilting, etc., in these busy times when the same amount of money would probably go twice as far in service if spent for blankets, which when purchased in large numbers can be bought much cheaper. But we have need of quilts and use them in the nurses' home, so don't hesitate or feel that they will not be appreciated if you send them. You can secure dimensions and quality of our most pressing needs by directing an inquiry to the undersigned.

We trust we will still have your cooperation in the carrying on of one of God's works, and will gladly send any information possible about our school or institution.

Sincerely,

LAURA E. MANN, R. N.,
Superintendent of Nurses.

"Partake of Me"

If I were a preacher I should select for my text a statement that reads like this: "Partake of me [Christ], for I am the cup of life."

The Religio opens up a field to the young surpassed by no other opportunity our church offers. It should especially reach the adolescent period between Sunday school and church work.

There are thousands of young people in our church who are being molded for a life of service. At least that should be their objective, and I believe many of them are facing it bravely, stanchly, and unceasingly.

When this Nation entered the war many men were called from their homes to enter training for "overseas" duty. I

believe more than four million men have answered the call, either by enlistment or through the channels of the selective draft.

Necessarily Uncle Sam has provided mobilization camps and thus we find the city of Chicago the nucleus of three of the camps. How many men come from the Great Lakes, Fort Sheridan, and Camp Grant to Chicago? Roughly estimating, I shall say one hundred thousand every week. As the steam and electric conveyances carry these men to this vast metropolis, she calls: "Partake of me."

What has she to offer? When a rookie or a gob arrives for the first time (I particularly noticed one to-day), he looks at the tall buildings that touch the sky, until his neck is sore and stiff. Then he looks at the doors and their signs of welcome. The pool rooms, the dance halls, the carabets all call to him, "Partake of me." And thus the serious, deep-thinking onlooker sees our young men, those who must some day be the fathers of the Nation, enticed into an "unclean environment."

True, there are clubs for the boys to seek where women—such motherly women—officiate. There, arrangements can be made for a dinner, a theater, or a dance. But there is never a word of a church party or a spiritual blessing. They never stop their revelry to thank Him who has given all good things. I do not mean to criticize these women. They are doing the best they can with the light they have and the circumstances invite, but we have more light.

Girls and young women, are you taking advantage of the Religio? Are you being molded so as to be of use? Are you teaching a class, speaking a piece, or singing a song so as to develop your God-given talents? Are you preparing yourself so that when the occasion arises for you to lead you will be capable? Do not say you will never have a chance, because it is bound to come. If you are ready you can "make" the chance.

Young men and boys, are you molding yourselves or are you letting the influence of the Creator take a hand? Are you becoming such a part of him that when he calls you can say, "Here am I?" Are you spending your hours of recreation in healthful pursuits, or are you following the crowd?

Queen Victoria once had the world-renowned artist, Mr. Hunt, paint a picture for her. When the critic went to examine the finished product he found a beautiful picture of the Christ standing by the door of a cabin which stood on the hillside.

"Your work is perfect, with one exception," said the critic, "you have forgotten the latch on the cabin door."

"But," replied the artist, "Christ never forces the door of your heart; you must open it and bid him enter."

My prayer is that you will open and let him in.

EMRICH KUHLMAN.

U. S. S. Yanti, CHICAGO, ILLINOIS.

CONCEPTION JUNCTION, MISSOURI, November 16, 1918.

Editors Herald: Elder Joseph Arber made Bedison Branch a flying visit. He held one meeting in my home, but on account of sickness only a few Saints came out. Brother Arber is an able minister; he shows his spirit by gentle words and resolute action. The spirit of God was with him and he preached an excellent sermon. The Lord not only gave him the gift of preaching, but also the gift of song.

Thanks be to God for such noble men who are willing to give their all for the sake of Christ and their fellow men. It is a most glorious thought that a man is willing to do this.

We hope that the desire of our brother will be fulfilled, and that when opportunity presents itself he will come and make us a longer visit.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

A. JENSEN.

QUAPAW, OKLAHOMA, November 17, 1918.

Editors Herald: As this is a cold, lonely Sunday, and no church to go to, or Saints to visit, I will write of my experiences here.

On account of the war, work in my line has been very poor for a year. I have had very little work, and for what I have done, I have not yet received all my pay.

I had paid my tithing, but every time, I seemed to lose money. However, I never lost faith in the promises of God.

In July, I was building a house in Baxter Springs, Kansas. I told the Lord if he would help me, I would give him one tenth of all I earned. One Sunday I was sitting on the porch reading my Bible, and there was a man sitting on a porch on the other side of the street. He arose and came across the street, and we began to talk about the war, etc. He told me he was connected with a firm that was going to build a large plant, and they wanted a superintendent. I applied for the job and got it. So I am here building the plant, earning a good salary and dividends. God works in a mysterious way sometimes.

My wife and I are the only Latter Day Saints here. I held meetings until the influenza broke out among the people here.

There are openings here for foundry help, molders, machinists, and tool makers; also, blacksmiths. If any Latter Day Saints want good positions and will write to me, I will give them all the information I can.

I am going to have meeting at our house next Sunday.

Yours in gospel bonds,

C. L. MUNRO.

MONTROSE, COLORADO, November 17, 1918.

Editors Herald: I was baptized almost six weeks ago and certainly have never been sorry. How I love this work!

We are isolated from Saints at the present time, although we can meet occasionally with the California Mesa Saints, near Olathe, eleven miles from here. The Saints at that place are a noble band, although few in number and scattered. We rejoice when circumstances are so we can meet with them. There are a few members here, but we are not organized.

There is a branch of Utah people here.

We expect to attend one of the churches here as soon as the influenza is checked so the churches can open again, since we cannot go to our own.

My companion and I have just recovered from a siege of influenza, and we consider ourselves very fortunate. Our baby escaped.

Yours sister,

MRS. INEZ ROSE.

GLASGOW, MONTANA, November 18, 1918.

Editors Herald: It does me much good to read the letters of the different Saints who are striving to make every possible effort for the advancement of this grand and glorious work in which we are all engaged.

It will no doubt be a surprise to some of the Saints to read that I am in this section of the country, but, nevertheless, I am glad to say we have a few Saints here who are striving to keep up the spirit of the work, and to let our light shine.

We have a nice little Sunday school, with an average attendance of twenty to twenty-five, and through it we are

keeping the Saints in touch with each other, and also teaching the children the gospel message.

During the summer we had the pleasure of having the Eastern Montana District reunion held here. This greatly revived the few Saints that live here. We had with us Bishop Kelley and Brother R. A. Lloyd, who gave us some very interesting talks, and greatly encouraged us to hold fast and strive to come up higher, as the church was on the upward move all over the world.

I do not wish to mention all the noted missionaries who were here, but I cannot fail to mention Brother Thorburn of the Western Montana District, who was the life, as one might say, of the reunion.

After reunion the only elder residing here was called to Canada to conduct a series of meetings at several places. I refer to Brother J. C. Page. Most of the Saints in the stakes are acquainted with him, and can realize what a loss it was to have him leave us without anyone to take his place. However, through strenuous efforts, we succeeded in keeping up our Sunday school until the present epidemic of influenza visited our city. Then we had to close to abide by the law.

Brother Page has now returned and we are in hopes of again making a great effort to organize a branch here and to have preaching meetings as we had before his departure to Canada.

The influenza has claimed many victims in this part of the country, but at the present I know of no Saints who have suffered very much from it.

Any missionaries or Saints who are traveling this way on the Great Northern Railway will be welcome to pay us a visit at any time.

Your coworker,
CHARLES F. ENGLE, JR.

SALLISAW, OKLAHOMA, November 18, 1918.

Editors Herald: I am very much pleased to see the good work of the Lord moving along as it is, although I am not sending any money, only a testimony. I know this latter-day work and this restored gospel is of God and not of man.

I have just closed a two-day debate with the Goliaths of the people styling themselves Watch Towers. They seem to think they are holding out the light to all the world, but from reports coming in since the debate, the latter-day message did not suffer; but on the other hand, it is polished up a little.

I have not heard a Latter Day Saint sermon in five years, and have not seen an elder either. Dear Saints, I have had much sickness in my home and no chance to call for the elders. I once called for Elder E. A. Erwin, when I was very sick, and after being administered to, I was greatly relieved of the intense pain, and gave God the praise. May God's blessings be with Brother Erwin.

Since coming into the church I have been very skeptical, as I was raised to believe in the Baptist religion, but God took that all out of me, and this is the way he did it: There was a big meeting of the Baptists going on in Fanshawe, Oklahoma, and I was taken to that arbor some five miles away, in the Spirit or in a vision. I was standing close by, and a man stood at my right side, just a little back, so I could not see him, and just as their preacher dismissed them (I knew most all of them) this man by me said these words: "They think they are heaping to themselves fame and honor, but instead it is shame, disgrace, and dishonor." Ever since that testimony was given me I have known that this latter-day work is the work of God. I was made to know it was Christ who stood near.

I have seen Christ, the Son of God, in vision twice; have heard his voice, seen his shape, and heard him say, "Wake up; ye know not how soon I will come to take vengeance on them that know not God and obey not my gospel."

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I have many good testimonies of this restored gospel. I know it is true, but what of man? Will we, yes, will I, be true?

As I have had much sickness in my home, and the loss of two crops, and am not able to follow public work, I am absolutely penniless and cannot renew my subscription to the HERALD. I wish I could, but I cannot; and there is not a Latter Day Saint within fifty miles, that I know of.

Now I am not asking for mercy, nor even grace, but I do ask for your prayers that my health may improve, and a way open up for me in which I can better provide for the home, and not be a pauper in my declining years.

N. A. Goss.

NEVADA, IOWA, November 21, 1918.

Editors Herald: Our city is now free from quarantine, although the influenza is still among us. The Saints here have well escaped—no deaths resulting. We were, however, called upon to mourn when Lynn, the five-year-old son of Brother and Sister Bernard Wolf, was struck by an automobile and died shortly afterwards. There is left to us a noble heritage; the tender memories of a life enriched by the finer virtues of purity, innocence, and love—a heritage to spur us on to greater deeds for the divine cause.

The beauty, the comfort of the gospel and its gifts never shone more brightly to us, or were exemplified better than then, when to the grief-stricken parents there came this song

of consolation, given through Sister Susie L'Hommedieu, and sang to the tune of "Don't Step There":

"Come, oh, my children, come to me,
Your hearts are touched with grief;
I am your only Comforter
And I can give relief.

Chorus:

"Hear my call, hear my call,
Hear my call!
For if you do not follow me,
You will fall!

"A great reward's awaiting you
Upon the other side;
And little hands are beckoning
That you may there abide.

"Your little child is now at rest;
He is safe in paradise;
My angels came and took him home
Away from sin and strife.

"And when your work on earth is done,
If you will faithful be,
A place beside your little one
Is now awaiting thee."

Brother Joseph Smith once said that the time would come when the name of Latter Day Saint would be held honorable. Gradually this is taking place. The minister of the Christian Church here assisted in the services, and sang in the quartet at the funeral. Too often we, as a people, have put ourselves in a boxcar affair on the outskirts of a city, held ourselves aloof, and wondered why we were looked down upon, unrecognized. Truly God designated his people to be "the head and not the tail," but sometimes we seem too long in coming to our own.

This does not mean that we should seek popularity, but rather that we develop true leadership. The outlook seems encouraging when we view the work being done in educational classes along spiritual and temporal lines.

The work here seems slowly moving onward. The field seems broad, but the greatest need at the present time is to "feed the flock."

Fraternally yours,
ROY CHEVILLE.

MISCELLANEOUS DEPARTMENT

The Presidency

Saints of Eastern Michigan District: In order to permit Elder F. S. Brackenbury to pursue missionary work in harmony with his appointment, unburdened by local matters, the Presidency has asked that he free himself from the presidency of the Eastern Michigan District and turn over the affairs of the district to the vice president, Elder William Fligg, who will look after the work of the district presidency until the convening of the next district conference.

Respectfully submitted,
FREDERICK M. SMITH,
President.

CHURCH ARCHITECT

Acting under the authority of General Conference, the Presidency has appointed Henry C. Smith, of Boston, church architect. His address is Suite 10, 109 Highland Avenue, Somerville, Massachusetts. Branches contemplating building or remodeling, should consult the Presidency, so that the de-

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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partments interested may be duly and officially notified, and all work together for the best interest of the work at large.

Respectfully submitted,
FREDERICK M. SMITH,
President of the Church.

INDEPENDENCE, MISSOURI, November 19, 1918.

Conference Notices

Eastern Montana at Andes, December 14 and 15. M. C. Hutchinson, secretary, Andes, Montana.

Minnesota conference will be postponed indefinitely on account of the influenza epidemic, subject to the call of the district presidency. E. H. Bennett, president.

Southern Wisconsin, at Madison, December 14 and 15. Branches and officers please send reports. B. C. Flint, president, 401 South Second Street, Evansville, Wisconsin.

On account of influenza, the Southeastern Illinois conference, which was to have convened at Springerton, December 7 and 8, has been postponed to a later date. W. E. Presnell, Xenia, Illinois.

Northern Wisconsin deferred on account of influenza, will meet with Black River Falls Branch, December 14 and 15. S. E. Livingston, president; Ivy Fisher, secretary. Chetek, Wisconsin.

Convention Notices

Northern Wisconsin Sunday school, with Black River Falls Saints, December 13. Leroy Colbert, superintendent; Ivy Fisher, secretary, Chetek, Wisconsin.

Northeastern Illinois Sunday school, at Plano, December 6, 1918, 2.30 p. m. Please have as many workers as possible in attendance. LaJune Howard, Secretary, 12055 Parnell Avenue, West Pullman, Chicago, Illinois.

Spokane Religio, at Spokane, Washington, December 20, 1918. J. O. Hower, president, Roy, Washington.

Eastern Montana Sunday school and Religio at Andes, December 13. Mrs. M. C. Hutchinson, secretary, Andes, Montana.

Our Departed Ones

MELENYZAR.—Carl Grant Melenyzar was born September 7, 1900. Baptized February 14, 1915. Departed this life October 16, 1918. Leaves father, mother, 3 brothers, 4 sisters. Funeral sermon by J. D. Carlisle, at Lock No. 4, Pennsylvania. Interment in Monongahela Cemetery.

CUTLIL.—William Cutlil was born February 11, 1882, at Wakefield, Ohio; died October 24, 1918, at Battle Creek, Michigan. Leaves wife, father, mother, 2 brothers, 3 sisters, and a host of friends. He was not a member of our church, but did much to help the Saints. Sermon by J. C. Goodman.

THOMPSON.—Zietta Fern McCray, daughter of S. W. and B. L. McCray, was born near Woburn, Illinois, June 6, 1890. Died January 28, 1917, at Joplin, Missouri. Married Alex Thompson, August 23, 1911. Two children blessed their home. Baptized in 1910 by Hubert Case. Sermon by William English. Interment in Mount Hope Cemetery.

MCCRAY.—John E. D. McCray, son of S. W. and L. B. McCray, was born near Steedman, Missouri, November 5, 1896. Died with pneumonia, November 3, 1918, at Base Hospital, Camp Bowie, Texas. He was a firm believer in the restored gospel, and often wished the work could be started in our neighborhood. Interment in the Hams Prairie Cemetery.

WRIGHT.—Arthur Floyd Wright was born February 10, 1908, at Frazier, Iowa. Was blessed in early childhood by O. Salisbury. Died November 17, 1918, of pneumonia. He leaves to mourn his mother, 2 sisters and many other relatives. He was a bright, good boy. Services at the home, then from the Methodist Church, conducted by Joseph Arber. Interment in the Mineral Ridge Cemetery.

FAULKNER.—Mahala Jane Faulkner, widow of B. L. Faulkner, was born November 9, 1848, near McLeansboro, Illinois. Died November 1, 1918, after a ten-day's illness at her home near Eldorado. She has been a member of the Reorganized Church about 25 years. She leaves three sons and a host of relatives and friends to mourn. Remarks and prayers at the grave by Y. M. Young.

FLYNN.—Florence Ethel Flynn, wife of Brother Charles W. Flynn, died of influenza at her home in Chetek, Wisconsin, November 14, 1918, aged 32 years, 3 months, 27 days. A husband and 2 little boys are left to mourn, together with father, mother, and other relatives. She was a cheerful, kindly woman, and good to all. Was an active worker in the Sunday school, and we are indeed sorry her work was ended so soon. Services conducted by A. L. Whiteaker and L. Houghton.

DURBORAW.—Doctor Raymond H. Durboraw was born in Maryland, April 6, 1883. His entire life was spent in study and improvement of mind, in consequence of which he became a prominent and efficient teacher in the public schools. He was taking a post graduate course in Columbia University, New York City, when he met the contagion that resulted in his death November 3, 1918. Married Sister Ethel Banta at Lamoni, Iowa, June 11, 1918, and she was with him in his studies. She brought the body to Lamoni, where it was buried November 6. Funeral services conducted by Heman C. Smith and John F. Garver.

KELLEY.—Uriah M. Kelley died November 3, 1918, at his home in Indian River, Maine. Baptized by John C. Foss. Ordained a deacon in 1890; a priest in 1896, and an elder September 15, 1898. Many of the traveling missionaries will recall the many times they were made welcome at his hospitable home. The preaching of the gospel was very dear to him. He grew weary of waiting for his departure and expressed his desire to be released, and we feel sure he is at rest. Funeral services at the Baptist church, John F. Sheehy officiating.

If I loved a man I should love him so completely that I should never think of anything in which he had not the first and greatest share. I should see his kind looks in every ray of sunshine—I should hear his loving voice in every note of music—if I were to read a book alone, I should wonder which sentence in it would please him most—if I plucked a flower I should ask myself if he would like me to wear it—I should live through him and for him—he would be my very eyes and heart and soul.—Marie Corelli.

FROM HERE AND THERE

No services have been held in Lamoni since the first Sunday in October, on account of the influenza. The local board of health has found it advisable to so decree to date (25th). The schools and the college are running, though new cases appear almost daily. At this time three of the high-school teachers are ill with it. The disease seems to be in somewhat lighter form than ordinary.

President F. M. Smith and Bishop B. R. McGuire are in Toronto on church business.

Apostle William M. Aylor has begun a tour of branches in Arizona, Texas, California, and other points.

EPIDEMIC RAGING IN ENGLAND

Bishop R. May writes from London, England, under date of November 4: "The health conditions in Enfield Branch are still very critical. Another death occurred on Saturday morning, the victim this time being a young man by the name of Samuel Dennis. He was the teacher of the branch, married just five months to a day. There is not a family of the Saints in that branch free from the epidemic. In some, the whole family is down. Assistance is almost impossible. Sister Crick went to attend to the family of Elder Dover Judd, as both he and his wife are very low. I am among them almost every day."

NURSES NEEDED

Read carefully the appeal of the head nurse at the Sanitarium, appearing in the letter department of this number. She writes in a later personal note: "We need nurses, and need them very much. Since writing, we have had several sick nurses, and we are all overworked and tired. The others who have been helping are nearly all tired out."

AN ABBREVIATED NUMBER

In order to conform to the demands of the War Industries Board, and reduce the output of paper ten per cent, we are compelled to reduce the size of this number of the *HERALD* somewhat. While we hope and are led to believe these restrictions will be withdrawn ere long, it is required that we observe them till that time comes, and report at the end of each quarter beginning October 1, the progress made to that end. We feel that our readers will accept the condition cheerfully for the short time it continues.

Brother George Elson, whose name has appeared frequently in these columns, requesting the prayers of the Saints, reports that he is again out of the hospital, but in "a dark and cloudy condition in body and mind," and desires that the Saints continue to uphold him in prayer. He is again at Wayne, Nebraska.

NAME OF *UNITY* CHANGED TO *ONE*

With the November number, the priesthood journal of the church is issued under the name, *One*. Since there is a magazine published in Kansas City by the name of *Unity* the change was necessary. The quotation from Doctrine and Covenants 38:6 is the basis of the name: "Be one; and if ye are not one, ye are not mine." The November number contains information on "The sacramental blessing," "Certificates of blessing," "Preparing the emblems," "Call to priesthood," "The backbiter." The price is 25 cents a year and subscriptions are received at either publishing house.

NOTICE TO READER—When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas. NO WRAPPING—NO ADDRESS.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, December 4, 1918

Number 49

EDITORIAL

CREATION IN TRAVAIL

(Extract from an address by President Elbert A. Smith, delivered at the Stone Church, Independence, Missouri, November 17, 1918. Reported by Mrs. A. Morgan.)

WAITING THE MANIFESTATION OF THE SONS OF GOD

I wish to transpose two passages that appear in the 8th chapter of Romans. "For we know that the whole creation groaneth and travaileth in pain together until now. . . . For the earnest expectation of the creature waiteth for the manifestations of the sons of God."

It is a serious matter to stand before you as the spokesman of the church at a time like this. The subject that I had previously selected was taken from my mind and another subject that seemed to me to come like a ray of light from above was given to me. I crave the help of God that I may unfold it for your consideration. It is compassed in this text. I will restate it in my own words. The whole creation groaneth and travaileth together in pain until now, waiting for the manifestation of the sons of God.

IS THE TEXT DOLOROUS?

You may wonder why I should come before you with a text, the first part of which, at least, is dolorous in its language; though the last part of it is most glorious in its promise. It is because, as I view it, the sound of those whistles recently announcing peace marked only the close of one chapter in the great struggle of creation in the closing scenes of time. It was but the end of an episode, and by no means the end of the story of travail and pain that precedes the manifestation of the sons of God.

Now, let us analyze the text. The whole creation groaneth and travaileth in pain together until now. I do not know how inclusive this statement may be concerning the *whole* creation. It is intimated in

the Book of Covenants that there are innumerable worlds, and we do not know how many of them are caught in the travail that is destined finally to reveal the sons of God. It is told us in the 36th section of the Doctrine and Covenants that when Enoch had his wonderful vision and saw the condition of men through all the ages he saw that God wept, and the bosom of eternity was pained; and he wondered how it was that God could weep. We are told also that the angels rejoice when sinners repent; and doubtless they mourn when men fail.

VIA THE "LUSITANIA"

We do not know how universal this travail may be, but at least we are sure that for years past it has included all of this world. When the war first began, I tried to persuade myself that section 45 of the Book of Covenants wherein it is said that Zion shall be the only people that shall not be at war, referred to all of America, as the land of Zion—but it doesn't read just that way, and it didn't turn out that way.

A cartoon published some weeks ago represented the Kaiser as talking to a member of his general staff. The Kaiser said to him, "They told me that the Americans could not come. That they had no ships to bring them. But they are here! What ship brought them?" The answer was, "The *Lusitania*, your Majesty." The *Lusitania* and thousands of other tragedies brought America into the war, and all nations have been involved in that conflict, either directly or indirectly, and all have been made to suffer.

TIME OF FALLING CROWNS

Talking about travail and struggle and commotion, cast your mind back over the past few weeks. Think of the kingdoms that have fallen—Bulgaria, Turkey, Austria, Germany, and a host of smaller kingdoms that made up those great empires. It has been a time of falling crowns, and of world

commotion, including the redemption of the Holy Land. Also for weeks past our churches have been closed because of the great epidemic of influenza that has swept this land. One man estimated that three hundred thousand have lost their lives in America in that time. I do not know whether that is an exaggeration or not. Probably no one knows. Now, finally, for the first time since the dawn of peace we are permitted to meet together and review these events.

EARTH HOLLOW WITH GRAVES

Peace has come, but at what a struggle has it been achieved; and what a price has been paid! It is estimated that there are twenty million dead as a result of this war. It is true, as never before, in the language of Tennyson, that "Earth is crimson with battles and hollow with graves." The jubilee that we had last Monday has not restored the broken homes that this war is responsible for. There is mourning and pain and travail the world over.

I used to have a sermon on the signs of the times, and I had a great many statistics; but I haven't preached that sermon for three or four years now. What is the use? My statistics are colorless in the light of the struggle just closed. The signs of the times preach for themselves. But this point I wish to reiterate—that this is but the closing of one chapter in the story.

THE BOLSHEVIKI HYDROPHOBIA

The menace of autocracy has been removed. In Europe the place of it is taken by the red flag of the Bolsheviki, which is just as dangerous as the black eagle of the Prussians ever was. Russia is in chaos. So is Austria and Turkey, and Germany, to a lesser degree. The red flag of anarchy has shown itself in Holland, Sweden, Switzerland, France, and the United States. The I. W. W. showed its head in this land at the beginning of this war, so that we know what may occur if the opportunity ever presents itself. And that prophecy that I referred to some time ago (section 45 of the Book of Covenants) yet remains to be fulfilled. I refer to the statement that the time will come when those who will not take up their swords against their neighbors must flee to Zion, and that they shall be the only people under heaven that shall not be at war, one with another.

I do not believe that refers to any war that has occurred, or to any international war that will occur. To my mind, it refers to a condition of anarchy, when order and government will break down in our own country, and neighbors be arrayed against neighbors, and we must flee to Zion if we wish to have safety. A good old brother told me just a few days ago that he saw that condition in vision, and he said that when it came the saints had no need to mix

in the conflict unless they wished to do so. This time we couldn't avoid it. We must not conclude that the millennium has dawned simply because Hindenburg may be eating straw just at present, and the Kaiser has gone to lie down with the lambs of Holland.

THE WORLD IS WAITING

In this text the statement is made that the whole creation groaneth together in travail, and pain, waiting—waiting for something. There is a feeling of expectancy in the world. For years past, even before the war began, there was a feeling of waiting for something. There are a great many people who are waiting, as the Master said, in fear, their hearts failing them for fear, for looking upon the things coming upon the earth.

There is a significant statement in the Doctrine and Covenants, right along that line, section 45:4: "And in that day shall be heard of wars and rumors of wars, and the *whole* earth shall be *in commotion*, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth."

On the other hand, there are a great many who are looking and waiting in faith and expectation. As the Master said, "When ye see these things begin to come to pass, lift up your hearts and rejoice, for ye know that the day of your redemption draweth nigh." In the light of the text, what is it that we have been waiting for? The whole creation groaneth and travaileth together in pain, waiting for—what—for the manifestation of the sons of God. That question is answered; another immediately arises—who are the sons of God?

WHO ARE THE SONS OF GOD?

I have heard the doctrine propounded by liberal people that all men are the sons of God, and that all men are brothers. That doctrine may seem very liberal, but it is not true except in a very limited sense. All men are sons of God and all men are brothers by creation, but creation is a long time past. Humanity has traded its birthright for one kind or another of pottage on many an occasion, until the statement is made that all have gone out of the way.

Who are the sons of God? We are told in Romans 8:14, "as many as are led by the Spirit of God, they are the sons of God." And in John 1:12 the statement is made, "As many as received him, to them gave he power to become the sons of God." Those, then, who do the will of God receive power to become the sons of God. We must come back to him again, before we can be called his sons, and be received by adoption.

The manifestation of the sons of God was foreshadowed in the prayer of the Master, "Thy king-

dom come, thy will be done, on earth as it is done in heaven." Those are the sons of God, then, who are willing to do the will of God on earth, just the same as their brethren in the spirit are doing it in heaven. There are a great many people apparently anxious to enter into the millennium who are not sons of God. They trace their genealogy along another line.

I do not presume, however, for a moment that this little body of people called the Latter Day Saints, as at present constituted, is all that will be revealed when the sons of God stand forth. That would be too narrow a conception. I believe that God has many righteous men in the earth, and many forces at work, and many institutions that are working for righteousness that perhaps we do not recognize, and certainly many individuals who are unknown to us.

The statement is made, that he will send his angels to gather the elect from the four quarters of the earth. There is something more in the Book of Covenants along that line, too. Let me read it—section 36. I will just read briefly certain sentences, and not take the time to read all that bears on this subject. "And again, Enoch wept and cried unto the Lord, saying, When shall the earth rest?" That is a very significant question. "And the Lord said . . . The day shall come that the earth shall rest, but before that day, . . . great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, . . . and righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare."

DYNAMICS OF THE GATHERING

Righteousness and truth will sweep the earth and gather out the elect, the sons of God. That is my conception of the gathering. I do not think of the gathering as a group of people driven together by fear of the calamities coming upon the earth. I think of it as an aggregation of men and women drawn together by the love of righteousness and truth. These great principles shining forth in the church, drawing them from the four quarters of the earth; and I am glad that such a conception is revealed in the word of God.

Who, then, are the elect? Henry Ward Beecher very bluntly said, "The elect are those who will, and the nonelect are those who won't." That is about all there is to the doctrine of election and predestination. One shall be taken and another left. One will obey. Another won't obey. One has in his heart the love of this righteousness and truth that shall sweep the earth. He is ready to go with it. The other sticks to the old order and he will be left.

I may, then, ask a fair question, How are the sons of God to be manifested? I think they will be manifested by the kind of lives they are willing to live, and by their allegiance. John tells us that by this are the children of God manifested, and the children of the Devil—that the children of God work righteousness, and the children of the Devil work unrighteousness. And we are told concerning Jesus, that he was exalted above his fellows because he loved righteousness and hated iniquity.

The sons of God may be manifested by the power and the intervention of God, but I think that they will be manifested also in the kind of lives they live, perhaps more than by any halo of light that will shine around their heads. And no individual who has a lukewarm attachment for righteousness, and a sneaking admiration for iniquity will presently be miraculously manifested as a son of God simply because he has his name inscribed on the church record.

A WORLD GETHSEMANE

It seems that there must be an individual Gethsemane, as that which occurred in the life of Christ. In sorrow and pain and travail, in the Garden of Gethsemane, Jesus learned to say, Not my will, but thine be done. His sonship was confirmed in that last lesson in which he learned to yield himself entirely to the will of God. There apparently must also be a world Gethsemane; the whole creation groaneth, travailling in pain until now, in order that the sons of God may be revealed. That is the fruition. That is the revelation, the culmination of all this trouble, sorrow, anguish, turmoil.

That is what it is all leading up to—the revelation of the sons of God, when Jesus shall come and set up his kingdom with all those who are willing to do his will on earth as it is done in heaven. In that day he will reign. Peace and justice will prevail on the earth. All those who are ready to receive him will be partakers with him. May God bless us that we indeed may be the sons of God and worthy to receive him in that great day.

ELBERT A. SMITH.

You may measure the illiteracy of men, says Herbert Spencer, by their excessive use of the pronoun "I," and by their chronic drivel about persons instead of principles, thoughts, ideas, the substantial and serious questions for intelligent minds. Both these instances, the verses from Proverbs strikingly illustrate: first, "In the multitude of words, there wanteth not sin:" second, "He that uttereth slander is a fool."—Rabbi Leon Harrison.

Books are lighthouses erected in the great sea of time.—Whipple.

THE PROGRESS OF THE GOSPEL IDEALISM

While the whole world is deeply concerned with the establishment of a secure peace to be assured by a stable federation of the nations of the earth, it is but natural that we look closely into each new presentation to see wherein the fundamental truths enunciated by Christ find place.

During the years of world war just closed we have tried to be patient while listening to the denunciations hurled at us: "Christianity has failed. When the world so intensely needed personified spiritual force to prevent this holocaust, it was not to be found."

Our explanation that true Christianity had not been given a trial fell upon deaf ears. It was outside the concept of the ordinary observer that a civilization so impregnated with all manner of isms and cults, a landscape so dotted with innumerable heaven-pointing churches and beautiful cathedrals had not been a fair testing ground for Christianity.

But from pulpit and press we have gone on reiterating the gospel in its fullness, enunciating the principles thereof, which are as eternal as God himself. Our own confidence has been unshaken. From the time when the gospel was restored in these the latter days, our ablest exponents have insisted that so long as mortals have social relations, so long as groups, communities, and nations have to do with each other, the fundamental principles of the gospel will bring about the highest degree of joy in this world and the life to come. To be able to quote the utterances of inspired men of all ages and thereby weave an invulnerable fabric of philosophy, history, and prophecy, has been most gratifying to all who have had occasion to do so.

Now that active belligerency has ceased, we scan the troubled horizon to get our bearings. From the wreckage and confusion we hope to see a new era evolve. Few among our number harbor delusions as to the final outcome and the condition which will prevail at the soon coming of Christ, yet practically all now agree that favorable conditions must prevail ere the gospel can go to the nations of the world that the end may come. Ere this war broke there was some apprehension here and there, since there seemed no human possibility of bringing self-judgment to the world. But God's plans are not to be frustrated, and the prophecies of inspired men of old are being and will be fulfilled before our wondering eyes.

A LEAGUE OF NATIONS

One of the fundamental proposals intended to put a stop to future wars was a league of nations. It is currently believed that without that incentive this Nation would not have arisen as it did to the situ-

ation. It has found many adherents in high places among our allies. While we have no assurance that it will be adopted in the peace councils, we do know that President Wilson, who has been one of its ablest exponents, is planning at this time to attend the peace deliberations and will no doubt strongly urge that it be adopted as a plan for future peace.

In this issue we are reproducing an editorial from Doctor Lyman Abbott on "Christ's league to enforce peace." He seems to have been the first to attach a scriptural application to the idea. His reference is to the eighteenth chapter of Matthew, where Christ promulgated the plan for a settlement of disputes. It reads thus:

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglects to hear the church, let him be unto thee as an heathen man and a publican.

This procedure has been specially emphasized and uniformly observed by this church ever since it was reiterated in latter-day revelation in 1831. We quote from Doctrine and Covenants 42:23:

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the church, not to the members but to the elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if anyone offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

While we can hardly agree with the explanation of Doctor Abbott that "tell it to the church" does not mean what it says, but rather to tell it to "the popular assembly of the Hebrew people, a body halfway between a mass meeting and a representative congress," the principle is the same. Perhaps he would consent to the use of the word *church* after Pentecost at least. He concludes his explanation of this feature by saying that "to treat a man as a heathen man and a publican or Roman tax gatherer was simply to have no dealings with him. . . . If your fellow member defies the public opinion of the Christian community to which you belong, have nothing more to do with him."

Thus we have the proposal in a nutshell. When the league of nations is established and any member thereof becomes refractory he is dealt with on

the plan our Savior laid down. If reconciliation is made, the honor of a nation has been preserved, and the feelings of the offended soothed. If such nation refuses to make reconciliation, it is to be left alone, "as a heathen man and a publican." Diplomatic relations are to be severed completely. Commerce is to be suspended and communication cut. No nation can long survive under such treatment, even though force is not displayed except in self-protection on the part of the league. It is at least an interesting possibility, and convinces us that in *every* social relation the gospel plan will work, if actuated by highest motives.

FORCE ALONE IS FUTILE

Perhaps the qualification last noted in the above paragraph will leave some doubt in our minds. We cannot be assured that the essential altruism will be the motivating principle in all cases. If we could have this assurance the millennium might be ushered in without the final upheaval of all things which has been spoken of by the prophets. Force alone fails miserably in any situation, not excepting the development of the gospel plan. Yet it is pleasant to try to anticipate how far the love-thy-neighbor-as-thyself concept will prevail among the righteous.

So it seems in every direction we turn, we are confronted with the same colossal IF. If the teeming millions of the earth would accept and live up to the letter and spirit of Christ's two great commandments he could then come and set up a kingdom of love far superseding all the best we have in earthly governments. A theocracy based on absolute justice is the quintessence of perfection in governments. An autocracy based on sublimated selfishness has been on the world stage the past few years, striking terror to the amazed hearts of all the world.

AN IDEAL ECONOMIC PLAN

Even in our own application of the economic doctrines of the church we find all manner of seemingly insurmountable obstacles. We doubt not the divinity of the laws and ordinances, but sometimes we wonder at the consummate weakness of humanity in the operation thereof. Even casual investigators often agree that our system is the most wonderful they have encountered—ideal, in fact.

We recently read with much interest and profit a book by Harvey Reeves Calkins, Stewardship Secretary in the Methodist Episcopal Church, and issued under the auspices of the committee on finance, entitled *A Man and His Money* (Methodist Book Concern, Cincinnati). It is wonderfully in harmony with our doctrines as enunciated in the three standard books of the church. Among other excellent ideas presented we find a detailed explanation and

indorsement of tithing, stewardships, and store-houses!

The local newspaper in a neighboring town has been carrying a goodly amount of display advertising, evidently written by the local pastor of the above-mentioned church, urging the necessity of the stewardship concept of property interests and church responsibilities. In one issue he mentioned a number of organizations that were observing the tithing system, including some pagan religions and "the Mormons," concluding with "shall we allow them to be wiser than we?"

SYMPATHY FOR THE DISCONSOLATE

But in spite of the certainty of ultimate triumph, there are those among us who become discouraged. Since misery likes company, they persist in sowing the seeds of discontent and even disloyalty to secure converts to their morbid views.

While we cannot countenance their methods nor accept their conclusions, we do sympathize with them. If we were to prescribe a general remedy it would be a liberal dose of constructive and personal helpfulness to others, repeated till the jaundiced vision cleared and the viewpoint changed. This because it has been our experience that most of those so movingly affected are doing little for themselves or anyone else. We lose our troubles in whole-hearted service to others.

But not all the questioning minds are possessed by those who are stepping aside while the church goes on. Some are so busily engaged in their special branch of the work they have not kept track of the developments within the church. Periodically they emerge to ask, Why is nobody doing anything? Why is the church so silent?

All too often we judge superficially, whether it be men or organizations. When we judge either, we naturally associate them with the other. Some of the unassuming members among us who are not engaged in activities with a spectacular aspect, may be doing a wonderful work. Hasty and frenzied criticism, uttered in the heat of our desperation, may deeply wound many hearts and injure ourselves. We must be considerate of others. The requirement will be excellent discipline for us. If real indolence is the cause of the inactivity, we will be spared the trouble of denouncing it—it will speak for itself.

The spirit of the times had contributed to this tense condition. We have been laboring under great stress. Our nerves have been strained to meet the innumerable demands made upon us. We have worked incessantly under unusual conditions.

Our young men have gone out to fight for us. At the front they have experienced a transformation of soul that crystalized into a sublime courage

which amazed and discomfited the enemy. We have been inordinately proud of them but the situation kept our taut nerves tingling.

We say that summing up all that we have gone through in the past few years, it is but natural that we have become impatient and perhaps frenzied. We have spoken trippingly in figures of billions, and upon coming back to ordinary routine existence realized that we are counted a poverty-stricken church. We have paid thousands into the coffers of the Nation, in loans and in taxes and gifts, yet we are urged to believe the church is only marking time.

These things have disturbed many and have been the underlying basis of many sharp criticisms of church officials and church management.

Just the other day a young man came to us and mournfully confided that he could not see how conditions could be better under our present methods. He thought it sounded out of place for us to talk about the wonderful possibilities of the reconstruction period ahead of us, only to go out and adopt the plan of action of the world, we who had been proclaiming advanced theories for years. Then there were other things he couldn't understand, all making what was to him an overwhelming total.

We were glad to assure him that this was not the case. We are not dependent on mere human wisdom, though we use the truth wherever found. It is not necessary that we gather up the potsherds of broken sectarianism from which to reconstruct a living and vital church organization. Our organization is strong enough, flexible enough, for any new situation. We have the material intact, as we have had for years. We have the latent power among our members, rapidly developing into virile strength and usefulness in the hands of God. Numbers mean but little. We have sufficient for the present need and must use our best resources to prepare for greatly augmented numbers and wealth.

So far as we have been able to observe, it is not among the ideals of our leaders that we sit idly by and wait for the moving hand of history to evolve and point out something useful for us. Rather are we a strong body, fitly joined together, ready for aggressive action, impelled by an unqualified certainty which will sweep us on to glorious victory. All this because God is with us. God's power is not limited.

While it is true that we have not fully established all the details of our economic program, the time when they will be is nearer at hand than some of us realize. It is not so much a question of readiness and alertness on the part of our leaders, but it rather hinges on the willingness of the members to subscribe to the divine plan for bringing about equality. We know of one bishop who has worked in-

cessantly for weeks on a detailed interpretation of the stewardship plan, and has succeeded most encouragingly. Others have done similar work on various phases of the subject. Something over a year ago the joint council, including the order of bishops, had an important discussion of our economic plan, especially as to stewardships, and concluded that each member present should bring back his conclusions on the subject. They are being asked for those reports now. From the consensus of opinion of these and other men who have gone deeply into it will be evolved a plan of operation as complete as inspired men of God can make it.

We have never been a parochial nor even an imperialistic church. Indeed, our environment has made us notably free-minded—some say we are so much so that we are often victimized on account thereof. A new industrialism, a new (to the world) application of social equality will find ready acceptance with us because as a church we have believed and taught and practiced those things for years. We have been rearing a generation which is ready to practice as well as preach, ready to accept good from any source, and undeviatingly reject wrong. With this enthusiastic army God can demonstrate the value of idealized social democracy.

OUR MORALE

Certainly the forces of evil at work in the world will seek to undermine the morale of our forces. Morale is a mighty factor. If they can induce us to feel that we are too weak, too insignificant, to succeed, to that extent we will fail. If we may be made to believe that all but our personal selves have gone astray or have ceased to progress, we will awaken to find the church has gone on and left us.

The total of things done, projects being developed, and amazing possibilities within our reach when sufficient of our number are ready for them, brings consolation to our very souls. It may be our own fault that we have not all fully realized all these things. It may be that the innate modesty of our leaders has kept them from announcing little items of progress and new plans for the future, lest they seem to boast.

A brother in a distant district, laboring in the financial department, wrote us sometime ago and inclosed a clipping which showed something another organization had done, which seemed to him most commendable. He added: "Why cannot *our* church do something like that?"

It was with pleasure that we collated some of the items of common knowledge, announcements of which have been made from time to time in the church papers, and sent them to him with the comment that what we had done already far surpassed the incident he brought to our attention.

His reply included this: "Your letter came duly to hand and the information contained was to me a veritable storehouse. That is the information I have been trying to obtain for some time." Then he wrote of having it all confirmed by conversation with some of the traveling ministry. We can well imagine the gospel of good cheer he will hereafter emanate.

Any Saint with an idea of the situation we occupy in the religious world will know that any success we attain to will be reached in spite of the opposition of our enemies, within and without. It

will not do for us to boast nor harbor unholy pride. Rather, clothed with humility, impelled by a moving faith, should we move steadily forward to the goal which we know is there. May we retain all our faculties, undulled and unimpaired by doubt and despair. Perhaps no age of the world's history has been so marvelous and teeming with action as ours. We are indeed fortunate to have a part in the last dispensation of time. Since our redemption is so near, let us lift up our heads and rejoice over the consolation it brings amid these times of stress.

E. D. MOORE.

ORIGINAL ARTICLES

THE JEWS AND THEIR GATHERING HOME NO. 3

In the issue of *The American Hebrew* for September 6, 1918, the editor writes as follows under the heading, "The past year":

A year ago the Jews everywhere celebrated the emancipation of the great masses of Eastern-European Jewry as an immediate consequence of the Russian revolution. But the seizure of power by the Bolsheviki came like a black cloud upon the horizon. Its first evil fruit was the treaty of Brest-Litovsk, by which millions of Jews were handed over to the rule, open or disguised, of the central powers. Russian Jewry was split up into fragments. . . . Hence we witness the spectacle of cruel pogroms against the Jews, in genuine Czaristic style, throughout Galicia, Poland, the Ukraine, and Rumania. . . . The world has noted the fact that many of the Bolsheviki leaders are Jews. Let it also note that other fact, that no element in Russia has suffered more under Bolsheviki rule than the Jews. . . . It should be constantly kept in mind that there is not a single Jewish group or organization which has reconciled itself to the Brest-Litovsk treaty. The Jews of Russia constitute to-day an influential force for the ultimate reunion of all Russian lands in a democratic republic. . . .

Another country in which the malign German influence has annulled the hopes raised by the Russian revolution is Finland, which has issued an edict of expulsion against all Jews who did not fight in the ranks of the White Guards. Fortunately the number affected by the cruel edict is not large. . . . In Germany itself, particularly in Prussia, anti-Semitism has again raised its head, notwithstanding the so-called civic peace. Pan-Germanism sees an enemy in every Jew, however loyal he may be to the government. Jewish army officers are driven into conversion. Thousands of Russian and Polish Jews have been forced to labor for the conqueror. In the German portion of Austria the same forces are asserting themselves. The city government of Vienna is violently anti-Semitic.

But he says that the transition from the central powers and their lands to the regions controlled by England, France, and Italy is like going from dense darkness into brilliant sunshine. These centuries

show "no traces of discrimination against the Jew." In the French Army "the number of Jewish officers of every grade is surprisingly large." Also "A Jew has been appointed Governor General of Madagascar." And the editor rejoices "that the same tendencies prevail in Great Britain and her colonies." He names the notable Jews, such as Lord Reading and Lieutenant General Monash, also mentions that several members of Britain's present cabinet are Jews. He says about Italy: "The situation in Italy is precisely the same. Here Baron Sonnino (a Jew) guides the foreign policy of the country." In all the "entente countries the civil and political equality of the Jews is a firmly established fact, long antedating the present war."

These statements ought to impress every Latter Day Saint with the great truth that the Lord our God, the Jehovah of Abraham, Isaac, and Jacob, and their posterity, that he is governing and controlling national events in the great war so as to bring about the final overthrow of the nations that have for centuries so ruthlessly and unsparingly hated and destroyed the Hebrew people. Russia, Germany, Austria, Poland, Bulgaria, Roumania, have all been cruel and vindictive for centuries and have not repented, as have England and France since their doing evil to the Jewish people a long time ago. Leaving out everything about the dreadful atrocities in Germany, Russia, Spain, and elsewhere, I give here a brief sketch of former and later treatment of the Jews in France and England, as found in history:

Dagobert, king of France in 602 to 638 A. D., "issued an edict commanding the Jews to choose between baptism and death." Later it is said, "The comparative quiet which the Jews of France and England enjoyed in the earlier part of the Middle Ages was rudely broken in upon by the Crusades.

The spirit of absolute intolerance which the Catholic priesthood inculcated had taken at last a firm hold on men's minds. . . . The Jews had forfeited the right of existence in Christian states by the crucifixion of Jesus. Such was the theory propounded by the church." From the fourth Lateran council, in 1415, "the wearing of the Jewish badge was generally enforced in Christian countries." Those having this mark might be spit upon or mistreated in any manner and their assaulters not be arrested or punished.

In the year 1290 King Edward I banished the Jews from England, and in 1306 King Philip of France decreed the exile of the Jews. We read that King Edward's edict "remained in force more than three hundred years." Their first attempt to obtain a legal recognition was during the protectorate of Cromwell in 1655. Cromwell was in favor of it, "but the nation, particularly the religious portion of it, were strongly hostile to their admission." Yet Charles II "permitted them to settle quietly in the island," and "in 1728 they acquired the right to possess land"; also "in 1753 they obtained the right of naturalization." Beginning in 1830 they could serve as officers in village corporation and, from 1833, they have been lawyers. In 1862 they were allowed full political privileges in England, and in later times they have been chosen as members of the House of Commons, also exalted to the House of Lords, and everybody is acquainted with the fact of Disraeli, a Jew, becoming Lord Beaconsfield and his being made the premier of England under Queen Victoria. So that the Jews, as before said, now stand among the highest as statesmen, counselors, bankers, and officers in the army and navy of England.

A prominent Jew writes that "the greatest event of the past year was the British declaration in favor of the restoration of a Jewish home in the old land of Israel," and this action being indorsed by France, Italy, Greece, and Serbia. The same writer states that the declaration "has sounded throughout the world," and that "wherever there are Jews it has been hailed with joy and renewed hope." Even in Germany, Austria, and Poland, says the same writer, "the moral effect on these governments has been great."

The Saints who observe can see that one of the greatest proofs of the near fulfillment of God's promises to the Jews, and that very soon is the notable fact that they are receiving such extraordinary favor from leading nations of Europe, after centuries of awful persecution; but no favor from those who have persistently done them the grossest injuries, such as Russia, Poland, Germany, Austria, and Rumania. Western Europe during the past century

changed from hating the Jews to tolerating them, then pitying, then adopting, and finally exalting them to high honors in governmental and financial affairs in those nations as already mentioned. In place of being the tail they have in many instances become the head, as the Lord said long, long ago was his purpose and intention.

The writer of a book entitled *The Evolution of the Hebrew People* claims that strong and determined characteristics, and the courage which has been so notable with them through all the centuries, the power that has sustained them during the persecutions from nations that have sought to exterminate them, that this sustaining courage and strength came to them because of the wars and distresses from which the race has suffered from its very beginning, especially since Moses' time. We may accept this idea, but also hold and believe that a greater influence has been their belief that they are God's "chosen people." This, more than anything else, has caused them to be self-sustained, determined, and confident in their final triumph, and to press on in total disregard of what other people have done to them. Hebrew men and women have alike been fearless and undaunted during two thousand years, and their posterity inherited these traits so largely that they have always looked forward in anticipation of a final success, according to God's promises.

The writer of the book affirms that in the beginning the land of Canaan, or Palestine, was understood as belonging to God, and as being for the use and benefit of all the people of God. Also that the Lord, as a moral being, "demanded ethical conduct from his followers." And as he is universal in his power he "demanded and commanded universal justice and righteousness." The writer says that this was before class distinctions came in, and in these times their prophets and writers, "dared to say anything in behalf of the poor and against the ruling class, or to the people as a whole, if they thought they were speaking for God." They held that "God and his ideas were superior to any race or any class within the race, and they saw visions of class distinctions done away with." That writer claims that the Hebrew people were "the first true progressives," or reformers who believed that "the best is yet to come" to the world.

The Literary Digest states that the site on the Mount of Olives where the Hebrew University is to be built, where its twelve foundation stones were laid last July, that this spot is the finest in Jerusalem. From it the view to the west is upon "the Holy City," and the eastern view takes in "the Dead Sea and the mountains of Moab." The uni-

versity buildings will be "about midway between the two great synagogues of the old city."

About the work that has been done by the Jewish colonists in Palestine and particularly in constructing their villages, the correspondent of the *Manchester Guardian*, England, makes the following statement:

It is to the Jewish villages that the soldiers of our army turn for their quarters whenever they have the opportunity. In almost all of them you will find the headquarters of a brigade or a division. The villages, with their neat, modern houses and their pretty gardens, stand out from the Arab collection of mud hovels, fringed with cactus hedges, which is the typical center of rural life in Palestine, as bits of home for the English soldiers. . . . The houses with their red roofs and stucco walls, the gardens with their fruit trees and flowers, the broad streets with their regular alignment, and the country roads, with their hedges of mimosa, proclaim the advance of civilization in one of the oldest homes of civilization. . . . At first sight it would be hard to believe that the villages had passed through a severe crisis. Compared with the Arabs' half-cultivation, half-waste, the Jewish land looks wonderfully fertile and fruitful. Many of the orange groves have been kept alive, the vineyards show their neat rows of vines, the olive trees still spread their shade over the cornfields. But look deeper and you will see the disasters of war. The villages are full of refugees from Jaffa and Jerusalem. . . . Then, too, you will meet scarcely a farmer who has not to bewail the loss of his horses, or his implements, or the farmer's wife who has not lost the most of her poultry. . . . It is sad to see the rows of lopped stumps and bare tree-trunks.

Also *The Guardian* states as follows:

Hebrew is established again as the people's language, and Hebrew schools are firmly planted in towns and villages. . . . Southern Palestine has become a network of good roads and railway communications, and it is now thoroughly linked up with Egypt and Syria. This will accomplish much for the commercial possibilities of the country. . . . Mr. Balfour's declaration to Lord Rothschild as to the full sympathy of the English with the movement for making Palestine the home of the Jewish people, has opened a new and bright vista to all the lovers of Zion and the dwellers therein. It means that what is now a miniature of a Jewish home will become the full picture, and the collection of villages will grow to the proportion of a country wherein, as the prophet dreamed, each man will sit under his vine and fig tree.

The Jewish Agricultural Engineer for Palestine, S. Kolkowsky, who lives at Joppa, the ancient Jaffa, has an article in *The American Hebrew* for September 6, 1918, about the land and the people, and what the Jews have been doing during the past forty or fifty years. From that I give the following extracts and quotations. He writes:

There is hardly in history a more tragically moving instance of the fidelity by a nation to its ancestral home than that which is offered by the Jewish people, in carrying with them all through the ages of their long exile, their undying love of Zion, and their perpetual hope of being one day restored to their ancient land. . . . The longing of the Jew for Zion has become stronger with each century.

He remarks that when English, French, and German colonies go out to begin in new lands they

know that they will have the support and protection of the powerful nation from which they came, but Jewish people have had no home land and no such support or protection. To the contrary all the governments that are similar to the German autocracy have made systematic obstructions to every improvement sought by the Jews. Still they have continued to work on, "until they have convinced the world of the practicability of their object." And they have won, he says "their recognition, sympathy, and practical support for their national aspirations."

He mentions that the land, entirely bereft of its children, has been indeed "a land desolate." And while Palestine was waste the Jews were constitutionally unfit for the task of developing a country that was "intended for agriculture." But he adds, "The reunion of the people and the land has changed both of them, restoring to the one its pristine fertility and to the other their ancient strength, a miracle. . . . One cannot help wondering which of the two miracles is the greatest, the revival of Palestine at the hands of the Jews, or the regeneration of the Jews through contact with the soil of Palestine." As to their past experiences he says:

As for agriculture proper, there was no expert direction as to what plants could most profitably be grown, or the methods of growing them. The only way open was to imitate the neighboring Arabs, and try to follow the methods used by them. But they, with their typical lack of foresight, which makes them sacrifice the future for the present, causes them to try to make their fields yield as much as they can, with their primitive methods, without trying to destroy weeds, remove stones, or maintain the fertility of the soil. Cattle breeding was almost impossible, because of the ever-recurring epidemics, which nobody attempted to fight, and every two or three years the herds were ravaged throughout the country.

The same writer states that anciently everywhere on the mountain slopes of Palestine there were built up terrace walls upon which good soil was placed, and thus the heights "were covered with a never-ending succession of vineyards and orchards of olives and almonds. But throughout the centuries time has wrought the destruction of these terraces by the torrential rains, and thus the fertile layers of soil have been washed away, and now bare rocks remain "on which no tree or vine can take root." He exclaims that these walls "stare to heaven as a mute yet eloquent witness of the criminal incapacity of the dwellers in the land and of their governments."

Much might be quoted from Mr. Kolkowsky about sanitary and other conditions, but I only mention one more item, namely that the work already done and being done, such as cultivating the land, and the vine and tree planting has demonstrated the satisfactory work accomplished by the Jews. He says:

The result of these efforts has been a triumphant refuta-

tion of the fallacy that the Jews are incapable of becoming good agriculturists. Indeed there is no profession or occupation in Palestine in which the Jews have proved as successful as in agriculture, fruit growing, cattle breeding, and the wine industry, for example. Their crops are more than double those of the Arabs; so, too, with the yield of their milch cows. The Arab land owners have repeatedly used Jewish workmen for the creation of new plantations, and for the delicate operation of grafting fruit trees.

One published item says that in prewar times the roads in Palestine were few and in bad order, but now Jewish settlers are repairing old roads and building new ones between the colonies and to the market towns, and doing so at their own expense, although around Jerusalem the British have paid for a great deal of the road labor to give employment to needy people.

In his issue for August 30, the editor of *The American Hebrew* states that "the report has come that Great Britain has invited the Jewish nation to affiliate itself with and become a part of the proposed league of nations." He says, "On reading this one rubs his eyes in astonishment. Is it possible? Has one of the greatest nations of the world invited one of the smallest nations of the world to join the proposed league? And that little nation is one whose nationhood has repeatedly been denied by friend as well as by foe."

A Jewish writer in the same paper believes that "the world is on the threshold of vast readjustments." He writes further:

Like an electric shock, thrilling the Jews into new life, came the British declaration concerning the future of Palestine. A great nation manifests its sympathy with the national aspirations of the Jews. After ages of dreaming they are to be rewarded. . . . What is this Holy Land toward which so many of our fellow Jews have been striving? Call them fanatics if you will. Assume, if it pleases you, that they are clinging to the skeleton ruins of a kingdom that can never be reconstructed. Assume anything, believe anything, but the fact remains that there *are* Jews who regard Zion as the salvation of the race; there *are* Jews who will cheerfully lay down their lives for the attainment of their ideal.

The Chicago Tribune for October 18, 1918, publishes a dispatch from New York which states that "a fund of a billion dollars is to be raised in America to help Jewish sufferers." This effort is spoken of as being "the largest purely humanitarian project" in the history of the world. Both gifts and loans will be received because some of those helped will prefer to return loans when they become able rather than to be objects of charity. Commissions composed of American Jews, experts in philanthropy and business, will go to foreign lands to study conditions and necessities, and thus the help given will be "based on reports received from every country where Jews have suffered during the war." It has been estimated that two million Jews "are destitute, starving, and homeless." The work will be managed by skill-

ful men, men of integrity, too. There is proof that in Palestine alone twenty-seven thousand Jews died in recent years of starvation and attendant evils from the Turkish rulers. Wealthy Jews in America are subscribing to the great fund of a billion dollars.

It is expected that the cost of the Hebrew University will be a half million dollars. When the twelve foundation stones were laid in July not less than six thousand people were present, some from Egypt. In his address Doctor Weizmann said that in Palestine "amid a babble of languages" the Hebrew language "stands out as the one language in which every Jew can communicate with every other Jew," therefore the need of a Hebrew school where all may learn it, no matter what may have been their native country. It appears that these ceremonies were on July 24, and not July 30, as I saw in one paper and so stated in my second article.

A small paper is published in Brooklyn, New York, by the Jews who have been converted to Christ as being the Savior, the true Messiah. It is called "*The Chosen People*." In the issue for October the editor says that God is now unlocking the doors that have concealed for ages his great purposes, and he is now making plain events that were declared by the ancient prophets. He states further:

In every generation there have been those who denied the possibility of the Jews ever coming back into the possession of their promised land. There are still those who spiritualize God's promise. . . . But one turn of his key of power caused Great Britain to take Jerusalem from the hands of the Turks. . . . The Jews have had no home, no flag, no national emblem, and no name. Suddenly over night, as it were, God's key of power was turning, and behold in the morning the Jews woke up with their country within their grasp, and with a national emblem floating in all the Jewish quarters, and with a government administration in Jerusalem. Thus the restoration of Israel, which was to many a dark passage of Scripture, has been unexpectedly unlocked and realized by them. . . . Great Britain has called out the Jews to join the league of nations, against the foes of humanity. And they now have Palestine for their homeland, a national bank, a national flag, a national university (in building), and a national standing army fighting for the entire liberation of their fatherland . . . showing that the promises of God are yea and amen. . . . God has the one main purpose in view, namely, the acceptance of Christ by the Jews. . . . The first step is to bring them back to their land and restore unto them a nationality. Then they will be led to accept the Lord Jesus as their Messiah.

That writer believes that Isaiah 51:17-23 is now being fulfilled, in that God has taken the cup of wrath from which the Jews have been drinking for centuries and is now giving it to the Gentile nations who have hated and persecuted the Hebrew people without mercy or a particle of compassion. He says that whether men believe it or not, "the

literal kingdom of Christ over the Jews and over all the world, yet it will surely come to pass."

Another writer in the same paper says that from the Scriptures "It is evident that the Jews will return to Palestine in unbelief and afterward a great awakening will occur."

Under the heading of "Jerusalem gets its first unpolluted drink in centuries," the *Chicago Tribune* for October 20, gives an account of the good work done by the British engineers in laying miles of pipe line and putting in a "powerful pumping plant," also the necessary standpipes to hold the water. The city was taken from the Turks in December, and in February a survey was made, after investigation of water sources, and on June 18 water was running into the city. Having pure and unlimited water is said to have wrought "a wondrous change in the condition of the people." Heretofore the winter rains filled the cisterns for the year, and many of these were in bad repair and dirty. Also the water carriers about the city had unclean water bags from which came infection. Thereby typhus fever and other diseases killed many people who would have lived if there had been pure water to drink and use.

To correct this condition the engineers went out into the hills and "found a group of springheads" from which they gathered sufficient water to give the city "fourteen thousand gallons an hour." Therefore from the standpipes all over the city the people can obtain all they need, and now "ten times as much water is being used as formerly." Cisterns and reservoirs have been thoroughly cleaned and filled for the people's use. Government hospitals have been established and thousands of people have been treated and cured of diseases, typhus and malarial fevers especially. General Allenby is greatly honored and loved both as the deliverer of Jerusalem and for the many reforms he has made, thus giving comfort and joy with plenty of food and other benefits to the people.

Major Ormsby Gore, member of Parliament, after six months of labor in Palestine the past summer, in the service of Great Britain and the Zionist cause, spoke recently in London of conditions and prospects in the Holy Land. He said that there is work for thousands of laborers and millions of capital in order to restore Palestine to what it can be. The country is "one having great possibilities." He spoke of the plain of Jericho and the Jordan Valley. There are "wells of water springing up there and running to waste." There is a little cultivation, but in the main nothing is growing, and "all is waiting for the hand of man to turn that country into a miniature Delta of the Nile." He said, "It is marvelous to see what the colonists have already done, like the colony of Rechoboth." Twenty-

five years ago that site was barren and produced nothing, but he said, "Now are groves of orange, lemon, and olive trees, also vineyards." Then he added that "now is the call to go to Palestine even as the call was to Abraham, and to make of that land again a land flowing with milk and honey." If space permitted I would copy much more of his address. It was published in full in *The American Hebrew*.

As to the great world war now being waged we can feel certain that the Lord has been giving the victory to the allied armies. He continues to rule in the kingdoms of men, as was shown to Nebuchadnezzar, in Daniel 4: 17, 25, 32. He giveth power or taketh it away, according to his just purposes in behalf of nations and individuals. Even now leading British newspapers mention the great change that has taken place since America entered the conflict by her forces in the field. One British editor wrote, "It is little short of a miracle." Why, we answer that it is because God chose America as a standard for all nations, and here set up the ensign of liberty, with the decree that no king should reign and prosper on this land.

Also the allied governments are now fully committed to the rule of justice and equity for all people, to establish, with America as the leader, the largest possible liberty for all tribes and nationalities, and for a righteous freedom, such as America can take the lead in especially when she shall become cleansed of the wrongs and abuses which have been so easy and possible under a republican form of government.

All nations are now in the crucible, and all are being tried and proven, both as nations and as individuals. Injustice, graft, bribery, profiteering, white slavery, and all iniquity, must be burned out of the world by the fires of retribution now begun. We can also rejoice that God has given wisdom to the President of the United States to speak and write very wisely and justly to foreign nations, not by his own personal wisdom, but as it was with Washington and Lincoln, even by the movement of God's Spirit upon them and him. It is in great contrast with some early parleying and uncertainty of procedure as to Mexico and Germany. What will be wrought out in the near future we do not know. But certainly the Lord has charge of all. In his first inaugural, April 30, 1789, Washington said:

No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

Such a happy condition is as God intended from the beginning of Israel, and more so, when he warned

them of the great evils that would come to them in being governed by selfish and autocratic earthly kings. For he, as their wise and just Creator and heavenly King would gladly guide and lead them into complete prosperity and happiness.

I add the following extract from an editorial in the *Chicago Tribune* dated November 6, 1918:

After centuries of persistent clinging to an ideal, the Jews are again about to set up a capital of thought and of action that will be to the race a fountain head of inspiration. The Jewish people have survived, flourished, and maintained an ever-increasing integrity in spite of centuries of opposition. Other people have disappeared in the vortex of assimilation among other nations, but the Jews, though deprived of national institutions and of the right of legislation, have presented such a rigid individualism that their religion, their thought, and their ideals have continued. We may well remark the purity of a tradition which guides its children down through the centuries without the guardianship of any state or country. What a state that would be which is founded on a tradition so just that it endures unsupported and is only maintained by those who made it their chiefest guide. Herein lies the lesson for Americans. . . . Wisdom, courage, and temperance do not change, and these are the enduring virtues of nations and citizens. Standards will always be the same; only conditions change. Let us know ourselves and forego the idea of establishing new gods.

The man who grasped those thoughts and wrote them was certainly guided by the spirit of truth, whether he knows anything about God and his purposes and his prophets, or not. Evidently the eyes of many people are opening to the great truths that are unfolding before the world preparatory to the time when they will say, "Come, let us go up to the house of the Lord. He will teach us of his ways and we will walk in his paths." That time is hastening on, even as history is being made rapidly.

H. A. STEBBINS.

THE NORTH COUNTRY

ARE THE JAPANESE OF ISRAEL?

[We have had two articles on this topic. Here is a third view.—EDITORS.]

And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, who Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they unto another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go; namely, of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the highest shall stay the springs of the

stream again, that they may go through: therefore sawest thou the multitude with peace.—2 Esdras 13: 39-47.

"OUT OF THE NORTH COMETH COLD"

The above quotation indicates that Elihu, the young friend of the great emir Job, who was profoundly erudite in things philosophical and scientific as well as theological, was by the inspiration of the spirit and power of the Holy Ghost, able to reveal not only the true meaning of his friend's affliction but also much concerning "this satellite of an insignificant star" on which we dwell, not then fully comprehensible to the mind of man, the time when knowledge should increase not being yet come.

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

God, we believe, overrules in the affairs of men, and has by the illumining influence of his Spirit and fatherly, watchful, guiding hand caused visions to enter the minds of men that have their fruition in the setting up and overthrow, for the accomplishment of his righteous purposes, of nations, and principalities and powers, including the establishment of our own republic in this the day of the harvest when his hunters and fishers, whom we are, have again the second time been sent forth with the trumpet which hath no uncertain sound.

We see in our commission given at the creation: "Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion," etc., the opportunity for the individual to exercise the agency given him of God: "In the garden of Eden gave I unto man his agency."

As nations, tribes, and peoples, we are circumscribed and protected from amalgamation, or the loss of our racial and tribal identity. First, from the time of Babel, by distance or isolation; second, by racial atavisms and preferences; third, by God's own provision of safeguards governing propagation which render sterile mixed progeny to such an extent that we find in all peoples a trace of their descent from our common ancestor Noah, through the families of his grandchildren, who were dispersed over the face of the earth according to the Book of Moses (The Pentateuch) to which "He who spake as never man spake" was fond of referring when he should say, "It is written."

"The Lord scattered them abroad from thence upon the face of all the earth."

Long after the great dispersion from Babel, in the days of Peleg, we read, foretold in prophecy and recorded in history, of the dispersion or scattering abroad of all the seed of Abraham.

"As for me, behold, my covenant is with thee, and thou shalt be a father of many nations."—Genesis 17: 4.

"I will bless her [Sarah], and she shall be a mother of nations; kings of people shall be of her."
—Genesis 17: 17.

Again: "Truly Manasseh shall become great—"; But Ephraim! What of him? Multitudes of nations in the midst of the earth, if they but knew, are heirs through him according to the promise. We are commissioned to carry the glad tidings of great joy to him, to the end that he, with all of scattered Israel, may be called out from among the nations, and, hearing the call and recognizing his voice whose sheep they are, they will no longer stay themselves but will receive gladly the ingrafted word and thus receive a knowledge and testimony of God the Father and his Son, our advocate with him; which knowledge is life eternal.

"And if any man sin, we have an advocate with the Father."

"Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's."

Hence not among the seed of Abraham through Ishmael, Zimram, Jokshan, Madan, Midian, Ishbok, or Shuah; or through Jacob's sons, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, or Benjamin; neither Manasseh, the rejected first-born of Joseph, are we to look for the favored people having the custody of the "little stone cut out of the mountain without hands," but through Ephraim "the crown of the head of him that was separate from his brethren" do we expect to see, as the prophets have foretold, God, bringing again Zion that Ephraim's long-delayed heritage or birthright may be enjoyed, and that it be fulfilled as it is written: "In thee and in thy seed shall all the nations of the earth be blessed." Which blessing his chosen messengers called to be Saints in these the last days, have been affirming to all nations for eighty-eight years, fulfilling the revelation of John who saw:

Another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation, and kindred, and tongue, and people.

The gospel, the good news, preached "aforetime unto Abraham, saying, In thee and in thy seed shall all the nations of the earth be blessed," is the same good news referred to as "good tidings of great joy" proclaimed years later to the shepherds.

"Behold I bring you good tidings of great joy, which shall be to all people."

Good news of what?

"For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

Good news of him who said:

"And this is the Father's will which hath sent

me, that of all which he hath given me I should lose nothing."

He came. He preached the kingdom of heaven.

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

The man child, this same kingdom which is God's and Christ's, was caught up to God in heaven. (Revelation 12, Inspired Translation.)

Why? Because the dragon was about to devour it. Which fact would indicate that the Gentile power (Rome) rejected the kingdom, as Israel (the church) had rejected the Christ.

"I am not sent but unto the lost sheep of the house of Israel."

"He came unto his own, and his own received him not."

But the stone that the builders rejected is to become the head of the corner. When?

"The Lord shall set his hand again the second time to recover the remnant of his people," etc. (Isaiah 11: 11.)

The man child of the kingdom (not the authority merely) was caught up to God in heaven, and because of it the angels rejoiced, saying: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down."

The angel that John saw has delivered the gospel, the law of the kingdom, which is again among men. Restored to whom? We can logically in the light of these prophecies give but one answer. To the custody of Ephraim, the heir according to the promise, "for Judah prevailed above his brethren, . . . but the birthright was Joseph's."

The way is thus opened for the perfect law of liberty to be carried by his fishers and hunters as promised in the prophecy given through Jeremiah and recorded in the 16th chapter and 16th verse, to scattered Israel, who is serving other Gods day and night. Why are the fishers and hunters sent?

And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing.

I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister.

The times of the Gentiles are not yet fulfilled, for we have still the Aaronic priesthood which is ours until "the sons of Levi again offer an acceptable offering in righteousness before the Lord," but the time is near, the field is white for the harvest. Where shall we find Israel? Our hunters have already found many who are mostly designated as of Ephraim though Issachar, Zebulon, Manasseh, and perhaps all the tribes are represented among us: also, millions more have been moved upon, as

was Columbus, to cross the mighty deep, seeking an asylum in this land of the free—Joseph's land.

When will those in the north country hear his voice and no longer stay themselves? In God's own time, we answer. The miracle will be wrought and those carried captive to Assyria in the days of Hosea and Salamanasar will be delivered. Do we know who and where they are? No, but God can designate by the spirit of revelation, and from among the nations of the earth they will return to their own land, to receive their birthright, this remnant of his chosen people.

Do they know their own identity? Obviously no; their prophets have not yet heard his voice, for his fishers and hunters, who we are, have not yet reached them. Just as the American Indian does not know his own identity. Likewise we find no nation under heaven who is aware of being his other sheep, of the seed of Abraham and heirs according to the promise. Yet, let us be reminded, he said "preach the gospel unto every creature."

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear, they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war; against thee, O daughter of Zion.—Jeremiah 6: 22, 23.

The above was the prophecy of Jeremiah concerning the coming of the people from the north country to take Israel from Samaria captive into the north country.

They will return says the same prophet, using the following language:

And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.—Isaiah 11: 16.

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.—Isaiah 11: 11, 12.

Not that the earth is flat and square and has four corners, but that Israel is scattered, dispersed among the nations, where they are serving other gods day and night.

The church has not established as a belief or dogmatic teaching the idea advanced by some that the ten lost tribes, or any remnant of them, are located at the top of the earth beyond the northern ice, where, in this day when knowledge has increased, we are enabled to know, even without the testimony

of men who have been there, it is perpetual ice. The writer wishes to present his opinion, believing many are needlessly turned away from the church, the fountain head of true knowledge, which comes by hearing the word of the Lord, because of those who persist in teaching, even preaching, that such is part of the doctrine of Christ which Paul said is the power of God unto salvation. The world receiving the impression that to be a Latter Day Saint is to be classed with those who believe and would declare that it is a doctrine or even a dogma recognized among us, much less the position of the church, that, contrary to all scientific and geographical knowledge, the ten lost tribes of Israel are, and have been for two thousand five hundred years, snowbound at some mysterious point in the Arctic Circle. That, contrary to all established, God-given laws, there is an asylum fixed behind a wall of ice beyond the boundary lines set by Him who has determined the "bounds of our habitations," where the days and nights are six months long (for the sun was placed by the creator and maker of the heavens and the earth to rule over the day), where there is no means of sustaining a numerous people and where men now living have explored the ice covered surface sufficiently to verify what we already knew by reason of our limited comprehension of the laws which God has instituted.

We are presenting to the world the kingdom of God and his Christ, and are endeavoring to point out for the salvation of all men, everywhere, "the Lamb of God which taketh away the sin of the world," and this under a commission like unto that given to his originally chosen "prophets, and wise men, and scribes" who were sent to preach the gospel of the kingdom, the good news of eternal life, to every living creature, for are we not told: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"?

Israel was carried into the north country by the people from the north country. (Jeremiah 6: 22, 23.) Then they went on into a further land.

Christ's ministers, whom we are, are to be sent to them and they are to hear his voice. Being his sheep, they will know his voice, and the voice of a stranger will they not follow.

God set his hand the first time to redeem Zion when he came who said, "I am not sent but unto the lost sheep of the house of Israel." His Son, the Lamb slain from the foundation of the world, being rejected, he has as the prophets foretold, set his hand again the second time.

We find Assyria, even Babylon, referred to as being north though it is in fact due east in the one case and nearly east in the other, this probably

because the route taken was northward through Syria, avoiding the desert.

There is first, I believe we can infer, from reading all the prophetic utterances on this subject, to be a great continental readjustment (Doctrine and Covenants 108: 5, 6), the land is to be as at the beginning, "married again," and the deep is to be driven back into the north countries. What then is to prevent a people located short of the regions described by some as "beyond the northern wall of ice" striking the rocks and the ice flowing down at their presence during or at the commencement of their journey, specially if the journey should be in the winter time? Then, reaching the highway to be cast up in the midst of the great deep, they are to be miraculously directed by the hand of God to their ancient inheritance, and reaching Jerusalem and Zion, now turned back in their own place (probably in close proximity), people witnessing the miracle of the Lord bringing again Zion, will no longer say:

"The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, the Lord liveth, that brought up the children of Israel from the land of the north."

The writer never did believe, even before Peary penetrated the farthest north, that Israel or any part of scattered Israel dwelt there, and still less does he now. Nevertheless, God is not mocked, for his prophets have never told the location of that country, except in a vague, indefinite, and uncertain way. According to Isaiah 11: 15, 16, they are, apparently, to return as they went through Assyria, north being a sufficiently definite description in that day when geographical knowledge was limited in the extreme.

The return is apparently to be at a time after the land is restored to its original position, and who can say what country may then be correctly described as the north country?

We might select, as an illustration, from among the nations of the present day, many of whom might answer the description, Japan as perhaps one of the least probable, but as a possible solution of the problem. Not that I know or am convinced that this is the solution, but to illustrate that it is not necessary to leap all the way to the Arctic Circle when we seek a location for this portion of lost Israel.

The following might be used as a basis for the argument:

There is abundant reason, however, to question the accuracy of all Japanese chronology prior to the fifth century. The first date corroborated by external evidence is 461, and Aston, who has made a special study of the subject, concludes that the year 500 may be taken as the time when the chronology of the chronicles begins to be trustworthy. Many Japanese, however, are firm believers in the chronicles, and

when assigning the year of the empire they invariably take 660 B. C. for starting point, . . .

Prehistoric Period.—Thus, if the most rigid estimate be accepted, the space of 1160 years, from 660 B. C. to A. D. 500, may be called the prehistoric period.—Encyclopædia Britannica, Article, "Japan," vol. 15, p. 252.

Here is a people unknown to civilization and who have no authentic history from the time of the captivity until 500 A. D., long after the visit of the Christ to the ten lost tribes, also, a good one and one half years' journey for a nation.

Some will say, "The Japanese know nothing of Christ or of his visit to them, but we need only to reply: Neither does the American Indian, nor any people on the Islands of the Sea, neither do the Jews know that the Messiah is already come. The same period of time has elapsed in either case, and while all trace of his visit has not disappeared from the legendary or traditional history of the American Indian, neither are startling parallels absent in the traditions of Japan and the religions of that country, including that of Buddha, who enunciated the Golden Rule in negative terms.

Their prophets shall hear his voice. So also shall American Indian prophets again hear his voice as in the days of the Nephites and no longer stay themselves. His visit being in both instances in prehistoric times no comment is necessary on its absence from history, though, as we have shown it is abundantly attested in tradition and by similarity of doctrine.

Ephraim. Where is his land? Not in America of Book of Mormon days, for Mulek was a son of Zedekiah, and was not Lehi a man of the tribe of Manasseh? Search as we may the record of the Nephites or Zarahemlaites, and we find no progenitor of the aborigines who was of Ephraim, and even if we should go so far as to assume that there was such, his blood was so mixed that he could not possibly have originated an Ephraimite lineage that could be described as a multitude of nations in the midst of the earth. Moreover, the attempt to make the accidental happening of the Indian tribes styling themselves nations and from that arguing that they are the nations referred to, is a mere play upon words.

We are agreed that we believe in the literal gathering of Israel, and the restoration of the ten lost tribes, but let us not turn our ears unto fables and establish as a part of our theology a declaration which must repel from the consideration of our presentation of the Christ all those who by reason of having had the advantage of a wide knowledge of this world's store of scientific and demonstrated facts, are well aware of the absurdity of the theory that at or near the north pole dwells Israel.

Through him who is the crown of the head of him

that was separate from his brethren comes the promise, the birthright, the privilege to be the instrument in the hand of God to bear the good news to every nation, kindred, tongue, and people—the gospel, the good tidings of great joy.

Do we then get the vision? Do we realize our privilege? Go ye therefore, Ephraim, and preach the gospel in all the world for a witness, and when they who are lost to man but whom God knoweth, ("God knoweth where he hath taken them") hear his trumpet, that it gives forth no uncertain sound, they will recognize his voice and the voice of a stranger will they not follow.

Israel through Ephraim will thus be gathered out from among the nations to the end that Zion and Jerusalem may be the abode of his saints, places where safety will be found, that Christ may come suddenly to his temple and rule as King of kings and Lord of lords, to the end that nothing will hurt nor destroy in all God's holy mountain. And, we by our election through our God-given agency, may be partakers with him. Joint heirs by reason of his sacrifice who entered once into the holy place, not into a tabernacle made with hands but into heaven itself that "Where I am ye may be also." For: "This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing."

A. G. LARKEY.

OF GENERAL INTEREST

CHRIST'S LEAGUE TO ENFORCE PEACE

[The following appeared in *The Outlook* as one of the famous Knoll Papers, by Doctor Lyman Abbott, chief editor of that magazine. The date of its appearance was September 26, 1917, and in view of the world-wide discussion of the proposal for a league of nations, it is of vital interest. Reference is made to this article in an article in the editorial department in this issue.—EDITORS.]

Jesus Christ compared his words to seeds. They are the expressions of a spirit which inspires life, and of the principles which guide that life in right channels. They are not rules to regulate conduct. If "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal," were a mere rule to regulate conduct, it would be a sufficient compliance to provide cedar chests for our clothes and a safe deposit box for our money. They are not substitutes for thought, they are incentives to thinking. As seeds they were intended to be developed by his disciples and intelligently applied to the varying circumstances and conditions of an ever-varying life. This truth must be borne in mind by the reader, if he is to understand this paper.

In the eighteenth chapter of Matthew are recorded certain principles which Christ recommended to his disciples for the settlement of any controversies which might rise among them. These principles are embodied in a rather specific prescription of the methods which he instructed them to pursue. These principles and methods appear to me to be as applicable to controversies between nations as between individuals. They are as follows:

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglects to hear the church, let him be unto thee as an heathen man and a publican.

Two remarks must be made in explanation of this counsel.

When the counsel was given, the church did not exist. The word here rendered *church* is one used throughout the Old Testament in the Greek version, current in Christ's time, to designate the popular assembly of the Hebrew people, a body half-way between a mass-meeting and a representative congress, probably sometimes one, sometimes the other. It might be compared to a "constituent assembly."

To treat a man as a heathen man and a publican or Roman taxgatherer was simply to have no dealings with him. The heathen were not subjected to penalties of any sort in Judea; the Jews simply had no intercourse with them. The meaning, then, of Christ's ultimatum, as it would have been understood by his disciples, would be: If your fellow-member defies the public opinion of the Christian community to which you both belong, have nothing more to do with him.

The great statesmen of the world, horrified by this terrible world war, are endeavoring to find some better method for the settlement of international difficulties than "wager of battle," and curiously, and as it seems to me very significantly, have hit upon the method which Christ commended to his disciples nineteen centuries ago. If I interpret Christ's counsel correctly, these statesmen are following Christ, whether they know it or not. For, if we apply the spirit of his counsel to international action, it would mean, first, diplomacy; second, arbitration; third, judicial procedure; fourth, to enforce such procedure, nonintercourse. To interpret and apply this counsel a little more fully:

I. If in the community of nations a controversy arises between two or more of them, the first step toward a settlement is diplomacy—that is, personal negotiation between the two nations. The object of its negotiation should be to gain a brother. Its spirit and its purpose should be specific; its aim, to

find some common ground on which the two nations can agree. Austria had a complaint against Serbia. The Austrian crown prince had been assassinated, and the Austrian Government believed that the Serbian Government had been accessory to the assassination. If the charge was true, the trespass committed by the Serbian Government was very great. But Austria showed no desire in her negotiations to gain a brother. She treated Serbia as a criminal. She went with a demand in one hand and a threat in the other. And the demand was one to which no nation could accede under threat, without, by that very act, surrendering her independence.

Christ also advises that these negotiations between the complainant and the supposed transgressor be private. "Go and tell him his fault between thee and him alone." Recently there has been in certain quarters a great outcry against secret diplomacy. There has been in this country some demand, though not very widespread or influential, for the abolition of the secret sessions of the Senate. It is said that secret negotiations have led to wars, and that, if all negotiations were conducted in the open, war would be avoided. And it is probably true that some wars have been prepared for, and perhaps promoted, by secret negotiations.

But it is certain that wars have often been prevented by secret negotiations. There are many international questions which cannot be discussed in the open forum without arousing popular prejudices and exciting popular passions. There is a strong popular feeling in this country against unlimited Japanese immigration. There is a strong popular feeling in Japan hostile to American discrimination against Japanese immigrants. Popular discussion in the press of America excites race prejudice against the Japanese. Popular discussion in the press of Japan excites race prejudice against the Americans. There would be little danger of war between the two countries if we could only unite our forces in a successful war against the yellow press of both countries. If the Japanese question could be taken out of the public forum, there is little doubt that, by friendly negotiations between the Japanese mission now in this country and our President representing the Democratic party and Elihu Root representing the Republican party, an agreement could be reached which would calm the excessive self-esteem of the one people and the excessive fears of the other.

II. If diplomacy quietly conducted between the two parties in a spirit of mutual brotherhood fails, arbitration is the next step in Christ's league to enforce peace. It is evident that the two or three witnesses are to hear both sides of the incipient quarrel. Their opinion is to be listened to by both

parties to the quarrel. There is, indeed, no suggestion that they possess authority to decide. Authoritative decision is reserved for the third stage in this proceeding toward peace. But they are not partisans of the complainant taken by him to overbear the accused. They are witnesses, taken to hear the story, to reach their conclusion upon it, and, if no agreement can be reached by their aid, to report to the constituent assembly their judgment upon the undetermined issue. My readers will remember how urgent were the entreaties of England, France, Italy, and Russia to Germany and Austria to submit the issue between Austria and Serbia either to the Hague Tribunal for decision or to a conference of the powers for amicable settlement, and how emphatic and almost contemptuous was the refusal.

III. This was as far as Christian civilization had gone in 1914 in its preparations to avoid war. Reformers had urged the constitution of a supreme court of nations to which any nation might be summoned to give account of its claims. But no such court had been constituted. The imperfectly organized Hague Tribunal could pass only on such questions as were submitted to it by the consent of both the parties to the controversy. Christ recommended to his disciples a further step—the creation of some sort of body—parliament, congress, supreme court, constituent assembly, ecclesia—to which either party could report its complaint, a body which would have power to declare an authoritative judgment.

And if the other party would not accept the judgment, what then?—war to enforce the decision? No! Nonintercourse.

IV. If he will not hear the assembly, let him be unto thee as an heathen man and a publican.

Let us imagine that in 1914 the eighteen nations now in alliance against the central powers had constituted a community of nations; that they had an international tribunal or assembly with power to hear and decide international questions; and that when Germany and Austria refused to submit the issue between Austria and Serbia to decision by that tribunal, the powers had instantly and automatically pronounced a decree of nonintercourse. What would have happened? Every foreign ambassador in Germany and Austria would have been called home. Every German and Austrian ambassador would have been sent home. The mails between other countries and Germany and Austria would have been suspended. Telegrams of every description would have ceased. The world's ports would have been hermetically sealed against the offender. No exports could have passed from the central powers to other countries, no imports could have passed from other countries into their territories. Germany and Austria would have been as effectually isolated as if

they had been transported bodily to Mars. The present blockade, which is threatening to bring Germany to her knees, would be insignificant by the side of such a world blockade. What nation would venture to defy it? What nation defying it once would ever venture to defy it a second time?

It is true that such a league as is here foreshadowed would not absolutely prevent war. Germany might have invaded Holland, Belgium, France in the west, and Russia, Serbia, Bulgaria, Rumania in the east, to get by her arms the supplies which commerce refused to her. It might have been necessary to unite the armies of the world in defense of the right to decree and enforce nonintercourse against a defiant nation. But if such a league had existed in 1914, it would not have required three years of robbery on the land and piracy on the sea to call it into existence.

If any ecclesiastical reader is inclined to think that the counsels embodied in the passage here interpreted and applied to international affairs were intended by Christ simply as a direction for church discipline, I must refer him to my Commentary on Matthew for a statement of the reasons why I cannot agree with him; if any reader thinks they were intended only for the settlement of private disputes, I reply that the same principles apply to the settlement of disputes between organizations as between individuals. If anyone thinks it extraordinary that the world should not have long since discovered and adopted Christ's league to enforce peace, if it is really suggested by his teaching, I reply that he who believes, as I do, that Jesus Christ is the divine leader of mankind will not think it extraordinary that he should still be in advance of the age and waiting patiently for his disciples to overtake him.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Why Study?

The Educational Department of the Woman's Auxiliary being the foundation upon which every other department must be based in order to exist and do effective work, aims at producing a more intellectual and efficient womanhood.

We are now living in a period of the world's history when everyone must learn to live and live more intelligently and completely than humanity has ever before had to live. We must to-day learn that we are our "brother's keeper." Since we are now made to realize that "self" must not occupy only as it becomes a part of the social group, the purpose of education—fitting the individual to take his place in the social group and to add something to the life of the group—is more clearly understood. With the growth of civilization mere physical growing up, mere mastery of the bare necessities of subsistence will not suffice to reproduce the life of the group. Deliberate effort and the taking of thoughtful pains are required. Beings who are born not only unaware

of, but quite indifferent to the aims and habits of the social group have to be rendered cognizant of them and actively interested. Education, and education alone, spans the gap. The task of social regeneration is essentially the task of education. If every parent could only realize the force of habit, its psychological meaning, how much mental, moral, and physical energy might be saved and well directed along useful lines. Professor James says, "Habit is the great fly-wheel of society." Without careful study we little realize the vast wealth of human energy that is momentarily lost because some one did not know its significance. This is only one of the countless neglected things which parents are unacquainted with because of failure to study. The spirit of prevention, based upon the only scientific ground—a knowledge and grasp of causes—should be sought by every individual, especially those in whose keeping the lives of others have been intrusted for guidance.

In this day of specialization when comparatively every department of work is considered more efficiently handled when supervised and managed by specially trained men and women, the rearing of a family, the most sacred responsibility that was ever assumed by man, is undertaken by men and women with absolutely no training at all along the particular lines pertaining to this great God-given institution. Ignorance on the part of parents and the great need of all that scientific study can provide has brought about a deplorable condition among the rising generations until we are, to-day, much in need of social reconstruction. In order to bring this reconstruction about neither education nor legislation can be neglected. The school, the church, and the home are the three institutions, of which the home is of the greatest importance, which must be relied upon to bring about the desired social reconstruction. How can the home, then, perform this great task unless the directors of this institution be so trained and prepared to perform the work which is theirs to perform.

One does not need a college education in order to be an educated man or woman. Good common sense, ordinary intelligence, a desire to learn and an ambition to take up the work and stay with it until the end is accomplished, are the necessary requirements for one to have in order for one to become an educated man or woman. There is no short cut, no easy way to get this knowledge. It takes work, patience, and perseverance. But without these, what good was ever accomplished? Are we not commanded to "study all good books"? The statement that "the idler shall have no place in Zion" means the mental idler as well as the physical.

The Woman's Department of the church appeals to the women everywhere to awaken and take advantage of the splendid opportunity of having a wider and better education. If you are not now acquainted with the courses offered, get in touch with your organizer, or the heads of departments, or the general supervisor of the educational department and find out how you may broaden your knowledge and become a more useful instrument in the great world of activity.

In James Russell Lowell's "Vision of Sir Launfal," he tells us how Sir Launfal searched the world over to find the Holy Grail and came home to discover it beside his doorstep. We women are some of us very like Sir Launfal, eagerly, with nervous haste, straining to find the work that we may do to help win this war, and do our bit. Men and women are rushing here, yonder, and everywhere, seeking some great thing to do, when the bits that need doing at home are fairly clamoring for attention. One of these bits that always clamors and that must have attention because it

is the Holy Grail, because it is the best thing in the world, is our American children.

DORA L. GLINES, *Supervisor.*
INDEPENDENCE, MISSOURI, 622 South Chrysler Street.

LETTER DEPARTMENT

Toronto Theater Meetings

[Delayed.] We are pleased to announce that on Sunday, November 24, the Toronto Branch will resume its winter theater campaign. This is the fifteenth consecutive season. Everything seems propitious.

We have secured the very latest, "up-to-date," "down-to-the-minute," theater building in Toronto, The Allen. The acoustics are perfect. The one-floor arrangement is quite unique. It reminds one of the amphitheater at Rome. The speaker and the audience are brought "face to face." Every seat is a good seat. Only high-class moving pictures are shown in this theater.

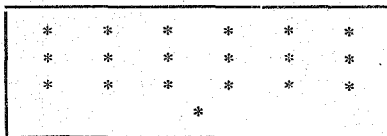
Sister Blanche Needham (née Allen), who is well known throughout the church, has consented to come from Montreal and assist in the choral work. The Allen pipe organ is second to none in the city. Organ recitals will be a special feature of each program.

I have decided to discard all prefixes and titles and advertise myself simply as "Tom Williams, of California." I am not anticipating the future. I am building no air castles. I am endeavoring to put myself in the closest possible communion with God, trusting implicitly in him, resolved to do my best to express the spirit and purpose of Jesus Christ, leaving the results with God and the people. I desire that the work and ministry of Jesus Christ shall stand out as the one inspiring purpose of our every effort.

We sincerely trust that we may have the confidence and prayers of the members of the church throughout the world, to the end that God may be glorified and honest souls led to see the light of the gospel.

T. W. WILLIAMS.

Christmas Offering Roll of Honor



WATCH IT GROW

There is splendid food for good thought in the following letters. We hope you will all read them, and as you read them try to sense the good spirit that has prompted these schools in their efforts.

If your school has not reported to us will you kindly take the matter up in your next service and have report sent in? Every report we can add to these we are now reporting will help us in this work.

Straubville, North Dakota. Sister Josephine Muffle reports more than \$5 per member now, and hoping to have considerable more by Christmas time. Fourteen enrolled of which only five are members of the church. Only five of their school belong to the church, yet over \$5 a member. May God bless these good workers.

Hiteman, Iowa. Sister Tessie Morgan writes that they have reached the \$2 mark. An enrollment of 160 and now

have \$378.68. They had planned a rally day the very Sunday the town was quarantined, but have not been able to do anything since. Mark set for \$500. We look for this good school to go "over the top" with a good margin over the amount they have set, for they are workers and not the kind that give up.

Port Huron, Michigan. Joseph N. Muir says: "Enrollment is 100, over the top, and more coming in." Port Huron is entitled to be on the roll and we are grateful for their support.

Dixfield, Maine. Ordesa Holman reports: "Dixfield Center Sunday School has gone over the top. As this is the first Sunday school we have had for a number of years we certainly feel pleased with our success. Elder Arthur Koehler was here in June and organized the school for us, and we continued until influenza closed all the schools. We were the only family of Saints living near here until last fall when four were added by baptism. Our largest attendance was 37 and average 20. We hope to continue our efforts." Here is a school—even under most adverse circumstances—that has done its share and gone over the top. These of our schools who have only pleasant surroundings and little to contend with can hardly appreciate what it means to work under the most difficult surroundings. May God bless the Dixfield Center Sunday School and prosper the good workers.

Inverlaw, Australia. R. J. Nugent reports: "We are sending herewith a money order for £4 1s (about \$20) for the Christmas offering, hoping the money will reach you safely and so help the Lord's work along. We will do our best in the future and hope to double this amount next time." We do not know whether this good school reached the \$2-per-member mark, for we do not know just how many members they have, but we feel that they are entitled to mention for they have been under severe trials in Australia. Though you are far away, Inverlaw, we feel that you are near us and thank you for your good support.

Omaha, Nebraska. A. A. Thiehoff, reporting for the Rising Hope Sunday School writes: "We have a membership of 100, and our offering to date is \$260. We still have boys', girls', and fathers' days ahead of us which should increase our offering." We feel sure that the boys, girls, and fathers of this good school will boost the offering 'way up, for now that they have had the rest—due to influenza—there should be lots of enthusiasm to turn loose.

Nowata, Oklahoma. Sister E. M. Odle writes: "We have not progressed as we would had we not had to close on account of the influenza. We have had no session of Sunday school for six weeks until to-day. Our aim was \$200. We have \$118 now, which is over the \$2-per-member mark. We hope to go over the top with our aim and will do so with the Lord's help. Pray that we may succeed." We do pray that Nowata may succeed.

Kansas City, Missouri, Central Sunday School. Sister Maude Gunsolley, reports: "Central Sunday School should have been reported to you sometime ago as belonging on the Honor roll. I take pleasure in stating that to-day we have an offering of \$605.05, with an enrollment of 250. We gave \$700 last year and are going to make it \$1,000 this year. Everyone in the school is working and we have set our mark by classes for the seniors and adults and by departments for the children. Some of them have passed their mark, while some have not reached theirs. The ban on church service has held up the children but they will make up for lost time in the weeks to come. Yours for over the top with \$100,000." For a school of this size we feel that Central is doing well, and we hope and pray that they may reach their aim of \$1,000.

Tidioute, Pennsylvania. Brother Lee Roy Warren reports for his wife and self: "We are isolated members and have no church privileges, as our nearest branch is Sharon, Pennsylvania. We felt that we ought to let you know that we have not forgotten the Sunday school and the offering goal of \$100,000. We have saved \$5 offering up to now and will make it \$4 each if possible. We would be glad if we could attend Sunday school once more for we have not been able to attend a Latter Day Saint Sunday school or church since the spring of 1915. We hope to be with the Saints some day and hope and pray that it will not be long until we can have a home inside of a stake of Zion and join with the Saints once more." Here is a splendid example for all our isolated ones and we hope to have many such letters as this to report.

The time is nearing very fast when we shall have to send in our offering as we desire that all schools close this year's offering on the last of December, 1918—but we also desire to see every school start their 1919 offering the very first Sunday in January. Let us provide some definite plans this year and work with some very definite objects in view.

Sincerely yours,

ARTHUR W. SMITH.

SCRANTON, PENNSYLVANIA.

Though the outlook here has at times been dark and discouraging, and many of God's people seemed to have forgotten him, there still remain those who are true to their covenant and the cause of Christ. However, we are sorry to mention that some of our earnest workers have left us for other fields.

The clouds have scattered now and the bright sunlight of God's favor is again shining upon us. We are rapidly taking on new life, and expect to be able to give a good account of ourselves in the very near future.

Brother E. V. Wagner will reorganize the band next week, and it is expected that all the old players will return to do their part. In the near future Brother Albert E. Lewis will be with us again to do his part in the band. At present he is with the 61st Infantry Band in France. We will surely be glad to have him with us again.

Under the direction of Sister J. R. Lentell, the Auxiliary workers are as usual doing their full part in helping to carry the gospel to our neighbors and friends.

We have a live Oriole circle, also, under the leadership of Sister Lentell.

Brother R. J. Hawkins is the superintendent of our school, and his motto is, "Over the top," with our Christmas offering. Our pastor, Brother John Lentell, is our Religio president, and his motto is, "Work, not talk." We have stopped talking; we are working and we are "going over the top."

In John R. Lentell we have a leader who is always for the right; a real worker, and a man of God.

It is with deepest sympathy that we refer to the death in Bloomsburg, Pennsylvania, of Elder George Morris, who, until a few years ago, was leader of the Scranton Choir. In 1915 he was appointed to the mission field going from Scranton to Bloomsburg, Pennsylvania, and from there to Elk Mills, Maryland, then returning again to Bloomsburg, where he died a victim of influenza. He was a good student and an able preacher.

More news coming.

CORRESPONDENT.

GARDEN CITY, ABERCUMBOI, ABERDARE, October 21, 1918.

Editors Herald: Just a few lines from one who is isolated owing to the spiritual condition of the work here.

The longer I live, the more I can see the necessity of the

gathering of the Saints. We shall have many trials to contend with before that time comes. The Lord is going to have a tried people who have been through the furnace of affliction, and will know the value of living by God's law. The whole church must come together for everyone to be perfected by that law. It is only by our living by the law that we can be ever sanctified from all unrighteousness.

I, for one, long to belong to the school of the prophets, and shall never be satisfied with anything less than to be guided by the Holy Spirit, to understand all that has been written and given by our heavenly Father as a law and guide to us as his church. If we as Saints are going to judge the world and reprove it, because of its unrighteousness, we must thoroughly understand the law ourselves.

I am longing for the assembly of the church upon the ground that has been sanctified for that purpose.

I am sorry to say that there have been many baptized into this branch and no sooner has the word of God taken root in their hearts than the Evil One has come along and done like as in the parable of the sower, where some seed fell by the wayside and the fowls of the air came along and picked them up.

Yours in gospel bonds,

H. C. SNOOK.

24 Graig Terrace.

[Excerpt from letter received from Elder C. Edward Miller, Hilo, Hawaii, November 4, 1918]:

I am here at Hilo taking the place of Brother McConley, who is at Honolulu with Sister McConley. She may have to undergo an operation for appendicitis. Am anxiously waiting to hear how she is getting along.

We had quite a severe earthquake a few nights ago. It awakened all of us. I thought somebody was under the bed trying to put me out, so I got up with blood in my eye. It is a curious sensation when the earth trembles like that, almost makes you seasick.

They have a nice little branch here. Hope they can get a few more men to help bear the financial burden.

Recently Brother Puuohau and I walked around the Island of Maui on a missionary trip, with Sister Dollie Lee, the niece of Brother Puuohau, carrying our luggage on horseback. It certainly was a great experience. May write it up for the HERALD.

[Excerpt from letter of Elder Edmund J. Gleazer, Archbald, Pennsylvania, November 15, 1918.]

Yesterday I had my first real experience at rural work. I have been trying for some time to obtain permission to use a church at a country place called Cortez about five miles from Archbald if you go over the mountain road, and fifteen miles if you take a better road which runs through Carbon-dale. We were denied the use of the church because they feared that we would stir up the people and cause disunity. We got in touch with one of the school directors (a man who is not connected with any church) and he said that the schoolhouse was open for any good purpose and gave us permission to occupy. Think of it, houses that are supposed to be dedicated to the worship of God closed to the true servants of God, and men who claim no connection with any institution opening up the schoolhouse for us to present the gospel! I wonder what the Master will say to the modern Pharisee when he stands at the bar of judgment.

We have posted the country for miles in the neighborhood of the schoolhouse. It is quite difficult to do this work without some means to get around. A brother from Archbald hired a rig and we drove to the country a distance of fif-

teen miles. We put the horse in a stable and spent the entire afternoon nailing up our cards and visiting the homes of the people asking them to investigate our message. It was late when we arrived home. We have done our part and we know not what the results will be but I have learned that it is our duty to put forth every effort we can to reach the people and trust our heavenly Father to give the increase. I told the brother who made it possible for me to obtain this opening that if God had a people at that place they would come and if no one comes we will discover that there are no sheep and then we will feel satisfied anyhow. It is our mission to warn the people; the people's mission to heed.

A brother has promised to take me out every evening in his car next week, and if the interest demands it I will try and continue the meetings; some way will be opened up for me to get there.

[Personal letter to President Smith.]

MARSHALL, MISSOURI, November 15, 1918.

F. M. SMITH.

Dear Brother Smith: Realizing that there are many demands upon your time, I will write but a few lines. I do not know that my few words will be of any use, but perhaps the loyalty of "one of the least of these" may cheer your heart a little.

Having read the nonsense written [and personally circulated] by some, and heard much criticism from many, I can partially realize the trials you must undergo, and how timely was the prayer offered by Brother Elbert Smith, and quoted in his touching address as given in the November 7 Ensign. I was interested in your eloquent address, and admire your courage and high ideals. I look forward to some day meeting you and shaking your hand.

The period of reconstruction, and of preparation for Christ's coming, will, of necessity, be a difficult time for the church, especially for our President. "We want no cowards in our ranks."

Joining in Brother Elbert's prayer, I also ask that God will touch all hearts with loyalty and teach the harm and narrowness of petty criticism. All humans are fallible and need help and sympathy. I believe all the Saints in Marshall feel as I do, that our President is doing his noble best, and has our hearty cooperation.

I am anxious to be of service in every way possible, and thank God for showing me the truth.

A loyal sister,

DELPHINE WILLIAMS BOZARTH.

SAN JOSE, CALIFORNIA, November 20, 1918.

Editors Herald: Just a few lines to give you a kindly greeting, and to tell you how much we appreciate the good things that are being published in "our" church paper, THE SAINTS' HERALD, also the Ensign, Autumn Leaves, and Unity.

If the Saints would pay heed to what is being given in the way of instruction and advice in these publications, by the heads of the church, and put them into practice, the church would make such strides as it has never made in the history of the Reorganization.

The Saints are rejoicing here because of the prospect of the cessation of carnage and bloodshed that has been going on in Europe, the victory that democracy has won over militarism, the subsiding of the influenza epidemic, and the privilege that we once more have of meeting together at our house of worship, which has been denied us for the past month. If any have died of the plague in our district, I have not yet heard of it, although some have been very near

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death's door, and have been miraculously healed through the administrations of the elders.

We are truly glad that the ban has been removed so that we can begin to move about in church work again. Our plans and program have been very materially broken into, because of the epidemic. All that we have been allowed to do during the past month has been to visit and administer to the sick. We have been called away as far as two hundred miles to administer. We are not consoling ourselves with the thought that the troublous times are about over, but we are admonishing the Saints to stand in holy places, and be prepared for the scourges yet to come.

Sincerely in bonds,

C. W. HAWKINS.

HUGOTON, KANSAS, November 25, 1918.

Editors Herald: Thinking a few items from this part of the great mission field would be of interest to your readers I write. To begin with: I have been held up by the influenza ban for the last seven weeks and the end is not yet. I preached only one sermon in October and so far only two this month. Yesterday I meant to preach but a sudden outburst of old winter accompanied by the "flu" scare prevented. The epidemic is worse here now than ever before. Hugoton and the near-by town called Rolla have more cases than hitherto. There has been a recent increase in the outbreak and while there is no illness in the country

where I am yet there is constant danger, so the people are in a state of panic all the time. There are no schools running in the towns and none in the country except where I have been preaching. I have held the only services I have heard of. When will the end be?

A. C. BARMORE.

MISCELLANEOUS DEPARTMENT

Conference Minutes

KANSAS CITY STAKE.—November 15, 1918, stake presidency presiding. Reports of Woman's Auxiliary, Stake Religio, and stake bishop read. Bishop's report showed receipts \$9,390.31; balance on hand \$2,313.63. J. H. Paxton was recommended by First Kansas City Branch for ordination to office of elder. Same was approved and he was ordained by Brethren J. A. Tanner and George Jenkins. C. F. Davis was appointed to labor in the Second Kansas City Branch by stake presidency. His appointment was ratified by the conference. Appointment of Miss Mildred Crandall as stake secretary was also ratified. The following motion prevailed: That we look upon the use of tobacco with disfavor; that hereafter those holding the priesthood in this stake who are addicted to its use be not called upon to minister in their office. Stake approved the coordination plan adopted by the General Conference. A large attendance gathered at the Sunday sessions. Bishop B. R. McGuire preached the morning discourse. The balance of the time embraced a most spiritual and uplifting prayer meeting. Woman's Auxiliary and priesthood session, concluding with a demonstration by the stake orchestra at the evening hour. Respectfully submitted, Mildred Crandall, secretary.

Conference Notices

We are informed that the Spokane conference has changed its date from December 21 and 22, to the 14th and 15th.

Eastern Montana will convene at Andes, December 14 and 15. M. C. Hutchinson, secretary, Andes, Montana.

Convention Notices

Southeastern Illinois conventions postponed on account of influenza. Springerton is under ban and the date of release is uncertain. Ruth Lewis Holman, secretary.

Eastern Montana Sunday school and Religio, at Andes, December 13. Mrs. M. C. Hutchinson, secretary, Andes, Montana.

The Presidency

The First Presidency, after consultation with members of the Quorum of Twelve available, give notice of the following transfers for the balance of the conference year:

Elder F. A. Russell transferred from Southwestern Kansas to Holden Stake.

Elder F. L. Sawley transferred from Southern Indiana District to Southeastern Illinois District.

Elder J. A. Bronson transferred from Eastern Montana District to Spokane District.

Recent notice covering transfer of C. N. Headding should have read Seattle and British Columbia District instead of State of Washington.

FREDERICK M. SMITH,
President.

Addresses

T. W. Williams, first vice president of the Religio, should be addressed at 109 Fermanagh Avenue, Toronto, Ontario.

Our Departed Ones

MILLER.—Sylvia E. Miller was born October 29, 1891, at Kansas City, Missouri. Baptized March 27, 1910, died of influenza. She leaves to mourn a husband, 2 children, mother, 4 brothers, and many relatives and friends. Funeral services at the residence, conducted by J. C. Foss, assisted by C. D. Carson. Interment in Mound Grove Cemetery.

MARTIN.—William Wallace Martin, aged 36 years, one month, 9 days, died near Lamoni, Iowa, October 29, 1918, of pneumonia. He was a very worthy young man in life and character, and a worker in the Sunday school and

TORONTO CHURCH BULLETIN

To any wanting to see the work of Elder T. W. Williams in Toronto we know of nothing more interesting than the new tract, Toronto Church Bulletin, written by Brother Williams, and for sale at the Herald Publishing House for the appended prices: One for five cents; 10 for 30 cents; 25 for 65 cents; 50 for \$1.00; 500 for \$9.00.

SEND YOUR ORDERS NOW

Religio society. Baptized in 1906, by A. B. Young. Was to have been married at Christmas time to Sister Zilpha Monroe. A very large attendance at his funeral. Sermon by R. V. Hopkins, assisted by H. A. Stebbins.

MILLER.—William Miller died of influenza at Sault Sainte Marie, Ontario, November 7, 1918, aged 57 years. Brother Miller formerly lived at Sarnia, Ontario, but has been a resident of Sault Sainte Marie for 18 years.

LEACH.—Louisiana Leach was born in Indiana in 1850. Died at the Saints' Home, Lamoni, Iowa, November 6, 1918. Baptized in the Lone Rock Branch in 1893, by T. J. Bell. She suffered many years with asthma and attendant ills. Her husband died many years ago. Sermon by H. A. Stebbins, assisted by Thomas J. Bell.

TATE.—George Tate was born at Gainsborough, England, October 28, 1861. Died at Oakland, California, November 3, 1918. Married Sarah A. Tate, June 21, 1882, at Hull, England. To this union 4 children were born. Baptized by J. M. Terry. Through a long and painful illness he was faithful unto death, and was a loving father and husband. Funeral service in charge of the Masonic order, after which a short service was conducted by G. J. Waller.

MATTHEWS.—Clarence L. Matthews was born September 4, 1883, at San Bernardino, California. Baptized August 5, 1894, at San Bernardino. Married September 11, 1917, at San Diego, to Miss Ruby Hott. Died October 24, 1918, at San Bernardino, of pneumonia following influenza. Leaves to mourn, wife, mother, 3 brothers and 2 sisters. Services in charge of Arthur H. Mills, with prayer at chapel and at grave by Reverend Mark B. Shaw. Interment in Pioneers' Cemetery at San Bernardino, California.

ALDRICH.—Charles Aldrich was born at Otsego, Michigan, October 28, 1842. Died at Agatha, Idaho, October 22, 1918. Baptized at Sweet Home, Oregon, August 1, 1871, by J. W. Gillen. Ordained an elder, July 25, 1882, by Thomas Fields. Brother Aldrich has worked locally for many years. His name will be remembered among those who have labored to establish our work in Central Idaho. He leaves to mourn, a wife, 5 sons and 3 daughters, and many grandchildren. Interment at Gifford, Idaho, Cemetery. Services in charge of W. F. Yates.

FRENCH.—Laurana Wooster French was born February 22, 1851, at Lake Mariah, Wisconsin. Baptized April 25, 1880, at Laguna Beach, California. Married September 17, 1872, to Enos J. French. Died October 27, 1918, at San Bernardino, California, of paralysis incident to declining years. Leaves to mourn her husband, 9 children, 26 grandchildren, and one great grandchild. Services in charge of Arthur H. Mills. Burial in Mountain View Cemetery, with especial services by the Pioneers' Society of San Bernardino County, of which she was a member.

KINGHORN.—George C. Kinghorn was born June 10, 1857. Baptized into the Reorganized Church more than 40 years ago, holding fast to the faith until death, which took place suddenly, November 3, 1918, at Salt Lake City, Utah. Brother Kinghorn had labored diligently in the Salt Lake Branch for upwards of 35 years, occupying as an elder at the time of his demise, which was caused by heart failure.

He is survived by his widow, one daughter, and 4 sons. Services were held at place of interment, Mount Olivet Cemetery, in charge of C. A. Smurthwaite, assisted by S. S. Holm.

SMITH.—Catherine Smith, widow of the late Richard Smith, was born January 13, 1862, at East Dover, Ontario. Baptized May 24, 1891, by John H. Lake. Died November 4, 1918, at Calgary, Alberta. She was respected and loved for her faithful services and honest stand for the highest ideals. Funeral from the home with sermon by Charles Coles.

LAKE.—Carbon M. Lake was born at Gooderham, Ontario, September 12, 1895. Baptized July 3, 1904, by S. W. Tomlinson. Was a young man of splendid business ability and took much pleasure in home and society, being greatly respected among his associates. Died at his home, November 10, 1918, after a short illness. Funeral sermon by G. E. Harrington.

BURNETT.—Susannah Burnett, aged 71 years and 21 days, died near Lamoni, Iowa, November 6, 1918, after years of failing health. She was a kind woman, and in the past she and her husband had given the ministry and Saints hospitable welcome at their home. Funeral services were held at their residence. Sermon by H. A. Stebbins to a large congregation of their friends and neighbors.

ROBISON.—Bernard Eugene, son of Harry and Lena Robison, born September 6, 1901, at Mount Vernon, Indiana. Baptized February 26, 1910, by John Davis, at Ogden, Utah. Was accidentally killed November 22, 1918, by the overturning of an automobile in which he was riding. Services held at Mountain View Cemetery, Ogden, in charge of C. A. Smurthwaite, sermon by Richard Bullard.

LAKE.—Chester H. Lake was born December 23, 1855, at Oakwood, Ontario. Baptized by John H. Lake. Married Hattie M. Simmons October 9, 1883, to whom four children were born. Ordained priest in 1910 and served faithfully. Death occurred at his home in Gooderham, August 20, 1918, due to paralysis. Survived by his companion and 3 children. Was a faithful husband and father, loved and respected by all. Funeral sermon by Grant St. John, at his home.

GUTHRIE.—John H. Guthrie, died at his home in Wyoming, Iowa, November 22, 1918, aged 53 years, 4 months, and 12 days. A doctor by profession. Married Miss Hattie Rank, April 12, 1888, who died in November, 1895. To this union one daughter was born: Mrs. Jessie Kock, of Wyoming, Iowa. Married Miss Una Gunsolley April 16, 1898. A member of no denomination, yet was favorable to this church. Funeral services at the Methodist church, by William Sparling, assisted by Reverend H. J. Bowder, November 25, 1918.

COOPER.—Charlotte A. Cooper was born near Cincinnati, Ohio, September 21, 1837. Lived on a farm when a child, in Iowa. Crossed the plains in 1854, going to Oregon with her parents. Married Louis Cooper in 1855. Lived there 8 years and moved to Santa Rosa, California, where she died. Baptized February 21, 1895. Was of a kind and loving disposition and lived a saintly life. Was the mother of 7 children, 4 girls and 3 boys, one of the latter preceding her to the better land. Services in charge of C. A. Parkin, who also preached the funeral sermon.

SHEPARD.—Forest P. Shepard was born January 10, 1889. Baptized August 19, 1900, at Magnolia, Iowa. Married Harriet B. Gaskill September 29, 1909. Died October 28, 1918. There are left to mourn, wife, mother, 4 brothers, and 3 sisters. Deceased has lived in Valentine, Nebraska, a number of years and was highly esteemed by all who knew him, and leaves many friends. Was a member of the Valentine Home Guards among whom he was very popular. The Home Guards as an escort accompanied the remains of their fallen comrade to their last resting place, where the final salute was fired, and the farewell taps sounded. Services in charge of Reverend W. W. Wells. Interment in Mount Hope Cemetery.

“Most of the things that are put off until to-morrow should have been done yesterday.”

Smiles are smiles only when the heart pulls the wire.—Theodore Winthrop.

Better to make war to obtain peace than to keep silent when justice is being strangled.—Mark H. Siegfried.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

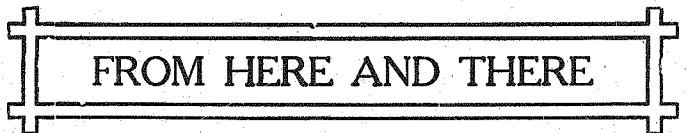
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TORONTO CHURCH BULLETIN

The newest tract on the Toronto situation treats several interesting phases of the questions recently raised in that city. The tract is a reproduction of terse and interesting letters written in the form of bulletins by Elder Thomas W. Williams. They are desirable for placing in the hands of inquiring or disaffected parties. You may obtain copies by ordering from either the Herald Publishing House or the Ensign Publishing House, at the following prices: 1 for 5 cents; 10 for 30 cents; 25 for 65 cents; 50 for \$1; 500 for \$9.

NEW PRESIDENT FOR UTAH CHURCH

Following the demise of the late Joseph F. Smith, president of the Utah church, Heber J. Grant was chosen as president of the church, with Anton H. Lund and C. W. Penrose as counselors. Lund was chosen as president of the quorum of twelve, in place of Grant, and thus becomes next in line for the presidency.

In a letter changing his address to 124½ East Seventy-fifth Street North, Portland, Oregon, Elder C. E. Jones, Bishop's agent in that district, says he is again able to attend his duties in the Master's service, after an illness of six months caused by a nervous breakdown. He will be glad to hear from anyone in the district to whom he may be of service.

We are informed that Brother Augustine Dwyer has been giving a series of his illustrated lectures at the Boston church, beginning the 17th. He was advertised for a week, with a lecture each evening, but was prevailed on to stay another week. His itinerary includes Brockton, Providence,

Attleboro, Plymouth, Haverhill, New Bedford, Fall River, Worcester, Brooklyn, Pittsburgh, Buffalo, and Niagara Falls.

CORRECTIONS

Our attention has been called by Brother R. W. Farrell to the fact that in the issue of the 20th we gave credit to him for a prose poem which should have been credited to the author, Brother Elmer Long. We are sorry for this error in not recognizing it in the new form but finding it uncredited in Brother Farrell's mission paper supposed it was original with him.

In the HERALD for November 13, read *collection box* for *question box* in the last paragraph of the article "Passing of the collection plate."

Prayers are requested for Annie Mayhorn, of Tolar, New Mexico, who desires to unite with the church upon recovery.

Brother R. W. Farrell, in charge at Providence, Rhode Island, is using two cards, put out by himself on his hand press, which might be of assistance to others in their pastoral work. The following visiting card is printed on one side and blank on the reverse side:

VISITING CARD

Brother

The spiritual life of a branch depends on the faithfulness of its officers, to a large extent. Trusting that you desire to do your part, I am requesting you to visit the person whose name and address is herewith furnished you. And please report to me, on or before the last of next week, the initial result of your call. RALPH W. FARRELL.

Name

Address

Use other side for report blank.

One side of the other card has this on it, in good display type:

MISSION

IN THE BELLEVUE AVENUE CHAPEL

Sunday Afternoons at 4 O'clock.

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

AN EARNEST INVITATION IS EXTENDED TO YOU

RALPH W. FARRELL, *Pastor.*

14 Kenwood Street.

On the other side is this:

North American Review, volume 138, page 16, article by Governor Eli Murray of Utah (1884): "The 'Reorganized Church' (members) are entitled to the respect of all, and that church recognizes and receives in common with all others every protection under the constitutional guarantee. But polygamous Mormonism, which has overridden the constitution, nullified Federal legislation, and defied the Government, has made of Utah a deformed child."

Congressional Record, December 13, 1906, Senator Burrows's speech: "The Reorganized Church of Jesus Christ of Latter Day Saints . . . numbering some 50,000 peaceable, patriotic, and law-abiding citizens scattered throughout the United States in small church societies, conforming to the laws of their country wherever they may be, and adherents to the faith of the founder of their creed, repudiating and denouncing the doctrine of polygamy and its attendant crimes, without temple, endowment house, or secret order—

worship in the open like other church organizations, unquestioned and unmolested."

The work has been retarded in the Little Sioux District in common with that of the church, according to Elder C. J. Smith, of Sioux City, though not seriously crippled as is reported from the East. On the 11th things were beginning to open up and settle down to normal. All business was suspended for the day on account of the celebration of the signing of the armistice. All are pleased with the outcome and feel that the work of the church will go on with greater and renewed interest.

A PLEASING EXAMPLE OF COORDINATION

The literature being sent out by the general officers of the auxiliaries invites the freest coordination of the facilities and desires of every community in the working out of the proposed "winter institutes." A most pleasing response has come in from Southern California to Superintendent G. R. Wells, which furnishes a concrete example of what may and should be accomplished under the coordination plan, even without definite instructions from the general coordinating committee or convention resolutions. When the workers there received the letters describing the plan, they immediately called a meeting, which included Apostle J. W. Rushton, the district president, and the heads of the auxiliaries, perhaps some others. They canvassed the situation, selected the team, and arranged to choose the places for holding the meetings, all of which was promptly reported by Brother Rushton. This leaves an ideal opportunity for the general officers to instruct and coach the team and furnish outlines. It saves time, accomplishes results sought, and can but be of utmost benefit to the district.

Rockford, Illinois, Saints invite any of the Saints and friends visiting Rockford and Camp Grant to look up their meeting place at 120 Oakley Avenue. Meetings every Sunday. At 10 a. m. Sunday school and preaching at 11. Services 6.30 and 7.45 Sunday evenings. Take a West State Street car to Oakley Avenue fifteen blocks out. Everyone cordially invited. J. A. Daer, 120 Oakley Avenue, Rockford, Illinois. (*Ensign* is asked to copy.)

Bishop McGuire returned to Independence from Canada in time to spend Thanksgiving in Independence.

President F. M. Smith has visited various points in Canada in the London and Toronto Districts, and was expected to proceed west, visiting Seattle and other points en route to San Francisco.

WOMEN'S BUILDING MANAGERS WANT A PIANO

Those in charge of the Women's Building, at Independence, Missouri, feel that there must be some one or ones in the church who would like to leave a piano with them where it would not only receive good care and be kept in tune until they are able to purchase, but would at the same time supply an urgent need. Or if anyone has one to sell at a real bargain price they might try to raise the money in some way. Address Mrs. Joseph Mather, 1300 West Lexington Street, Independence, Missouri.

The Des Moines District Dispatch for November, is issued from Oskaloosa, Iowa, where R. J. Farthing, the business manager and printer, resides. We note that Elder O. Salisbury, editor, and for years district president and bulwark of strength to the Saints, has moved with his family to 740 Cross Street, Council Bluffs, Iowa. Brother A. E. Warr, in charge at Des Moines, was reported as convalescing from influenza.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, December 11, 1918

Number 50

EDITORIAL

FREEDOM, TRUTH, AND RIGHTEOUSNESS

(Resumé of sermon by S. A. Burgess at Lamoni, Iowa, July 21, 1918.)

Recently we heard the challenge made that any man who belonged to a church was a slave. A little later we heard the statement made that we were slaves to the church, slaves to our ideas of right.

FREEDOM FROM SIN

We beg to suggest that both of these ideas are wrong. There is no such thing as being a slave to truth—a slave to that which is right. Jesus expressed it clearly in John 8: 34, "Whosoever committeth sin is the servant of sin." Slavery is an element related to sin and to ignorance. It does not belong to, but is a contradiction of terms when used in connection with truth and righteousness.

The Master expressed it clearly:

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, we be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.—John 8: 31-36.

The same idea is repeated by Paul in the first Corinthian letter, and in the Galatian letter. "Ye are free from the law of sin and death." "The Lord's free men."

For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God.—1 Peter 2: 15, 16.

THE RIGHT TO DO WRONG

The above adds the further thought: our liberty is not to be used as a cloak for maliciousness. Freedom is not license. Free agency does not mean that we have the right to do wrong. It means that

we are left free to choose our course; but there is no such a thing as a right to do wrong. It is a contradiction of terms and of facts. But it is manifested by way of a defense sometimes for wrong doing: "Well, I guess I had a right to do it."

It is in fact more clearly expressed when we come to consider the temptations of youth. The young man has fully as good a right to drink, or as good a right to smoke, as anyone else; and a right to do other things that are worse. But no one has such a right to do wrong.

Recently we saw a little picture, under it a bit of dialogue, to the effect:

He: "Well, what do you women want with the vote anyway? Haven't you everything you need now?"

She: "Oh, yes; it isn't for that, but you men have so many liberties, while we have to be so careful what we do."

In the picture she was smoking a cigarette. It conveyed a thought that perhaps too many are slow to see, a tendency you may not call modern, but by which perhaps unjustly the woman's movement sometimes is judged.

Recently a very able young woman urged and insisted that a young woman had as much right to go wrong as a young man, and that it was the fault of law that she was so unjustly blamed. The young woman was by no means making a plea for special privilege in the sense set forth above. She had no desire to make a misstep herself, but we fear she did not see the resulting tendency of her teaching.

In the first place it is not a matter of the law of the land, though we believe the law of the land could be improved in this respect. It is the way that good women look upon the question. It is a matter of public opinion and not of law. The temptation that comes to a young man or young woman often comes with surprising suddenness, and in a way that one looks not for. When that

hour comes, if there is lurking in the unconscious or subconscious the thought, "I have as good a right to do wrong as anyone else," it tends strongly to weaken the moral resistance; and by this bit of sophistry causes one to think that he or she has a *right* to seek the moment's pleasure, and ignore the consequences. "Oh, well, other people do it. Why can't I? I have as good a *right* to do it as anyone."

We must emphatically deny that. A young woman has not as good a right to go wrong as a young man. A young man has not as good a right to go wrong as a young woman. There is no such a thing as a right to do wrong.

We plead for no double standard, but for a high single standard, and must resist that which will tend towards wrong standards.

Many crimes have been committed in the name of freedom. That does not mean true freedom, for it is not. No more than the gendarme who jumped his horse over the fence and started to tear up the farmer's garden, in the French Revolution, (and by the way, they almost worship the soil there, and a garden means more there than it probably does for most of us in this country). Naturally the farmer protested, but the soldier replied with, "We are free! We can do as we please." Of course in that he was wrong. There is no right of destruction—no right to do wrong. True liberty is only consistent with righteousness. He who yields himself to sin becomes the *servant* of sin. That is the declaration of a great philosophic truth.

WHO ARE THE TEMPTED?

Many times have we had the question raised among a class of young men, "Do you think that those men up at the church, the president of the branch, the Sunday school superintendent, and others, who never have had any temptation deserve the same credit as do us young fellows who have been tempted, and maybe we've done some things we should not have done, but who have repented and overcome our temptation and do right?"

Asked in that form, there is only one possible answer. Of course, the man who is tempted and tried and overcomes his temptation deserves more credit than the man who has no temptation.

But the question at once arises, "Where is the man who has no temptation? Is it the Sunday school teacher? Is it the presiding elder?" and you search in vain, for if the truth is told, we all have to overcome. Is that surprising when concerning him who was the greatest and best that ever took upon him flesh and became man it is written that he was tempted and tried like us in all things, yet without sin. Therein lies the freedom of Jesus. He was *without sin*.

As some used to express it when men wore beards a good deal, we cannot keep the birds from coming to our beards but we can keep them from laying their eggs there. We cannot prevent temptation approaching us, but we can prevent inviting it in, warming it, and watching it grow.

It is easy to see that the drunkard is a slave to his habit and sacrifices everything else to that end. It is easy to see the man who is a drug addict is a slave to it and unable to break away. But it is so of other sins or habits.

We have the divine declaration that he who sins becomes a slave to his sin, and that he who follows Christ becomes free indeed. We have the clear declaration of the law; but we have also the possibility of intellectual demonstration.

MORALITY AND INTELLIGENCE

Seeing then the other part of our subject, we add there can be no lasting morality without intelligence. That would be merely another way of stating that we may talk about how we would rather do the will of God than to be wise, but how can we do the will of God unless we first know it? There is a moral obligation to be intelligent.

We can see it very plainly when it relates to Bible principles, that good intentions are not enough. The law is laid down. Faith in God, repentance, baptism by immersion, the laying on of hands for the reception of the Holy Ghost.

We can see it in the affairs of the world. The mother who feeds her child poison by mistake may have the best intentions in the world, but the consequences are still the same. There is a moral obligation to know that which is safe and that which is dangerous. The more a man knows the better and truer his service may be, if he will.

Also, there can be no lasting intelligence without morality. The Book of Doctrine and Covenants states it, "Light and truth forsaketh that evil one" (90:6). The same thought is expressed in the New Testament:

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. . . . I am come a light unto the world, that whosoever believeth on me should not abide in darkness.—John 12: 35, 36, 46.

We have seen that exemplified time and time again as it has already been set forth. Sin means a darkening of the intellect. Insanity is based largely upon social wrongdoing. Truly the wages of sin is death. It is demonstrated time and again that continual sinning impairs the judgment; the impaired judgment sins continually. This means, in other words, that morality is only consistent

with intelligence, and a lasting intelligence is only consistent with lasting morality.

INTELLIGENT FREEDOM

Critical thought confirms plainly this conclusion. The latest school of psychology is the Freudian. Without going into an analysis pro and con of its particular teaching it has undoubtedly developed and confirmed some age-old truths. In a recent book the Freudian Wish and Its Place in Ethics, by Edwin B. Holt, (New York, 1916), critical analysis is made of this same theme. It gives an instance in the teaching of children.

An innate tendency or purpose of an infant is to put out its hand to touch fire. If the mother is by, she holds back the hand (her purpose) before it reaches the flame. There is a hint for the child, here, of right and wrong. If the mother guards the child unremittingly, and every time restrains the hand before the uncomfortable warmth begins to stimulate the child's own tendency to withdraw, the child will never be burned and may eventually (in a way to be described) acquire the habit of stopping short before reaching the flame. But this cautious conduct will not be guided by (be a function of) the heat of the flame, for the child has had no experience of this. The child's general conduct toward fire will then be partly a function of the immediate properties of fire (its color, position, shape, etc.); but partly also of a something else (really its mother), which may or may not figure explicitly in the child's field of consciousness. The mother has set a barrier between the child and a portion of reality; and forever after the child will be in some measure impeded in its dealings with fire. An inhibition of which the source or sanction is thus not intrinsic is precisely, I suppose, a taboo.

Or again, if an equally unremitting mother lets the child put out its hand toward the flame and takes care only that the hand by too great momentum or an accidental lurch does not actually come into the flame, the child will not be burned and its own mechanism of withdrawal will be exercised not through the mother's interference but through the direct action of the flame's heat. The child's conduct toward fire becomes integrated, and is solely a function of the actual properties of fire. Ten years later you shall hear the first mother shouting, "Bobbie, don't you dare put your hand so near the lamp, and if you touch those matches again your father will whip you." And the second mother will be saying, "Bobbie, go get the matches now and light the lamp, and set it down on the center table."

He then extends this to another case where a child may still be permitted to partake, yet finds the consequences evil and so connects the pain with the wrongdoing. He emphasizes the great necessity that parents should be truthful, and that most parents fail in this respect; that it is useless to dub the truth sacred when parents do not use it strictly themselves. Absolute truthfulness is the only possible, right, safe basis on which to proceed with a child. So the time comes when it is a question of cigarette smoking. A child properly brought up, when his father tells him of the evil consequences, does not make these consequences an attribute of "father says I should not," or of father

at all. Cigarettes are connected through, "Father tells the truth," with the consequences which father has set forth. It is not that "father says tobacco is injurious," but tobacco *is* injurious, because father says so, and father always tells the truth.

FREEDOM AND RIGHT

Another illustration he uses is of a young woman who goes from a rural and pious home to a great city. She makes the acquaintance of others who are engaged in the amusements of the town. She has been taught at home that the theater is a place of abomination. From the conversation of her associates she judges that to some extent the parental opinion is well founded. She is confronted on one hand with a proper curiosity of youth to see life, the love of companionship and need for relaxation.

On the other hand are the precepts of loving and trusted parents and of their religion, a sound prejudice against unbridled frivolity, and a normal shrinking from the moral contamination which the young woman sees is at work in her wage-earning friends. . . . We are fairly familiar with three ways in which persons behave when they meet such a dilemma. One way is to resist the present "temptations," which means to suppress the wish for companionship and pleasure, to renounce the "tree of knowledge"; eventually to drift away from social connections, and into a warped, acidulous, and (as Freud finds) nervously diseased spinsterhood. A second way is to "forget" (i. e., to suppress) the righteous precepts learned at home, to indulge unthinkingly in every "pleasure" offered, to become the butterfly and the riotous pleasure-lover; which means eventually to drop into any and every form of abandonment, and to die a drunken prostitute. I state extreme cases; that is, cases in which the suppression persists. . . . The ascetic "hates" the "evils of this wicked world," despises and rankles over the frailties of his fellow men, is seized by spasmodic impulses to kick over the traces himself, and is steadily obsessed by licentious thoughts. The abandoned pleasure-lover, similarly, has fits of "remorse" and the haunting prick of "conscience," becomes maudlin and weepy at mention of "home and mother," asseverates with suspicious vehemence his having "always *tried* to do right," and calls for drink to allay his mental agony. When drunkest he babbles o' green fields, and blubbers, "See that my grave's kept green."

A third way is no better. It is the way of those who undertake to follow both of two conflicting courses; in the present instance, to observe both the church-going traditions of home and the morally relaxed habits of town. A person in this frame of mind will sometimes go to his clerical adviser with the proposal—"I'll go to all the services, take an active part in church work on Sunday, and contribute money, if you will agree that through the week I shall do anything I like." This is, of course, the path of "compromise" in the most reprehensible sense of the word, and the direct route to all the vilest forms of hypocrisy. . . . This third way of meeting a dilemma resembles the other two in that dissociation takes place, and differs only in that neither branch of the character gains any considerable ascendancy over the other. In the first two cases there is a steady suppression of one set of tendencies, and a steady escape of these through furtive by-paths of thought and action; while in the third,

each set of tendencies suffers alternate suppression. In none of the three cases is the victim able to do any one thing with his whole heart; a part of his strength has always to be spent in suppressing dissociated and antagonistic tendencies.

RESOLUTION FOR RIGHT AND FREEDOM

But there is a fourth way of meeting a dilemma, a way that involves integration and not dissociation nor yet suppression. Oddly enough it is not distinguished by superficial observers from the third way. It consists in a free play of *both* the involved sets of tendencies, whereby they *meet* each other, and a line of conduct emerges which is dictated by *both* sets of motives together, and which embodies all that was not downright antagonistic in the two. This sounds like compromise, whereas its mechanism is utterly different. And it were best called reconciliation or resolution. We return to our illustration of the young woman coming from a pious home to a great city. She is invited by a young man to go to a play. We have seen how, in the interest of home piety she may suppress her natural curiosity and love of friends, and say, "No"; or how in the latter interest she may suppress the home instructions, and say, "Yes." In either case only half of her has acted while the other half has been suppressed; and only half of her is active in going to the theater or, in the other case, participates in staying away. Suppose, however, that in this young woman her knowledge of the theater is not split into the two dissociated complexes of the deliciously pleasurable and the abhorrently wicked. She can view her invitation to the theater without either fascination or fear. Her knowledge, both direct and hearsay, as it accumulates, integrates around the central theme "theater"; and her reactions toward this, the various appeals which this makes, *meet* one another, so that the theater's attractive and repulsive aspects, not being dissociated, work on one another directly, and this balanced interplay works itself out in a *discriminating* line of conduct. It is precisely like the case of fire which both pleases and yet burns the baby; who, if not artificially deterred, learns to handle fire discriminatingly. The young woman learns to avail herself of whatever is good in the theater and to avoid what is bad. . . . And such a young woman will end neither as a careless butterfly nor as a grim ascetic. And it is to be noted that from this process of discrimination arises not merely sound moral choice in the individual, but sound moral development of the institution itself.

INTELLIGENT DISCRIMINATION

. . . Here, as previously in the case of fire and of tobacco, we see that moral conduct is discriminating conduct; morality is wisdom. . . . Let us here consider the motor attitude of the average person toward mushrooms that he finds when out walking. I meet in a field near the edge of woods some clusters of low, small, light-brown mushrooms. These look like the edible *Agaricus campestris*, and I am inclined to eat some of them. But I have read that the very poisonous *Agaricus phalloides* in some of its seven varieties strongly resembles the *campestris*, and I have never learned the visible marks by which the two are to be distinguished. Therefore I am also inclined not to eat them. Here, then, I am in front of one object which stimulates in me two antagonistic courses of action—to sit down and eat, and to walk on, taking care not even to handle. I cannot do both, for they are opposed. And they are therefore dissociated, for it is probable that opposition is the one invariable source of dissociation. Whichever course of action I follow, the other

is suppressed. But this latter gives evidences of itself, for if I walk on I find myself doing so lingeringly and casting my eyes back from time to time and wondering if these really are the poisonous ones; or if I sit down to eat some of them, I find myself only nibbling, every now and then rejecting a mouthful, and feeling a distinct tonus in my leg muscles urging me to be up and off. This is like the exquisitely logical position of one who, in throes of uncertainty whether to commit suicide, gulps down a tiny swallow of the poison. In short, my behavior toward mushrooms is thoroughly equivocal; one and the same visual stimulus excites in me two antagonistic responses, and I act as if the mushrooms were *both* poisonous and not poisonous; that is, if I walk on, I am visibly impeded in doing so, and if I partake I cannot do so freely. This issue here involved would hardly be called a moral one, and yet the predicate "wrong" would very naturally be applied to such an ambiguous attitude as the one described. We have so far one object responded to, two modes of response, their antagonism or dissociation, their interference and the partial suppression of each by the other.

But now let some one explain to me the visible marks of difference between the *Agaricus phalloides* and the *campestris*. At once my conduct is changed. Now on spying a cluster of light-brown mushrooms, I go directly up until I can see whether they are the *campestris* or the *phalloides*. And if they are the former, I sit down without compunction and eat my fill; if the latter, I resume my walk quite as if they did not exist. This is discrimination. The stimulus that formerly excited two dissociated modes of response is now differentiated into two stimuli, each of which excites *one* of these modes. There is now no suppression because the other mode of response is not in the least degree stimulated. My conduct toward either mushroom is now *integral*; that is, the mechanism within me has taken one more step toward "integration." The dissociation of the two modes exists as before, but it is now harmless because the two will never again be excited by the one stimulus. In other words, it is not dissociated paths, but the simultaneous excitation of dissociated (i. e., antagonistic) paths by one stimulus that is harmful.

He thus again emphasized the fact, knowledge makes for intellectual freedom and at the same time for a right or moral choice.

Right knowledge and discrimination are not the only gain. Freedom and virtue both come also through a right choice which is wisdom.

WISDOM AND ARRESTED DEVELOPMENT

We often think of the wicked as supremely young, just taken in some act of dashing highwaymanship, and while envying them their youthful vigor we forget that they are true cases of arrested development. In short, the picture we make to ourselves is of the brief heyday of wickedness, and we fail to see that this very wickedness reveals a now arrested integration, and that the next phase will be a fearful display of suppressions, anxieties, and mental incapacity. . . . The Mephistopheles legend, of a very wicked man yet thoroughly master of himself and sound in body and mind, is about as untruthful a picture as mythology affords.

The writer urges that we should grow up to the good and aspire; not that we should bring the good down to us, but that we should come up out of the dust.

Here we have man, as "real" and as "scientific" as you please, growing upwards. (And I insist that the direction is somehow right.) He who does not see the *real* sanction of morality, that morality is a stage of wisdom and a step higher than "science," is merely shortsighted.

THE IDEAL OF INTELLIGENT FREEDOM

This would mean that the highest, best, and most free possible living is only possible when a man knows what he is doing. It must be in accordance with intelligence. The master prayed on the cross, "Father, forgive them, for they know not what they do." It is doubtful if the sinner does appreciate and understand what sin means. If he knew what sin meant to him, surely he would choose some other way.

First we must know that which is good, that which is beautiful, that which is true. Then knowing, and having wisdom to follow, we choose. We choose that which is good and makes for the purest happiness and highest ideals. So choosing, we have no suppression, no conflict, but feel perfect freedom; and it is only thus that we can feel perfect freedom.

When we choose a course of suppression, following the ideas of the Puritans, we do not feel satisfaction; we do not feel free. If we choose the course of following worldly pleasure, we suffer from the repression of our highest ideals, and so are not free.

It may be true that the man or woman who chooses the course of pleasure is as free, or does not suffer from as full or fuller repression, than does the one who follows a very narrow path of bigotry. But that is not the way to freedom, the path of righteousness, nor the path of truth. Knowing that which is good, we do it; and doing it, we have perfect freedom in our choice and no desire to do otherwise. Hence, as the Master says:

Whosoever committeth sin is the servant of sin. . . . If ye continue in my word then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. . . . If the Son therefore, shall make you free, ye shall be free indeed.—John 8: 34, 31, 32, 36.

BLUE PENCIL NOTES

"MAKING GOOD"

Those who have no great reserve of mental or physical energy fight against great odds in this world. As was recently pointed out by one of our public speakers, there "are heroes among pick and shovel men as well as in the Alamo." With implacable and incurable disease fastened upon him, weak and ill, the man faces the day's toil, day after day, until the end, because the wife and children must be fed and clothed. He is "making good"; but no one realizes it.

There are heroisms in the kitchen, too, as well as on board the dreadnaught. So tired that she would like to lie down and die in order to obtain plenty of undisturbed rest, many a mother lives and works on by sheer force of will because she does not know what father and the children would do without her. She is "making good." What does the world know about it? Nothing. Nor does that matter particularly, either. The world is applauding the women who sing and act, they stand in the limelight; the men and women who do are in the shadow of obscurity, and only one in a thousand is discovered and applauded.

In fact the world has coined the phrase "to make good," but is not itself a proper judge of what it means to make good.

Christ himself by personal word of mouth and via the lips of his spokesmen has from time to time incited men and women to strive earnestly, hard, and long, to make good wherever called upon to occupy. "Brethren, faint not in well doing." "He that endureth to the end shall be saved." "To him that overcometh will I give to eat of the tree of life." "Remember without ceasing your work of faith, and labor of love." These sayings come to mind.

Yet the great judge knows the limitations and the surroundings of every man, and the man makes good in his sight who does his best, no matter how many may do better. Nor will your reward be less because you help another man to make his reward greater. Nor will your coronation be delayed a day because you stop by the way to help others. In fact God is tenderly concerned in the work of helping those who are weak and at a disadvantage, both in spiritual and in material matters.

He is trying to secure in the church a condition which does not and cannot exist among worldly and selfish people. Namely, a condition where artificial inequalities shall be removed and where men will help their brothers to overcome natural inequalities, so that all, as nearly as possible, may have a fair, untrammelled opportunity to do their best.

Under those conditions there will be a blending of rivalry and fellowship, the ambition of each being to accomplish the greatest possible amount of good. Such a condition can be obtained by an observance of the law as God has given it, and in no other way.

Jacob gave the people of Nephi some excellent advice regarding one particular phase as well. The preparation for the struggle is, "But before ye seek for riches, seek ye for the kingdom of God." The incentive is, "And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted."

At the point where man has satisfied the world, God begins his closest scrutiny. We think that the man has made good when he gets the money; he has simply arrived at the position where he can begin to make good, so far as money figures at all in his ultimate success. Whether a fortune shall be at the end accounted an asset or a liability depends on the use that is made of it—that and the methods by which it was obtained. "What is your pile?" the world asks. "How did you get it?" "How are you using it?" God asks.

It is the same, at least to an extent, in regard to other tests by which we are wont to measure success. There are several candidates for an office. One man is elected. We say that he has succeeded. In reality the question of his success is yet undetermined. Politicians may regard the victory as won; God begins to watch the man to see whether or not he will make good. We speak of the office as an honor conferred upon him—it may bring dishonor.

Perhaps even in the church we sometimes cherish a mistaken idea of success. An elder goes to a certain town and holds preaching services. He advertises as extensively as circumstances will permit and preaches the true gospel as prayerfully and forcefully as he can. No one believes his message. There are no conversions to report. Has he failed? Not in the sight of God. Those who refused to accept the gospel when they heard it are the ones who have failed.

The visiting officers of a branch attempt to settle a long-standing difficulty between two members. They comply with the various requirements of the law, prayerfully and humbly, with a real desire to save. A reconciliation is not effected. Have they failed? No. The stubborn persons who refused to become reconciled are the ones who have failed.

Both officers and others might avoid undue dejection of spirit at times or exaltation and pride at

other times if they would remember that visible results in our work are not always the true measure of merit. The man who does his duty as best he can under all circumstances has nothing to be ashamed of. Under other circumstances another man may secure greater visible results; but he need not be unduly lifted up in his own esteem, he has done his duty, nothing more. Both men have made good in the sight of God, let the matter rest there and go on to other duties.

ELBERT A. SMITH.

QUESTIONS AND ANSWERS

Questions. Is Kirtland a stake or in a stake? Will the Saints in Ohio be all right here in their homes without going west to Zion?

Will Zion be here at Kirtland?

Is Nauvoo in a stake? If so, what stake is it called?

Neither Kirtland nor Nauvoo are now stakes. In May, 1833, provision is found for a stake of Zion to be established at Kirtland. (Doctrine and Covenants 91.) We find in the Church History reference to stake organization at Kirtland. (See Church History, vol. 2, p. 24.) Later the First Presidency were requested to locate other stakes, and a number were so located.

In October, 1839, a stake was provided at Commerce, Illinois, afterwards called Nauvoo. (Church History, vol. 2, p. 371.)

Nauvoo is referred to as a corner of Zion. (Doctrine and Covenants 107:1.) After the death of Joseph Smith, the stake organization was soon lost at both places, and no stake exists at either place at the present.

The revelation provides for a gathering to the central place of Zion first, and it should first be built up. There is no call, however, that all should gather at the present time, and it is wisdom that no one should do so without advice of the Bishop, and then not in haste. He who seeks earnestly for personal righteousness and to keep the commandments of God, will be safe. Others will not. We have to seek first righteousness and purity of heart.

We have several times urged this necessity for wisdom in the gathering. Bishop McGuire has urged it repeatedly, attempting to discourage the spirit of Where-can-we-go-to-be-safe? The primary question is, How can we live so as to be saved? The other question is incidental and will be answered in due time, as the Lord may direct. There is no such direction at present, either to maintain stakes at these points, or to gather hastily to Zion.

S. A. B.

ORIGINAL ARTICLES

A DEDICATORY SERMON

(Sermon preached by Elder Paul M. Hanson, at the dedication of the church in Windsor, Ontario, November 17, 1918. Reported by Nellie Hunter.)

In the first chapter of Ezra, second and sixth verses we read:

Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

Moved by the master motive of religion we assemble this afternoon to dedicate this commodious and beautiful church to the service of God. It is pleasing to know that not only here, but also in other parts of the country, and in other lands, buildings are being constructed by glad hearts and willing hands for public worship. This is as it should be. The Christian religion is preeminently missionary in character; whoever understands the mission of Jesus Christ and possesses his spirit, does not desire such blessings confined to himself, he wishes others to know what he knows, and to enjoy that upon which the supreme affection of the heart may safely be placed.

The world is suffering from a lack of knowledge of God. There can be no true happiness without a knowledge of the One in whom we "live, and move, and have our being." One may attempt to find it in forbidden paths, go into the world with hands wide open and endeavor to gain much, but it will be found after all the heart is not satisfied. It is essential to have a proper standard to guide human thought, conduct, and aspirations. Sorrow is to be found in some form represented in almost every home. The world's heart throbs violently. We behold splendid young men who once possessed a bright future, discouraged; beautiful maidens once the joy of a mother's heart, middle-aged men and middle-aged women, old men and old women, suffering because of the inroads of sin; life has for

them not much in which to delight. Suffering from violations of a law, and sometimes, with health gone, financial ruin threatening, sufficient help not forthcoming from creeds, needed sympathy not given, they look upon life as an enigma.

The solution to the meaning of life has never come to them. They are without the divine standard of Christ by which they may mark out their course. They are like a lost person in a dark forest groping his way with a lantern.

A faint light is not sufficient to guide through the winding pathways, along the dark precipices, across the valleys and over the hills. One traveling with a light that shines but dimly gets a good many bumps, he cannot see the way. Christ is the light of the world. He came that man might have life, and have it more abundantly. With the increase of light it is possible to see one's way more perfectly; one becomes better acquainted with his environments, and knows whether or not he is near danger. Life's avenue is seen in its true perspective.

With an appreciation of the worth of divine precepts, one may say with the Psalmist: "Thy word is a lamp to my feet, and a light to my pathway." Without an understanding of what is perfect and eternal, there is failure to discern and discriminate, and as a result one may accept what is human as though it were divine, or look upon what is divine as though it were human, or confound the human with what is diabolical. Such a person is not able to classify the forces of life in the midst of which we live. Without the Holy Spirit one is moved upon by divers influences until he becomes unable to really know what is the safe and right course to pursue.

The church comes with light; to remove gloom, and to dispel pessimism; no child of God need be downcast, for we were all created by the Most High. It comes and places within reach of man that which will enable him to travel safely along life's uneven road; light is provided that will enable him to see many of the rough places and avoid dangerous pathways.

There are many who go through this life and do not see God in it; just as there are some who go on a journey and see only old rocks and barren fields. Another taking the same journey sees every shade of green, flowers growing by the wayside, wonderful sunsets, and hears the songs of birds—everything is beautiful. Along the same highway one found beauty, and another saw only unenticing fields and barren rocks. So it is in life. With

a knowledge of God and of his Son Jesus Christ, one can see marvelous movements directed by God's hand, the working of his power, the effects of the Holy Spirit in the lives of his people, the achievements of his church, the beauties of the gospel, the divine pedigree of man, and possess a glorious hope pertaining to the life to come. Along the highway of life the church assists in discovering divinity.

A violinist strikes his instrument to bring it into harmony with what is in his mind. Jesus Christ sees what can be developed in humanity, and he asks for permission to draw his hands over the chords of human hearts that life may be turned into harmony. Then one will be enabled to see in humility, mercy, purity, justice, and love, qualities of character to be prized most highly, all of which assist in an acceptance of the truth in its fullness revealed through the Lord. Man being made in the "image of God," and in his "likeness," is capable of reaching the heights to which the Savior calls.

The church has been established in this city to disclose to all, in a practical manner, such an understanding of the possibilities of man that all may be encouraged. What wonderful possibilities are wrapped up in every person! Who has fathomed the soul of man?

When we look upon a babe we know not upon whom we look; lying before us may be one who will be a statesman who shall save his country from disaster; before us in miniature may be one who will fill the world with music; there may lie before us in embryo one who will go to unknown parts of the earth and blaze a pathway for civilization; we may be looking upon one who will be a mother of distinguished sons and noble daughters; we may be gazing on one who some day will be a messenger of the Lord, and there may be before us one who will be incarcerated behind prison bars.

The church is intrusted with an important mission. We may define the church as a society which brings men into covenant relationship with God through Jesus Christ, relies on his promises, teaches his doctrine, possesses a certain kind of organization, enjoys marvelous blessings, has a ministry holding priesthood, i. e., the right to officiate in the ordinances of the church—the whole being under the direction of Jesus Christ. It will be seen from this that in this building which we dedicate to-day it is intended that there shall be an exposition of New Testament Christianity. The church comes to provide mankind with a means of salvation from sin, ignorance, intolerance, bigotry, selfishness, indolence, misery, and poverty. It is not an invalid organization, but it is a divine institution. It is called upon by the Lord, collectively as well as individually, to carry into effect the command-

ments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

It comes to establish such relationships in society, and between man and God, that men will feel it is not necessary to meet the world on its own level, to return evil for evil. The church comes to reveal and keep men informed of their latitude and longitude while sailing on the sea of life—when one does not know where he is on life's tempestuous sea, he is lost. As a mariner who does not know where he is, is in danger of getting on the rocks and suffering the wreck of his ship, so with one who does not know whether to yield or resist, whether to go forward or backward, he is lost. The church which is the "pillar and the ground of the truth," places in the possession of one the means of salvation that will enable one to be more than merely religious. It is not enough simply to be religious, people can be in that condition without belonging to the church of Jesus Christ. One can be religious, and not be a Christian at all. It is not enough simply to eulogize Christ and pass encomiums upon his perfect law; there is a necessity for responding faithfully and fully to the teachings of the Master of men.

The Reorganized Church of Jesus Christ of Latter Day Saints does not permit Christ to be displaced by anyone in any sense whatsoever. Its members permit no book to supplant the Bible. The devotion of the church to the Scriptures amounts to an acceptance of them in their entirety. Our services are designed to bring joy to the heart, and understanding of the times in which we live, strength to pursue the daily routine of life's work, power to overcome the evil, and a better understanding of duty to God and to our fellow men.

The Lord commissioned his ministry to "Go . . . and teach all nations." Not knowing enough is the cause of much of the misery of the world. Many differences would not take place—often of a serious nature—if persons only knew a little more. The church is in favor of education that will enable the husband to give the support to the home to which it is entitled; that will enable the mother to contribute that which will give her sons and daughters the feeling that they would rather be under the roof of their home in the companionship of loved ones than along side of a bar or in the company of associates of questionable character; that will assist one to use one's God-given powers to greater advantage; that will fit its ministry to understand and perform their work as servants of God more efficiently; that will help one to save oneself physically, mentally, morally, and spiritually.

I may say the Church of Jesus Christ of Latter

Day Saints was organized in 1830; established, we believe, in this, the eleventh hour, to prepare a people for the midnight announcement, "Behold the bridegroom cometh, go ye out to meet him:." The gospel in its fullness was restored in these latter days to bring light and comfort to the world in the midst of the terrible conditions which were to prevail, and this has been accomplished in fulfillment of prophecy. In the twenty-fourth chapter of the book of Matthew it is recorded that Jesus was asked: "What shall be the sign of thy coming, and of the end of the world?" He answered that there would be wars, famines, pestilences, and earthquakes in divers places, men's hearts failing them for fear for looking after the things coming on the earth, signs in the sun, moon, and stars, and upon the earth distress of nations, with perplexity. He also said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." In the midst of all this trouble and distress, the gospel as taught in the days of Christ was to go forth to all nations until all shall hear. Heavenly light was to shine resplendently among men in the last days. The church is the divinely appointed refuge for mankind, the ark of safety ordained for men in the latter days.

The branch of the church in Windsor is to be congratulated for what it has achieved. Willing hearts inspired by a lofty purpose have made possible this building. It is evident sacrifices can be made without being accompanied by sorrow. We feel like one who has gathered in the harvest; before the day of harvest there are times that are filled with more or less fear as to the future; sometimes the dry weather threatens the crop, then a cloud comes from the west and the winds blow with terrific force and it looks like the labor of the year has to go unrewarded; at times hailstones fall and it appears as though all was lost, but finally the day of harvest comes and under the blessing of God all labor is rewarded. To-day is a day of rejoicing. Whatever fears there were have been resolved into joy. The building is completed, and free from debt. This has been accomplished by the efforts and aspirations of a people who have had a vision of God leading them forward in a grand and glorious work.

May God bless the church in Windsor, and may the faithful labors of the past and the activities of the future lead to a spiritual harvest, an ingathering of precious souls into the kingdom of God. May the church be as a city set upon a hill, the light of which cannot be hid.

PAUL M. HANSON.

It has been well said that our anxiety does not empty to-morrow of its sorrows, but only empties to-day of its strength.—Spurgeon.

TAKING UP COLLECTIONS

An article on "the passing of the collection plate," appearing in the HERALD for November 13, 1918, contains some good ideas.

My predilection is against the passing of the plate, yet I don't agree that it is "vulgar"; and am quite sure the freewill offering box is inadequate, for my observation is that few people patronize it, and not altogether because they *can* evade it, although this may be true of some, but rather because it is inconsequentially obscure, and requires special effort, and generally at a time when the spot is crowded with people going out of the church.

It is probably universally true that we all need reminding of our duties and privileges.

There is one financial method essential in all cases, commercial and philanthropic, and that is, it must be made easy for people to pay. Perhaps any method which is easy is better than one which is difficult.

I believe in purely voluntary giving, because I believe that the purpose of giving is to develop character. It will be remembered that the rich young man, who had lived almost a blameless life, turned sadly away when the Savior required him to sell all he had and give to the poor, if he would be perfect. It was not that Jesus wanted the money; it was not the paying of the money that should make him perfect; but the personal power to give up even all he had would enable this rich young man to take up his cross and follow Christ, e. g., to do like works.

It would appear, then, that the power to give is essentially one of development, and provision for that development must be had in the church, primarily for the sake of the personal character, and only secondarily for the needs of the church. Giving must be a divine quality inasmuch as "it is more blessed to give than receive." And this quality is subject to growth like any other divine essence. One who systematizes his giving, which the tithing principle affords, must necessarily make steady growth in unselfishness which it habituates, until giving will become a pleasure. Christly living must become a pleasure ere we can be said to be fit for the kingdom of heaven.

I do not believe the passing of the plate is ethically wrong. It may possibly be that it is ethically right, for it enables a sensitive one to give his mite who, by reason of it being only a mite, would perhaps otherwise be prevented from giving at all if he were compelled to hand it over to an official and obtain a receipt for it. In this event, the divine principle of giving would lay dormant, and as "mighty oaks from little acorns grow," who can say but what such a person might be permanently prevented from the development of this gift,

and the cause of Christ lose a liberal and large donor?

I think, however, we might advantageously use envelopes (distributed in the pews) bearing a suitable inscription, advising strangers that we do not solicit their gift only in the event their feeling is that our work in the community is worthy; and such other inscription as might be considered appropriate for our own members. Then the passing of the collection plate, it appears to me, would not be objectionable, because it is simply an accommodation, an easy facility, for the transmission of the payment; and the time could be attractively employed by an organ voluntary by the organist, or by anyone else having the necessary skill who might be specially appointed. This would be an added feature to the service; and the passing of the plate would afford the means for systematic giving and be a constant reminder of our privilege; for giving is a privilege, a means of spiritual development, from which we should not turn sadly away.

Personally, I never go to any church without a desire to pay what I regard as my legitimate share of the expenses incurred in holding the service. While it is true I am invited, in common with all the community, to attend the service, that is no reason why I should not pay, on the same principle that I go to an entertainment to which I am invited and pay the charge asked.

Our first duty is to provide the money with which to pay our local expenses (on the true principle that charity begins at home) in which each and all should participate, however poor, but each according "as the Lord hath prospered" us. Our second duty would be to provide for the bodily needs of a missionary or missionaries who may be laboring with us, but such support should be given to the beneficiary impersonally, that is, he should not be made acquainted with the names of the donors, for a missionary is only human like the rest of us, and the common natural tendency is to give attention to those who support us financially rather than to those who do not, and yet the probability is that the latter need ministerial attention more than the other class; and the Bible says "a gift doth blind the eyes of the just."

C. A. SMURTHWAITE.

Man is distinctively a reasoning animal, an inventive genius, a creator. He receives his highest education in the development of, unfolding of reason, his inventive, his creative powers. Made in the image of his Creator, and for his glory—whose glory is intelligence—man is endowed with powers which, unfolding, make him become like unto God.—J. A. Koehler.

PREPARATION FOR SERVICE, FROM THE VIEWPOINT OF THE MINISTRY

(Address to the priesthood of Detroit, Michigan, August 14, 1918, by James D. Gault.)

It is with some hesitancy that I approach this subject, knowing well that I do not measure up to it, but regardless of this diffidence, we will try to present some things that we trust will be educational in their nature. The Lord has said that we must be humble and full of love, and possessed of faith, hope, and charity, with an eye single to the glory of God, to qualify us for the work. So here are the rudiments or ground work of our preparation.

We must couple with these spiritual requirements some amount of study, as well as application. There is no doubt a great deal of anxiety upon the part of those who have the weight of responsibility and general care of the work, and we believe that every man if he is trying to be humble, senses keenly his own need of preparation in various ways.

We will never be successful in our ministrations, of whatever nature they may be, unless we are willing to rectify our mistakes when they are pointed out to us. Many a man has lost his usefulness by reason of not taking heed to friendly criticism.

Real service is not measured by the number of baptisms or the number of sermons we preach, but by the amount of good we accomplish; so no matter how much we do, we will never know, until the rewards are meted out, how much real service we have done.

We forget very soon the many acts of kindness and tokens of love that are bestowed upon us by our friends, but the Master has said that not a hair of our heads shall fall unnoticed.

Ordination. Let us consider for a moment this setting apart; what does it mean? Simply an expression upon our part that we are willing to accept the office; or should it not be, that with the office we accept the responsibility attached thereto, namely—to function in the office, to honor and respect and to elevate its place in the organization we represent. In order to do this we must be men willing to be taught, willing to make wise use of our sense of observation, and above all, be an exemplary man in our person, as well as in our habits and conversation. Here we wish to emphasize the old saying, "think before you speak."

If we will select our words in an ordinary conversation, it will help us to improve our grammar in our pulpit work, and also have an elevating effect upon those with whom we are conversing. I do not mean by this that we should use words that we do not understand.

Department. Here, too, we can make an impression that will be lasting in its nature, as well as

giving dignity to the priesthood we hold. But here also we must be careful lest we try to give dignity to ourselves rather than to the priesthood that clothes us. In short, if we are to be approved workmen, we must add to our faith all the graces that will make for the success of that we claim to represent.

It perhaps will not be necessary to say much about cleanliness, but there are times when we can by a little forethought add a great deal of dignity to the service in which we are occupying. We have it within our power (God-given) to make our services much more impressive as well as sacred, if we but observe the most common rules of etiquette.

Hence, if we wish to prepare for service, we must be willing to observe the ways of others and thereby be able to assimilate the good. We should set our ideal high, and try to attain it.

Let no man be our ideal, but learn from all good men.

Let us acquit ourselves like men that we may expect the confidence and esteem of sound-minded men and women.

JAMES D. GAULT.

OF GENERAL INTEREST

DEDICATION OF THE HOLY LAND TO ISRAEL

[The following extract from the dedicatory prayer of Orson Hyde in 1841, taken from his journal is of timely interest and worthy of special consideration at this juncture.—EDITORS.]

On Sunday morning, October 24, a good while before day, I arose from sleep and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to him who lives forever and ever:

“ . . . O thou who didst covenant with Abraham thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed forever! Abraham, Isaac, and Jacob, have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfillment of those promises which thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has,

to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

“Grant therefore, O Lord, in the name of thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distill virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let thy great kindness conquer and subdue the unbelief of the people. Do thou take from them their stony heart, and give them a heart of flesh; and may the sun of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tears of sorrow from their eyes.

“Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto. Let them know that it is thy good pleasure to restore the kingdom unto Israel, raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David thy servant, even a descendant from the loins of ancient David, to be their king.

“Let that nation or that people who shall take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favor in thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them; but let the glory of Israel overshadow them, and the power of the highest protect them, while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—‘Yea, those nations shall be utterly wasted.’”—Church History, vol. 2, pp. 553, 554, 555.

Civility costs nothing and buys everything.—Lady Montague.

Cheerful looks make every dish a feast.—Massinger.

THE CHURCHES AND THE RED CROSS CHRISTMAS ROLL CALL

The church is usually the first organization upon which men call when a long-time, unselfish service, requiring personal effort and money, is to be rendered. For the church has the equipment in organization already established, in buildings already furnished, and in men and women already trained to tasks demanding service and sacrifice.

The church has rendered a superb service in pushing Red Cross activities. Workshops have been established in its buildings, and busy women have given their time without stint as calls were made for materials and equipment.

Other service has been gladly contributed—in the spirit of patriotism and religion, and often with the spirit of the modern crusader.

The high standards set for the church by itself, and its splendid record of work already accomplished, impels the American Red Cross to again appeal to the churches of this country to help make the response to the Christmas roll call the finest thing ever done by the American people—not so much in the terms of money contributed as in their expression of loyalty to its ideals, by pledging themselves to membership in the Red Cross.

Roll Call Week will be observed from December sixteenth to twenty-third. An eight-page pamphlet, giving suggestions as to how the church may most effectively help during this week, will be sent to about 150,000 clergymen of all denominations from the national headquarters of the American Red Cross.

AN AMERICAN IDEA

Now that the war is over, public attention in this country and in other countries is being centered upon the chief idea the war has developed, the league of nations for the prevention, or at least the discouragement, of war. This idea is an American one. That is not to say that it is wholly original. Something of the sort has been suggested before. But in its present form and application it is exclusively American. In his address at Christiania, Sweden, May 5, 1910, Theodore Roosevelt suggested that the great powers should form a league of peace, "not only to keep the peace among themselves, but to prevent, by force, if necessary, its being broken by others." Apparently he carried the thought no further, nor sought to apply it to the United States. Perhaps Hamilton Holt, editor of the *Independent*, should be given the largest share of credit for beginning the movement which promises to turn an academic theory into a living reality. At the meet-

ing of the third American Peace Congress at Baltimore, in May, 1911, Mr. Holt read a paper on the subject of a league of peace, and soon after the beginning of the present war he took up the question and began to interest public men in it. The result was a series of meetings of scientific men at the Century Club in New York, in January and March, 1915, at which the subject was discussed in all its bearings and the outline of a plan agreed upon. These men—there were about twenty of them—then called into consultation a number of men of larger practical experience, including William H. Taft, James M. Beck, and A. Lawrence Lowell. The plan was further considered, some changes made, and the modified agreement was given to Mr. Taft, who himself drafted the four articles which have since composed the platform of the league to enforce peace, which was formally organized at a convention held at Independence Hall, Philadelphia, in June, 1915.

This, briefly, is the origin of the league to enforce peace, from which has grown the world movement for a league of nations for the purpose of peace enforcement. The American society has advocated nothing more than an international compact for the preservation of peace, with provision for the use of joint force against any signatory nation going to war with another without first submitting its case to arbitration or conciliation. It has never contemplated the enforcement of judgments, the sole purpose of its plan being to compel calm and judicial consideration of the merits of the issues involved, the theory being that in the vast majority of cases time and deliberation will alone prevent conflict, and that the moral force of adverse decision, backed by the public opinion of the world, will be, as a rule, sufficient to deter any nation that is disposed to go to war without just cause. There can be no reasonable doubt that the war just ended could have been prevented if such a league as this had been in existence with all the great powers members of it.

It was not until February 1, 1916, that President Wilson gave any public indication of his attitude toward the league of peace. On that date, in a speech at Des Moines, Iowa, he said: "I pray God that if this contest has no other result, it will at least have the result of creating an international tribunal and producing some sort of joint guarantee of peace on the part of the great nations of the world." Since then he has frequently discussed the idea and, with some additions, has made it his own. His advocacy has caused it to become the foremost question before the world, but a glance at its sources shows that it is not in any sense a partisan question. It is an American idea, backed by American good will toward men, and if the league of nations becomes a reality, as it seems now certain it will, it will con-

stitute America's greatest contribution to the welfare of the human race.—*Saint Louis Globe-Democrat.*

HYMNS AND POEMS

Selected and Original

Beyond

I am not dead,
But have enlisted in that pulsing throng
Which, pressing onward, where the battle led
With screeching shells, and choking battle smoke,
Paid the great price, and stepped within the vale.

I range beyond,
O'er plains of light where living waters flow,
And know the rest from wound and battle smoke.
The heat and cold, and all that harass man
Are known no more, for God has dried all tears.

There is no death!
What seems so to our tear-dimmed, aching eyes
Is but a step beyond, where God awaits.
The thrill of youth, the joy of heart and mind
Possess me wholly—now I truly live!

Then mourn me not,
As one whose course was broken ere its end;
But know I breathed the fragrance of the flowers,
The springtime scent of new-turned earth, and grass,
And loved them all, and thrilled with joy of life.

Each daily sun
Gave some new joy, some taste of things unknown
Before that hour—and then the great day came!
I marched away with other souls who dared.
I felt the thrill that comes from noble deeds.

And so, rejoice!
For I have longer lived, than those who drag
Through years, which bear scant service to mankind.
Ready was I for that last "muster call,"
And greater love man never had than this.

CHARLOTTE DRYDEN.

The New Jerusalem

As the night is slowly passing, a vision I behold,
Such as was shown the prophets, as they lived in days of old.
Israel's captive days are ended, and Jehovah's power is shown,
That the Jews shall build their city, and claim it as their own!

Jerusalem, the city that has slumbered many years;
The cause of many battles, and the source of many tears;
Thy sorrows now are ended, and the prophets' words are true,
Thy people now are gathering, and are coming back to you!

Hail to the New Jerusalem, the city built anew!
Where Gentiles will be welcome, in the city of the Jew!
Where the men of every nation shall join in singing praise
To the God of Father Abraham, in these, the latter days.

And while the vision lingers, I see them once again,
In countless numbers, gather on Canaan's fertile plain,

With songs of joy and gladness, their home again they view,
Through tears they sing, "Jerusalem, we're coming home to you!"

L. C. LEWIS.

With a Bunch of Pansies

Thought is parent of the act,
So if we would do good we think good,
And with good on evil make attack.

To be, not to seem, is worth;
Thinking only without working, too,
Is laugh and smile without the mirth.

Thus do pansies say to you:
"I represent thoughts, both good and bad;
On rose and thorn we find the dew."

R. W. FARRELL.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Unity in the Home

There must be unity between the members of a home for it to be durable and prosperous. A true home is not simply a boarding house where people come and go, are glad or sorry, prosperous or unfortunate, as it happens. It is not a place where people live for themselves alone, without affection.

Sometimes we see a home where the children are not taken into the home councils, the parents excusing themselves with the plea that children will betray such confidences accidentally. Thus they deprive their children of many valuable lessons in economy, and a real training in trustworthiness. Also, children deprived of the confidence of their parents usually seek it elsewhere, often in associates whose influence is undesirable.

Some say these home affairs do not concern the children, but we have observed that where parents explain frankly to their children any business entanglement which may distress them, the sympathies of those children are instantly enlisted and they will aid materially in the retrenchments necessary, submitting to privations and denials cheerfully and without grumbling.

Some say that it is unkind to compel or permit children to thus share in anxiety and responsibility; but who knows but what this is God's very way for training them for large usefulness? The Scriptures say: "Blessed is the man who has borne the yoke in his youth." It is not always the best kindness to indulge children, or to soften every spot of their journey. Strength comes through resistance to trial.

By making children feel that they are integral parts of the home and confiding to them mutual affairs, parents will encourage like confidence upon their part, and they will come with everything that concerns them, and ask about the things they want to know, and which they have a right to understand. Has another than mother a better right to give a child the information he needs upon the subjects pertaining to his life?

Don't have your children afraid of you, dear mothers! Let them *feel* your sympathy and your interest in their affairs, and above all do not drive them from you, into the

streets, to learn the fundamental truths about their being, a correct knowledge of which will be to them a saving grace!

I have talked to girls in the past, who have been cruelly left in ignorance about the matters which closest concern their health and their purity, just because their mothers had a mock modesty which hindered the establishment of frank confidence between them. The lessons of life can be presented in a beautiful, pure light to our children. It is not wise to tell them one word which is untrue, for when they grow up, they will wonder why they were deceived, and they will attach some shame to the facts, which is contrary to the truth. No law given by God is ignoble, and this should be impressed upon the young. It is the abuse and perversion of law which has caused untold misery and shame.

The Book of Covenants tells us to bring up our children in light and truth, and to set in order our homes. Let us counsel often with our children, teach them love and obedience, reverence and truth, so that they shall love the light rather than darkness. The tendency of the day is to be disrespectful to old age. The Scriptures tell us to rise up before the aged and honor the face of old men. No mother can outlive her usefulness to her children if she has always shared her best thoughts with them, and tried to train them righteously. Life, with all its burdens and its bitterness, is behind the old, and we should, by our example before our families, render them due reverence, and try to make their declining days their best days, full of peace. We are all moving towards that time, and all of us desire to "grow old gracefully."

By examples and precept, then, by principles and practice, children may learn from their parents the valuable lessons of patience, love, and justice to each other and all men. Let us try to establish in our homes as perfect a unity as is possible for us.

MRS. IRA KINSMAN.

SAINT THOMAS, ONTARIO.

Four Little Studies in Character Building

1. MATERIALS

In the arena of life we are all builders. In a material sense, we are not all mechanics, carpenters, or masons, erecting wonderful structures to delight the eyes of beholders, but, in a spiritual sense, we are all using similar talents to build something which will bless or curse our own lives and those about us. That something is "character," which not only proclaims our true selves, but acts powerfully upon others. A noble character is one of the greatest motive powers of the world, for it expresses human nature in its highest development—man at his best.

Men of good character are the conscience of society. The prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortresses, nor on the beauty of its public buildings; but it rests upon the number of its learned citizens, its men and women of integrity and education, its units of enlightened and developed character. In these are to be found its real resource, its chief strength, and its greatest power.

Character is being built continually, and under every variety of circumstances, but always under the control of the builder! Mark the fact! Not a day passes without its discipline, whether for good or evil depends upon ourselves. There is no act, no event, however small apparently, but has its consequence, and plays its part in the structure of our beings. Every thought, every deed contributes to the molding of the temper, the habits, the will, and the understanding, and exercises its influence upon all the events of our future lives.

The greatest and most potential instrument we can use in the building of our character-structure is thought! It is the force which determines the nature and worth of the materials we use. Of what primary and fundamental importance then, is what we think! Shall we not be concerned about this? If we think jealous or hateful thoughts or those of malice or anger, we are putting into our building ugly and perishable material, for nothing but good is stable and eternal in its nature. Evil thoughts make for an unworthy temple, one destined to ruin, inevitably. They poison life, blast hope, destroy principle, and in countless ways contribute to utter failure, both as regards our personal happiness and our responsibility to others. One act performed while under the dominion of an ugly or evil thought, may divide friends for life, may wreck homes, destroy happiness, and perhaps blight a budding spiritual life.

This great and terrible war which has caused the shedding of rivers of human blood, and the suffering of untold thousands of God's oppressed children, was brought about by wrong and evil thinking. Ambition and greed for power were built into the character of a man placed in authority over millions of others; the results no one can measure. The settlement may come sometime, somewhere, after the tears of ages have been shed, and we all reach the higher planes of thought and character, which time and place may not be reached this side of the great beyond.

But, thank God, there are other thought-materials with which we build, and the palaces which result are those of love, sympathy, kindness, and patience. With the power of our thoughts we build the kind of homes in which we dwell. Do any of us desire surroundings of malice, harshness, jealousy, or hate? Let us be careful, then, to choose and use the shining materials of love, pity, patience, and appreciation. "As a man thinketh, so is he." How very true! For we first indulge the thought; then it is clothed in words, and finally, is expressed in action, and the thought has become character!

Yes, plainly from our daily thoughts we are framing and erecting the temples of our character, although we sometimes are able to gloss over the exterior in a way which deceives our associates. Many a hideous temple, dedicated to the rites of sin, is whited upon the outside, sometimes in a manner to deceive the very elect. Our associates may not know the nature of the material we are using in our building, but God knows, and the fact is being recorded without error. Our thoughts are being photographed in the very expression of our faces, the very intonations of our voices, and even our very manner and carriage convey to the initiated an indication of what we are.

Do not confuse character and reputation, however. Character is what we are, and what God knows us to be; reputation is what people say and think we are. The latter is not a true estimate, for our friends ever give us a reputation which makes us appear much better than we are, while our enemies usually give us one which makes us appear much worse than we really are. Character is the real thing—the house we erect for ourselves, out of the thoughts we cherish!

We must see the things of life in true moral perspective if we hope to build our characters on broad and useful lines. We must recognize the value of material—see the "diamond in the rough." It is from the rough quarry of the hard outside world, of adversity and sorrow, of suffering and experience, that we must fetch the precious stones for the building of our best and truest manhood and womanhood. We must have clean thoughts and desires for the foundation of that structure. We must learn to distinguish, to brush aside the filth and cast out the unseemly dross, even if it must needs come through much severe trial and fire.

Each of us lives a life within himself which is hidden even from our nearest and dearest. Thoughts, feelings, impulses, emotions, and desires—many things of many different natures are constantly passing through the human mind. How great the need for light, for guidance in selecting that which is good, and cleaving unto that and nothing else! From infancy to old age we need help in dealing with our thoughts that we may eliminate the evil unerringly, and entertain and cultivate only those which are worthy a place in our character temple. Books, associates, conversation, experiences, all yield their harvest of training and influence; and thus we should seek to select only the best of these, that our minds may be in a condition always to record the noble thought and make it our own.

Success will wait upon every soul which truly strives to follow the master builder of character. It will take an untiring hope, an infinite patience, an indomitable courage, but grace is given for every trial, strength comes with the struggle, and the reward will be most glorious when we are able to present our structure to the kind Architect, as workmen, indeed, who need not to be ashamed.

MRS. JOSEPH SKELTON.

KINTON, ONTARIO.

Training Little Children

SCRAPBOOKS

We have been intensely interested in watching our little daughter with her first books. In addition to their educational value, they are a source of great pleasure and have grown to be her daily companions. When she was about fourteen months old she was given her first book, a small linen one containing pictures of animals. These we would call by name as we pointed them out to her, and as they became familiar she would point them out herself. After she had learned to talk, she could say the names also. Linen books containing pictures of objects in colors were next given the child and when she had become acquainted with these, group pictures were added to the collection.

By counting the objects in the various groups—not over five at first—and by calling attention to their color, the child learned both number and color. Emilie Poullson's book on "Finger Plays" is an enjoyable supplement to pictures of this kind.

We found simple, home-made, indestructible scrapbooks most satisfactory and attractive. Anticipating the book stage, we had collected a number of colored pictures from magazines. For the leaves of these books we used brown paper-muslin, cutting a number of pieces twelve by twenty-four inches and, after laying them one on top of another, stitching them through the center, thus making a book twelve by twelve inches when closed. On the pages we mounted the pictures with paste.

One book contained pictures of fowls, turkeys, chickens, ducks, geese, guinea fowls, and some pigeon and crow pictures also. In another book we pasted pictures of four-legged domestic animals. Many of the pictures showed the family life of these in their natural surroundings. They proved most interesting as the child's experience is confined almost exclusively to the family of which he is a member, and animal families naturally appeal to every child.

Our little girl is now nearly two and a half years old, and she has never tired of her scrapbooks. Through them she has become acquainted with the different animals and the sound made by each, and is able to connect the animals and their calls.

The number of books of this kind which would be of great educational value to the child is almost limitless. Birds, flowers, vegetables, trades, farming, and history might all be presented to the child in this form. As our little girl grows older we have planned books of harvesting pictures showing the various stages in the growth of wheat from the preparation of the soil, planting of the seed, and so on, until it passes through the hands of the miller and baker and finally reaches the child in the form of her daily bread.

Another interesting process is the building of the home from the trees to the finished product. This book will contain pictures of the forest where the trees grow, the man felling the great trees, the horses and wagons which haul the trees to the saw-mill, the cutting and planing of the boards, the train which transports them to the lumber-yard, the boards piled high in the lumber-yard, the carpenter at work putting the boards together, the house in the process of construction, and lastly the finished home and the family who lives in it. From these process books, the child can be led to realize that it takes rain, sunshine, and warmth to make the trees and the grains grow, and that there are many people to thank for providing our simplest food and that above all, God is the great source of everything.

"Mother Goose Rhymes" and the child's favorite, "The Night Before Christmas," are always welcome diversions, and after repeated readings the child is able to supply words, lines, and later whole verses, thus incidentally developing the memory.

With the exception of a few simple books which are really story-telling pictures, I would advocate the telling of stories rather than the reading of them to small children. The primary object of story-telling is to stimulate the imagination of the children, cultivate a taste for good literature, and guide them to the best books. (Mrs. Jess Sweitzer Sheaffer, in Bureau of Education leaflet.)

An Earnest Student

Lincoln, the great emancipator, was an earnest student during his entire life. From the time he did his figures on the old wooden hearth shovel, until elected to the Presidency, we read of the hardships he endured to improve his education. There were no splendidly equipped public libraries available and books were at a premium, yet he was constantly reading and studying and as a result rose rapidly to a station of prominence and esteem.

What are you doing for yourself in the way of self-improvement? Are you taking advantage of the public libraries, our splendid magazines, and profusion of books and correspondence courses dealing with your trade or work?

Our opportunities are sometimes so great that we are inclined to overlook and sacrifice them for the idle pleasures of the times. Later on, when it is too late, comes our regret of neglected opportunity to progress. Seneca, the great Roman writer, once said, "If a man would read and study but half an hour each day, he would in a lifetime accumulate a vast store of knowledge."—Exchange.

Between Us

Learn one new thing each day. If this plan is adhered to for one year your brain will have received and recorded three hundred and sixty-five new impressions.

It probably will not be given to you to learn a big truth each day, but the average will be well worth your while.

This is a good habit to acquire, as it is one that will grow

upon you, and you will learn to seek out the more important things.

Suppose you but open the dictionary and learn the meaning of one new word, you have added that much to your vocabulary, and to your understanding.

If you are passing a store window and see displayed some article with which you are unfamiliar, step into the store and ask what it is, and what it is for.

If some one with whom you are conversing makes use of an unusual word or phrase, ask the meaning.

Do not be like the old woman of Whitechapel, who threatened to sue a man for libel because he called her a "hypotenuse of a right-angled triangle."

Learn one new thing each day.—Selected.

LETTER DEPARTMENT

The Marriage in the Garden of Eden

Yes, there was a marriage in the Garden of Eden, in which God gave away the bride, and Adam pronounced the marriage ceremony.

In Genesis 2: 22 to 24, we read that when the Lord God had made for Adam a helpmeet, he brought her to Adam. Adam recognized her as being a part of him, belonging to him, when he said, "This I know now, is bone of my bone, and flesh of my flesh. . . . Therefore shall a man leave his father and mother and shall cleave unto his wife, and they shall be one flesh," (which has been a portion of the marriage ceremony of all ages). Adam recognized her as his wife. She certainly was a God-given wife. And God sanctioned their marriage by blessing them, and saying, "Be fruitful and multiply and replenish the earth," as found in the previous chapter. And from thenceforth she was called his wife. Therefore as husband and wife, given to each other of God in person, there certainly could be no reproach or transgression in their union. E. B. B.

Christmas Offering Roll of Honor

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WATCH IT GROW

Up to this week there have been twenty-eight of our schools reported for the Roll of Honor. Has your school reported?

We wish that we could publish all of the good letters that we are receiving, in place of only publishing a small portion of each one, for we know it would inspire all of you to greater efforts. Some of these good letters are five and six pages long, and all good, enthusiastic reports of the efforts in the school, or telling us how their offering has been raised. We are taking almost too much space as it is or we would ask for more so as to give you more details.

There is very little suggestion in any of these good letters that influenza and the closing of so many of the schools will cause them to drop 'way under their goal. Not a single one thus far has stated they cannot reach their goal, even in the face of these difficulties. Is not this rather remarkable? Does it not show that our workers are made of the right material, that Brother McGuire chose wisely when he looked to the Sunday schools for the money to wipe out the church

debt? Well, read over the following letters, see if you can find a trace of despondency or any suggestion that we should give up.

Boise, Idaho. Sister Frances C. Booker, superintendent, reports: "The epidemic of influenza has caused a ban on all public meetings since the tenth of October. We expect to hold services next Sunday. Perhaps we can make up in our offering what we have missed in the ban. Our Sunday school has an enrollment of about 50, and our offering is now \$169.50. We set our aim at \$225 and expect to 'go over the top.' Hoping the offering this year will go beyond the \$100,000 mark." Not a trace of give up here, is there?

Windsor, Ontario. Sister Millie Reynolds, secretary, reports: "We are proud to state that we have gone 'over the top' with an average of \$2.80 per member and we expect to make it \$3 per member by the end of the year. We feel that we have done well under the circumstances, for we had a heavy debt on our local church and the call on each member has been great, but we are glad to state that this debt has just been wiped off, and next year our efforts will be entirely for the Christmas offering, when we intend to lead in our district and win the banner." Sister Reynolds also tells of three members of the junior class in their school who have entered into a friendly contest—two boys and one girl—one of the boys is leading with \$43, the other boy follows with \$31, while the girl has turned in \$28.25. Right here is something for us to think about. If these young boys and girls can work and save this much for this great cause—what can we do? Think this over with a little serious thought.

Mallard, Iowa. Brother Benjamin Fish, superintendent, reports: "Our school has passed the \$2 mark, and we do not expect to stop there—we hope to do a great deal better yet." No lamenting because of influenza here, no sign of giving up, is there?

Central Chicago. Brother John J. Oliver, superintendent, reports: "Do not know of a better way to wind up a day of thanksgiving than to write and tell you what the Central Chicago is doing for the offering. We are way over the \$2-per-member mark, and we are not done yet. We have set our mark for over \$4 per member, and as the Central Chicago has always made good, why not now? At the teachers' and officers' meeting last week I asked if there was any doubt about the offering; the answer was: 'No, we will reach our aim.'" Surely you will agree that there is no weakening here. Brother Oliver also sent in a very good number of nice suggestions as to how offering might be raised—things they have tried out and found to be good. We cannot publish them at this time, but we shall keep them on file for anyone who might want them later.

Carson, Iowa. Sister Lewis Hotze reports: "Like many other schools ours has been closed on account of influenza. The crops here have been very poor and some have feared we might not be able to reach our mark, however we are striving to do our best. We have something over \$4 per member now, including cradle roll, home class, and five members of the branch." This good school set their mark high—poor crops, influenza, and other difficulties have not hindered them—no suggestion of give up here, either—is there?

Lees Summit, Missouri. Sister E. J. DePuy writes: "We hope we are not too late to be placed on the Roll of Honor, just reached the mark last Sunday or you would have heard from us sooner." No, indeed, you were not too late, for we shall continue to report the Roll of Honor until all have had a chance to send in their reports.

Bevier, Missouri. Brother J. L. Williams, treasurer, reports: "The influenza ban held us five weeks. The girls did not get to hold their "Girls' Day" exercises until November 24. By denying themselves many things, and taking several Larkin orders, they were able to turn in \$53.22, thus beating the mothers and fathers. The boys will show their metal December 15, and they expect to make the girls sit up and take notice. Our minimum is \$300—no limit to the maximum." This good school is "over the top" now, and the good spirit prevailing means they will have much more before the end of the year. We like that suggestion, "no limit to maximum," for that means they are not going to stop at any figure, but going to do all they can.

Magnolia, Iowa. Sister E. J. McDowell writes: "We have observed mothers', fathers', and girls' days, and boys' day will come December 1. We are over the \$2-per-member mark and aiming for \$300." The main school of Magnolia numbers 35 members, and we think they are aiming well and feel sure they will not fail to get the amount they are after.

Woodbine, Iowa. Charles L. Hyde, superintendent, reports: "On account of conditions we were slow to get started, and on November 24 we had only \$25; at present we have \$300, and we expect to add to this until Christmas time. We have a live bunch of workers and are now planning for next year's offering. We hope our plans will prove successful, and if they work out as we expect, we will pass them around." We like the good suggestion given in this letter—start now to plan your work for next year—a late start always hinders and makes double effort necessary at the close of the season. Let us all do as Woodbine, plan for next year now, and start the plan working the first day of the New Year.

Fort Scott, Kansas. Brother J. W. Strader, superintendent, reports: "On account of the influenza we had to close our school, but as the ban is now lifted we are trying to make up for lost time. We were compelled to postpone our Girls' and Boys' Day offering. We have also found it necessary to make official calls in soliciting for the Christmas offering and we have done well, as a whole have no complaint to make, as we are 'over the top.' Our membership is 59, including cradle roll and home department, and we now have \$149. Our aim is \$200. We have tried to get in touch with all the Saints, and think the offering should not be confined to the Sunday school, but ought to be extended to the entire membership. We have a board hanging on the wall, and have all the names of the members and the amounts given by each on this board. We find it rather stimulates interest." There is a suggestion here that we like: "personal visits to the members and talking about the offering, soliciting their help." We can do a great deal this way, especially when forced to close the school. We might also state that it is not expected that the offering be confined to the Sunday school members. The offering is simply in charge of the Sunday school officers, and we expect them to reach every member in their branch and district.

May God bless the good workers and prosper them in their efforts to build up the work. Let us lift this debt from the church by the first of the year—we can do it.

Yours for the \$100,000,

A. W. SMITH.

There can be no substantial triumph but it is woven out of the gossamer fabric of a dream.—*Ambition.*

Independence Items

Some very important meetings of all kinds have had to be postponed on account of the passing scourge of sickness. All religious gatherings, together with the schools, have received orders to close again.

The Religians have the promise of a contemplated course of war lectures by three young officers, namely, Sergeant W. S. McBirnie, Major Robert Carnie, who has seen savage fighting in the Anzac Field Artillery, and Sergeant Major Hairs, of the South African expeditionary forces; and also a Mrs. Harriett Bird Warren, an American ambulance nurse. These lectures afford an opportunity to know how the soldier lives, how he fights, his surroundings, and his care in the stations and hospitals.

We hope to be able to hold these meetings, which, if conditions will admit, will take place the first of the coming year.

The Thanksgiving service, at the Stone Church, conducted by Brethren Elbert A. and Walter Wayne Smith, was one long to be remembered. We have also been pleased to hear excellent sermons by Elders Hale W. Smith and Joseph Luff.

The Spirit of the Lord has been present at all the meetings of late, and there are strong indications of an increased awakening among the Saints at the center stake.

The scourge that walketh at noonday, to be sure, is doing its deadly work here as elsewhere, and there is sore need of help, to take care of the afflicted at the Sanitarium and in several homes, but in the preparation necessary in order to successfully combat the hard conflicts yet to come, the Saints must gird on the armor of faith and good works, keep close to the Master, and, taking courage from what the good Lord has always accomplished for his people, lean on his almighty arm.

Your sister in the gospel,

ABBIE A. HORTON.

A Vision

About three years ago while attending prayer and sacramental service at the Stone Church, in Independence, I had an experience which meant much to me at the time, but of which I have not often spoken.

I sat in the east wing and was in a spirit of prayer and meditation just before the service began, feeling particularly thankful and happy to meet with the Saints after having been isolated from the church for a number of years.

I glanced across the church to the west wing and my eyes were drawn to President Frederick M. Smith and his wife. At once the congregation, which was quite large, seemed to grow very dim, and President Smith appeared to stand erect, seeming taller and more imposing in stature, while the people remained seated. A soft, misty light seemed to encircle and cover him, so that he could be discerned but dimly, as one would appear seen through a thin, shimmering veil. Quite distinctly I heard these words, "He is a worthy successor of his father and his grandfather." Then everything appeared as before.

I pondered these things for long afterwards, desiring to know why it should be made so clear to me when I felt that I believed it as much as it was possible for one to believe anything; but being careful about relating any experiences which come to me, I spoke of it to only a few people. However, I have felt for some time that I should write of this experience, and sincerely trust it may fulfill its mission, for

I am convinced such a beautiful experience was not meant for me alone.

Ever praying for the welfare of God's people everywhere, and for the redemption of Zion,

In gospel bonds,

MRS. CHARLES F. DAVIS.

INDEPENDENCE, MISSOURI.

The Origin of Polygamy

Editor Daily News: In many of the daily papers of late appears an account of the death of Joseph Fielding Smith, the late head of the Mormon church—so-called—with headquarters at Salt Lake City, Utah.

Mention is made of Joseph Smith, the original prophet, telling of his death at Carthage, Illinois, at the hands of a mob, going on to say that this occurred soon after he began to preach polygamy.

Three times the courts of the United States and the Dominion of Canada have exonerated Joseph Smith, the original prophet, of being the author of this monstrous doctrine, and the church over which he and his posterity presided, namely his son, the late Joseph Smith, who died December 10, 1914, and his grandson, Frederick M. Smith, who is now president of the Reorganized Church of Latter Day Saints, with headquarters at Independence, Missouri.

Besides this, the Reed Smoot investigation in the United States Senate, a few years ago, examined masses of evidence—argument both pro and con was considered—and two of the senators—Messrs. Burrows and Dubois—in presenting the findings of this investigation, absolutely vindicated Joseph Smith, the original prophet, and laid the origin of polygamy at the feet of Brigham Young, who camouflaged this doctrine off on his followers, eight years after the death of Joseph Smith.

It is not only surprising, but absurd, that the public persists in remaining ignorant relative to the origin of this teaching, that levels the virtue of the home to that of the barnyard.

Having submitted this question to those of judicious ability, it is but fair to take the position that the decisions of the courts already referred to must stand until reversed by some higher tribunal.

(Elder E. H. Bennett, in *Minneapolis Daily News*, November 26, 1918.)

Children's Home Notes

It has been about nine months since we took charge at this place and we have been too busy to do much of any writing, but feel that a few words concerning this institution at this time would not be amiss from us.

Many express surprise that we are not "in the mission field," but we feel that this is a "mission field" of itself and one where we may serve as fully as in Utah or New York.

We have fifteen boys ranging from two and one half years up to fifteen, and thirteen girls who range from seven up to fourteen or fifteen years old. This is our number at present, though this is not a stable population as there are constantly some being taken out and others brought in. Our numbers range from twenty-four up to thirty-eight or forty.

The problem of making this institution a real home—instead of a place where children are institutionalized instead of humanized—is one that requires some thought and a great

deal of human life and sympathy or heart work. I think that Sister Chase, or "Mother," as all the children call her, furnishes more of this article than I am capable of doing though I do my best to answer in kind to "Father," as the title I carry here.

The many calls on our people for war activities, including the Red Cross work, has taken, of necessity, a good share of the attention and effort of our Saints here and elsewhere, but now that this calamity has come so near to an end perhaps we can spare a share of our energy in remembering the children here as we near the Christmastide.

We have just come successfully through a siege of the "flu," and while we had twenty-five cases within two weeks, at the end of the third week all were up and ready for work or play, as well as their usual rations. But at this season of the year there is need for shoes, overshoes, and rubbers, as well as raincoats and other winter clothing, and, while the Bishop will furnish these necessaries, it is possible and practical for the Saints to meet many of these demands out of outgrown (not worn out) clothing, and also by interesting themselves to the extent of some sacrifice of selfish want, not "just need." An organized effort of this kind would go far to assist in this expense, besides helping those who so seek to benefit these little ones.

Besides these prosaic needs of everyday life there is the usual looking forward to the holidays and anticipating the good things that usually accompany childhood in such times. Can you not do something to help meet this natural demand in these times of self-denial, and so relieve the matron of the necessity of explaining to the many who call her "Mother" that this Christmas must of necessity be rather bare of the usual good things?

The past nine months have been rather hard on both the superintendent and matron on account of a scarcity of suitable help, and sixteen hours' labor each day has been about the usual thing, but within the last two weeks we have had a very welcome addition to our numbers in the person of Brother D. H. Schmidt, of Far West, who is now installed as foreman and is rendering very effectual assistance in our farm work.

This position of foreman here is no sinecure, and one to occupy acceptably must be of exemplary habits and have full control of his temper, in fact be one who compels the respect of the children, especially the boys. Brother Schmidt seems to be able to qualify in these respects as well as being capable help in both counseling and doing the necessary labor of the place.

Our plans for the coming year include a hot bed for the place as well as largely replacing the orchard which has fallen into a rather dilapidated condition, but which we have tried to restore to the best of our ability insofar as time and effort would accomplish this effect. We have taken out many dead and dying trees as well as pruning and spraying the others.

We hope to make this bit of ground as productive as it is possible for us to do, and largely raise our food on the home farm. To this end we have increased our dairy herd, and this coming summer hope to have at least nine cows giving milk for the "kiddies'" diet. At present we are largely making our own butter as well as getting milk enough for their meals, and we are looking forward to more of it in the near future. In fact we're trying to make this more of a home every month and think we're succeeding in a measure. Do you want a share in this work? There is room for all to have a part. "Come over into Macedonia and help us!"

LAMONI, IOWA, December 5, 1918.

A. M. CHASE.

Live to Exemplify the Truth

"Faith is the assurance of things hoped for, the evidence of things not seen."

I have often wondered what Paul meant by that expression. If faith is "the evidence of things not seen," and it is to bring "hope" to the possessor, then it is to bring desire with expectation, and that would imply that the person's mind should grasp such a conception of the thing to be desired that it would infuse into him such a strong desire that all things else would be secondary to that one thing. It will become the paramount object of life.

No person will desire anything unless he recognizes it to be of worth to him. If a man desires to enter into business, he very carefully considers it in all its details before he makes the venture. He goes into business for the profit he expects to gain. No person will desire to enter any business or profession unless he thinks it will be of benefit to him, and he must have a good reason for thinking so.

If a person is to have "hope," that means he is to have expectation; therefore he must have a clear perception of what to expect. And as all things in life are worked out by specific process, is it not reasonable to think that the product of faith will come in like manner? It is not reasonable to believe that when he asked the question he intended to convey the thought that some cling to, "just to believe that he is the Redeemer of the world." If he is the Redeemer, the redemption will be brought about by a divine process, for he said, "Why do ye call me Lord, Lord, and do not the things which I say?"

It is the doing that counts. A man might have an idea that he could succeed in business, but if he never made the test he would never know.

Jesus, speaking of his Father, said, "If any man will do his will, he shall know." Is there any other way to know? If so, his words were worthless. He said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." But that rest could not come only by process. He said, "Learn of me." We have to learn of him by a study of his teachings. He could not hand you rest; it must be acquired by "learning of him."

"He that hath my commandments and keepeth them, he shall be loved of my Father, and I will love him." What about the one who does not keep them? Then you are more especially loved, aided, and blessed. What about the one who just lives an indifferent life? The gift of God is eternal life, if you keep (observe) his commandments.

Jesus Christ came to give eternal life to all who accept the terms upon which it is promised, and no other way. God is just, and what he asks of one he asks of all. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Notice that this is the means, and there is no other.

"I know that my Father's commandments are life everlasting." Can we get the result if we never follow the means to it? There are three steps to be taken to get into the kingdom of God. If a house has three steps, can you get in and not take the steps? And can you stay in if you do not observe the rules of the house?

"Oh, well," one says, "I had nothing to do with my coming into this world; if I just do the best I know I'll be all right."

What did Jesus come here for then? He says, "I am the way, and the truth, and the life: no man cometh unto the Father but by me," the means he brought.

The three steps to be taken are: faith, repentance, and baptism. "You must be born again." "Except a man be

born again, he cannot see the kingdom of God." You have to get the "heaven" of life to give you the "more abundant life" Jesus spoke of. To those who are members of the "militant" kingdom of Jesus Christ, will he find the faith in you he spoke of? If he does not, where will you or I go? Have we any better claim than those who have been blinded by traditions of their ancestors? What think ye?

Of us he expects a living, active faith shown by our works. To whom much is given, of them much will be required. There are no furloughs granted. The law of the Lord is perfect, and to bring man to perfection he must observe the whole law. Ninety per cent of the law will not do it, but the whole law will, if demonstrated in our lives. If we are a part of the body of Christ we must bear our part of the burden of the body.

We are to show by our works what kind of a faith we have, whether it is a living or a dead faith. Do you think a person who pays no tithing has the kind of faith Jesus asked if he would find on the earth?

"Examine yourselves, whether ye be in the faith; prove your own selves." (2 Corinthians 13:5.)

Look into the divine mirror and see how you look. As I understand we are to be wedded to Christ; to do what he did as an exemplary character. "Let no man deceive himself." We will not get what we are looking for if we do.

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."—1 Peter 2: 1, 2.

How can we grow unless we follow the instructions given to tell us how to grow? We are "to go on to perfection." Can we ever reach it unless we follow the road that leads to it? Do you think a boy would ever acquire an education if he just went to school and played all the time? "No," you say. Then can you gain eternal life just because you are in the church?

When you entered the church you were a "newborn babe," born into the kingdom of God's dear Son, and now you must do as he did—make your life an example of love, for he says, "Love your enemies."

In the church, we are one for all, and all for one. When one suffers, all suffer. We are to be as much interested in our brother as in ourselves. Zion is to be built up. Who is to do the building? Some say, "Oh, the leaders." While it is true they are to supervise, can they furnish the means? If they did, you and I would have nothing to do with it. Where is my glory coming from if I do nothing? To get eternal life I must be worthy of it.

The man and the men who stand at the head of the church are to supervise and direct the "building up of Zion," but all the church are to furnish the means. The men who stand at the head of the church are as much inspired as was Peter, James, or John. Frederick M. Smith is as much a prophet, seer, and revelator as was Joseph the Martyr, or as any of the ancient prophets were. The truth is true, no matter who falls.

Those who do not know this work is true had better examine themselves and find where the fault really is. Paul says, "Let no man deceive you."

Do you think Jesus will find faith on the earth when he comes? Yes, he will. He will find those who have given their all.

To live and be exemplars of the truth should be our aim, our strenuous aim.

May God help us to do it—and he will if we put forth all our powers according to his direction.

C. A. PARKIN.

Observations

The most contrary man we ever knew argued everything with everybody, until he won the distinction of being "a crank." In his later years, with failing health, we visited him. He spoke of his opposition in a general way. We asked him his purpose in so doing, when with a smile, he said, "I had no schooling; I learned by opposing," and, said he, "Don't you know if you agree with a man, that ends it. If you oppose, you get the best he has, and will learn his strong points if he has any. And I've had a lot of amusement in seeing the other fellow roiled."

So there was method in his madness.

It always struck us as inconsistent when our people enjoyed hearing "our ministers" give other churches, creeds, and reformers "particular fits," and then get "hopping mad" to hear a "minister of another church" assail some feature of "our doctrine, or church."

A GAME OF HIDE AND SEEK

The first year of our ministry we were invited by the daughter (a member) to go with her and her husband to visit her parents, and talk "our faith." She sent them word—we went. We found the "man of the house" had made his "get away." The mother kept busy in kitchen and dining room. We felt our responsibility, duty, or what we were expected (?) to do. We would go to kitchen; the mother would go to the dining room. We leisurely followed. We sought opportunities for talk, but she was an expert at keeping busy elsewhere. It finally struck us that though we might be tolerated, our purpose was not, and she faithfully kept away, even at the dinner table.

Not long after, we were invited to visit another parental home, by another daughter, to convert them. Our first question was, "Would our visit and belief be welcome, do you think?"

She replied, "No, but that is what I expect you to do, overcome their prejudices."

We went—not. Another brother did go, and he, too, was converted to—"go when wanted." ALMA.

OLD TRAFFORD, MANCHESTER, ENGLAND, July 6, 1918

Elder F. M. Smith,

Dear Brother: With regard to the Military Service Acts 1916 and 1918, your statements given in the SAINTS' HERALDS numbers 20 and 23 are not correct in saying ministers of religion have been called to the colors.

There was a clause in the 1918 Man Power Bill but it was finally dropped and the ministry are left free of military service by the act of 1916.

When any minister of this district receives a calling-up notice, they send it on to me, and I return it with an official letter stating that the brother is a minister. Some cases have a fair amount of correspondence and others have none, after the first. Attached is a list of ministers I have had excepted according to the act, they having received calling up notices. I had eighteen months' correspondence in one case before it was settled.

I will write again next week and report the conference.

Sincerely yours in bonds,

JOHN W. TAYLOR.

21 Stamford Street.

[Excerpt from a letter from "Somewhere in France," to President F. M. Smith, dated October 28, 1918]:

Dear Brother: I have made several starts to write you, but the shell firing has been so fierce that I only got as far as addressing your envelope. We are on a very lively front, considered the hardest one. We are on the constant go ahead, and General Pershing thinks sure a heap of us, too much so I think at times. On my march I have been in towns about the size of Independence, Missouri, and have found the entire towns completely wiped out, with the exception of the crucifix of Jesus Christ. Certainly impressive to note this in the many places I've been. The enemy has taken everything that is metal even down to door knobs. I again wish to assure you that "our church boys" are loyal to their "gospel cause," and so much so that a greater revival is present than ever before, and beyond any belief of those at home.

One evening last week within range of gun fire, and overlooking this "inferno" battlefield over six of our church boys with about twelve outsiders held a prayer and testimony meeting. You may say impressive, but those meetings would play upon the "harp strings of the human soul." I find the outsiders are really broadening themselves out more, and am safe to say that our church can gain many, in fact some even ready now.

Brother Gold and myself are constantly stirring up some meetings and find a hearty cooperation with all the boys. Truly our church will make great strides soon, for these men are thinking. It truly makes us boys laugh how so many are starting a church back home of their own. If they were only here undergoing the supreme sacrifice of life, and living in mud and water at times, besides constant shell firing, and then to emerge through it all well and sound, their hearts would turn to him and utter up the prayer of "thanksgiving."

I am again promoted, this time to a noncommissioned officer, a corporal, and like my work. I am still in hopes of hearing from the Government about my instrument plans which I sent in some time ago.

Brother Gold is sure a fine chap. We are just like two sweethearts for we are never very far from each other, in fact all our church boys stick close together. We are bending every energy to end this fuss soon, as you see by your papers, and truly hope that the peace may come in which all shall enjoy the freedom of this world.

I must close my letter, although I could write you a letter of a thousand pages of my experiences, but the shells are coming again and me for the dugout. Ha! Ha!

Your brother in gospel bonds,

A. E. F., A. P. O. 761. CORPORAL ALBERT A. RALL.

WELLSVILLE, NEW YORK, November 20, 1918.

Editors Herald: The HERALD and *Ensign* are regular visitors at our house, every week. We enjoy reading them very much, and could not do without them for they come each week, filled with the glorious message which we could not get in any other way, as we are isolated and do not have church privileges nor the association of the Saints. The only preaching we hear is when the missionaries come through this part of the country.

We have been very fortunate this fall. Elder George W. Robley and Brother George F. Robley have been here holding a series of meetings. The meetings were very successful, for which we feel grateful. It was the first time we have been able to get our friends out to hear the blessed gospel which the servants of God have to present to them. Now they seem to be interested in this latter-day work.

An act of yours is not simply the thing you do, but it is also the way you do it.—Phillips Brooks.

We hope and pray that the Lord will reveal his work to them so that they may know that it is true, and that in the near future there may be a branch organized here. We have a small Sunday school here—eleven members. We trust that the Lord will answer our prayer and that many more will be added to our school, and the work of the Master go on.

At times it looks dark and discouraging, but we pray that the Lord will be very near to us and give us more faith and encouragement, that we may always be found ready to do the work of the Master, for where two or three are gathered together in his name, there will he be to bless and comfort those who diligently seek him.

We ask an interest in the prayers of the Saints.

Your sister in the gospel,
NETTIE E. POTTER.

LOGAN, IOWA, November 24, 1918.

Editors Herald: In compliance with the request of the patriotic instructor of the State, and in keeping with other churches, the Latter Day Saint church of Logan, after the ten o'clock Sunday school, put on a patriotic program of exceptional merit, reflecting credit upon those appearing on the program, and Mrs. Rose Adams, Elder W. R. Adams, and Mrs. Frank Hill in charge of the program; Sunday, November 24.

The church was profusely decorated in national colors; the American flags, banners, and pennants were artistically arranged. The exercises of the morning were opened by the congregation singing the "Star-spangled banner," Mrs. Daniel Whitehead gave a piano solo, and Lula Whitsett gave the reading entitled "The Americans come." She was followed by a vocal solo by Dale Gamet, and the glee club singing "The Marseillaise," and the congregation standing as when the "Star-spangled banner" was sung. The reading, "The little English drummer boy," by Miss Hortense Hill, was followed by the vocal solo, "Will there be any sweet home after the war?" by Olie Dungan; "Nearer, my God, to thee," a piano solo, was given by Mrs. Maynard Peckenpugh. Elder W. R. Adams followed with a Scripture reading, and then Elder Amos Berve gave an eloquent tribute to the American soldier boys. "Hymn of patriotism" was sung by the glee club, and then "America" was given by the congregation, the choir leading, and W. R. Adams pronouncing the benediction.

MAGNOLIA, IOWA, November 24, 1918.

With Elder J. F. McDowell in charge of the exercises, the dedication of the service flag at the Latter Day Saint church took place here this afternoon. "America" was sung by the congregation. Elder J. F. McDowell offered prayer, then the "Star-spangled banner" was sung, and Professor H. W. Fearing of the Magnolia high school gave an interesting and instructive talk on "camp life." Miss Jeannette Gilkerson sang "When the blue star turns to gold." "Rally round the flag" was sung, then Miss Hortense Hill, of Logan, gave the reading, "Tribute to the flag."

Elder Sidney Pitt, sr., made the address of the afternoon. He was historical and patriotic in his remarks. Elder J. F. McDowell paid a glowing tribute to General Pershing and General Foch. The exercises of the afternoon were completed by the congregation singing, "Hail, Columbia."

The Latter Day Saints of Iowa, in general, and Harrison County in particular, have been public spirited and patriotic in all matters relating to the success of the great international war: enlistment of boys for the army, subscription to Liberty Loan bonds, support of Red Cross, and other worthy causes have received their loyal support—all of which looks good to observers of all other church organizations,

and non church members, regardless of county, State, or national lines.

CHARLES L. CROW,
Non Church Member.

[Excerpt from a letter to the Presidency from Augustine Dwyer, Jonesport, Maine, November, 1918.]:

I find the war changing the hearts of men and women everywhere. It is driving them to their knees. How true it is that the soul, when facing immediate peril, throws itself back upon God. This war has established the family altar in many homes, in which, before the war, prayer was not so much as thought of—in which parents and children went in and out, with no thought of God. It is as true today as it was when the Hebrew poet wrote the 107th Psalm, that when men are overtaken by disaster, they cry unto the Lord in their trouble.

When this war came upon us I was interested to know just what effect it would have upon the worldly-minded. While traveling in the large cities of Europe, as well as in the large cities of the United States, I saw the leaders of society, in large numbers, building altars to strange gods, and multitudes of people were eating and drinking with no thought or fear of their Creator. But in the twinkling of an eye all was changed. Thousands of men and women, who looked at life in the light of dollars and cents—in the light of sensual gratification, are in supplication now before the throne of the Almighty because their hearts are wrung with grief and sorrow.

I am pleased to see this spirit of prayer coming over our people. The testimony I have received from some presidents of our branches is that the prayer meetings are having an increasingly larger attendance. Multitudes of hearts are sorely troubled. The human spirit is wounded and depressed. Were it not for our faith in the gospel I believe the best of us would stagger under the weight of this weary and unintelligible world.

Only to-day I sat with the parents of one of our boys who died in France. He was a member of the Jonesport Branch, and was highly respected by all who knew him. A comforting letter was sent to the parents from France, testifying to his fidelity to the last. I don't believe we have in our church better people than the parents of that boy. The father is a man of rich mental endowments, as is manifested in his inventions which have received recognition in the scientific world, of financial profit to himself. The hearts of these parents are lacerated over the death of that only son, in whom they had centered all their hopes. It is the noblest spirits who are most depressed; it is the most sensitive souls who suffer most. But how good it is to see the parents of that boy turn to the gospel for support and relief. And they will not turn in vain. The gospel meets the instinctive cry of the soul with the assurance that our God is a Father—and he pities us as a father pities his children.

The mothers of our boys! God pity them. When Germany killed the son it killed the mother. No mother ever lives after war has taken from her the boy of her dreams and hopes. She may go on existing through the years, but she does not live. Her heart is dead. It is in the grave with her boy. But that blessed land in whose sky there is no cloud, and on whose shores there beats no storm, and where war and death are no more, is very near her.

I notice, dear Brother Smith, in the goodness of your heart, you see something in my letters you deem worthy the dignity of the printed column. I am receiving letters from the Saints in various parts of the country thanking me for writing you these letters. The only merit they have is their sincerity. They were intended for your eyes alone, for I



YOUNG PEOPLE'S HISTORY OF THE CHURCH



This work is in two small volumes, and covers church history from the childhood of Joseph the Martyr down to the present. It does not fill the place of the four volume History of the Church, but is primarily intended for the young of the church who wish the church's history in a lighter form, and in less detail.



Volume 1 of Young People's History has been before the church for two years and has found place in the home libraries of many of the Saints. It has given many a young man and woman considerable knowledge of the rise of the church in the last days.

Volume 2 has just come from the bindery of the Herald Publishing House, and covers the period of reorganization, and from then to the present. It is even superior to its predecessor, both in text and in mechanical execution.



ILLUSTRATIONS



From the frontispiece to the last illustration in Volume 2, there are upward of thirty-five good illustrations, some of them occupying a full page, among them being a reproduction of one of the best photographs of President Joseph Smith. The illustrations alone are worth many times the price of the volume.



CHAPTER SUBJECTS

There are fifty-three short chapters of the history, treating such subjects as "Young Joseph Takes His Place"; "The First Press and the Zion Movement"; "The First Long Revelation"; "The Church in the Islands of the Sea"; "The Gospel Boat"; "The Work in Wales"; "The Jubilee Meeting, 1910"; and more than forty-five other equally important and attractive subjects.



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wanted to keep in close touch with you in the work I am trying to do, in my humble way, for the advancement of the work. If they can be of any help to others I am glad you publish them. However, I have no yearnings to see my name in print. It is sufficient that God knows and sees. The best that we can do is imperfect in his all-holy sight, but through the love of him whose heart bled and broke for us our poorest offerings can be made acceptable.

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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MISCELLANEOUS DEPARTMENT

Conference Notices

On account of influenza, the North Dakota conference was called off, which was to have been held at Dunn Center, November 16. District officers have decided that the next conference will convene at Fargo, February 15 and 16, 1919. Warren McElwain, president, Lansford, North Dakota.

New York and Philadelphia, at Brooklyn, New York, February 22 and 23. Elizabeth Teal, secretary, 318 East Tioga Street, Philadelphia.

The Presidency

NOTICE OF APPOINTMENT

Effective January 1, 1919, Elder Eli Bronson has been appointed to labor in the Eastern Montana District, local, for the balance of the conference year.

FREDERICK M. SMITH,
President of the Church.

The Bishopric

SOUTHERN INDIANA DISTRICT

Beginning January 1, Brother W. O. Robertson of 2806 Duncan Street, Louisville, Kentucky, will act as Bishop's agent of the Southern Indiana District, thus relieving Brother James B. Welch, who has so faithfully and well performed this task for some time.

Brother Robertson comes to us well recommended and we feel to commend him to the Saints, and trust that they may not only receive his teachings with regard to temporalities, but that they may support him in order that the Lord's work may move forward.

While we sense the necessity of receiving funds in order to carry on the Lord's work, yet we appreciate in an even larger measure the fact that the giving of these funds by the individuals means for their development and increases their love for their fellow men, for they realize the benefits the gospel offers to mankind and in this way they are extending a helping hand that the message of glad news may be carried to them.

May the peace and blessings of the Master attend the Saints of this district.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Notice

To Whom It May Concern: In the SAINTS' HERALD for May 22, 1918, (and on page 509) there appeared a letter written by the undersigned regarding the death and burial of our beloved Brother Laval Stoner, wherein mention was made concerning him being misunderstood and hindered in his labors.

And whereas some of the officers of the branch have thought said statement would reflect upon them, and to relieve them of this, I confess I made an error in making the statement for publication, and ask pardon of all concerned.

S. W. TOMLINSON.

Witness: G. E. HARRINGTON, *District President.*
NIAGARA FALLS, ONTARIO, December 4, 1918.

Religio Pins

We desire every one who is a member of the Religio to wear the official pin. Through a contract which has recently been placed with the manufacturer for a large number of these pins, we are able to reduce the price from 50 to 35 cents each. Our idea is to have every one who is a member wear this pin.

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If there is not already some one in your locality who has the sales agency for these pins, ask your president if he will give you authority to act as agent. A commission is paid to agents handling these.

We will send you pins without receiving the money in advance if you will receive your president's indorsement. Send all orders to General Treasurer, R. A. Lloyd, 5032 Devonshire Avenue, Saint Louis, Missouri.

R. A. LLOYD,
Religio Treasurer.

Addresses

Elder L. C. Moore has changed his address from 209 McDowell Street, Mount Carmel, Illinois, to Marengo, Indiana.

Our Departed Ones

ATKINSON.—Dorothy Hamilton, daughter of William and Catherine Atkinson, born August 7, 1912, died November 3, 1918, at Elk Mills, Maryland. She leaves to mourn, father, mother, sisters, and brothers, also a host of friends who all loved her. Services at the home in charge of Henry Carr. Interment in Cherry Hill Cemetery.

COUNTRYMAN.—Henry Glenn Countryman was born April 4, 1897. Baptized by F. J. Ebeling. Died October 20, 1918. Leaves a young wife and baby, father, mother, brothers, and sisters. Cause of death was influenza. He was a good boy and of a cheerful disposition. Buried at Miamisburg, Ohio. Services at the home of the wife's parents. Sermon by F. J. Ebeling.

MOFFIT.—Len Moffit was born in Brown County, South Dakota, April 2, 1894, and died at Killdeer, North Dakota, November 7, 1918, from pneumonia. Baptized by Joseph M. Roberts. Married Sister Lydia Hecker June 10, 1914. To this union were born 2 sons, one having already passed over. Ordained a priest in July, 1918. He leaves a wife and infant son, mother, 4 sisters, 4 brothers, and numerous rela-

tives to mourn. Funeral services conducted at the grave by Ferd Hammel. Interment in Dunn Center Cemetery.

DAVIS.—R. B. Davis, son of Brother John T. and Mary E. Davis, of Poteau, Oklahoma, was born at Windfield, Arkansas, December 12, 1913; died November 25, 1918, leaving father, mother, brother, and other near relatives to mourn the loss of a sweet child. The service was conducted at the residence, funeral sermon by J. C. Chrestensen. Interment at the Oakland Cemetery.

LAUSTEN.—Died at Santa Rosa, California, November 26, 1918, Grethe Lausten, a native of Denmark. Born November 12, 1866. Baptized at Council Bluffs, 1884. She leaves a loving husband and 6 children to mourn. She had 7 children; one son preceded her to the other world. She was a faithful Saint and died in the hope of a glorious resurrection. She was loved by many. Funeral services conducted and sermon preached by C. A. Parkin.

SINCLAIR.—Elizabeth Sinclair, widow of Peter Sinclair, born January 31, 1848, at Kirkcaldy, Fifeshire County, Scotland. Died of pneumonia at the Eleanor Moore Hospital, Boone, Iowa, November 29, 1918. Leaves to mourn her loss, 3 sons and 2 daughters, with a host of relatives and friends. Baptized by J. S. Roth, June 22, 1884, at Boone, Iowa. Funeral services from the Methodist church, at Fraser, Iowa, conducted by Joseph Arber, assisted by Henry Pratt. She awaits the morn of the first resurrection. Interment in the East Linn Cemetery, Boone, Iowa.

WADE.—Errol Alvin Wade, son of Sister Frank Mosher, born January 3, 1900, at Moingona, Iowa; died November 30, 1918, of pneumonia. Married Miss Mildred Eleanor Wright, October 3, 1918. He leaves to mourn, his wife, mother, stepfather, one brother, 2 stepsisters, and many other relatives. He was always a gentle, affectionate boy, and never forgot his mother. Funeral services from the home, conducted by Joseph Arber, assisted by Reverend Higbee, of the Presbyterian Church. Interment in East Linn Cemetery, Boone, Iowa.

WILSON.—Ann, was born at Hissam, Devonshire, England, on January 9, 1840, and was baptized August 10, 1888, by William Newton. She passed from this life October 13, 1918, at Heavitree, Exeter. Interred at Heavitree Church Cemetery. Funeral services in charge of Thomas Jones. This sister has been truly a mother in Israel amongst the Saints at Exeter. At a ripe age she passed from us with a strong testimony of the Lord's work. She had 8 children, 6 of whom survive, with 15 grandchildren and one great-grandchild, most of whom belong to the church. Her end was the sleep of peace.

BAKER.—John Arthur, son of Brother W. W. and Sister H. L. Baker, born March 25, 1899. Baptized at Logan, Iowa, at the age of nine years. Enlisted in the regular army June 25, 1916; assigned to Company A, Eighth Cavalry, at Fort Bliss, Texas, and served 1 year and 1 month on the Mexican border, when he was selected with eleven others of his troop and sent to France about August 8, 1917. Assigned to Company A, Ammunition Train, in active service till his death, October 5, from wounds received in action.

FROM HERE AND THERE

THE INFLUENZA SITUATION

In spite of the numerous cases, and one death directly attributable to the disease, the Saints of Lamoni feel the situation has many encouraging features and are constrained to give God the praise for so general a deliverance. In common with thousands of other communities, many sacrifices are being made to care for those who are ill, but through administration many cases of partial and complete healing are reported. We are informed that at Independence not only public gatherings are prohibited, but a strict quarantine is enforced in every home where the disease is known to exist. All members of the family must either stay in or stay out until the quarantine is removed. Graceland College is continuing its work, though most of the faculty and perhaps

more than half of the students have been afflicted. There is a possibility that the issuance of the church periodicals may be affected, but we do not think it probable, since most of us can do more than one thing, and when necessity arises, step in and help out the department most crippled. Please be as patient with us as possible until we get our force all back at work again.

WAS THE HERALD MISTAKEN?

We are just in receipt of a post card with the following comment. As possibly some others were bothered, we answer it here.

"You are off on your arithmetic about ten per cent reduction in the size of the HERALD. Eight pages less is thirty-three and a third per cent. Ten per cent would be 2.4 pages. What arithmetic are you using?"

If the brother had read the paragraph more carefully he would have seen that the Herald Publishing House has to report for the quarter beginning October 1. To take 2.4 pages off of each issue would make an odd-looking paper and be out of the question as a printing problem for the saving of paper. Hence it is necessary that the reduction be made in a smaller number of copies, rather than each week.

There are thirteen copies to the quarter, or 312 pages. Eight pages out of one number is about two and a half per cent saving. Eight pages out of four numbers would be ten and a quarter per cent.

The restrictions on the HERALD and *Autumn Leaves* have been withdrawn, so our readers will only lose the small eight pages or two and a half per cent for the quarter.

Sister Julia M. Rohde desires to have her testimony recorded as to the wonderful blessings God has bestowed on her and desires to live faithful to the end.

A request is made for prayers in behalf of Willie Rogers, who had an accident shortly after going into camp last year and is still in the hospital at Camp Beauregard.

ANGEL MESSAGE TRACTS

Excerpt from letter to the Presidency from Elder F. F. Wipper, Collinsville, Oklahoma, November 29, 1918: "I believe that the people have discovered by this time that we are not here to entertain them, but that our business is to preach the gospel of Jesus Christ. I received a nice supply of the 'Angel Message' tracts and feel exceedingly pleased that we have succeeded so well in standardizing our literature. I can submit these tracts to the public with a feeling of real pride, knowing that they correctly represent us in doctrine, composition, and workmanship."

Elder J. W. Peterson is in the Independence Sanitarium. He was obliged to leave his field owing to a severe attack of heart trouble.

Elder Joseph Arber wrote from Boone, Iowa, on the 2nd, stating that he had been holding services at that place, with fair attendance, considering the difficulties encountered on account of the influenza epidemic. The branch has had seven deaths and a number still ill. Meetings closed on the 1st and he has gone to Perry.

"The hunter who goes in search of trouble never comes home empty-handed."

The closer we hold our troubles, the bigger they look. Let us keep them at arm's length.—*Ambition.*

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, December 18, 1918

Number 51

EDITORIAL

CRITICISM AND TEACHING

A recent letter reminds us how often we have observed the fact that the man, hold what place that he may, who is to find fault with those on whom rests the burden of the church, his brethren who are doing their best to carry on the work, if he spends his time seeking out parts of the law, in which he claims they are not correct—how often has it happened that his own children come up outside of the church. His attitude discredits the church as a whole; it discredits his own position as an officer in the church; finally it very near discredits the existence of a Supreme Being, and its practical effect is to turn his children—not only from the church but from religion as well. This spiritual loss to his children after all is the result of his own practical teaching.

The man who is seeking continually to build up the work, to win souls to Christ, to get men in the priesthood to do better work, by a personal effort on his own part, will gain his brother, at least, and by his own life is teaching his children and others the gospel of Christ.

The man who opposes all the time, who is continually looking for fault to find with branch officers, with district or stake officers, with the general officers of the church, a little fault here and a little fault there, is teaching, regardless of what his public testimony may be, his disbelief. It is not surprising then, that he succeeds in converting his own family.

This goes to indicate the difference between constructive and destructive criticism. On the other hand, we have a man who is striving to build up the work. He criticises his own faults and the faults of others, but to the end of better work, and so his criticisms are made kindly and alone they will help. He spends his time in trying to reconcile men to Christ. He lives and teaches the law, but does not make his own construction of the law to be the final criterion.

His supreme thought is to win men and women to better living. His main hope is to interest young men in the service of the church; and of those who have accepted the priesthood, to secure their most efficient service wherever they are called to labor. He looks first, to the practical result rather than to his own personal construction, and so teaches, first—the religion of Jesus Christ. He wins many to better service and teaches also, by example, his own family.

On the other hand, the man who continually finds fault, to whom there is never a time but what he can point out wherein the local officers, his brethren in the priesthood, the officers of district or stake, and the general officers are making a mistake; who assumes always a critical, cynical attitude, is really whatever his public testimony in prayer service may be—however earnest he makes family prayer, practically teaching against the church and against the religion of Jesus Christ.

The latter man makes religion dry and harsh—is more concerned with practical construction than practical results. The former man is more concerned in living, and makes of religion a living entity.

This only emphasizes again the difference between constructive and destructive criticism. How many times have we seen well-meaning brethren of the priesthood converting their own family to agnosticism.

Grant that we here before thee may be set free from the fear of vicissitude and fear of death, may finish what remains before us of our course without dishonor to ourselves or hurt to others, and, when the day comes, may die in peace. Deliver us from fear and favor: from mean hopes and cheap pleasures. Have mercy on each in his deficiency; let him not be cast down; support the stumbling on the way, and give at last rest to the weary.—R. L. S.

ECONOMIC PROBLEMS

"Howbeit when he, the spirit of truth, is come, he will guide you into all truth."—John 16: 13.

With the above verse we might associate many others concerning the breadth of knowledge our heavenly Father wishes his children to possess. Certainly the scientific realm is not closed to us. (Doctrine and Covenants 85: 21.) There is a duty upon the church to understand things on the earth, over the earth, and under the earth, things past, things present, and things to come.

Essential to the work of the church in the fullest and most complete sense are the life and teachings of Jesus. But we need and require something more than knowledge, even the wisdom that comes by the spirit of God.

Learning, study, should be where the law of the church places it "that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you." (Doctrine and Covenants 85: 21). It is preparation for service, and the need of the church and the work of the church is very great.

A study of sociology and social reconstruction gives a clearer insight into our problems. Within the past decade there has arisen a new agitation in government and a new discontent among the citizens of this country. For many years the man who was discontented could go west and grow up with the country. The man with means exploited the resources of the country.

But that time is past, and now men are growing rich through exploiting of humanity, of human labor and human needs. In the early days, until after the Revolutionary War, this country was essentially devoted to agriculture. About 1870 to 1880 the manufacturing industry had increased to such an extent as to very nearly equal and then to exceed the value of agricultural products. We began then to create a city proletariat. But the last ten or fifteen years has marked the third era referred to above.

On the side of government we see it manifested even before the war in the great increase of governmental powers, the creation of commissions to regulate and restrict transportation and other large industry in the interest of society as a whole. To this period belongs social legislation, minimum wage, eight-hour law, child labor law, restrictions on the labor of women, industrial insurance, health insurance, mothers' pension, play grounds, recreation centers, and the like. We still find many instances of reactionaries who wish to return to the period of limited governmental powers, when that

government was considered best which did the least and interfered least with individual effort. But especially the last few years their number has grown less.

This condition, which has arisen recently in this country, confronted the nations of Europe fifty years and more earlier. So we find in England in 1844 the organization of the first cooperative society, the Rockdale weavers. They were working-men and felt keenly the pinch of necessity, of high prices with relation to their wages. They therefore combined, used an old shed without rent, opened it once or twice a week, combined their purchases so as to buy as one instead of individually, did their own distributing and so cut down rent, heat, light, clerk hire and other expenses of the middle man. But they did this because they worked for themselves for nothing. This movement has since grown until in recent years the sales exceed \$100,000,000.

We have not the figures at present as to the number of members, number of stores, and the exact amount of business. We do know that they have established several wholesale houses, a few factories and original sources of production. Dividends are minimum and limited. Each one has but one vote regardless of his number of shares. Dividends are put on a basis of purchases.

In this country some such efforts have been made, but most of them have failed, because there did not exist at the time an overpowering pressure of necessity, also, because allowance was not made for rent, heat, light, clerk hire, telephone, delivery, and other incidental expenses.

But before this necessity was realized even in Europe the Lord in 1831 and 1832 gave the financial law to govern the church, and to meet these very conditions which are now arising in this country. We consider the solution then laid down, in the light of present conditions, surely bespeaks divine wisdom.

A condition of increasing gravity is confronting us as citizens and as Christians. It is now well recognized that whatever may have been the occasion and responsibility for starting the great war abroad, economic stress was at least one great underlying cause.

If we are to be priests of God, we have a responsibility not only to ourselves but to others as ministers, not to inflict but first to understand the law, to understand and study carefully the present needs, the mistakes of the past, and the best that can be learned of conditions to-day, and then apply the law among ourselves and finally to teach it to others.

We have heard some criticism that an effort is being made to move too rapidly. But the Spirit

of God is moving upon the nations. The voice of the Spirit has been given many times that this is the hastening time, and if we are not faithful the Lord can and will raise up others to carry on the work. Of ourselves the problem would seem too much but we are not left to labor alone, for we have the spirit of truth to guide us into all truth. We are called to be laborers together with God.

Now the war is over these conditions are intensified and the need of an economic solution is increased. The details of consecration, stewardships, and inheritances in their temporal aspects we are leaving to the Bishopric to expound. But the great underlying principles belong to the gospel of Christ.

If the church is not to lag, we must move forward. The world is moving. If we individually are not to find ourselves left behind while the church moves on to its consummation, we must individually be preparing.

LOCAL PROPHECIES

In 1913 the following resolution was adopted:

"Whereas, the collection of prophecies and statements other than those which are accepted and approved by the general church, claiming to be of spiritual origin, some of which may be of doubtful character, and the records of what may be regarded as miracles, and the publishing of such in books or pamphlets and so parading them before the public, partakes of the nature of boasting, which is contrary to the instruction of the Master: 'But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation' (see Doctrine and Covenants 83: 11; 102: 4); and,

"Whereas, we believe that such publications are detrimental to the best interests of the church and encourage an undue desire for such experiences; therefore be it,

"Resolved, That we look with disfavor upon such publications and recommend that the resolutions which are already on record have the respectful consideration and observance of the brethren who are affected thereby. (See General Conference Resolutions, numbers 288, 268, 550, and Conference Minutes of 1912, page 1622.)"—General Conference Resolutions 709.

This is one reason why a great many should not be printed, because we are not to boast of these things. They are given for our instruction, edification, and blessing, and not to be boasted of before the world.

Another reason has already been indicated, because they have not stood the test of revelation presented to the church.

A third reason is, that some present such, which they consider spiritual manifestations, which evidently are not so, or are not from above, and present them as an experience for admission to the church. There are many spirits in the world. We should deal justly and rightly.

Then that which is presented should be for the edification and benefit of the Saints.

S. A. B.

CORONATION

I saw her first in a great base hospital in the north of England. She was leaning over a bed that held a fearfully broken lad from London's great East Side. In half a dozen places the shrapnel had sought his vitals, and quite as many times the kindly cruel scalpel of the surgeon had searched out the creeping poison. When she touched the boy, he smiled. He could not see her—his eyes were covered—and he could not move his head. Even the smile must have caused him pain. But I never knew before that a man's mouth could be so beautiful. It was as if the lips had responded to something electric in that white-gowned woman's touch: it was as if her fingers had healing in them. I found myself whispering, "And the child was cured from that very hour."

I saw her next in France, and not far behind the lines. I never learned her story. I prefer to remember her in the spirit of the words of one her hands were laid upon:

"I wonder what she did before she went to war—for she has gone to war as truly as any soldier. I am sure in the peaceful years she must have loved and been greatly loved. Perhaps *he* was killed out there. Now she is ivory-white with over-service, and all her days are spent in loving. Over dying men she stoops and is to them the incarnation of their mother, or of the woman, had they lived, they would have loved."

I shall not see that woman again. In the air above a red cross, a winged-monster paused and let loose his fury. *She is not dead, but gone to her coronation*, this woman with healing in her hands, this greatest mother in the world.—Daniel A. Poling, Associate President the World's Christian Endeavor Union.

"A man must first of all be himself. What he is to do with that self is another question. This question belongs to the kingdom of our Lord and of his Christ."—*Volunteer Gazette*.

SHOULD BRANCHES BUY HERALDS?

A recent letter suggests that the *HERALD* and *Ensign* be purchased as the *Stepping Stones* is and distributed by the branches, just as the Sunday school paper is by the Sunday school. Certainly this would be an advantage to the publication interests, as the *HERALD* should be in every home. One advantage would be that the very poor families would have as good a chance to have the paper as those better to do, and it would doubtless secure more general reading of the church papers.

At the same time anyone desiring to do so could secure a personal subscription, the same as is the case at present with the *Quarterly* and *Stepping Stones*. But such a move would properly come from the branches and some plan would have to be put in force by which the money would be secured for purchasing a sufficient number to be sent to one address.

CONSTITUTIONAL REFORMS FOR INDIA

It is of great interest at this time of growing rights of self-government to learn that on August 20, 1917, the announcement was made in the House of Commons of a definite policy of

the increasing association of Indians (Hindus) in every branch of the administration and the gradual development of self-governing institution with a view to the progressive realization of responsible government in India as an integral part of the British Empire.

In carrying out this policy, Mr. Edwin Montagu, secretary of state for India, Lord Donoughmore, Mr. Charles Roberts, M. P., and others, went out to India last fall to make a careful investigation in association with its viceroy, Lord Chelmerford.

Six months' diligent inquiry was made, and the result was a report of three hundred pages, dated April 22, 1918, and presented to Parliament.

This report proposes a great

extension of local self-government, so as to train electorates; self-government in the provinces of India; developments for better representation of Indian needs and desires in the government of India and the all-India legislature; machinery for fuller knowledge in Parliament; and means for continuously enlarging, in light of experience and at regular stages, the element of responsibility to Indian electorates.—Summary of Constitutional Reforms for India.

Mr. Montagu and Lord Chelmerford join in the report, which leads up to the conception of India as eventually a sisterhood of states, self-governing in all matters of purely provincial interest and presided over by a central government, increasingly

representative of, and responsible to, the people of all of them, dealing with matters of common interest to the whole of them.

Attached are supplementary papers expressing general assent of Lord Donoughmore, Sir William Duke, Mr. B. N. Basu, and Mr. Charles Roberts; also of the government of India and Council of India, with reservations as to the details of the school, though they support its general policy.

They recommend that the few remaining racial discriminations be abolished, making appointments to all branches of public service without racial discrimination.

The services of the Indian Army make it necessary to grant a considerable number of commissions.

This means that India will be developed as a nation. It will have its effect on caste. It should lead to responsible government. The plan calls for gradual, but as rapid development as possible of full self-government. Parliament had not yet acted at date of recent announcement, but prospects are very favorable.

S. A. B.

There is no study so fascinating and absorbing as the study of mankind. No book can beguile the hours of waiting at a depot, on the street, or in any public place, with such varied amusement and information as is gained in the mere watching of men and women. From outward manifestations, as individuals meet different problems, we come to an understanding of the inner man, the man that often seeks concealment; from what we see, we judge of that which we do not see. Yet we must ever bear in mind that our own defects may render our judgment faulty, and we should exercise a sweet and wholesome charity toward the objects of our scrutiny.—Elbert A. Smith.

In our living and dying there is either the shattering or the building up of the ideals of others, and I am living for the maintenance of the state only in so far as I am assisting everyone to live a happy, healthy life. This is maintenance of the state, that every individual in the state, and under state control, and within state jurisdiction, shall be "living," and not existing. Let us be careful of terms: *Existence* only is an insult to God, and an insult to man. Living is the only thing that God has a right to expect from us, and health and happiness are the immediate blossoms and fruitage of our living. In living I am an asset; in existing I am a debt of the race.—John W. Rushton.

ORIGINAL ARTICLES

GAMBLING

[A letter of inquiry was referred to Brother Fry for an opinion. An extract from the query follows, together with Brother Fry's answer.]

Query.—In leaflet of instruction No. 1, by the Zion's Religio-Literary Society, for 1916, a brother writing of organized classes tells of playing basket ball, the losers to pay for a banquet. Do you approve of that kind of gambling? I think it is wrong to send out such literature. We teach that gambling is wrong.

Regarding the subject of gambling referred to me in the above letter, I offer the following comment:

Gamble is defined by the Standard Dictionary thus:

"To play a game, especially a game of chance, for stakes; risk money or other possession on an event, chance, or contingency; pretend to buy or sell, depending upon chance variations in prices for gain; as, to *gamble* for drinks; to *gamble* in wheat."

The subject may be considered according to the four modes by which gambling is carried on, viz., betting, speculating, buying chances, and treating.

BETTING

The practice somewhat prevalent in the world of betting money or other consideration on an uncertain issue, as the result of a game, a race, or other contest, or on the date upon which, or before which, a specified event may or may not happen; and of staking money by a number of person, the whole to go to one or more who may be the winners of a game or contest, are unquestionably gambling and are indefensible, the evil effects of which are generally acknowledged, and of which little need be said. Such practices tend to draw men away from honorable labor, causing them to depend upon luck, so-called, for the support of themselves and families, in frequent cases resulting in extreme loss and distress. Those who follow them do not by such things produce wealth, but seek to acquire by illegitimate and dishonorable methods that which the labor of others has produced. Municipalities generally have ordinances forbidding them, and gambling contracts are commonly not binding in law, and cannot be enforced by suit.

SPECULATING

Speculating, as a mode of gambling, does not bring the speculators into the same degree of disrepute as does that of betting, and by some persons is looked upon as both legitimate and honorable. The laws do not forbid the practice. It is defined as "a more or less risky investment of money in

expectation of considerable gain, or any business or commercial transaction involving such a use of money, as buying commodities to hold them for speculation; a speculation in railroad stocks." Speculative purchases are not made because of any need of the commodity bought, nor with a view to put the commodity to any useful purpose, but solely with the view to obtaining unearned gain by selling again at an advanced price. Frequently the speculator does not even come into possession of the commodity he buys.

Some men make large gains by this form of gambling but always at the expense of others, and the numerous financial wrecks found among the venturesome manifest the evil of the practice. Whatever may be its standing under the law of the land, it does not measure up to the moral law, and is inconsistent with the spirit of the gospel. A revelation given some years ago said, "The spirit of speculation, the exhibition of greed for gain is unseemly in the Saints and officers of the church and should be avoided."

BUYING CHANCES

Buying chances is a mode of gambling including investing in lotteries, participating in raffles, depositing money in slot machines for chance returns of greater amount, paying for chances for prizes by numbers punched from holes in boards known as "punching-boards," and other similar schemes. Lotteries are held by law to be gambling and are prohibited in the United States and some other countries, and are not permitted to be carried on through the mails. Raffles are little different in principle, the difference being that usually the values involved are smaller and they are made a part of social activities. Slot machines where permitted draw the young especially to deposit their small coins to their loss, thereby laying the foundation for other practices with still more serious consequences. Punching-boards provide a modification of the raffle and are numerous in some sections, especially in restaurants and other places where people frequent. They are especially enticing to the young. To keep them within the bonds of the law which prohibits gambling devices, a trifling article is given in return for each "purchase."

In a few cases I have found that the practice of raffling has been indulged in by Saints usually for the purpose of raising money for church purposes. These instances were due to ignorance of the Lord's way of raising money on the part of the

Saints doing them, and failure to see the evil in their own way. In speaking against these practices I have urged an observance of the gospel plan for providing means to carry on the Lord's work.

TREATING

Treating may or may not come within the definition of gambling, according as it may or may not be determined by chance by previous agreement. To treat is "to amuse or gratify with some unusual pleasure; furnish entertainment without expense to the recipient; pay the expenses of entertainment, food, or especially drink for as out of compliment, or good fellowship."

Treating is a social custom followed the world over, and is an expression of friendship and good will, bearing no relation to gambling unless the treating has been made an obligation by a previous agreement partaking of the nature of a bet or wager. It is of this obligated treating only that consideration is given here.

When two persons, or two groups of persons, agree that the losing one in a game, contest, election, or other similar event, or the mistaken one in a matter of fact, shall treat the other to a drink, cigar, new hat, banquet, or other similar form of entertainment or enrichment, they technically enter into a mode of gambling, though it may be far from their intent to do so. The social features in these practices are generally the dominant ones, and the thought or desire for gain (which is the leading characteristic of the gambling spirit) is nearly, if not entirely absent, so while the practices are technically gambling the motive is social.

As to how far Saints can go in holding to certain customs of the world without danger may be a question, though he who carefully observes the Scriptural warning to "shun the very appearance of evil" will be upon safe ground. One may do some of these things and see only the social side, but another may find in them the first steps toward the path of evil. Since they are not necessary to social enjoyment, they can be avoided by the young people of the church without irksome restraint, and at the same time the high ideals set forth in the gospel will be more fully exemplified.

The line between good and evil, right and wrong, truth and error, is not sharply drawn in the world, and many times partake of the nature of both, so that it is not practicable in every case to say that this thing is absolutely right and that thing is absolutely wrong. The item raised in the preceding letter of inquiry, viz., the giving of a banquet by the losers in a game of basket ball, is not without its good features, for which reason it cannot be wholly condemned, but it contains that element which is drawn from the world and which is so

closely allied with things recognized as evil that the whole event appears to some to be tainted and somewhat dangerous. It is better, therefore, in all conduct to follow those lines which are clearly right

CHARLES FRY.

WITNESSING FOR JESUS

"Are you shedding light for Jesus? Are you witnessing for him?" These are beautiful words and our people sing them sweetly, too. True, the poet puts them in an interrogative form: simply asks the question and leaves everyone to answer to his own conscience as to whether he is witnessing for the Lord or not.

But there is food for thought in the question and, when we come to answer it, we may well hesitate and think long and seriously before we decide to answer in the affirmative. I sometimes wonder if we fully realize what it means to witness for him. You may say: "Yes, the word witness, as it is used here, means the same as the word testify; hence, it means to testify for him." Very well, and are you testifying for him? And I imagine I hear some one saying: "Yes, I testify for the Master every time I have an opportunity." You do? And what do you mean when you say that you testify for him every time you have an opportunity?

Do you mean that you stand up in the prayer and testimony meeting every time you have an opportunity, and tell of your love for the Savior? Well, that is good, so far as it goes; but we must remember that there are some men who "profess that they know God; but in works they deny him." (Titus 1:16.) Hence, I am fully convinced that witnessing for Jesus means something more than simply saying, with the mouth, that we love him; it must have a deeper meaning than that.

My understanding is that when a witness is brought on the stand, in the courts of our land, and testifies to one thing and then, before he is through, contradicts what he has said, his testimony is set aside and is not accepted as evidence, that is, it is not to be relied upon as being good testimony. And it is the same in witnessing for Jesus: If I testify, with my mouth, that I love the Master, and then testify by my works that I do not love him, my testimony is contradictory and cannot be accepted, because I have testified on both sides of the case. And the testimony borne by my works must stand, for the Savior said: "If a man love me he will keep my words." (John 14:23.)

Now that statement is either true or it is false. You would not like to say it is false, would you? I am sure I would not like to say so—I don't want to say so—and yet when I stand up in the prayer meeting or in the pulpit and testify, with my mouth,

that I love Jesus, and then refuse to do what he says for me to do, I am witnessing to the world that the words of the Master are not strictly true; that I can love Jesus and not keep his words; and, when I do that, I am surely not "witnessing for him."

No, in that case, I would be witnessing against him; and, more than that, I would be witnessing against myself, too, for I would be contradicting myself; testifying with my mouth that I love him and, at the same time, testifying by my actions that I do not love him. Or, putting it in other words: my words say that I love him and my works say that I do not love him. "If a man love me he will keep my words." "He that loveth me not keepeth not my sayings."

I may bear a false testimony with my mouth, but my actions will speak the truth, that is, my works, as a whole, will tell whether I love him or not; and that testimony will be believed, as a rule, by those with whom I may associate, whatever they may think or say of the testimony of my mouth. Hence, that is the testimony which I am really bearing to the world, and also to my brethren and sisters of the church, whether it be for him or against him. When I do what he says for me to do, I am testifying for him; and when I fail to do what he says for me to do, or do what he says for me not to do, I am testifying against him.

Now, my dear brother, are you sure you testify for him, every time you have an opportunity? Do you love God with all your heart? Do you love your neighbor as you love yourself? And do you show that love by your works? Do you do unto others as you would have them do unto you, at all times? Do you always return good for evil? Do you love your enemies? Do you bless those who curse you? Do you pray for those who despitefully use you and persecute you? Do you seek your neighbor's good the same as your own? Do you prefer your brother in honor before yourself? Do you exercise that charity that suffereth long and is kind? that charity that envieth not? that charity that seeketh not her own? that charity that is not easily provoked? that charity that thinketh no evil? Do you abstain from the very appearance of evil?

Do you do all these things, with all others which the Master has commanded, *every time you have an opportunity*? These are the things which really count in the Christian life, and these are the things which really witness for the Master, too. It is an easy thing for some people to say, with the mouth, that they love God, and it is a good thing to say, too; but it is still better to testify to the world, by your works, that you love him, and it makes a deeper and more lasting impression, too, than words alone.

How "are you witnessing for him," in word

or in deed? You may say: "Oh, I shall not bear my testimony to-day." But you will. You will bear your testimony to-day; you will bear your testimony to-morrow; and you will bear your testimony every other day, as long as you live. You may not want to bear your testimony; you may not mean to do so; and you may possibly deceive yourself to that extent that you are not really conscious of the fact that you are bearing your testimony; but, just the same, you are bearing your testimony: "witnessing for him" or witnessing against him. Which shall it be?

Isaiah says: "For our transgressions are multiplied before thee, and our sins testify against us." —Isaiah 59: 12.

Jeremiah says: "O Lord, though our iniquities testify against us, do thou it for thy name's sake." —Jeremiah 14: 7.

"And the pride of Israel doth testify to his face." —Hosea 5: 5.

Our transgressions, our iniquities, and our pride, will testify, even though we might close our mouths and never utter a word, either for or against him. Even though we might not commit any special sin, our very silence may become a sin. "To him that knoweth to be good, and doeth it not, to him it is sin," says the apostle.

Hence, we may sin in refusing to speak a word for the master, or in refusing to do something he requires of us; and that sin would be witnessing against us and also against the cause of our Savior. We sing: "I'll go where you want me to go," "I'll say what you want me to say," and "I'll be what you want me to be," and then we sometimes refuse to either go where he wants to go or stay where he wants us to stay; and most of us fail, too, to be just what he wants us to be. When we refuse to do what we tell the Lord we will do, does not that inconsistency testify? Does it not speak much louder than words? Hence it is that we witness against him by refusing to witness for him: witness against him by refusing to say what he wants us to say, and by refusing to do what he wants us to do.

Did you ever stop to think that, in refusing to do what the Master wants you to do, in refusing to say what he wants you to say, you are testifying to the world and to the church that you do not love him? "If a man love me, he will keep my words." You may say: "I will put a padlock on my mouth, so that my words cannot testify; then I will cover up all my deeds, so that they cannot testify; and then I shall not be compelled to bear my testimony to the world at all."

Are you sure of that? No, you are not sure, even of that. If you think you are sure, you are simply deceiving yourself, or allowing some other power to deceive you. Israel thought, no doubt, at one time,

that their deeds were all covered and that their mouth service must stand as their only testifying witness; but the Lord said of them: "The show of their countenance doth witness against them, and doth declare their sin to be even as Sodom, and they cannot hide it. Wo unto their souls, for they have rewarded evil unto themselves."—2 Nephi 8: 47. (Quoted from Isaiah 3: 9.)

No, you may put a padlock on your mouth; you may cover up all your deeds; but, if you live in sin and disobedience, the show of your countenance will stand as a witness against you and will proclaim you a sinner. Your sin will write itself upon your countenance, and you cannot hide it, try as you may. This principle holds good on the other hand, that is, it holds good for the child of God the same as for the sinner. Listen to this:

"Have ye spiritually been born of God? Have ye received his image in your countenances? Have ye experienced this mighty change in your hearts."—Alma 3: 27-29. Please note that this change in your countenance, this receiving "his image in your countenances," comes with "this mighty change in your hearts." In other words: when one is born of God and God gets into his soul, then he will show himself in that man's countenance, just to that extent that man becomes "partaker of the divine nature."

Paul evidently understood it in the same light, for he said: "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory."—2 Corinthians 3: 18. But it is only when Christ is within us and is permitted to shine out through us that we can reflect the glory of God, and it is only then that we can be "transformed into the same image;" and it is only then that we can receive "his image in your countenances." Hence, whether we are for him or against him, the show of our countenances will testify, either for or against, "and they cannot hide it."

Your words may testify falsely; your works will testify truly, but you may possibly keep them covered and in the dark, so far as your fellow man is concerned; but the show of your countenance will testify, truly too, and you "cannot hide it." You must testify. Just as sure as you allow hatred, envy, jealousy, pride, vanity, covetousness, carnality, or even indifference, an abiding place in your heart and in your soul, just that sure it will engraven itself upon "the show of your countenance," and you will not be able to keep it from witnessing against you injuring your influence; and, to the extent it weakens your influence, as a worker for and with the Master, to that extent it is witnessing against him.

Yes, you will witness for him or you will witness

against him: there is no alternative. Your freedom of choice lies in the fact that you are permitted to decide for whom you will testify, or against whom you will testify; but you must testify: your words will testify for you, your works will testify for you, and the "show of your countenance" will testify for you, that is, they will all testify, whether it be for you or against you, and whether it be for him or against him.

Joshua said to Israel: "Choose you this day whom you will serve." It was not left for them to decide whether they would serve or not. "He that is not for me is against me," said the Master; hence, all must serve, either for him or against him. Hence, the freedom of choice with Israel was that they were permitted to decide whom they would serve. So it is with us in witnessing: we must witness, whether we wish to or not. We may refuse to witness, either for him or against him, with the mouth; but we cannot do that with our works nor with the show of our countenances: they will testify, will witness, and we cannot prevent it; and their testimony will stand, too, and proclaim to the world whether we are for him or against him.

"Are you shedding light for Jesus? Are you witnessing for him?"

ISAAC M. SMITH.

SERVICE NOTES

SERIES FOUR

November eleventh will be one of the greatest days of history, for this was the day when the great world war came to an end by the signing of the armistice between the belligerents engaged in the titanic struggle which for over four years had filled the world with woe and ruin.

The Teutonic or central allies acknowledged defeat and accepted the terms offered by Marshal Foch which were similar to those offered to Bulgaria and Turkey except they were even more severe. To all intents and purposes it was unconditional surrender." However the terms of the armistice be regarded, it is beyond all dispute that the collapse of the German powers, together with Austria, is even more complete than would appear upon the surface of the military situation. Not only was Germany stripped of her allies, because they were beaten and incapable of further resistance, but they were made aware of Germany's incapacity to save herself and could not offer any help to them.

Besides the humiliation of the great armies which had set forth under such favorable conditions to win the world for Germany, and now are straggling back to their homes bereft of everything which could make them an "army" in the military sense; the navy so long cooped up, by the vigilance of the

allied navies, that the money and energy represented in the equipment and men, were for all the period of the war practically useless, has been turned over to the victors. In this hour of defeat it is not chivalrous to remind ourselves of the foes' humiliation, but we cannot forget that no army ever went forth with greater preparation, with more elaborate and surprisingly efficient machinery. They had the advantage of knowing the time, the point of vantage, and the prearrangements of attacks; while their unsuspecting victims were left in complete ignorance and nearly without any means of defense. It is not too much to say that Britain's magnificently manned navy saved the day in those first years of grave anxiety. We regret to say that all the foe has to remember their naval power by are the tragic acts of piracy, murder, and cruelties such as besmirch the record of no other nation. To-day it is clearly evident that there is another power on the universe than that of brute force; that moral principle not only is a real factor in the affairs of men, but is superior to all the arts and machineries of "flesh." We agree with Nietzsche:

"It cannot be helped: the sentiment of surrender, of sacrifice for one's neighbor, and all self-renunciation, morality, must be mercilessly called to account, and brought to judgment; just as the æsthetics of 'disinterested contemplation,' under which the emasculation of art nowadays seeks insidiously enough to create itself a good conscience."

But what is the verdict? In the vanquishing of the truculent armies and navies of the most unsentimental, un-altruistic powers the world has ever looked upon, in the shattering of the colossal empire which sought to make itself the world's political power and utilize every agency which, in the growing Christianizing of humanity, had been discarded as inhuman and dishonorable, and even agreed to by themselves, those powers and empires are lying prone and smashed to pieces, bearing tragic witness to the emphasis of the verdict which has been rendered.

"Self-surrender," "self-sacrifice," "self-renunciation," "morality," and "disinterested contemplation" have made a triumph which forevermore vindicates the Christian's hope in God.

The philosopher's snarling criticism of the English because of their "morality," "general utility," and "happiness of the greatest number" ideas, the ingredients in their national philosophic code, which Nietzsche describes as "tartuffery" and "cant," seems very incongruous to-day. His sarcastic denial of the philosophic spirit and temper to the English people and his pillorizing of some whose names have been held in high esteem, Bacon, Hobbes, Hume, Carlyle, and Locke, for what he calls: "English mechanical stultification of the world," must be very

galling to those who have made this apostle of gloom their "seer and revelator." And may we not ask, with much justification, of the Christianity which he alleges to be the great need of the "gloomy, sensual, headstrong, and brutal Englishmen," characterized by "taint of spleen, alcoholic excess, coarse mannerliness, and rustic demureness," is not after all efficacious in its redeeming power? And finally, the "sentiment" which underlies Christianity which this critic asserts is "pantomimed by prayer and psalm-singing, and the herd of drunkards and rakes who learn moral grunting under the influence of the Methodists and the Salvation Army as a sort of dementis following the penitential fit," vindicated in the victory which has followed England and her allies who have persisted in dying to save the oppressed, sheltering the outcasts and victims of the fiery devastation which swept across the civilized world, and still would succor the very enemies who, with mad fury, would sink passenger and hospital ships, bomb the hospitals and helpless cities, by feeding, clothing, and even shriving them?

The Englishman may not have "even the desire for rhythm nor dance in the movement of his soul and body, not even for music." And the men's "speech as well as the woman's walk all may be indescribably offensive," but after all there has been the vital quality in these men and women and those who were with them which defied the worst which Teutonic "kultur" could devise, and now is still valiant enough and sentimental enough and—thank God—Christian enough to listen to the leading advisers of the allied powers when still smarting under the unspeakable cruelties, bowed down with a grief that will live through the ages, bearing burdens of "body, mind, and estate," which as "the sins of the world" they are "bearing away," complete victory and has put such a foe at their mercy. They respond to the advice that the peace which is sought must not be a "revengeful peace," not a peace which will be vindictive, not a peace which will follow the lead of the German peace when she had France prostrate and at her mercy, but a peace which will be passed upon "stern justice."

Well, the storm-clouds have broken and once again the blue sky and the golden sunshine are speaking of better days and brighter times. We shall think of the dark days of the past four years as an awful trial in which together, Belgian, French, Italian, Serbian, and British, with American, went down into the "dark valley of the shadows" and even into the "gates of hell" to save for the future that which the past had given to us of the present as the priceless treasure in which immortal worth alone has been found. Differences in geography, caste, sentiment, training, and ideals have been submerged, and in the dreadful holocaust of

war we have been fused into a brotherhood which we pray may be a nucleus around which all the nations of the earth may yet gather and so realize the hope of the Christian church, when the family of God upon earth will join with the family of God which is in heaven. And with the cessation of hostilities, and the passing of those who were responsible therefore, there passes the thought and ideals of which the war and all its impedimenta were but the incarnation, and the thoughts and ideals of the victors are now in the ascendancy.

While it is true that the war involved grave responsibilities which put to the test all engaged therein, and we have cause for profound thanksgiving that it is now over and for us victory has brightened the gloom, yet the peace which looms up before us brings even greater and vastly more important responsibilities. The problems of peace are many and serious, and around the table there will be gathered the wisest and noblest statesmen of the world whose duty it will be to lay down such principles and devise such processes as will not only make for the removal of the wreckage and debris of the war, the apportionment of the proper liabilities and punishments to those who may be adjudged guilty, and attempt to so develop legislation and agreements which will make such an event as that which is now closed an impossibility in the future. But, over and above all of these features there will be the need of reconstruction—the reconstruction of life. What this means can be seen by a brief consideration of the meaning of the word *peace*.

"To be perfectly joined together" is the philosophic meaning of this word. Practically, it means to be in a state of voluntary harmony with that which is the prevailing sentiment or power of the universe. If it is true that "righteousness as the basis of power," is the principle which the allies have fought for and foundation of their triumph, then it is not enough to secure acknowledgements, indemnities, and pledges from the vanquished, but the victors owe it to their erstwhile enemies to demonstrate the desirability of their principles and so bring them into harmony morally and spiritually as well as mechanically, with those principles. The Christian ethic is still ours to obey. "Love your enemies." This love of our enemies means that we shall so treat and educate them that all which has been incompatible with our view and ideals of life shall be voluntarily expunged from the life of our foes, and instead there will be cultivated a love of that which is lovable; and admiration for that which is admirable. It is the duty and privilege of the allied nations to make those who once were our enemies, our friends and that can only be secured by the cultivation of a mutual regard for and obedience to the highest good, which is described in the

old but ever impressive dictum of heaven: "Glory to God in the highest, and on earth peace, good will toward men."

In the language of Dante, "In his will is our peace."

Our church boys who have been in ranks of those who have served the country in the hour of direst need, will come back to the church with a better and clearer vision of the world's great needs. We shall be glad to welcome them into the ranks of the army of God and share with them the splendid work of achieving this ideal so briefly and faintly outlined. We hail them with acclaim as the world's heroes, but this must not make us deaf to the urgent call for still higher and nobler service.

What the future holds for us we cannot say with definiteness, but we do know that doors or opportunity are going to be swung wide open and avenue hitherto prohibited to us are going to offer their invitations. The biggest and most important epoch of all time is just before us and we must be preparing to accept the invitations and improve the opportunities. As a church we are subject to "the law of the survival of the fittest," and the great test to which we must be subjected is upon us. Origins will not obscure the destinies. Our past will not save us if we weaken or fail in the hour of the present call.

May God bless all who shall labor for the up-building of the world and the preparing of the way for new conditions; may it please him to utilize all the heroism, sacrifice, and loving effort of all peoples in the passionate work of building up the "highway of the Lord;" and may we see the fulfillment of the many promises which shall culminate in the manifestation of the kingdom of God.

Since our last writing we have gathered a number of names representing further contributions to the roll of honor which we herewith append. I received news of one young man, Ralph Rogers, who died in a hospital in Paris, France, September 30, 1918, who in one of his letters written February 5 of this year said:

"Camp life is hard and temptations are many, but I am trying to do what God would have me to do, and that is about all that one can do. It is a great privilege to be engaged in a work like the latter-day work, while so many seem to be wandering in the dark and care nothing about the life to come, where we will be free from trials and strifes of this life."

This boy had the vision and lived up to it, so that in the hour of his passing the light of that new world illumined his soul and he is enjoying that "life which to him has now come."

I had a beautiful letter from Brother A. J. Keck,

the father of Merrill Keck who died a few days ago. He says:

"The day we celebrated the signing of the armistice it seemed to me that I would go mad with joy. It was not all selfish joy, but I rejoiced with and for all the world. But overflowing all my sorrow was a wonderful joy that my son had sacrificed his natural pacificity, his horror of bloodshed, his preference for spiritual pursuits, and had gone joyously to do his part. He had given his all quickly, we had given all we could, and thank God it was not in vain. I bought a flag like the one that lay upon his casket. Every morning I put it up and every evening I take it down with tender touch and feelings of love and reverence. Then I think of others in this land, and the multiplied thousands overseas—so touching their national emblem and all our hearts together, saying, 'Praise God it was not in vain.'

"So we are brought nearer to humanity and nearer to God."

Words of this kind must bring the blush of shame to those who have tried to escape their responsibility or selfishly withhold their part in the great conflict. May God bless the many mourners and sufferers through the world and give them comfort and grace as their need may be.

We salute the memory of those whose names are written in honor and starred with gold.

ROLL OF HONOR

Best, Willard R., Long Beach, California, died from an accident at Camp Kearney.

Traxel, Allen, died at Harvard University, of pneumonia, about September 24, 1918.

Snow, Virgil, Independence, Missouri, no particulars.

Myers, Tru, killed in action, September 15, 1918.

Almond, Ernest Best, Lamoni, Iowa, killed in action, September 2, 1918.

Dailey, George, died in Siberia.

Schwartz, Herman, killed in action.

Kershaw, William, killed in action.

Wipper, Ernest, killed in action.

Sturdee, Calvin, killed in action.

Stinson, Rodney, killed in action.

Robbins, Newel, killed in action.

Saxe, Sergeant Alma Mark, San Francisco, California, died from pneumonia at Fort Sill, Oklahoma, May 3, 1918.

Trescott, Lloyd Stanley, died from pneumonia, October 17, 1918, at Camp Custer.

Daniels, John, Malad, Idaho, died at Camp Fremont, October 22, 1918.

Gimblett, Harold, Los Angeles, California, died from wounds received in action in France.

Houghton, Lieutenant Randall S., killed in action in France, September 29, 1918.

Keck, Merrill B., Denver, Colorado, died from pneumonia, at Camp McArthur.

Hodges, Albert S., Oelwein, Iowa, died of wounds received in France.

Trego, Sergeant Lawrence Joseph, killed in action, June 7, 1918.

Morgan, Myron, a Graceland College student, died of wounds received in action, in France, July 23, 1918.

Walker, Harold M., severely wounded in action.

Shool, Paul, severely wounded in action.

Perrin, John H., prisoner in Germany.

JOHN W. RUSHTON.

A BULLETIN SERMON

ON THE TEMPORAL LAW

[The following was typed by Brother R. W. Farrell, on ordinary white sheets, and with ends pasted together, making it one continuous sheet, it was hung in a prominent place in his meeting quarters and labeled, "Read the Bulletin Sermon." While it begins with a notice of the Onset reunion, one soon finds it treats on a more extensive subject.—EDITORS.]

The reunion of 1918 ought to be the most serious and profitable and spiritual of any eastern reunion. *The times cry out to us.* Let all who can arrange, go. Let those who remain at home, work for the church. If those who attend reunion do not come back with a better understanding of God, with more spiritual power, they have missed a great opportunity and wasted sacred moments. There will be three Sundays of reunion.

Persons who have autos should see to it that they go to reunion with every seat filled. These autos should work for God and humanity. The wear and tear and gasoline and oil bills should be paid by those who reap the benefits of the machines. The law says: "Thou shalt stand in the place of thy stewardship; thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother." (Doctrine and Covenants 42: 14.) Which means that that which belongs to my brother is not mine; it is his, and I have no right to take it without giving in return the equivalent (in value).

That which he does not need, is not his; it belongs to God who desires to distribute it to those who do need. My brother is entitled to his "just wants and needs"; I have no right to take them from him; and on the other hand, he has no right to *hoard* that which is needed by another to supply "wants and needs" that are just.

My brother needs a home—it is a just need. He needs food in sufficient amount and proper quality and variety to keep his body and mind and spirit in a state of health. By "food" is meant the matter which goes into the body, the brain, the spirit. What my brother needs, so far as food is concerned, I need, every brother needs—there is no exception; food is a need in common.

A home is a need in common. Therefore I should not take my brother's food or home or clothes or spiritual opportunity or mental opportunity. To do so would be robbing my brother of his needs. On the other hand, he should not take these things from me, lest he be a "robber."

In the household of God (which is the church) there is cooperation. All are "workers together with God." And the object of this work is to bring about *equality* among the members of the common family which meet around the common table and worship the common God. In the Father's house (which is his church) there is no idler, for every member is working "at his trade" according as God has called him. The distinction between "temporal" and "spiritual" things is only for convenience—with God there is no distinction, for all things are spiritual. Hear the statement of God: "Verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal." (Doctrine and Covenants 28: 9.) Hence, the brother in the mill, in the laundry, in the bakery, in the iron foundry, in the store, in the school, in the field, in the pulpit, in the Sunday school, in the other marts of life's work, is working with God, provided he is a steward. If he is not a steward he is not entitled to the promises made to the steward—if he is half-hearted he will receive like reward; if he is full-hearted he will receive full reward.

The sermon is often heard only to be forgotten—but the words on a bulletin board are before the eyes of the reader as often as he desires to look. "He that runs may read."

Again: The question is asked, "What will become of me if I give up my property?" Answer, "You would not be under the promise of God if you gave up your property. No wise steward would give up his property. God does not require it. He asks you to make over what you do not need." Could anything be more fair than this? Will we accuse God of unfairness?

Does he want to make one man poor in order to make another man rich? No. But he does intend to take his own from the man who is hoarding and give to the man who has not—provided that man is faithful in his stewardship. Is not this fair?

What is meant by the word "hoard"? In a gospel sense it means to keep back more than is necessary for our just wants and needs.

What are our just "wants and needs"? I cannot answer for you, neither can you answer for me. It takes several factors to enter into the solution of this problem, which is easy if we really desire to see it solved.

What does the law state? Read:

The church has been directed to accede to the rendition of the bishopric with respect to the temporal law; and until such heed is paid to the word which has been given, and which is in accordance to other revelations given to the church, which had been before given, the church cannot receive and enjoy the blessings which have been looked for when Zion should be fully redeemed. Therefore, *hearken once again unto the voice of inspiration, in warning and in-*

struction, and conform to that which is given and receive what is awaiting the upright and pure in heart.—Doctrine and Covenants 129: 8.

The lesson of life is easy to learn—it is we who make it hard and complicated. The "yoke" of Christ is easy; his "burden" is light. Our life is often hard to bear because we do not live it with him. Do not misunderstand God.

Do you ask, "How am I to pay my tithes?"

Have you been in the church so long and do not know what the law of tithing is?

Is not this "odd"? Why not ask the Bishop of the church?

On the day of Pentecost, three thousand souls cried out, "Men and brethren, what shall we do?" Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) And on that day there were added to the church three thousand souls. But these souls were simply added to the church—they would not "go on unto perfection"; they would not "grow in grace" if they did not pay their tithes, for tithing is a law, a commandment (Malachi 3), and we cannot live properly unless we keep every word (Luke 4: 4). It is a spiritual law.

It is a wonderful thing to play the game fair!—and with God.

We have been baptized—so have the Baptists been dipped into water.

We have been confirmed—so have the Episcopalians had hands laid on.

We have prayed, spoken in meeting, read the Bible. So have other men and women who belong to other churches. So had the Pharisees done all these things. But our righteousness must exceed the righteousness of the Scribe and Pharisee. We must go on till we have attained the righteousness of Enoch, of Melchisedec, of Nephi. We must go on. Therein is the difference in the true and the false Christian—one goes on and on to the sunlit hills, the other stands chilled at the water's side, a reed shaken in the wind, spiritless, dying, because he will not "live by every word that proceedeth from the mouth of God." (Matthew 4: 4.)

"Behold, I will send my messenger, and he shall prepare the way before me. . . . But who may abide the day of his coming? . . . Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Malachi 3.)

He that "climbeth up some other way," into the sheepfold, "is a thief and a robber." And he will be cast out. For he has not kept the law which entitles him to a wedding garment. Who shall abide the day? "He that is tithed shall not be

burned (at his coming); for after to-day cometh the burning." (Doctrine and Covenants 64:5.)

We do or we do not believe the word of God.

R. W. FARRELL.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Four Little Studies in Character Building

2. UPWARD TENDENCY

The tendency of character forming is upward, if we take humanity as a mass. To stop this march is as impossible as to stop the ocean tides by moral suasion. Paul speaks of having Christ formed within us. Who, having him for an ideal, and working to emulate his character, can doubt the ultimate outcome? We never rise higher than the object we adore, or the goal we strive towards; this fact justifies us in selecting an object transcendently high and noble. Such an object we find in the Christ, and with him "within," truly our path of development leads upward towards the perfect Light of which he was the greatest human expression.

He who never forgets a friend, and always forgives a foe, is making no mistake. The soul grows and expands by services of love to those that hate you. "Overcome evil with good," pleads our brother Paul, and following this counsel, we find a real test of character. Revenge is the desire of the untamed animal nature within us. It deadens all that is good and ennobling, and excites that which is carnal and selfish. In doing "good to them that hate" us, we develop strength, and rise master of those impulses which drag us down to the level of beasts. Doing good because it is right, regardless of what has been done to us, is an approach to our ideal, and such acts become demonstrations to the unbelieving world that the Christ, whom we hold up to them as an example worthy of emulation, is working in and through us—a living reality, a power unto salvation, a Master Builder indeed.

Character is not made in a day or a month. It is a slower process than that. It is more like a continuously deepening channel, which eventually touches all the shores of human activity, leaving upon them the impress of divine love and vitality. Great rivers were at one time and place, but little streamlets, the first wee impressions made by tiny drops of rain. Gradually deepening and widening, they became the great arteries of commerce, bearing upon their bosoms the lives of nations. So character begins with little thoughts and impulses, tiny streams of love and sympathy, kindness and good will. Gathering strength as it flows, watered by many deeds of charity and helpfulness, it deepens and broadens into a powerful river of good influence, bearing a nourishing service and blessing through many lands and unto many people.

Touching the life of another, one strong character inspires to noble deeds and uplifting thought, which, in its turn, develops from the small streamlet to the mighty current, and thus the whole world receives the impulse to do good, the tendency to which none of us can escape.

Character is not a gift, nor altogether the result of parental influence. It, like other human acquirements, may be obtained by thought, study, meditation, and persistent practice. Ruskin says, "Talent is developed in solitude—character in the stream of life." Sousa, the famous band master, well said: "If I stop my practice for one day, I will notice it for two days; my friends will notice it for three

days, and the public will notice it indefinitely." So it is with the development of character. Its practice must be continuous if we desire a well-rounded result in the short time allotted us. We cannot afford to stop doing right for one single day; the penalty is too costly. It is constant resistance and struggle, never relaxed, which counts. The railroad companies reject the great oaks that grow so stately in the valleys, for the wood will not stand the heavy strain to which it is subjected in holding up the heavy trains. Instead, they take those trees which have developed upon the mountain tops, where, during years of tempest and storm, they have grown sturdy and tough through resistance to the elements.

So it is with our characters. They are made strong and useful by living upon the mountain tops, enduring the storms and tempests of life, each one triumphantly met and conquered making us stronger and more adequate for the next. We are likened to a "city set upon a hill," whose light (intelligence, character) cannot be hid. On the heights, too, we can more fully sense our nearness to our Creator, and our dependence upon him. Thus we are able to understand that all things, even the storms and the tempests, work together for our good. Paul puts it: Afflictions worketh experience; experience, patience; and patience, hope that maketh not ashamed.

So step by step, by means of the great experimental machine of life, we rear our character building, ever upward in beauty and worth, and always towards that joyous time when sin will be no more, and we be permitted to mingle with the pure and the good—truly our "beautiful Zion, built above."

MRS. JOSEPH SKELTON.

Success for Sale

These questions are put, by an unknown author, to every seeker for success:

You want success. Are you willing to pay the price for it?

How much discouragement can you stand?

How much bruising can you take?

How long can you hang on in the face of obstacles?

Have you the grit to try to do what others have failed to do?

Have you the nerve to attempt things that the average man would never dream of tackling?

Have you the persistence to keep on trying after repeated failures?

Can you cut out luxuries? Can you do without things that others consider necessities?

Can you go up against scepticism, ridicule, friendly advice to quit, without flinching?

Can you keep your mind steadily on the single object you are pursuing, resisting all temptations to divide your attention?

Are you strong on the finish as well as quick at the start?

Success is sold in the open market. You can buy it—I can buy it—any man can buy it who is willing to pay the price for it.—Hello.

Training Little Children

KINDERGARTEN METHODS AT HOME

Kindergarten training is often begun at home unconsciously by both mother and child. It has its beginnings in the answers to the first questions familiar to every mother, such as, "Mother, what color is this?" "How many are there?" "Which is my right hand?" "Which is heavier?"

If mother will take a little time to play with her children, as Froebel urges, the first question about color can be made the nucleus of a little game. Let the child find something of the same color as that which first interests him, then something in each of the six standard colors; count the articles found; classify them as smooth or rough, heavy or light, and so on.

In the same way the three type forms of solids—the sphere, cube, and cylinder—can be shown the child, and articles around the house classified as cubical like the cube or block, round like the sphere or ball, or cylindrical like a barrel. The size of objects should also be noted.

Color, form, and number can easily be made into games if mother has time to play with her children.

When mother is busy with the pressing routine of housework, perhaps a box of cranberries and a long thread in a coarse needle would entertain a dear little meddler, and give mother a free hour to work. Cranberries may be scarce, but buttons flourish in every home; also inch pieces of macaroni which can be combined with circles or squares of colored paper cut out of bright advertising pages.

When baking is under way, and little hands have to be kept from interfering, a piece of colored string one yard long with the ends tied together, will afford much delight. Wet the string and make as perfect a circle of it as possible on a flat surface. By pushing a point in the circle to the center, we change what looked like a full moon into a crescent; pushing in three places makes a clover leaf. The variations are endless. And the child can learn with an occasional suggestion from mother, to make many familiar symmetrical outlines in this way.

Perhaps it is bread that is being baked. What possibilities in a small lump of dough! It can be made into a loaf just like mother's, or rolled into tiny biscuits.

Toothpicks have many possibilities as play material. With them pictures can be made in outline of houses, fences, furniture, boats, or stars, and it is material that can be used over and over again.

Chains of paper are made by slipping one short strip within another and pasting the ends. Colored strips may be alternated with the white strips that have been saved from rolls of narrow ribbon.

Coloring with crayons, cutting out pictures, and pasting are all kindergarten activities that can be carried on at home.

A blank book in which pictures of furniture have been pasted for each room of a house gives delight that I have seen last all summer. How eagerly the advertising pages in magazines are searched for the kitchen cabinet, bathtub, parlor suite, crib, or bed! How carefully the selected pictures are cut and pasted on the proper page!

With a hatbox as the frame for a doll house, and cardboard partitions making four rooms, a child's interest and attention may be occupied perhaps for several months. The house can be furnished as to occupants and rugs from the magazines while curtains can be made for the windows from paper lace used in candy boxes. The furniture can be made from folded paper or built with small blocks or dominoes.

These suggestions only touch the rim of activities that kindergarten training opens up to the little child. What the mother may do at home will be helpful, but what the kindergarten does every day for three hours, will be far more so. In kindergarten the child is a member of a social group and learns the valuable lesson of consideration of others and the spirit of team work.

May I say to mothers who are not within reach of a public kindergarten, that your best course is to agitate and cooperate to have one if it is a possible thing. If that can-

not be done and some kindergarten materials can be purchased, a catalogue from Milton Bradley Company, Springfield, Massachusetts, or E. Steiger and Company, 49 Murray Street, New York, will be helpful in selecting the list of materials desired.

However, the spirit is more important than the material. "Come, let us live with our children," says Froebel, and, "Come and play with us," say the children themselves.

Look back in memory to your own childhood. What are your dearest recollections of your mother? Her unceasing care for your food, clothes, teeth, eyes, health? Or is it not rather that happy day you took your lunch, mother, and the rest, and went for an unexpected picnic? Did the shopping trips, the church-going, the calling, the occasional matinee, leave the deepest impress, or the quiet hour when mother was alone with you and read or told you stories?

Dear mothers, cumbered, like Martha, with many cares, can you not see that the practical and necessary services which you render your child minister to the physical, which passes, but the hours of play and mental effort which you share and encourage and the ideals you set up for emulation, these are the meat of the spirit of your child, which nourish the very essence of his life, developing in him that intangible something we call personality, and forming his contribution to the race.

MRS. JANET W. MCKENZIE.

HYMNS AND POEMS

Selected and Original

The Old Log Church

WHEN YOU AND I WERE BOYS

Our church was thought a blessed place,
Where every Saint, with smiling face,
Would meet to sing, and talk, and pray;
In that log church, from day to day.

That church was small, the fire bright;
The snow outside was pure and white;
Their lamps were clean, and burning bright,
And oft they prayed till late at night.

The old elm tree its branches waved:
The bubbling spring its waters gave,
To quench the thirst of youth and sage,
As each Saint read the sacred page.

The place was rustic and most new;
The seats were plain, not varnish pews;
The truth they taught was old and new,
And each Saint tried the right to do.

That olive tree did thrive and grow
Until with life it was aglow;
And much good fruit did form and grow,
To feed the sons of men below.

Its life it spread from shore to shore—
That holy life that dies no more!
From north to south, from east to west,
It spread that truth which is the best.

Though tossed on billows' foaming breast;
And long from home they loved the best;

Though scorched by suns, and wet with dews,
They loyally taught these sacred truths.

They did not faint, they did not die,
They kept that standard still on high,
When ice against their vessel crushed,
In God they had a living trust.

The years have passed since we were boys,
The tree is gone, the spring is dry;
The old church burned, a new one's here;
Some Saints are gone, yet some are near.

Those gladsome days will soon return—
That sacred truth within us burn;
The fount is stirred, the life will come,
And we with Christ shall all be one.

I mean when Christ in glory reigns;
And no one in the cold remains;
When each dear Saint shall rest at home,
And never from its bowers roam.

CHARLES E. BUTTERWORTH.

The Master's Spirit

When our burdens bear us down, and wild billows o'er us roll;
When the flame of life burns low at the altar of the soul;
'Tis then kind words of hope will make these burdens less
a strife;
'Tis then kind words will still the waves that quench the
fires of life.

When the heart with anguish aches, and the bitter cup runs
o'er;
When the vision's overshadowed, and the soul is sick and
sore;
'Tis then great hearts can comfort, and make sweet this
bitter cup;
'Tis then the light shines through the mists to heal and
raise us up.

When hope and prospect vanish in the darkness of our night;
When beyond depression's sphere we can see no gleam of
light;
'Tis then that earnest faith and hope can make our course
less drear;
'Tis then depressions flee away, and light becomes more clear.

Each life has its Gethsemane, stern trials that each must
bear;
Each life can make another strong, when burdened down
with care;
'Tis every little kindness strewn along each passing day;
That makes a heart beat stronger, and drives the clouds away.

Thus the suffering soul that's felt the kindness of another;
Has felt that deep affection of brother unto brother;
This is the test of tenderness, the badge of sympathy;
"As to others you have done it, you've done it unto Me."

GEORGE REEVES.

Can you be high-minded and happy in the meaner drudger-
ies of life?

The most enviable of all titles is the character of an honest
man.—Abraham Lincoln.

A Song of Praise

Lord, hear our song to-day—
Pæans to thee we raise
For sending peace.
Jesus our King shall be,
To reign from sea to sea.
To thee all praise shall be,
For blessed peace.

For those across the sea,
Still suffering poverty,
For them we pray.
Keep them beneath thy care.
Help them their burdens bear.
Build up their countries bare—
Lord, hear our cry.

NELLIE M. GAULT.

LETTER DEPARTMENT

Providence Branch Items

There seems to be a spirit of unity prevailing among us. At our fall business meeting we made one change in the branch services. The evening service was resumed to take the place of the afternoon mission service which was held at four o'clock and was for the fall months only.

We think we have an excellent Sunday school. It is a real church department, and to be anything less would be to fail in fulfilling its mission for the branch. Brother Charles Brown has the work at heart and is assisted by a corps of willing officers and teachers. We think that the secrets of a good Sunday school are: first, a spiritual branch; second, a spiritual leader of the school; third, which naturally follows the first, a willing people. How could a school be a success if it lacked any one of the three?

A word should be said concerning the lively interest manifested by the branch in awakening to the call of the financial law. Not that it has arrived at perfection, but that it is on the way to the goal. Our ideal is that every member shall be rated one hundred per cent loyal to this great spiritual law of the church. There are two great experiences that come to the Saint, one is the privilege to partake of the Lord's supper, the other is the honor of having the Bishop write us that we have discharged our financial obligation to the church. To carry the analysis to a final query, it may be asked: Are we worthy to partake of the sacrament if we have not kept the financial law? Think it over.

The membership of the branch has been divided into five groups with an assistant presiding elder over each group. In each group is a deacon, a teacher, and a priest. The move has advantages, provided the pastor takes the leading oversight. The work of the deacons has been somewhat enlarged in that each has charge of the branch covering a period of one month, and other deacons assist as occasion requires. Our collection box has given way to the better system of financing the branch, that of figuring a budget, receiving pledges from every member, collecting weekly in dated and addressed envelopes. This system if worked will put dollars in the treasury where now cents are found.

Our prayer meetings are good but not so spiritual as they were last year. The whole world has been unsettled this year. We hardly realize that the war has closed. As it

is we are not going to be caught crying "peace" when there is no peace. Peace has been taken from the earth and is found only in the hearts of those who serve Christ.

The outdoor preaching has closed for the season. What the harvest will be time alone can tell. Pride seems to stand as an impregnable barrier between the souls of men and the gospel of salvation. It is awful in its destructiveness when once in the church. The second chapter of Alma furnishes us with reading that is both sorrowful and astonishing. It does not seem possible that in one short year people could be changed from humble followers of Christ to vain and pride-bound creatures. The Providence Branch is free from the curse of pride, in the main.

What shall we do this winter aside from the routine of branch work? Since taking charge of the branch the pastor has introduced nearly everything that offered advancement to the cause. Two summer schools were held, a boy scout troop started, club work introduced, socials in the church held, monthly concerts of a high order given, street, park, and noonday preaching held three seasons, a monthly paper printed, tract distribution on the wholesale order carried out, visiting of interested parties, special mission meetings in church and cottages, and many other efforts made. No doubt all of these movements were helpful in their place and time; some might have been given up too soon, others may have had no profit in them. Who can tell? A good attempt never was a failure, and the experience derived will be invaluable in days to come. One thing sure, the fundamental phases of branch work were not neglected and the persons who worked were the persons blessed spiritually. It is far better to miss the nail occasionally than never to attempt to drive it at all.

The Sunday school and Religio conventions were held in this place on the 16th and 17th, inst. The program features could have been better, but the interest aroused and the unity expressed were commendable and indicate an effort on the part of the workers to make good. When the time of election came, Providence was conspicuous. Brother E. F. Yerrington was chosen superintendent of the Sunday school, Brother Charles Brown assistant, Brother H. A. Chel-line president of the Religio. All of Providence.

The plague of influenza touched our branch lightly. Only a few members suffered though the disease was about them and death seemed everywhere.

The pastor received his second Thanksgiving surprise. On last year the Sunday school loaded a large clothes basket filled with fruits and, as a surprise, presented it to the president of the branch. This year an offering was received from the members of the school, in which the pastor gave his bit of nine cents. The total amount was over twenty-one dollars. This amount as a token of love and a thanksgiving to the Lord was given to the pastor's family. Providence can keep a secret, work a perfect surprise, and act its part generously.

BRANCH CORRESPONDENT.

The Lamoni Stake Bishopric

[Though local in purpose, this letter should appeal to all.—EDITORS.]

In the tremendous excitement incident to the conclusion of a world-wide war, we sincerely hope that the peculiar significance of this unparalleled event, to the true follower of the Christ, will not be lost. Events of the past few years have unmistakably authenticated the angel message. Prophetic utterances of the servants of the Lord, centuries ago, are being so literally fulfilled that argument is no longer needed to prove their truthfulness.

Long since the Saints have been told that "Surely the Lord God will do nothing, until he revealeth the secret unto his servants the prophets."

We have believed this and our faith has not proved barren.

Who of us can truthfully say that we have not been warned and forewarned of what is now at our very door?

How fitting it is that Joseph's land—the land of promise—should fulfill its destiny. Unto this land the God of Jacob gave the angelic message—the restoration of the message of salvation—as well as noble, inspired men who gave us political and religious freedom.

True to its trust the land "choice above all other lands" has sent its "swift messengers" to the wide world proclaiming the tidings of peace to mankind, and to-day, as never before, we can say with the poet, Proctor, "Earth's crammed with heaven and every common bush is afire with God."

What a wonderful blessing to be living in such an age—to take our part in aiding the Master to consummate his work. But what does it mean to us, we who are supposed to be walking with God!

We unhesitatingly announce that this stake has responsibilities to meet—responsibilities which it never has had before.

The Lord has plead with us, exhorted us, and commanded us to do his bidding. Shall we do it?

No work in the wide universe is so important to us as that of doing our duty toward our God. The necessity of an early and strenuous preparation for the properly placing in their homes of many who will want to come to Zion is too apparent to be misunderstood. The need of funds for this as well as for the proclamation of the gospel in foreign lands presses itself upon us.

While we have given cheerfully, we hope, to aid in the great emancipation of the human family politically, can we not as cheerfully—yes, more so—do our part as a coworker with God?

Yours for the establishment of Zion,

LAMONI STAKE BISHOPRIC.

Prayers Asked for Strength for Greater Service

I am much more indebted to the church than I desire to be, that is, I would prefer to put the church under obligation to a greater extent than I have, but do not know what I can possibly contribute or offer as an offering, of myself or aught I have at the present time, that would greatly change the account from the debtor to the creditor side. My ambition long has been to help mankind, and use, to the best advantage, the time and small talent given me; and the greatest disappointments have been the limitations put upon performance, whether within or without myself.

This question of salvation, as given to each one to work out and which each individual must sometime face and somewhere accomplish for himself, if at all, resolves itself into a matter of mental attitude. So much depends upon ourselves. "As for God his way [his part] is perfect." (Psalm 18:30.) No tears or prayers can change it, or his attitude toward us. The gospel will save no one, only as the mental attitude is adjusted to it; but "He that believeth on the Son hath everlasting life." Whenever the adjustment is made, the law of life will prove itself effective unto salvation.

Why do we wait for God to come to our terms, or to us? He says, "Come unto me." Where does it begin, but in our process of thought? Where does it end, but in our process of thought? Why do we not work upon and reason with ourselves unremittingly, unceasingly, to bring and keep our-

selves in alignment with the forces of righteousness that always were, and always will be?

Then our appeal must continually be to ourselves, after all, but the expression of desire will help the individual. The drawing out of our souls toward God brings us into nearness with him, especially if this is with and for each other. "The fervent, effectual prayer of a righteous man availeth much."

The effort of mind and heart, whether vocalized or not, makes the blessing, the communion with those we desire to reach, possible.

The church, by a solicitous attitude towards the spiritually, physically, or temporally needy, may set in operation the forces that a defective attitude of the body would hinder. God is not without his limitations in doing good, as put upon him by the agency of man. Unbelief hindered Jesus in his own country and among his own people. An angelic messenger, perhaps the Son of God himself, was hindered for three weeks from delivering the message he had at the beginning of Daniel's supplication, but could not, immediately, being withstood by the prince of Persia, whoever that might have been. (Daniel 10: 12, 13.)

Man can hinder and man can help his fellow man, at least, but not if an entirely distorted mental attitude or spiritually unsound condition of mind refuses to help. The individual must save himself from all the limitations of a defective mental attitude towards principles, towards men or things, and must allow the celestial law its perfect sway over mind and body, over the entirety of life. This calls for considerable mental effort on the part of every individual. It is do or die; sink or swim; survive or perish. But we are not independent of each other, with the fullest effort.

I am not independent as to the spiritual part, or to the operation of the gospel in its diverse gifts through and to many members; and that I may more perfectly realize my desire and have greater power in performance, to the benefit of mankind, I solicit, at this time of giving, not gifts of gold or silver or those purchasable by such, but if there be a will to give, through the gift of faith, that physical help which would make possible spiritual giving to a greater extent than now, or a more extensive use of time and talent than now seems possible. I would appreciate the prayers of the church, believing that they will avail, and will reach more and farther than my own unaided desires and prayers. I am not desirous of increasing my indebtedness to the church by this asking, but as it seems to be the only resource, I have adjusted my mental attitude with reference to it, if by any and every means known, I may place myself in reach of that which is needed in my case, being willing to meet others' needs more fully and completely. With and of myself it is not possible. To those that believe, nothing is impossible. We have been told that the time is here, when "according to men's faith it shall be done unto them."

I ought to apologize for the length of this quite personal letter. I dislike to tax your columns so much. I cannot say so often. I hope in the end it may not prove amiss. The church's gain is what I seek, if through my own present benefit.

Yours sincerely,

M. F. GOWELL.

INDEPENDENCE, MISSOURI, December 8, 1918.

Spanish Class in Philadelphia

This coming Friday, December 5, 7.30 p. m., I get a class for the study of Spanish organized. I have secured the services of a very competent instructor and teacher—reared in Chile, and Spanish and American by blood; taught sev-

eral years in Porto Rico; a middle-aged lady. The charge is twenty-five cents a lesson for each pupil. A number of young Saints and several outside friends will take it up. If we ever carry the gospel to the peoples south of the United States, who are a Spanish speaking people, this class may help carry the gospel there.

GLAUD R. KUYKENDALL.

Toronto News

We have now held three meetings in the Allen Theater. The results thus far exceed expectations. We had about eight hundred the first Sunday night; two hundred more the second, and a still further increase the third night. This, despite gross misrepresentations and malicious opposition. Certain vicious influences at work here have resorted to the most reprehensible methods to poison the public mind. The enemy, knowing full well the inevitable sequence, is frenzied.

We are not disturbed. We are going ahead in constructive service. God is on our side. He will vindicate his work. The Saints are united. They are consecrated. They are untiring in service and patriotic in purpose. They are confident and happy.

The people attending our theater meetings are orderly. The attention is excellent. During pauses in the lectures one can almost hear the people breathe. The questions are of a high order showing thought and research. Our first two lectures, "After the war, what?" and "Problems of peace" laid the foundation for our winter's work. Last Sunday night the subject was, "Up-to-date religion"; next Sunday, "Who is my neighbor?" Christmas week, I will speak on the subject, "Humanity of Jesus," and for the last night of the year, "Time and eternity."

Our annual business meeting held last night resulted in few changes in the official personnel. The reports show a healthy growth. One significant change over former years, financial reports covering the different funds of the branch were presented. Every penny received from all sources was accounted for.

I have called upon most of the editors of the various city newspapers and am satisfied they will understand our position in time. Some sensational articles, inspired by a party who knew better, have appeared charging us with polygamy and kindred evils. The *Toronto Star* last week contained an article which did us justice. One has satisfaction in knowing that he is in the right and that he is doing right.

This Christmastide finds my heart full to overflowing with gratitude to God for the wonderful things which he has done for all of us.

Sincerely your brother in Christ,

T. W. WILLIAMS.

Christmas Offering

We are constantly stimulated and greatly encouraged, from time to time, to receive such letters as the one which we publish below, and I trust that the experience of this sister, and the splendid results which she has accomplished, will prove as helpful to others as the sister to whom she refers encouraged her to put forth an effort which resulted in such a splendid showing.

We are rapidly approaching the end of the year, and I trust that those who have not yet done all that they might have done may awaken to the fact that there lies before them a golden opportunity to cooperate with others in an

undertaking which will cause us all to rejoice when our task is finally accomplished. When we have closed our activities for the present year we should each and all begin at once to do our part for the year 1919. In dealing with human nature we find that with the beginning of every undertaking or proposition there is a splendid spirit of enthusiasm, but as time goes on here and there there are those who drop out, but it has not been so with the Christmas offering. It has gained momentum as we have traveled, and we are hopeful that the experience of last year, and the results of this year, will have so added to our strength and our knowledge of how to do things, that we shall set about the task for 1919 in a most energetic manner. And while we work do not forget to pray.

We thank God daily for the splendid support which the Saints have rendered this department of the Lord's work, and we earnestly petition him that he will still direct the energies of his people, and so touch their hearts that they shall be made to realize the importance of his work, and that while endeavoring to supply themselves with the necessities of life and the comforts thereof, that they will be liberal in their contributions to his work.

While a degree of pleasure comes from material blessings, yet those who have been blessed more abundantly with these things have realized that there is a satisfaction that comes from the receiving of spiritual blessings that far surpasses anything that we can enjoy along material lines. To such as have been blessed with material blessings, and who freely impart of them to the Lord's work, the Lord has promised a more abundant spiritual blessing. May this be our happy experience.

Yours in gospel bonds,

BENJAMIN R. MCGUIRE.

MAX, NEBRASKA, December 9, 1918.

Bishop B. R. McGuire,

Independence, Missouri.

Dear Brother: I saw in the HERALD last year how a certain sister saved money for the Christmas offering fund, so I thought I would try the same this year. I have been able to save with my eggs \$20, which I am sending enclosed in this letter for Christmas offering fund.

We are isolated, being about fifty miles from the nearest branch, Wray, Colorado, over the State line from us.

I trust that next year we will be able to make more so as to be able to send in considerable more if possible.

Brother May has been here with us during the year, and at present we have Brother Hale W. Smith. Brother Prettyman was here also during the year.

We are all well and happy in the work.

Yours in Christ,

MRS. F. W. SCOTT.

A New Branch

A short message from this part of the Lord's vineyard will inform your readers of the prosperity of the work. About thirteen months ago a Sunday school was started in the home of Brother and Sister W. H. Graham. They soon found that there were other members in the city, and with others moving in, the home became too small. They purchased a lot with a store building on it, and, with their own labor and money, soon had a comfortable place in which to worship.

The cost, including inside fixtures and furniture, was about \$750, which represents the work of five families, which is a good lesson of what can be accomplished by a few when

they work in unity. They had leaders but no bosses. Among their number was a priest, W. A. Connell, who took the lead in spiritual matters and was their shepherd.

El Reno is about twenty-five miles from Oklahoma City, and connected by an interurban railway which makes it convenient for the brethren of Oklahoma City to give them assistance. During the year Brethren R. M. Maloney, F. W. Kueffer, and Ed Dillon (there may have been others not known to the writer) have been filling appointments. In July the president of the district made them a visit.

Some of the friends of the Saints, who occasionally attended the services, were members of the nonprogressive part of the Christian Church. They became anxious for a debate, and arrangements were finally made for one to be held between Brother J. F. Curtis and Reverend A. W. Young. The usual church propositions were discussed for eight nights. The first half was held in October. It being necessary to quit on account of the epidemic, it was resumed on November 20. The latter sessions were not so well attended as the former ones because of the unfavorable weather and the after-effects of the "flu."

The results were as usual; the Saints were strengthened, encouraged, and satisfied with the results. Two were investigators and regular attendants at the church services. The debate put them "over the top," and on Monday, November 25, James W. Millner and wife were baptized by J. F. Curtis.

On Sunday, the 24th, the church was dedicated and a branch organized, and the following-named brethren were ordained to the offices named and selected to occupy as such in the branch: William A. Connell, elder; William H. Graham, priest; William A. Millner, teacher; and Herbert D. Zuber, deacon. Sister Mattie Millner is clerk of the branch. The branch starts on its career under very favorable conditions.

EDWARD RANNIE.

EL RENO, OKLAHOMA, November 26, 1918.

[The following is a copy of a letter sent by John W. Rushton to our soldier boys.—EDITORS.]

Christmas, 1918.

Dear Friend: With what full hearts we send to you our greetings on this occasion of cheer and good will! Tiny Tim's Christmas prayer is ours to-day: "A Merry Christmas to all and God bless us every one."

How vastly different is this Christmas from the four preceding ones! The war is over, thank God, and many hearts are lightened and many homes are glad. Once again the spirit of peace and good will is with us and not as a memory of a long, long ago, but very near and very real.

And while we rejoice in the *peace with victory* which has crowned the heroic work of the allied armies, we think with deep sympathy and reverent mien of the many thousands of brave men and women who have literally given themselves in order to make this Christmas a day of rejoicing for us. We pause in the midst of our festivities to think of them and the aching hearts, the empty places, which to-day chasten us and hallow our joy. They have not died in vain, as they did their heroic exploits in the dark days of struggle and retreat in the firm faith that their death would prepare the way for victory, we rejoice that now their faith, courage, and heroism stand justified, and forevermore they have been immortalized as world redeemers and humanity's saviors. With reverent silence we hail these immortal hosts in their march to triumph.

We are profoundly grateful for the readjustment of values which this war has resulted in, and while many have been fearful that religion was being seriously threatened and the

church stood in danger of dethronement, we have seen the day in which a new creed, if we may call it such, has been given to us; born under these dreadful conditions, and yet so simple and strong that its appeal is to all.

Courage, cheerfulness, generosity, self-effacement.

The cardinal sins are the opposites of the above:

Cowardice, grouchingness, selfishness, boastfulness.

We face the future with cheerfulness in the light of this strong faith in these abiding qualities which have been sublimated in the holocaust of war. We have faith in you that having won the war, a new world and a new humanity which will be one of brotherliness, and in which men will see the kingdom of God, will be born.

On behalf of the church,

JOHN W. RUSHTON.

[The following letter was received by the First Presidency from Brother Augustine Dwyer, dated November 27 and written from West Somerville, a part of Greater Boston]:

From the seclusion of the sheltered coast of Maine to the busy life of this great city, is a startling change. My long stay with the Saints in Maine was refreshing to the soul. The enforced suspension of my lecture work, brought about by the influenza epidemic, afforded me time to assimilate some of the mental food which I have stored away from years of travel, observation, and study.

I am thankful to be back in my home city—Boston. Its very atmosphere has an educational tone. Indeed, as I write you, I am in a setting of educational activities. North of me, and separated from me by a short walk, is Tufts College; to the east of me is the renowned seat of learning: Harvard University, and west of me is the wonderful Somerville Public Library, where I spend six hours of every day. Before me is the great capital with its historic buildings and hallowed memories. It quickens one's breath and gives one a thrill to be amid scenes, and in a place, where in the seventies history was made which to-day is transforming the world.

I am charmed with the company of Saints I have met in the Somerville Branch. Rarely have I met a more hospitable body of people. The more I visit their homes, the more I am impressed with the fact that in the education of our youth nothing is more powerful than environment. The young people of this branch have imbibed the culture of this great city, and show it in their conduct. It is so good to see our people, wherever they are, reaching out for educational advantages. Ignorance and illiteracy are the most costly things in our social life. The splendid way in which you are championing education is, indeed, a source of satisfaction to all who have the future interest of the church at heart. In later years, the rising generation of Saints will raise their voices in thanks for what you are doing to lift the church above reproach, and fit her for the great future which God has opened out to her.

I believe the sending of Brother Baldwin to this Somerville Branch was the divine leading. Quietly, without ostentation, he pursues his work and makes his power for good felt in every home he visits. One cannot know him many days without being impressed with his apostolic zeal, and his earnestness in the work. I am led to think that he does as much good by his prayers, in the pulpit, as he does by his preaching. His prayer phraseology is free from stereotyped expressions, and full of the unction of the Spirit.

One of the many encouraging signs among our people is the spirit of prayer. Both east and west, I have heard testimonies, at our sacramental services, extolling the power of prayer. To me it seems, in our church life prayer should

be given as important a place as preaching. I am impressed with the words which Paul wrote, in his first epistle to Timothy: "Know the truth for every creature of God is . . . sanctified by the word of God and prayer." Through prayer God can supply all our needs. Through prayer he will magnify our littleness and make up for our deficiencies. Mind culture, character building, is one of the popular notions to-day. Psychology, which has from its rebirth in the early nineteenth century been recognized as a science, is becoming an art, and the Saints in many of our branches are ransacking its stores in the interest of mental and moral efficiency. All of this is commendable and deserves encouragement, yet we must not lose sight of the fact that whatever by art or man's device may be accomplished in the soul, God can do even more. When we have close communion with him, by the mighty power of prayer, he tunes all our faculties to concert pitch. This accounts for the many beautiful characters we find in the church. Ten minutes of silent communion with God every day invigorates the memory, reason, powers of concentration, and even our utterances, as no psychology and no art or device of man can ever do.

Sometimes in our branches when I see a great and blessed work done and then look at the little company of Saints that brought it about, I am impressed with the mighty power of the spirit of prayer. When I ask the Saints how they ever brought it about, the invariable answer is: "Prayer and work." As my mind is now on the thought I cannot help recalling that brave band of Saints in Oklahoma City who beset with obstacles, yet, by prayer, persevered and built a neat church in a most desirable part of that beautiful city. They worked, but they prayed while they worked, and the difficulties that stood in their way became for them doors to the heart of God, because they were true Saints and had the spirit of the gospel. I know of nothing that so encourages me, in my own work, as the blessed recollection which I cherish of the days spent with that prayerful company of Saints in the branch at Oklahoma City.

The more I study our Doctrine and Covenants the clearer it becomes to me that God has ordained that the working force of our church should be prayer in the Holy Spirit. The last promise the divine Founder of our church made to the first disciples before he gave himself to death, was a prayer promise. In the midst of his last discourse as they followed him to the garden of agony, he said: "In that day ye shall ask in my name. Hitherto ye have asked nothing in my name. Verily, verily I say unto you if ye shall ask the Father in my name he will give it you."

You will be pleased to hear that the lectures are meeting with great success in Somerville. The lecture upon church decorum had a transforming effect upon the branch. The order and reverence that now prevail at the services are truly commendable and are a cause of much rejoicing among the Saints of the branch. God blessed our effort.

We have many outsiders attending and some of them have begun to show a deep interest in our work. A few are already making inquiries. On Sunday evening the seating capacity of the church was taxed. Many had to stand. After the lecture a gentleman, evidently of an intelligence far above the average, approached me and said he was weary of man-made creeds and could find no soul food in the preaching of the sectarian churches. He told me that his wife was in the same frame of mind. He seemed deeply in earnest. He went on and asked me how he could know the truth of our gospel, how could he test its reliability? I answered him: "By experiment. Practice the teaching and it will vindicate itself as divine." I used the method of Christ in dealing with him. You remember what John tells us of the

day a company of Jews came to Christ and asked the frivolous question, "How knoweth this man letters having never learned?" The question was not whether there was anything in his teachings worthy their attention, but the trivial inquiry as to how he came to his knowledge. Christ quickly turned their minds to a weightier matter as to whose the teaching was, saying, "My doctrine is not mine, but his that sent me." When they pressed the inquiry as to how they should know if his teaching was the truth he not only put practice before knowledge, but made it a means to knowledge. "If any man will do his will, he shall know of the doctrine." He plainly said that the first step toward knowing the gospel is a submissive will, and a readiness to test it by practicing it.

My intelligent inquirer then asked me with some wonder in his eyes, "Must I not know a doctrine before I can begin to practice it?" I answered, No. Theory does not precede practice, but practice precedes theory. Children do not study grammar first and then learn to talk. Men do not analyze soils first and then practice agriculture. I finally made it clear to him that the first step is willingness. There can be no doing without willingness to do. To me it seems quite clear that if the will is steadfastly fixed on the gospel, the understanding will of itself discover that it is true. I am leaving this honest searcher after truth in the hands of the Saints.

As I close this letter I am anticipating a visit to one of our wounded boys, who is just out of a base hospital. His condition is, indeed, a sad one. We are living in days when many hearts are benumbed by grief, and to many life is very crushing. Thank God we can hold up to all who weep. One who can meet their condition with the unspeakable comfort of his sustaining strength.

Fraternally yours,

AUGUSTINE DWYER.

[Excerpt from letter to the Presidency, written November 24, 1918, by Elder Philemon Pement, Ottawa, Canada]:

I wish to let you know how things are shaping themselves here. We are still stemming the tide of prejudice and opposition which has been running quite strongly ever since I have been in Ottawa. We are still holding meetings and Sunday school. To-day we had a return of some children whose parents (the father) wanted them to go to the Presbyterian church and they would not do it; they would come to ours or none, and last night I met some of the boys and the father, and talked to them; this morning the children came back.

I cannot see why this must be such a continual fight, unless it is that the Devil is using men and women as his agents to oppose the truth.

I am glad to tell you that, notwithstanding all the opposition which is manifested against the work here, six were baptized into the church on Sunday, the 10th, and I feel that more are coming in the future. There were four heads of families among them, and one young lady, and the eight-year-old son of one of the members. We had a splendid service and I rejoiced greatly. On occasions of that kind (and it seems that here the members come in groups, six and seven at a time) I feel the need of other assistance. But all I can do is to press on, and on, and on. May God help me.

[Excerpt from letter to the Presidency, written by Elder D. J. Krahl, Holden, Missouri, November 26, 1918]:

We have been endeavoring to arrange for two-day meetings in the branches in the stake, but on account of this in-

fluenza scourge we have not been able to carry out our program. We are endeavoring to make these meetings of an educational and reviving character, touching all phases of church work. It will undoubtedly be looked upon by some of the Saints as a departure from the old methods of two-day meetings, where two of the ministry occupied in preaching services on Saturday and Sunday. We have a working team composed of the stake presidency, superintendent of the Stake Sunday school association, president of the stake Religion society, and organizer of the Women's Auxiliary for the stake; with the stake chorister and other stake officials which we may secure from time to time. But those mentioned are the regular working force of the team. We held services last Saturday and Sunday at Lexington with gratifying results, going across country in cars. We had planned also to make Marshall on this Sunday, but received word that the quarantine was still on there. For next Saturday and Sunday we have arranged for services at Lees Summit and Grandview. These points are so connected by rock roads that the workers can occupy at different times at these two places. I believe that this plan will do considerable towards bringing about a coordination of work as the church is now endeavoring to do.

[Excerpt from a letter by M. A. McConley, Honolulu, November 20, 1918]:

Elder Miller and I temporarily traded places, as I wrote some time before coming here, that we planned on doing. I think the change was mutually enjoyed by us all. They report that during the five Sundays I was here the attendance has been much better than usual, and Brother Miller reports fine attendance and interest in Hilo.

The only hitch in our plans has been an attack of appendicitis on Sister McConley on her first arrival here. The doctor said an operation was necessary, but we thought to put our case before the Great Physician. After being in bed two weeks and finally, when we had set a certain day for submitting to an operation, upon the arrival of that day relief came. Our faith was sorely tried but now is confirmed more than ever by the experience. So now, I think Sister McConley is going to have a new lease on life after months of pain and suffering—so we will have much to be thankful for as we meet together again with our Hilo Branch on the 28th, for we are planning on returning to Hilo the coming Saturday.

There have been a few cases of influenza but no epidemic. It seems to be less severe in this climate. I trust it will soon cease among the people in the States. We received word but yesterday of the death of two of our former Sunday school boys (now young men), of the Denver Branch. I trust this, together with other happenings of our day, may cause the world generally to ponder the way of its path and move them to much needed repentance. And that within the church, as we see the fulfillment of prophecy, it may induce a closer walk with God.

My mind turns constantly toward the European field which seems to be saying as did Macedonia of old—"Come over into Macedonia and help us." And I hope that the church may be able to send a goodly number into that field soon. Maybe I am too ambitious, but I would like to see at least fifty men sent to that field from the next conference.

My prayer is that we may awaken as a church to the needs of the hour and not be found wanting in this great need for the bread of life which I feel exists in those lands.

Praying that the Lord may bless all according to their respective needs,

Sincerely,

M. A. McCONLEY.

[Excerpt from letter received from Elder Thomas Jones, Worcester, England, September 4, 1918]:

Brother Phillip Price of South Wales, who is a sanitary inspector six miles from here, is a man who claims to have taken seven elders home from a conference in Wales many years ago and gave them a dinner off a sheep's head, and had meat to spare. He was a man of great faith; and at a colliery explosion, at food time he dozed and had a vision in which an angel appeared and told him to leave the mines—the pit was afire. He told the vision to those present and escaped. There were others in the same district who would not listen and were lost, suffocated by the after-damp, or black damp. He spoke many times and called on the men to testify of the vision—on the streets of the Rhondda Valley. His wife, whom I knew, was asked why she did not go to the pit-head to see about her husband. Her reply was, "My Phillip will come home presently"; and she kept his food and bathing water warm in expectation. She was not disappointed.

[Excerpt from letter received by the Presidency from Bishop Roderick May, London, England, under date of November 17, 1918]:

Dear Brother: The past week-end has been an eventful one as you already know. I thank the Lord for his preserving care over us in these islands. Not a church member who was permitted to remain at home has suffered the slightest injury on either land or sea during the whole period of the war.

By request of several of our Canadian soldier boys, I went to Camp Witley last Sunday morning, about forty-five miles south of London. The news of the armistice reached the camp the night before which made the camp in an uproar Sunday morning. Finally, about two p. m., we got all the known church members together and retired to a grove, sat down on cushion seats of native heather, and held a meeting. There were seven in all. The meeting lasted about one and a half hours. I read the 15th chapter of John, commenting on parts of it with an exchange of views, then we held a prayer meeting, each one taking part. I opened and closed with prayer. They all expressed themselves as delighted with the results. Some of the boys were very anxious for this meeting to take place as they expected to be transferred to France the following Wednesday.

The boys were all from western Ontario, the most of them are children of men whom I knew at my first acquaintance with the church. They had been requested by their home folks to be sure and come and see us here in London, and some of them have been to our place. It did make my heart glad to know of their loyalty to the church and faithfulness to God. They have only been in this country since last mid-summer. The majority of them no doubt will yet be of service to the church. One among them, a Russian, who has only been in Canada since just before the war, is a clean, fine-looking young man and can talk English as properly as the others.

From my acquaintance among our soldier boys, as I see and learn them and compare them with many others, I believe our men will stand, as a whole, a higher test in goodness and morality than any others in the army.

Yours in gospel bonds,

RODERICK MAY.

About the severest loss any man can sustain is the loss of opportunity.

Do you see anything to love in a little child?

WASHINGTON, OKLAHOMA, November 25, 1918.

Editors Herald: I have just read Brother K. H. Rogers' letter and it makes me want to write my testimony. While I was reading Brother F. M. Smith's address, "Will he find faith on the earth?" it seemed such a fine gospel sermon. I sat down that morning and took up my HERALD, and as I had read all the letters I turned back to the front. As I looked at the heading I thought of the dream I had had the night before. I thought I was with a friend in a strange building, and going from room to room, when we came to a hall. I looked at the person near me who I realized was an enemy, in a sense; then I looked up into the face of a large man who was passing, our eyes met, and he, looking at me in a sympathizing way, called my name and said, "You are in a darkened condition." And I said, "Yes, but I still try to stay with the church." When I awoke I knew that my dream was true. As I sat here with the paper in my hand, I felt to repent if I had done anything to cause the condition, and as I began to read the most peaceful spirit took possession of me and I could read with understanding. As I was reading along I thought, "Oh, if I could just attend such a good meeting as that must have been, and enjoy those Pentecostal showers that those people had at those prayer meetings." But no, I was isolated and hadn't heard a sermon in over a year. Reading is all that keeps us alive, and I craved a spiritual feast.

As I finished the sermon I started to rise from my chair. I was almost lifted from the floor and began to sing:

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

And as I sang that song through, it seemed to fit the sermon. I saw Brother Smith and I saw the people to whom he preached, and it seemed I could see the words as they came from God to him and then to the people, and some of them drank it in as though it was what they wanted, and I was made to know that he was an instrument in God's hands.

When I had finished the song I felt I wanted to be alone to pray. So I went aside and prayed, and it seemed I was talking face to face with the Lord and I knew he was close by. I felt I could touch him if I would try. As I arose from prayer I thought how I would love to enjoy such a Spirit at our family altar, and I wished for the Spirit to stay with me and it did for some time. I felt so happy. The Lord had removed everything that was dark and I felt to rejoice in the knowledge that the Lord had accepted me, as weak as I am, as his child.

This, dear reader, is something that seems so grand, to have testimonies of God's work. I would be glad to know every Latter Day Saint had read that sermon and then sung that song. I feel that they would receive a blessing.

I want to ask the Saints to pray that God will direct me in trying to teach my three little girls the gospel, and help me to have patience and be able to endure to the end. We will be glad to have an elder come any time to hold meetings with the Saints, if not to the unbelievers, for they really need the counsel.

MOLLIE CROSS.

* STONEHOUSE, PLYMOUTH, ENGLAND, October 31, 1918.

Editors Herald: Will you publish this letter with the view to catch the eye of any Saint who may come this way.

The United States Navy is much in evidence at this port and I have wondered if there are any Saints among them



YOUNG PEOPLE'S HISTORY OF THE CHURCH



This work is in two small volumes, and covers church history from the childhood of Joseph the Martyr down to the present. It does not fill the place of the four volume History of the Church, but is primarily intended for the young of the church who wish the church's history in a lighter form, and in less detail.



Volume 1 of Young People's History has been before the church for two years and has found place in the home libraries of many of the Saints. It has given many a young man and woman considerable knowledge of the rise of the church in the last days.



Volume 2 has just come from the bindery of the Herald Publishing House, and covers the period of reorganization, and from then to the present. It is even superior to its predecessor, both in text and in mechanical execution.

ILLUSTRATIONS



From the frontispiece to the last illustration in Volume 2, there are upward of thirty-five good illustrations, some of them occupying a full page, among them being a reproduction of one of the best photographs of President Joseph Smith. The illustrations alone are worth many times the price of the volume.



CHAPTER SUBJECTS

There are fifty-three short chapters of the history, treating such subjects as "Young Joseph Takes His Place"; "The First Press and the Zion Movement"; "The First Long Revelation"; "The Church in the Islands of the Sea"; "The Gospel Boat"; "The Work in Wales"; "The Jubilee Meeting, 1910"; and more than forty-five other equally important and attractive subjects.



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who would like to meet the Saints here. We are only a few and have no meeting place at present, but call at 65 Gibbon Street, Plymouth, or 7 Durnford Street, Stonehouse, and you will be made welcome—ask for Mrs. Riddolls at the former address and Mr. Brookes at the latter.

I should also like to know if there is a branch at Freehold, New Jersey, and if so, could you furnish the address of the secretary, as I wish to write to him.

Your brother in Christ,
SERGEANT F. J. BROOKES, R. M. L. I.

7 Durnford Street.

MISCELLANEOUS DEPARTMENT

Conference Minutes

MOBILE.—Met at Vancleave, Mississippi, September 14, 1918, T. J. Booker presiding, assisted by A. D. McCall. Officers reporting: president, vice president, secretary-treasurer, and Bishop's agent. Ministerial reports were read from 7 elders, 7 priests, 4 teachers, 1 deacon. Statistical reports: Vancleave, 179; Escatawpa, 201; Bay Minette, 360; Mobile, 114. The committee appointed to purchase a service flag reported that a flag with twenty-six stars had been made and was dedicated on Friday evening, September 13. Bay Minette Branch recommended H. M. Aebli to the conference for ordination to the office of elder. As no communication from the First Presidency had been received by the district president the motion to approve the recommendation was laid on the table till next conference. Preaching during the conference by O. O. Tillman, T. J. Booker, and A. D. McCall. Adjourned to meet in Mobile at the call of district presidency. Edna J. Cochran, secretary.

WESTERN MAINE.—With Mountainville Branch, November 16 and 17, 1918, with District President George H. Knowlton in charge. Statistical reports were read from 5 branches. Bishop's agent's report read: Receipts, \$1,345.52; balance on hand, \$833.47. Next conference to meet with Stonington Branch at call of the presidency. Louise J. Eaton, secretary.

DETROIT.—Convened at the First Detroit Branch, November 22 and 23. Conference in charge of Apostle Paul M. Hanson and district officers. The district reported a membership of 1,290, and Bishop's agent's report showed \$1,294.53 collected as tithes and offerings for three months.

Convention Minutes

MOBILE.—Sunday school, at Vancleave, Mississippi, September 13, 1918. Prayer meeting and institute work in the forenoon in charge of district officers. Visiting Saints invited to take part. Business session at 2.30 p. m. Officers reporting: superintendent, assistant superintendent, secretary, home department superintendent, and member library board. School reports: Vancleave, Escatawpa, Theodore, Bay Minette, and Robertsdale. A committee was appointed to revise the standard of excellence and present to next convention. The evening session was held jointly with the church and Religio in dedicating a service flag. Adjourned to meet Friday before the next conference and at the same place of the conference. Edna J. Cochran, secretary.

The Presidency

By his own request, Elder G. C. Tomlinson has been released from missionary appointment for the balance of the conference year.

Notice is hereby given of the transfer of Elder A. C. Barmore from Western Oklahoma and Panhandle of Texas to Northern California District for the balance of the conference year.

We also announce the appointment of Elder J. T. Overcast to the Southeastern Mission for the remainder of the year on self-sustaining basis, as per recommendation of missionary in charge, Elder T. C. Kelley.

FREDERICK M. SMITH,
President.

The Bishopric

TO THE ELDERS

We are to-day sending out blanks upon which to make your annual financial report. Should these fail to reach you

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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in due season, kindly call for necessary blanks so that your report can reach us not later than January 10.

BISHOP'S AGENT

Portland District, Oregon: Owing to the condition of Brother C. E. Jones, who has been acting as the Bishop's agent of the Portland District, it has been thought wise to arrange for Brother L. B. Shippy to act as permanent agent of the district, relieving Brother Jones from all responsibility in connection with this work. Scattered Saints throughout the district, together with the solicitors in the branches, may mail their remittances direct to Brother L. B. Shippy, care of The Northwestern Steel Company, Portland, Oregon. Brother Shippy comes to us well recommended, and is a man with considerable experience in office work, and I feel confident that he will prove a valuable helper in the interests of the department of the Bishopric in the Portland District.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Conference Notices

Florida District conference will convene with Santa Rosa Branch, near Catawba, Florida, Saturday, January 11, 10 a. m. We hope to have reports from all branches and all members of the priesthood. We expect T. C. Kelley to be in attendance, and we look forward to a good conference. E. N. McCall, district secretary.

Conference of the Southern Missouri District is indefinitely postponed on account of the epidemic.

Our Departed Ones

HATTERY.—Solomon, son of James and Mary Hattery, born at Canton, Ohio, June 30, 1849. Died November 12, 1918, aged 69 years, 4 months, and 10 days. He is survived by 5 children and 16 grandchildren. Funeral services near DeLoit, Iowa, November 13, 1918, in charge of D. R. Chambers, assisted by Carl Winey.

ALL MODERN HOMES HAVE BOOKS

All Latter Day Saint homes should contain the History of the Church in four large volumes, for the adults and the students. \$2 per volume in cloth.

And the Young People's History in two volumes, by Vida E. Smith. \$1 per volume in cloth. The second volume is just off the press, and is a gem. Order now, in time for the long evenings.

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Independence, Missouri.

MILLER.—Thelma E. Miller, born at Kansas City, Missouri, January 2, 1918; died December 8, 1918, of pneumonia. Interment at Mound Grove Cemetery. Funeral services at C. D. Carson's undertaking rooms, conducted by J. C. Foss.

SHAFFER.—Tillie Shaffer was born November 20, 1885, at Philadelphia, Pennsylvania; baptized October 26, 1913, at Scranton, Pennsylvania, by T. U. Thomas. Died October 9, 1918. She was a consistent Saint, living a pure, devoted life, and passed peacefully to her rest, leaving a husband, two little boys, and a sister to mourn.

MOORE.—Platt Moore was born April 11, 1829, in Smith County, Virginia. Settled in Crawford County in 1874. In 1877 he was married to Mary Laughery, who with two sons and one daughter is left to mourn. He died November 11, 1918. Funeral services at his home in Deloit, Iowa, November 13, in charge of D. R. Chambers, assisted by Carl Winey.

ELLIS.—Ivor Henry, son of Elder Henry and Rosina Ellis, of Llansamlet, Glamorganshire, Wales; born at Lydney, Gloucestershire, England, June 11, 1896; baptized August 30, 1907, by his father. This young brother went to France joyfully, full of hope and comforting words to his parents, five sisters, four brothers, and the young lady to whom he was engaged. He was killed in action, November 1, 1918, having been gone less than a month.

KENDALL.—Jane Harrington was born in Burlin, Connecticut, February 13, 1834. Married Andrew J. Bird, July 7, 1853. To this union 6 children were born, of whom 4 survive her. Widowed June 3, 1871. Married George Matison Kendall, February 23, 1879; widowed March 30, 1891. Baptized September 3, 1899, by J. H. Houston, of Independence, Missouri. Departed this life at Barns, Kansas, November 16, 1918. Funeral sermon by Benjamin F. Jackson, assisted by Reverend Rookstool, pastor of the M. E. Church.

ANDERSON.—Elizabeth Pidd, born April 28, 1833, near Whoplade, Lincolnshire, England. Died in Lamoni, Iowa, December 10, 1918, leaving three daughters, one son, nine grandchildren, and twenty great-grandchildren to mourn. She and her sister (the late Sarah Pidd Smith, of Sandy, Utah) were baptized in England, and for the sake of their religion came to America about 1853, and crossed the plains. She was married to James X. Allen, February 11, 1854. They escaped from Utah about 1860 and came to live at Saint Joseph, Missouri, removing after the Civil War to Saint Louis, where she was baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, March 3, 1868, by Elder Mark H. Forscutt. Later in life she married Bishop James Anderson, who also preceded her to the other side. For several years they lived in Kansas City, Kansas (Chelsea), but for the last fifteen years their home has been in Lamoni. She was a gentlewoman in the old country, and always preserved the best of that qualification. She has always been a faithful member of the church, active in Sunday school work, and her great regret of recent years has been her inability to attend church. Her life has been a very hard one, but she has been faithful.

FROM HERE AND THERE

Those not receiving personal replies to letters to the editors of the HERALD should know that on account of the illness from the current disease, both Brother Burgess and Brother Moore are unable to respond for a time. Even the stenographers are off duty on that account. The editorial rooms are closed.

Brother H. W. Savage writes from Auckland, New Zealand, that they are continuing there with good success, interesting many people in the true doctrines of Christ as presented and believed by this church. Many who have been entangled in the Utah system of faith, including polygamy, Adam-god worship, blood atonement, etc., are now getting a vision of the pure system and are on the verge of obedience.

An appeal is made for a Christmas effort for War Saving Stamps by the Government. We are urged to give war stamps instead of cash or other gifts.

The Red Cross drive for membership is on this week, December 16-23. There are at present 22,000,000 members and 3,854 chapters, but annual memberships expire this Christmas. There is much yet to be done abroad, and much to be done here, against epidemics and against tuberculosis. This latter has been a long fight of the Red Cross.

The *Daily Herald* of Gulfport and Biloxi, Mississippi, for December 5, makes special reference to Elder Pitt's work as follows:

"The lecture by Evangelist F. G. Pitt of the Reorganized Church of Jesus Christ of Latter Day Saints, whose headquarters are at Lamoni, Iowa, was very much enjoyed by a large attendance at the Presbyterian Church last night. It was in aid of the Armenian relief fund. Stereoptican views were presented and most interestingly and vividly explained by Mrs. Pitt, wife of the evangelist.

"Upon conclusion, a very gratifying collection was taken, there being generous response to Mr. Pitt's appeal, and this was followed by the benediction by him. The evangelist has a splendid voice, and the songs rendered by him were enjoyed very much by the audience which pronounced the entire program one of the most interesting, instructive, and enjoyable of the year."

DEATH OF SISTER ELLIS

By telegram to the First Presidency we are advised of the death of Sister Clyde Ellis at Papeete, on December 5. We are not advised as to the cause of death or details. Sister Ellis was the wife of Clyde F. Ellis, missionary to the South Sea Islands, and was doing a good work there. Her passing is a grave loss to the work.

President F. M. Smith returned to Independence from Canada, December 7, and left on the 9th for San Francisco. He will visit points in the Northwest, en route.

DEATH OF ALLEN BREAKIE

There have been several deaths from influenza in and near Lamoni recently. Among them was Brother Allen Breakie, who was elected president of the local Religio this fall. He was a young man of great promise for future service.

THE SAINTS' HERALD

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

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

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

Volume 65

Lamoni, Iowa, December 25, 1918

Number 52

E D I T O R I A L

THE LORD'S BIRTHDAY

Once more the circle of the year brings that day on which we have long celebrated the birthday of our Lord. To many hearts it brings sorrow. To those who dwell in other lands, England, Australia, France, Germany, and our sister land of the north—Canada, this year means an additional toll to the years that have gone before, of loved ones who have laid down their lives on the battlefields of Europe.

To America this year means in an especial sense, the year of sacrifice, for it is this past year that America has suffered his loss. Many homes, indeed, will miss the familiar face when they gather around the festal board on this great anniversary.

Not even second to the loss on the battlefield, is that by epidemic, the scourge that has been and still is passing through our day. Some who will be sorely missed have passed away.

There are others who are not included in the above paragraphs to whom the year 1918 has proven a year of heavy sacrifice and loss. In this, our last issue for the year, it is not amiss that we should sum up something of what the year has been and especially what this day, the 25th of December, signifies to us. It has been a year of great losses and also the year of peace and of great promise.

The greetings of the season we send to our readers—a Merry Christmas and a Happy New Year—that joy and peace may be yours throughout the coming year. It is true that much of the paraphernalia of Christmas Day possesses heathen roots, at least, apparently. But it is the opinion of the writer that if what this day means is traced through its seeming roots in antiquity, there will be found after all its real beginning in a true worship of God, founded upon primeval revelation and in a realization of what the coming of the Son of God would mean.

It does not seem to us amiss that it should be a

time of great joy and even merry-making, when the heart is free. There should be joy over the giving and receiving of gifts, over the giving to those who are in need, over the giving of our Christmas offering, by which in a special sense we celebrate the day of his birth.

Nor is it amiss that it should be a festival. Where the heart has not been touched by sorrow it is a season of great joy, "And the angel said unto them, Fear not; for, behold, I bring you tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." And then the mighty hosts of angels joined in with, "Glory to God in the highest, and on earth peace, good will toward men."

This brings us to the deeper significance of the day. "Glory to God in the highest, and on earth peace, good will toward men." This last is shown both through our gifts and through the practical help we may render one another.

For after all of our joy, the holly, the mistletoe, the Christmas dinner and the gifts, there remains still this opportunity of worship—"Glory to God in the highest." The blessing of this little one on the eighth day brought the statement by Simeon of his coming sorrow. He came with a great purpose, with a work to be accomplished, and made himself the forecast of his death on the cross.

This great purpose is expressed by Paul. "For as in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15:22.)

Jesus, himself, declared it when he said:

I am come that they might have life and that they might have it more abundantly. (John 10:10.) I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me, shall never die. (John 7:25, 26.)

In the first, third, fifth, sixth, eighth, tenth, eleventh, twelfth, and fourteenth chapters, we find this theme of his great divine purpose written. And

were it necessary to find it again, it is confirmed in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

So to those who mourn to-day, who look back on the year that is past with sorrow, who look back on other days when they celebrated the Lord's birthday and loved ones were with them, and they look again now, and, lo, they are alone, we would say, Rejoice, and be exceeding glad, for even though in Adam all are subject to death, yet in Christ are all made alive. He came for this great purpose. For God so loved the world that he sent his Son that we and our loved ones might have everlasting life.

Hence, we are not alone, without hope. We are not as those who believe not, but as those who have the present, divine assurance of life. For he came that they and we may have life more abundantly. So the day on which we celebrate his coming should be one of joy and of deep peace for this divine assurance.

He was not one untouched by a feeling of our infirmities, but tempted and tried like us in all things. Yet he was without sin and with a wonderful love and sympathy reaching from everlasting to everlasting, and yet able to reach to all. When he was about to be offered up, he spoke of the Holy Spirit as the Comforter. "I will pray the Father, and he shall give you another Comforter that he may be with you forever, even the Spirit of truth."

Yet even with that, he does not cease his wonderful promises but adds,

I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14:18-21.

Read on in this wonderful chapter or better still read all of the 14th, 15th, 16th, and 17th chapters of the gospel according to Saint John and note how often, he, the Holy Ghost, is called the Comforter.

Then turn and read Ephesians 3:14-21.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him

be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Note that "of whom the whole family in heaven and earth is named." It is all one family, we and they, the whole family of God. That is, by the love of God which is in our hearts, we may be able to comprehend the breadth, length, depth, and height of the love of Christ. Then by this present knowledge we may finally be filled with all the fullness of God.

How wonderful does this seem! A comfort, a stay, a blessing, and abounding life runs through the message of the divine Master, our Elder Brother, the Lord Jesus Christ.

To-day is the day on which we celebrate his coming into the world. Before he came, the world was in sorrow and in darkness. Some, it is true, looked forward to his coming with hope. But the world was coming to the despondency of death, when he brought anew the message of light and of love and of eternal life.

It would seem that to-day above all others, should those who sorrow, rejoice that Jesus has come, and that he lives eternally in the heavens. It may be a festival of barbaric splendor. To us, it is a season of spiritual joy and thanksgiving to our Lord. He has sent us another Comforter, yet he himself will come to us. He leaves us not comfortless.

It is the tidings of great joy which is to all people, "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." (Luke 2:11.)

S. A. B.

GRACELAND AND PREPARATION

Recently we were much surprised to note the relatively large number of our young people who have received collegiate training at Graceland, or who have been encouraged to go on and take advanced work.

Doctor Thwing, of Western Reserve College states that about one in seven hundred graduate from college; that is, one out of seven hundred of the population. This certainly would represent a considerable school mortality even after the high school, though it is with regret we note that only two and one-half per cent ever graduate from high school, but drop off or quit high school at an earlier period.

We venture to suggest that the per cent would be larger than this for the church, and many indeed through the preparatory department of Graceland College have been brought into this class of high school graduates. We were counting the number of whom we knew who have received their college work entirely aside of Graceland, and are surprised

to note how relatively few they are. It is true that many have received collegiate work elsewhere, and this is right. We do not want the narrowing influence of having all receive all of their work at one institution. But Graceland has given a splendid impetus to our preparation as a people.

We find it rather difficult to count more than twenty college men and women who are members of the church, and who have received none of their school work at Graceland College. Of those who have received their work at Graceland College, there are some who would have gone on to college and secured the same degree whether Graceland were established or not; but this is true of relatively only a small proportion of the number. It is twenty years since the first graduating class of Graceland College, in 1898; that means that the class of last May was the twenty-first to be presented.

As to enrollment for the past ten years we note that the total for the last five years is nearly three times that for the first five years, in the collegiate department.

Graceland has certainly been a tremendous influence in our midst to secure better education, or in other words, better preparation for service.

S. A. B.

PROPER DECORUM

The recent epidemic, still with us at this writing, has emphasized the importance of coughing or sneezing only into one's own handkerchief.

But this is important, not only now, while this epidemic is with us, but at all times it is only proper decorum as well as sanitation to do so.

President Joseph Smith often urged the propriety of coughing only into one's handkerchief in a public gathering, if coughing is unavoidable.

Yet as recently as last conference, we noted a man coughing repeatedly and loudly without protection or restraint. Incidentally he interfered with the proper attention of others around him to the business before the house. But especially he was doing all he could to spread his sickness.

If anyone had suggested that he was a man who would bring a loaded automatic into such an assembly and fire it promiscuously, he would probably be insulted. Rotten eggs, are bad, or a throwing of rocks; but it may be doubted if the danger from any of these is as great as the habit of coughing and sneezing without covering nose and mouth.

If you doubt the danger, cough into your handkerchief a few times, then note the effect. Even then you will not perceive the bacteria and particles you are throwing at others so freely.

We have met with men and women who in their own homes cough and sneeze freely, and will even refuse a handkerchief as a measure of protection to others. Yet physicians declare the danger greater than from a Gatling gun.

We are altogether too prone to neglect our own colds and to pass them on to our loved ones.

In a public gathering there is the question of decorum, of the noise disturbing the meeting. But more serious within a public gathering and at home is the danger of spreading disease.

S. A. B.

This is the last day of what was once the new, but now is the old year. And in the much talked of change from the old to new, in the year, thoughts of a like change in myself and life cannot help being suggested. And this is well. It is well that I should be reminded of Time's swift flight, that I may prepare for Life's end; and I am taught by Time, to make a new beginning; and that the idea of throwing off the old and worn, and taking upon myself new qualities and desires, be deep sunken in my mind. I am therefore convinced of the benefit of letting pass away with the old year, all the wrong propensities that I can sever; and am also convinced of the good that will arise by pursuing with new life and resolution, the pathway to knowledge and happiness. Then is the watchword—onward!—Samuel R. Burgess, December 31, 1869.

The National Child's Labor Committee announces that the fourth Sunday in January will be Child's Labor Sunday, Saturday will be celebrated in the cities and Monday in the schools. Its purpose is to conserve child power by preventing child labor, recognizing that in the end it means man power and woman power and health for the race. It is an opportunity not only to consider the evils of child labor, but also it means the care of the children in the reconstruction period now before us. They request that this day be generally observed in the churches throughout the country.

What a strong, glorious, happy creature God intended man to be. All the gifts of God are double. His spiritual good fulfills itself in natural good, and natural good finds its origin and crown in spiritual good. The word of God becomes flesh, and flesh becomes the word of God. God is wholeness, and he requires everything and every creature to be whole. His inward things must put on outward things, and outward things must not be empty things.—John Pulsford.

ORIGINAL ARTICLES

ZION

In the time of Enoch, Zion was the name which God gave to his people.

The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.—Doctrine and Covenants 36: 2.

Enoch built a city that was called the city of holiness, even Zion. This city was taken up into heaven, God's dwelling place.

In Jerusalem Zion was the name of the hill on which the temple and the royal palace stood; the abode of the Hebrew aristocracy. David in song and prophecy seemed to sense the full significance of Zion, when he wrote:

Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill of Zion? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.—Psalm 15, Inspired Translation.

Zion, to the Jews, was the king's home, the royal palace, and the adjacent territory. To live there meant special favors at the king's court, and to be numbered with the nobility. Such favors were not bestowed upon the poor or uncultured. Zion in its broader sense is now being cherished by them. They have organized companies that are contributing funds to colonize their own people in Palestine, thus practicing one phase of Zion as foretold by David. A number of attempts have been made to put into practice the principles of Zion, and utilize them in the temporal activities of men, but not understanding the application of the laws that should govern, failure has followed in the wake of all such movements.

An attempt to establish Zion in the light of modern revelation, did not receive the full approval of the Lord.

Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands, but are full of all manner

of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be by the things which they suffer.—Doctrine and Covenants 102: 2.

"Transgression," "have not learned to be obedient," "are not united according to the union required by the law of the celestial kingdom," are some of the errors mentioned by the Lord for their failure. The Lord says: "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom." He gives us to understand that he knows how Zion can be built and maintained. There is but one plan:

Therefore, in consequence of the transgression of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly concerning their duty, and the things which I require at their hands; and this cannot be brought to pass until mine elders are endowed with power from on high.—Doctrine and Covenants 102: 3.

"Be prepared," "my people taught more perfectly," "have experience," "and know their duty," "and the things which I require at their hands," are some of the things which the Lord admonishes will assure the establishment of Zion. These quotations show that the greater portion of the Saints had a very meager idea of Zion's conditions. So the Lord gave special instruction that they should be taught.

The Lord had already provided for this instruction of the ministry in a previous revelation.

Behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion; for a place of thanksgiving, for all saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding, of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on earth, the keys of which kingdom have been conferred upon you.

In this revelation the Lord makes plain what is necessary for the ministry to do that they may be prepared to teach the revelations and commandments of God, and to qualify for applying the principles of the law of the celestial kingdom. May we not infer from these quotations that the Lord expects his people to become educated? Would it be

considered heretical to believe that the Lord included homiletics? Would it not be pleasing unto the Lord for every individual who accepts the angel message to qualify for efficient service by obtaining the best education that our universities supply? These are questions which every Latter Day Saint must consider, and answer in harmony with the revelations God has given to the church.

The glory of God is intelligence.—Doctrine and Covenants 90:6.

And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion.—Doctrine and Covenants 90:12.

The Lord designs that Zion shall reflect his glory, and be a light unto the world. Zion cannot do this if the intelligence of her children is not greater than that of the children of the world. So the Lord instructs his servants to obtain a knowledge of "history," "countries," and "laws of God and man," "for the salvation of Zion." Again the Master said, "What I say unto you I say unto all." (Mark 13:37.)

Then all are to obtain knowledge for the salvation of Zion, that her people may reflect the glory of God, "That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ." (Doctrine and Covenants 102:9.)

JAMES B. BARRETT.

"LOVE THY NEIGHBOR AS THYSELF"

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.—1 John 4:20, 21.

How often we find individuals who make the above statement, "I love God," and yet every word they speak concerning their brother is but to criticize and find fault, and deep in their heart the only feeling they have toward their fellow man is hatred and contempt.

Contempt naturally implies a man's esteeming himself greater than the person whom he contemns.

In Romans 2:1 we read: "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

A man prone to see or suspect evil, is mostly looking to see in his neighbors what he sees in himself.

It is very easy for us to find fault with others, but how blind we appear that we see not our own shortcomings, and how loath we are to acknowledge

and depart from the same when we are reminded of them.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.—Romans 14:10-12.

For it is written, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."—Romans 14:11.

So then every one of us shall give account of himself to God.

Emerson says: "Every thought which genius and piety throw into the world alters the world."

This must not be taken merely to mean printed thoughts, or thoughts spoken from pulpit or rostrum, or even thoughts given utterance at all.

Our most secret unuttered thoughts go forth and affect the world and the people all about us.

Do not flatter yourself that you are known only by what you say—that you are measured by what you choose to give people about yourself; you create in others the impressions you hold in your own mind.

"What you are speaks so loud, I cannot hear what you say."

How much harm we can do in a single day by casting a dark shadow across some bright life, depressing buoyancy, crushing hopes, strangling aspirations—more harm than we can undo in years.

We should be appalled if we could see pass before us in vivid panorama the wrecks of a lifetime, caused by cruel thoughts. A stab here, a thrust there, a cruel, malicious sarcasm, bitter irony, ungenerous thoughts, hatred, anger, revengeful thoughts, are going out constantly from many a mind on their deadly missions.

But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another.—1 Thessalonians 4:9.

We find another passage which reads thus: "Thou shalt love thy neighbor as thyself"; and another, "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." (Luke 6:37.)

With all our failings and faults does it not behoove each and every individual to live as closely to these commandments as possible?

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Hebrews 4:16.

A morose, gloomy, crestfallen mortal flings out his pessimism wherever he goes and poisons the atmosphere around him, surcharging it with heaviness, depression, and sadness.

Success and happiness are not born in such an atmosphere. Hope cannot live in it. Joy flees from it. Laughter is suppressed. Sweet, joyous faces

become cloudy. We feel that life would be unendurable if we had to remain in it indefinitely.

What a relief it is when such a person drags his depressing influence from us. Some people make us feel mean and contemptible in their presence. They call out of us meanness which we never knew we possessed, and make us almost despise ourselves. Some emit a sort of miasmatic atmosphere which poisons everything which comes within its reach. No matter how generous and magnanimous we felt before, when these characters come near us we shrivel and shrink within ourselves; and there is no responsiveness, no spontaneity possible until they go out of our presence. Like a disturbed clam we shut ourselves up as tightly as possible until we feel that we are out of danger. We feel ill at ease until they have departed, then a heavy weight is lifted from us, and we are ourselves again.

Others act as a tonic. They make us feel like new beings. By the inspiration of their presence they stimulate our thoughts, quicken our faculties, sharpen our intellect, open the floodgates of language and sentiment, and awake the poetic within us.

These diverse effects come from the radiation of personality, and we ourselves, "you and I," are producing such on others all the time. If you hold mean, contemptible thoughts, if you harbor revenge, jealousy, and envy, you reflect these thoughts to those about you. If you are selfish you cannot help radiating the selfish thought. Everyone about you will feel your meanness and will measure you accordingly.

Be sure that when you hold an evil thought something is wrong in your heart, in your mind.

Are you one of those who are always radiating success, health, and joy—uplifting, helpful thoughts?

These are the helpers of the world, the people who ease the jolts of life, soothe the wounded, and give solace to the discouraged.

When the world learns that love thoughts heal, that they carry balm to wounds; that thoughts of harmony, of beauty, and of truth always uplift, beautify, and ennoble; that the opposite carry death and destruction and blight everywhere, it will learn the truth secret of living.

In the 39th Psalm David said, "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."

Self-control is the preventative of anger.

Anger because some one has done work wrong does not help matters any. It does not undo the mistake, or make the erring one not less likely to repeat the error than would a careful, patient showing of what is wrong, and the proper method. Your own energy

could be far more profitably spent than in a fit of anger.

The wise attitude is that taken by Mirabeau, who when speaking at Marseilles, was called "calumniator, liar, assassin, scoundrel." He said, "I wait, gentlemen, till these amenities be exhausted."

A most injurious and unpleasant way of looking for trouble is fault-finding and continual criticisms of other persons.

A splendid thought is that of Thomas á Kempis:

Endeavor to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thine own that require forbearance. If thou art not able to make thyself that which thou wishest, how canst thou expect to mold another in conformity to thy will?

Don't go through life looking for trouble, for faults, for failures, for the crooked, the ugly, and deformed. Don't see the distorted man; see the man God made. Make up your mind in the very outset in life that you will not criticize others or find fault with their mistakes. But look to thyself—you who find fault and criticise your fellow men, be sure you are living in such a way that your deeds, thoughts, and actions will be above reproach.

Fault-finding, indulging in sarcasms, picking flaws in everybody, looking for things to condemn instead of to praise, is a very dangerous habit to oneself. It is like a deadly worm which gnaws at the heart of the rosebud, and will make your own life gnarled, distorted, and bitter.

A. V. WILLERT.

AUTHORITY

After all has been said, it is a question of religious authority! And the century-old query: "By what authority doest thou these things?" What is gained by beating around the bush? We know that if the claim of the Catholic Church is correct, the claim of the Protestant churches is wrong. Ordination is for the purpose of conferring authority. A thinking person must ask, How can a church give something it does not have? If the Catholic Church had authority, Luther, Calvin, Henry VIII, and other founders of sectarian churches (for all came out of Catholicism, direct or indirect) took no right of administering the ordinances, for the mother church excommunicated heretics.

On the other hand, if the Catholic Church had no authority to impart or retain, then sectarianism must look elsewhere for the "call" to the priesthood. Where? It is not enough to say that no authority is necessary, for Paul said: "No man taketh this honor [priesthood] unto himself but he that is called of God, as was Aaron." (Hebrews 5: 1, 4.) Aaron was called fifteen hundred years before Paul's day,

and the method was divine revelation through a prophet. (Read Exodus 28: 1.)

Jesus Christ brought the keys of the kingdom of heaven to the earth and bestowed them on his servants. (See Matthew 16: 19; 18: 1, 18; Luke 10: 17; Matthew 28: 19, 20; John 15: 16.) Under the light of God's authority these servants administered baptism, confirmation, and the Lord's supper. Things continued thus till members of the church went into sin, and God took the priesthood from the earth and the church went into the wilderness to remain 1,260 years. (Read carefully Revelation 12: 1-6; Isaiah 24: 5, 6; 2 Thessalonians 2: 3, 4; Revelation 19: 7-9; Daniel 2: 44; Joel 2: 28-32; 2 John 1: 9; Galatians 1: 8; Hebrews 6: 2.)

One needs no special authority from God to do deeds of mercy. The Salvation Army possesses no divine authority more than Jerry McAuley's mission workers, or lay exhorters; but when baptism is performed it must be done in the name of Christ, as the law states (Mark 16: 15-20).

Let us ask the questions, From what source does sectarianism receive authority to officiate in church ordinances? It hisses at present-day revelation (without which no man can be called to the priesthood). Likewise present-day prophets are shot to death. How does the Catholic Church hope that God's authority will be with it when its doctrine is out of harmony with the Bible? (Read Isaiah 24: 5, 6.)

Why not investigate the restored gospel!

R. W. FARRELL.

OF GENERAL INTEREST

A WOMAN'S SPHERE

The idea that "a woman's sphere is her home" is true absolutely and unquestionably, and the verity of this idea is the foundation of the woman's right to expand her undertakings in the direction in which they now are widening. Of course, when we say "home," we may mean one thing or another. What is home? Where does "home" begin and where end? Does home, and the woman's duties in relation to it, end at the lot-line, at the door of the apartment? By no means.

Throughout all animate nature—especially that which approximates the human kind—the male is the provider and defender of the family; he kills; the mother and her young eat. The human sex relationship includes the primitive, but, it is marred and scarred by conventions devised by mankind. These rules have outgrown from the erratic development of civilization. Primal man was a hunter, a marauder against his kind—force was the only

law. The woman was not equipped for battle and was unfitted by the functions of her sex and by the fact that her young required her best. But, now, even in the presence of this greatest of wars, we see that the relativities of the sexes have changed. Prosecution of the war is not on the battlefield alone. More and more it is of the workshop, the hospital. Back of it all is the economic requirement that, if it fail, brings defeat and disaster to the fiercest, the best-trained legions.

The fact is, that the real struggle of life now is for existence—food, shelter, clothing. Woman's primal domain has broadened immeasurably. Let us be more specific.

We have asked, What is "home"? There was a time when the home was a cave in the rocks, when the man dragged home the prey he had captured in the jungle, that the nursing mother and the children might feed. In these, our times, the male goes into the economic jungle and earns what he can and brings it to the support of those dependent upon him. At that point, his primary obligation ends and the woman's begins. Her jurisdiction includes the care of her young and of the food and shelter. It becomes her duty to see to the food, and to do that she has the right and obligation to know about prices and qualities—and, mark well, this gives to her sex, with its domestic obligations, the right to require and compel providing the right sort of food. Taken broadly, this means that the woman's household jurisdiction over food has so expanded—so that she should have at least equal part in creating all of the governmental agencies that regulate the price and conditions of food. And it is the same with other things—fuel, water, clothing, light, everything that enters into the making of the home a home, indeed.

Now more than ever before, the home is the product, the resultant from external conditions. Consider that in former times the mother was the educator, preceptor, the guardian of her children. Now the public school has come to supersede and relieve her. Compulsory school attendance controls, and this means teaching about all the mother taught—household work and arts, sanitation, and sometimes sex-hygiene.

Now then, these things having been taken away from the woman, she has a right to go into the highways and byways of public life, of politics, not only to see to it that they are well done, but in part to do them herself. The same is true of politics, health, and fire-service; they serve the home and are assistant to the woman in the home. And, moreover, no one can find the vanishing point where the interest of the woman of the home disappears in the matter of street and alley cleaning.—*The American Journal of Clinical Medicine*, September, 1918.

WOMAN'S AUXILIARY

Edited by AUDENTIA ANDERSON, 5020 California St., Omaha, Nebr.

Smiling

When the weather suits you not,
Try smiling.
When your coffee isn't hot,
Try smiling.
When your neighbors don't do right,
When your relatives all fight,
Sure it's hard, but then you might
Try smiling.

Doesn't change the things, of course,
Just smiling.
But it cannot make them worse—
Just smiling.
And it seems to help your case,
Brightens up a gloomy place,
Then it sorts o' rests your face—
Just smiling.

—Exchange.

Four Little Studies in Character Building

III. SILENT FORCES

The forces that make for beautiful character building, like all great forces, are silent ones. Such forces are the most powerful in the universe. The great tides of the ocean flow and ebb, but the forces which cause their motion are perfectly noiseless. So also are the forces that draw the water from the earth by evaporation. We see them not, we hear them not, and yet no hydraulic power known, with all its puffing and roaring, can approach its results. The wonders of electricity are not known and admired for noise or display, but their effects daze the brains of scientists and philosophers.

So with character. It makes no noise; does not need to advertise or proclaim itself, yet its effects upon the moral universe are far more powerful than all other forces combined. It is not heard, but felt; not seen, but sensed. It has been cradled in a manger, yet exercised more power for the uplift of humanity, than all the majestic kingdoms of the world. One man with a character patterned after that of Bethlehem's Child, has a greater influence, of an enduring nature, in the world than many armies arrayed in martial splendor. Pomp and blare of trumpets do not bespeak real power. It is oftener found in the quiet strength of the individual who has passed through the fiery trial of life, and, through his experiences there, has been given a vision of the real purposes of life, his unity with all creation, and the part of love he is to play while he is upon this stage of action.

MRS. JOSEPH SKELTON.

Training Little Children

Parents must not look down upon the child and consider his efforts, trials, and sorrows petty; we must try to understand how sincerely they put all their hearts into their play and that the losses that seem so trivial to us are of great moment to them. We must learn to share all their experiences with them if we would develop the fine feelings we wish them to have at maturity.

Children must not be shut off in one part of the house to remain aloof until a certain age, but ought to be a part of the family circle, sharing its joys, work, and minor sorrows. I do not mean that children should be pushed before visitors, have all their meals at the family table or remain up till their elders retire, but there are times and places when it is the children's right and privilege really to be members of the family.

Even when they are very young, children can assume responsibility for certain light tasks about the house, and, as their age and strength increase, more and more duties should be added. The great American idea has been to remove all responsibility from the child and to give him a care-free childhood. I would not take one second of joy away from any child, but I would make it a joy for him to feel that the home is his and that he, too, helps in the making of it by performing certain duties that need to be done for the comfort of all. The child of two can pick up toys, put away dishes and silver, help set the table, dust low furniture, and run many errands upstairs and down, and he loves to feel that he is "mother's helper."

"He brings his daddy's slippers,
He picks up baby's toys,
He shuts the door for grandma,
Without a bit of noise.

"On errands for his mother
He scampers up and down,
She vows she would not change him
For all the boys in town."

(Song for A Little Child's Day by Emilie Poulson and Eleanor Smith.)

Then the child can help prepare for the great festival days, birthdays, Thanksgiving, and Christmas, those joyous days which bring the family very close together; and we can let him share not only in the preparation, but in the joy of the day itself, and here very early he gains a presentiment of the love and spirit of service that make home, and an ideal of the home that he will some day found.

As we would let the child share the labor and the festivals, so we must permit him to share the great family secrets and home joys. Let him know that he must never divulge anything that concerns only the family and I know that a child properly trained will never tell his playmates what he is told is a family secret.

So we begin very early to train him to keep his word and the sanctity of the home. When he has been thus prepared he is ready to share with the mother and father that greatest family secret, the coming of the new baby, and this confidence will bind the little one closer than anything else to the very heart of the home.

Children are so open-hearted and ready and respond so sweetly and quickly to faith and trust that we often miss great happiness by not sharing our hopes and joys more freely with them.

If we keep the bond very close our home will become the great meeting place of all children and this love and companionship between parents and children will be like a powerful magnet whose attraction the children cannot resist.

So from these beginnings the home tie will be so strengthened that we need never fear that the allurements of the world can draw our children from us, but can rest assured that they will always return to the "center of deep repose."—Mrs. V. Oma Grace Oliver.

Freedom of Religious Belief

Editor Pontius writes to the *Bee's* Letter Box on a somewhat pertinent topic, and in it sets out much of sound sense. He agrees fully with Editor Metcalfe on the main point, their difference arising over a matter of detail. This is one of the peculiarities of any discussion that involves religion. Dissension rages over nonessentials. The one central fact of religion is the common belief of all mankind in a great Original Source, worshiped in every age, under many names and in many forms, never entirely defined, but endowed with the same attributes in every case. Omnipotent, omniscient, inscrutable, he is God, and has revealed himself through the ages in divers ways to his people.

The story of the race is one long recital of struggles for freedom of belief and persecution for conscience' sake. Each individual has his own idea of God; hazy and vague, but generally persisted in. This nebulous knowledge has the stronger hold on man because of its appeal to something back of the imagination, and beyond the grasp of thought. In every way it fulfills Saint Paul's definition of faith, "the substance of things not seen and the evidence of things hoped for." On this faith have risen many elaborate superstructures of dogma and creed, but all point the one way, and eventually merge into the one that leads to the gate called Straight.

Nebraska, among other blessings vouchsafed to its citizens, gives to each and all the right to worship according to whatever form meets the requirements of the individual concerned. And Editor Pontius may be assured the public discussion of religion will never cease.—*Omaha Bee.*

THE STAFF

Edited by ARTHUR H. MILLS, 704 8th St., San Bernardino, Calif.

Hymns and Hymn Singing

At the first blush it may seem to some than an article on this subject is superfluous. We may think that because hymns and hymn singing are so commonly associated with the religious life of the people that therefore we know all about them; as we are supposed to know all about the other common things of life, such as the air we breathe and the water we drink. But we don't know all about them any more than the majority of us know all about the wonderful nature and constituency of these two universal elements, so absolutely essential to all life.

The origin of church hymns may be traced as far back as the history of the music of the Christian era. The statement is made in both Matthew's and Luke's versions of the gospel that immediately following the paschal supper in which Christ instituted the saving ordinance of the Eucharist, that the assembled company sang an hymn and went out unto the Mount of Olives. As to the character of this hymn we are not told; but it was probably in the style of the Hebrew chant of those days. But the development of music received some of its greatest impulses from the evolution of the art in the church. The ardent longings of the Christian faith for some fitting expression of spiritual fervor led to an early development of a form of music suited to the needs of devotion. Thus the growth of music designed for the church and its worship was had, which growth has continued to this day.

Probably the music form that more than all others led to the development of our modern hymn is the choral, which

had its greatest incentive in the times of the Reformation. Men had turned from the idolatry of Rome and were seeking new methods and ideals; and the chaste, virile structure of the choral appealed to them. The choral is a cherished music form, composed of a strong, dignified melody set in chaste, correct harmony. In this regard it is not unlike many of our hymns of to-day. Our well-known hymns, "Uxbridge," "Norman," "Hanover," "Old Hundred," "Dundee," all found in our hymnal, are chorals pure and simple. By comparison of them with other hymns you will discern that many of the latter are influenced by the choral style; "near" chorals, in fact.

But an article devoted to the development of hymns would be an exhaustive one, far too much so for this number, and we purpose only to deal with the more practical aspect of our acquaintance with hymns and our use of them.

SELECTION OF HYMNS

The enjoyment of any service and the effect of any sermon may be greatly enhanced by the proper selection of appropriate hymns. Our hymnal, although comparatively small, has a good selection and variety, and appropriate hymns can be found therein for almost any occasion. Yet how often are our services made insipid and good sermons marred by inappropriate hymns. In the matter of rendering our services attractive our choristers should always bear in mind the *part of the congregation*, which is had in the singing of the hymns. Hymns that are not liked; hymns that depress instead of enthusing; hymns that make a congregation restless or irritated because of their manner of singing; hymns that dissipate the devotional spirit by their improper association; all these tend to harm a service that might otherwise be rendered very enjoyable.

As illustrating how a harmonious selection of hymns may enhance a service and adorn a sermon, the writer remembers an evening at the last General Conference. Just before the sermon the well-known hymn, "Am I a soldier of the cross," was sung. Then the sermon, treating of the Christian warfare, its required endurance and sacrifices, and the worth of trials and suffering in perfecting the true Christian character. It was an inspirational sermon; touching, yet encouraging. At its close the choir and congregation sang with feeling the tender, loving hymn, "Through the furnace, through the heat," and everyone went away with the lesson of the evening burning in his heart. But it is not always that our services are so fortunately arranged. Frequently an otherwise enjoyable service is marred, or made ludicrous, by the use of an incongruous musical number, or a spiritual sermon is spoiled by an ill-fitting hymn. A comic story is told of the country organist who played as the bridal party were approaching the hymeneal altar the music of a hymn, the words of which were, "Onward! let the warfare now engage thee." Later, at the christening of the first child of this marriage, this same organist is said to have played the well known gospel hymn, "Still there's more to follow." The incident is also told of the choir that sang at the conclusion of a long and tiresome sermon, "How tedious and tasteless the hours."

Our choristers should make special endeavor to select hymns that will be in harmony with the spirit of the service. In this they should work in harmony with the ministry who may officiate in the services, and the latter should endeavor to obtain their assistance. To illustrate, if the chorister knows that the service is to be along certain lines, or the sermon on a certain subject, he should select hymns that harmonize as far as possible. The one who preaches may have certain hymns that he prefers; that, in his estimation, fit in more perfectly with his subject, or theme, and he

should be given the chorister's cooperation in having them sung. Choristers should ever bear in mind that much good may be done by the choice of fitting and appropriate hymns.

TEMPO OF HYMNS

The word *tempo* in music means *rate of speed*. It is in this respect that we are so frequently found lacking; we do not sing our hymns at the proper rate of speed. It is true we sometimes sing them too fast, but we more often err in singing them too slowly. Particularly is this true in those branches where the chorister does not insist upon a proper standard of tempo, and does not "practice" the congregation into singing according to his ideals. We have heard some branches sing some of the vigorous, stirring hymns of the church in such a style as to make us wonder if the hours of the night usually devoted to sleep would not pass and the call for the next morning's breakfast be sounded before the preacher get a chance at his sermon. Needless to say that the spirit of those services was effectually dampened by such methods. It is a self-evident truth that a service may be either energized or depressed by hymns that are sung in proper spirit or tempo, or are hopelessly dragged.

A proper indication of the tempo in which hymns should be sung may be found in the hymns themselves. For instance, "Hark! listen to the trumpeters," is a stirring, vigorous hymn, full of martial spirit, and should be sung with energy and enthusiasm, and in a brisk, spirited manner. As a contrast to it, "My times are in thy hand," a hymn expressive of tender confidence, which should be sung in a gentle, flowing style. Again, "Joy to the world, the Lord will come," voicing intense and joyous anticipation of the coming advent of the Savior, and which should be sung in the mood of jubilation, as compared with the prayerful hymn, "Father, when in love to thee." The majestic hymn, "The morning breaks, the shadows flee," should be sung with a stately grandeur that could not properly be used in singing that immortal prayer-hymn, "Abide with me."

The above will serve as an illustration of what we mean. The character of a hymn should always determine the tempo and the style in which it should be sung.

Choristers should guard against a too rapid tempo for hymns, for the congregation, finding it hard to "keep up," gets tired and quits. A congregation of untrained voices that is not drilled in the work of singing in the mass is always a little unwieldy and allowance should be made for its inertia. We remember an amusing incident where an enthusiastic chorister was leading in a spirited manner, the choir and congregation through one of the stirring songs in Zion's Praises, when, between verses, an elderly brother broke out in remonstrance at what he deemed the unduly impetuous tempo through which the piece was being forced. This led one of the wags of the congregation, who was doubtless thinking of automobile affairs, to inquire if it might not be advisable to establish a "speed limit" for choristers and singers.

But while our choristers are guarding against an excessive rate of speed they should be particularly watchful against the more prevalent mistake of singing our hymns too slowly, for this inevitably endangers the spiritual ardor and enthusiasm of both audience and speaker.

NUMBER OF VERSES SUNG

Very frequently, in the selection of hymns containing four or more stanzas, one or more of the stanzas are omitted. This is done so generally that we fear it is more of a habit than an expedient. Also, we fear that it indicates a tendency to mechanically sing our hymns without a proper regard for the sentiment expressed in them. God has said, "The song of the righteous is a prayer unto me." All our hymns

are poetic effusions of praise and prayer, some of them highly inspirational. We should feel the sentiment expressed as we sing them. But how can we feel the sentiment of a hymn that we indifferently or mechanically sing, our principal object being to "get it over with." Too often the omitted stanzas are left out because we desire to shorten the time consumed in singing the hymn and we exercise but little discrimination as to what we leave out. It is better to sing the hymn entire as written, if possible, because the author has expressed himself in it and we should be chary about denying him his full expression. But if it is deemed necessary to omit a portion, let us be careful to select such stanzas for omission as will least affect the sentiment of the hymn itself, or rob it of some thought essential to it as a whole.

Let us strive to understand the importance of our hymns in our worship and endeavor to sing them so well that God's service will be done. We should strive to sing them so intelligently that we may reflect his glory in them. In this way we will be truly found singing "with the spirit and the understanding."
ARTHUR H. MILLS.

The Eternity of Music

Music was the first sound heard in the creation, when the morning stars sang together. It was the first sound heard at the birth of Christ, when the angels sang together above the plains of Bethlehem. It is the universal language that appeals to the universal heart of mankind. It greets our entrance into this world, and solemnizes our departure. Its thrill pervades all nature—in the hum of the tiniest insect, in the tops of the wind-smitten pines, in the solemn diapason of the ocean. And there must come a time when it will be the only suggestion left of our human nature and the creation, since it alone, of all things on earth, is known in heaven. The human soul and music are alone eternal.—George P. Upton. (Woman in Music.)

LETTER DEPARTMENT

Northeastern Illinois

Certainly Paul was correct when he said in 2 Timothy 3:1, "This I know also, that in the last days perilous times shall come." We have only to note the conditions ripening so fast to see that he was directed by the Spirit of truth.

We had a few weeks respite from the "flu," but now it is returning worse than ever. But during the few weeks of liberty we tried to improve the time and were blessed in the effort. Brother Christy and I were busy in Chicago for three weeks previous to the district conference at Plano, December 7, 8, holding forth in each of the three branches of the city, with some degree of success. There was no great turnout from the outside, but the Saints who were able to attend were well pleased, so we feel that our efforts were not in vain.

The attendance at the Plano conference was all and more than we expected. The weather was fine and that made possible many coming who otherwise could not have attended. Everyone was disappointed that Brother Griffiths, of the Twelve, did not come, and especially Brother Eli Wildermuth who ordained Brother Griffiths, when a boy to the office of elder. Brother Wildermuth informs us that he and two others are the only remaining charter members of the Reorganization.

The district passed a resolution providing for a reunion in 1919, at Plano, to close the Sunday before Labor Day. Let every member in the district take notice and begin now to prepare for the reunion. The war is now over and we should now go to with a will, and have the largest reunion ever held in the district. This will be possible if everyone does his best. A committee of three, consisting of the district president, W. L. Christy, and C. B. Hartshorn, were elected by the body and given power to call others to assist as they may deem necessary. We are glad to note that the district this year was able to send in the most tithes and offerings of any year out of seven, beside meeting the demands of the district. We are thankful to see the Saints thus coming to the front, and meeting the demands of these trying times.

The Christmas offering is also moving forward wherever I have been and we hope for a better one than last year. I am certain that if our church would fully come out of the world, and cease trusting in the arm of flesh, and put our means where the Lord has directed, that there would be plenty for every department of church work. We are truly thankful to see the improvement that is everywhere to be seen, and long for the day when we will see still greater trust and confidence manifested in the provisions of the Lord in his kingdom here on earth.

Your servant and brother,
J. O. DUTTON.

EVANSVILLE, WISCONSIN, December 12, 1918.

Christmas Offering Roll of Honor

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Well, well, not as many as we hoped for, but still forty-nine stars for a starter this week is not so bad—but stop—there are something like five hundred Sunday schools in our organization—up to to-night there are only about one tenth reported—think it over—has your school reported?—are you “over the top”? Are you with us? How are we going to judge? We have some more interesting letters this week—read them.

Sacramento, California. Brother W. H. Dawson, superintendent, writes: “We have an enrollment of 60 and have \$268. This is more than \$4 per member. We have more pledges, others are helping, influenza hinders. We set a high mark, \$500. We hope to go ‘over the top.’”

Thamesville, Ontario. Brother C. W. Badder, Christmas offering superintendent, reports for the Wabash Sunday school as follows: “Our membership is 63, and to date we have \$126.60, but before the end of the year we expect to have much more to our credit.”

Marseilles, Illinois. Sister Ethel Williamson, superintendent, reports for the Mission Sunday school as follows: “Our school has gone ‘over the top.’ With a membership of 59, we have an offering of \$129 and we have more coming in all the time.”

Tainui, Dunedin, New Zealand. Brother Alfred Lebherz, secretary, reports: “When I placed the matter of Christmas

offering before our school and asked them to raise \$2 per member, they thought I was aiming very high, but I told them we wanted that diploma, and would get it, so we went over the amount. Our school registers 23 names and we have £10 8s 4d [about \$50]. One little chap only six years old gave the entire contents of his savings bank, and two little girls sold flowers for a fortnight after school, thus earning their offering.”

Stevenson, Ontario. Sister Addie Smart, secretary, writes: “We observed mothers’, fathers’, girls’, and boys’ days, and did very well. We have reached our \$2 mark. Our members are very much scattered but trying to do their bit, trusting we will reach the \$100,000 goal.”

Orion, Michigan. Sister Julia Hammanod, Christmas offering superintendent, reports: “We reached the \$2 mark in September. We have 30 members and have an offering today of \$169.91, over \$5.50 per member, and we still have three Sundays ahead. We gave a supper last Friday evening and sold two quilts, one for \$8.50, and the other for \$6. Our young ladies made candy and sold, and with the free-will offering received for the supper, we netted \$42.50. We hope to reach near the \$200 mark by December 31.”

Indianapolis, Indiana. Sister Jessie B. Mast, secretary, reports: “Our Sunday school, with a membership of 29, should have reported in November, as we had over \$2 per member—at the end of November our offering amounted to \$141.22. We believe and pray that the offering of our school will reach \$200.”

Blenheim, Ontario. John Larabee, superintendent, writes: “Believe we are entitled to be on the roll of honor, as we have more than \$2 per member. Our enrollment is 17, and we hope to have a good offering to hand in at the close of the year.”

Weyburn, Saskatchewan. Brother James R. Dickson reported as follows to the Herald Office: “The Weyburn, Saskatchewan, Sunday school wish to have their name on the roll of honor for they have more than exceeded the \$2 mark.”

Ocean Springs, Mississippi. Sister Susan Yocom reports: “We are five in number and have better than \$5 per member now and hope to have more. I wish the best of success to all the Christmas offering workers.”

Rich Hill, Missouri. Sister Dollie Masterson reports: “I believe the Prior Creek Home Class is entitled to the diploma. We have 11 members. We have organized another home class at Caplinger Mills, another school or home class to win a diploma.”

Saint Clair, Michigan. Brother Herbert Lively, superintendent, reports: “We are ‘over the top’ with our offering, regardless of the fact that we were closed for four weeks—then Sunday school was permitted for two Sundays and we are now closed again. I will call on every Sunday school scholar possible and do all I can for the offering in this way. We have 46 members and have now \$114, and hope to raise considerable more.”

Bald Knob, Missouri. Sister W. F. Martin reports: “We set our mark for \$100, but have already gone ‘over the top,’ as we have now \$138.50 with only 35 members. We are still working and hope to have more.”

Santa Ana, California. Sister Emma Burton writes: “The Santa Ana Sunday school has gone ‘over the top.’ We have to date \$289.34, and hope to have over \$3 per member. Hope the schools will reach the \$100,000.”

Bentley, Michigan. Sister Ethel A. Yarrington writes: "We have gone 'over the top' with our Christmas offering and are very anxious to have the Glover Integrity Sunday school listed. We surely are glad for the interest the offering movement has aroused. It not only helps the church but helps us all to bring up our children under the spirit of sacrifice, and surely there is no sacrifice, too great for the gospel."

Kittitas, Washington. Sister Bertha Meinecke writes: "I am not near a branch, so am sending my offering directly to you, and inclosed is my check for \$51. Last spring I decided I would give what I made during vacation this summer to the Christmas offering. I also saved all the pennies I could during the year. I trust that I may be a means in God's hands of accomplishing some good, and am thankful for the many blessings he has given me." Though isolated this good sister has not forgotten there is a great work for all. We are indeed thankful for her good support.

Rupert, Idaho. Brother Arthur Condit, superintendent, reports: "The Big Bend Sunday school has done better than \$2 per member, so we are entitled to be listed on the roll of honor."

Thus the good work goes on, and we are looking forward to see all the schools listed on this roll of honor. Send in your reports—if your school is over the \$2-per-member mark—giving us a few items of interest for this roll.

Yours for \$100,000—no less,

ARTHUR W. SMITH.

SAINT LOUIS, MISSOURI, 2903 Sullivan Avenue.

SOMERVILLE, MASSACHUSETTS, December 6, 1918.

Editors Herald: My three profitable weeks here in this Somerville Branch have come to a close, and I am about to leave for Attleboro. The dear Saints of Somerville are among the most hospitable I have found in the church. I found the spirit of the gospel in every home I visited. Under the pastoral care of Brother Baldwin, the branch presents an edifying example of unity and mutual helpfulness. Brother Traver is one of the most zealous branch presidents I have ever met. The branch has an able expounder of the church books in Doctor Sinclair.

The city of Boston is opening its arms to the returning wounded soldiers. I have had the privilege of meeting many of them, not only in the base hospitals, but in their homes.

The base hospitals I have visited are cheery places in spite of the misery and suffering. These poor, wounded ones hunger for the word of comfort. And it is well when one is able to comfort them, as Paul says, "by the comfort wherewith we ourselves are comforted of God."

It is thrilling to sit by the bedside of one of these wounded men, and hear him tell of the experiences through which he passed while at the front. This is done, not in a boasting spirit, but in a spirit that speaks the valor of the American soldier. One told me he had been two months at the front and in those two months he seemed to live ten years. He told me of ten others and himself burying two hundred and fifty men at one time, and sleeping on the ground for ten days at a time without removing clothes. Their eyes fill with tears when they tell you how they saw the wounded die on the field of battle.

One of them showed me a leaflet containing an anti-swearing pledge which every soldier was asked to make. This wounded lad told me that on the first presentation five hundred men in his company signed it, and within two weeks eight hundred signed it. I am appending here the clipping from the leaflet which contains the pledge. What a blessed

thing it would be if all men, the world over, would sign such a pledge. Just read it:

"Knowing that my God, my country, and my home are expecting me to be a true man, and realizing that swearing is not conducive to one's morals, also that it deadens the finer sensibilities of the soul, I hereby place my name on the roll of this organization, to become a member, and I promise before God to do my best to refrain from all manner of language that I should not use before my wife, my mother, my sister, or my sweetheart."

It will, I am sure, rejoice many a mother's heart to find a copy of such a pledge in her boy's Testament when he brings it back or when it comes without him.

Last Saturday evening Brother Traver took me in his beautiful car to visit a wounded soldier in his home. We found a devoted mother bending over him. His case was one of the severest I have yet seen. He had forty-five gashes in his body. I called Brother Traver's attention to the wounds. He lost his right eye and the left limb up to the knee had to be amputated. The dear mother seemed at a loss for words to express her thanks for our coming. After all I have seen of the severe suffering caused by this war, I cannot but believe that the world will move in new channels after this. The heart of humanity will be more tender and we will be less selfish.

We have come to the crowning day of the world. The name of God is written loud as a trumpet over the entire globe. I sometimes dream of a world-wide missionary movement in our church. The changed condition of the world, will, I believe, permit our missionaries to go forth, in all the lands of Europe, and proclaim this latter-day gospel with such confidence as the early apostles had in their proclamation when they went from that chamber in Jerusalem with the heat of the flame of Pentecost on their brows. This is the day for the unfolding of the restored gospel. Every day I pray God to strengthen our zealous missionaries to meet the gigantic task before them. The sectarian churches have failed, lamentably failed. They confess as much themselves. Honest seeking hearts are beginning to understand us, and they are willing to let the restored gospel take the field and break up the fallow ground and bind the waste places.

Our gospel contains that holiness without which no man can see God. There is in it a chance for the worst and salvation for the best. Restored gospel! the expression itself is beautiful. It seems to me it should be the unchanging text of every sermon preached in our pulpits. We should not only preach it, but sing it, and sing it so as to invite the angels to listen. We should belt the globe with it. Oh, church of the restored gospel, this is your task!

I cannot but feel that it would be a tragedy unspeakable if the Reorganized Church of Jesus Christ fails to meet to the full the challenge of the day into which we have entered. With the new day of opportunity for the church has come the day of severest testing. A day of testing, the like of which has never come to the church since the time of the great apostasy, when many fell away from the truth, and walked no more with the Lord. We have one great truth to give us assurance and comfort, we know the restored gospel has in it the power to satisfy the demand of the new epoch which every observer of contemporary events sees is upon us. The demand down deep in the heart of the new epoch is for a positive, true revelation of the gospel. The sectarian churches have no such truth to offer. The world has learned that. The war has served a good purpose in this respect. It turned the flashlight of the truth upon the denominations, and showed their shallowness, and the absence of divine authority. The fact is, the war has left us con-

fronted by a world that is imploring the restored gospel but does not know it as such. I pray the great Head of the church to help us to see this. Other agencies, good, bad, and indifferent are getting ready for world conquest. The reorganized Church must gird herself and arise and meet the challenge. If this fact could sink into all our hearts I think it would enable us to take a fresh grip upon all the activities of the church and quicken our hearts for the conquest.

In this day of opportunity our branches cannot live at a dying rate. We must make every community in which a branch is located feel the mighty power of the restored gospel, in the healing of the body as of the soul—"confirming the word with signs following." I think self-examination would be most excellent for all of us at this time, and see if we, in our lives, have a right focus of the gospel. Surely there can be no better way for us to prepare for the challenge of the hour.

These are tremendous days, tremendous in their responsibility, and tremendous, likewise, in their opportunity. I pray that we, as members of the true church of the living God, may not be found wanting.

Fraternally yours,
AUGUSTINE DWYER.

MISCELLANEOUS DEPARTMENT

Conference Minutes

EASTERN WALES.—May 18 and 19, 1918, at Nantyglo, Monmouthshire, Wales. District President E. J. Trapp presided, and associated with him was Bishop R. May. The following officers reported: E. J. Trapp, president; Thomas Gould, vice president; Elders E. J. Trapp, A. Jones, branch presidents, same. Bishop R. May reported. Following officers elected: President, E. J. Trapp; vice president, A. Jones; secretary, A. T. Trapp; associate secretary, R. P. Sims; treasurer, J. H. Smith. Sunday was devoted to religious and educational meetings; one being a series of short discourses, a prayer and testimony meeting, and a preaching service with R. May speaker. Adjourned subject to call of presidency. E. J. Trapp, president; R. P. Sims, secretary.

ALABAMA.—Met with the Flat Rock Branch December 7, 1918, J. R. Harper presiding, assisted by G. O. Sellers. Pleasant Hill Branch reported 365 members. Ministers reporting: Two elders, three priests, and one teacher. Bishop's agent reported on hand at last report \$842.79. Received since, \$1,245.62. Paid out, \$1,890. On hand, \$198.41. Report was audited and found correct. Conference provided for a reunion at Pleasant Hill Branch in 1919. Conference adjourned to meet with the Pleasant Hill Branch on Saturday before the full moon in March, 1919. D. T. Parker, secretary.

The Bishopric

Pittsburgh District: The Saints of the Pittsburgh District will kindly take notice that Brother L. F. P. Curry, of 906 Carnegie Building, Pittsburgh, Pennsylvania, has been appointed as Bishop's agent, beginning January 1, 1919. Brother Currie has been an active church worker for a number of years and is an efficient and well-qualified man to act in this capacity. We trust that he may receive the support of the Saints, as we believe he will.

Northeastern Kansas District: Having received the resignation of Brother John Cairns, who has been acting as Bishop's agent of the Northeastern Kansas District, we have arranged with Brother Frank G. Hedrick, Fanning, Kansas, to act as agent of that district, beginning January 1, 1919.

We feel that it is hardly necessary to commend Brother Hedrick to the Saints of this district, but should there be any who are not acquainted with him we can say that you will find him a man of integrity and of high ideals, a man worthy of your confidence and support.

BENJAMIN R. MCGUIRE,
Presiding Bishop.

Notice

The Toronto District conference empowered the secretary to choose an assistant.

Brother Martin A. Ware, 78 Morrison Street, Niagara Falls, Ontario, has been so chosen.

FLORALICE MILLER,
District Secretary.

Approved by George E. Harrington, President.

Addresses

C. N. Headding, Chehalis, Washington.

Our Departed Ones

STOLL.—Blanche Emma, daughter of Brother and Sister Heide, of eastern Iowa. She leaves her husband, father, mother, 5 brothers, and 2 sisters. Born at Fulton, Iowa, July 10, 1896. Married Eddie Stoll, June 2, 1917. Died December 5, 1918; funeral sermon by Hubert Case.

STOLL.—Mary Frances, wife of William Stoll, was born at Fulton, Jackson County, Iowa, March 9, 1868. Died of influenza near Andover, Missouri, December 8, 1918. Married Brother Stoll, August 28, 1894. To this union were born three sons and three daughters, who with a brother and one sister mourn her departure. She was baptized by Elder J. S. Roth, August 20, 1887. Funeral at the home near Andover, Missouri, Hubert Case in charge, sermon by L. G. Holloway. Burial in Rosehill. A good Saint has gone to a well-earned reward.

CASE.—George W., at Lamoni, Iowa, October 8, 1919, aged 80 years, 6 months, and 18 days. Born near Far West, Missouri, in 1838. Went to Utah in 1854. There married Miss Sarah Thorn, February 4, 1864. In the same year they moved east to Weston, Iowa. Ten children were born of whom two sons and four daughters are living. His wife died in 1893. In 1903 he married Sister Mary A. Rood who survives him. He joined the Reorganized Church fifteen years ago. Funeral sermon by H. A. Stebbins, assisted by Peter Muceus.

NYSWONGER.—Elizabeth, born October 6, 1843, in Montgomery County, Ohio, died at Lacona, Warren County, Iowa, aged 75 years, 1 month, 25 days. Was married to Hyrum Nyswonger, September 18, 1862, who died in March, 1917. To this union were born 6 sons and 2 daughters, all of whom are living but two sons, who died in infancy. She was baptized by Elder J. S. Roth, October 11, 1897. Funeral at Graceland Church, December 6, 1918. Services by Elder Columbus Scott.

JOHNSON.—Sarah Jane Mason was born June 24, 1835, in Hancock County, Illinois; died November 16, 1918, aged 83 years, 4 months, 23 days; married Noah Johnson, October 2, 1853. To this union 15 children were born. She is survived by nine children, 41 grandchildren, 35 great-grandchildren. She is one of the oldest settlers in Mason's Grove. Her father's family came here in 1850. She was baptized October 31, 1885, by Ira Goff. Funeral services in the Saints' Church at Deloit, by D. R. Chambers, assisted by Merl Myers.

BREAKIE.—Allen Leonard, was born November 10, 1891, at Grindstone City, Michigan, died December 9, 1918, at Lamoni, Iowa, of pneumonia following influenza. Married to Della Mae Lydick, August 31, 1915, at Lamoni, Iowa. Baptized by David Dowker, May 30, 1907. He was loyal and faithful to the end. Besides his wife he leaves a daughter, father, five brothers, five sisters, and many other relatives to mourn. His mother preceded him. He graduated from Graceland in 1915; continued his studies at the Kansas University. He was an instructor in the Lamoni High School. He was a general favorite with all who knew him.

BATH.—Isaac Bath, born April 23, 1838, at Blackwood, Monmouthshire, South Wales, England; died December 3, 1918, at Canton, Illinois; married Elizabeth Griffiths, October 1, 1866. To them were born 9 children, five sons and four daughters. He is survived by his companion, eight children, seven grandchildren, and one great-grandchild. One child died in infancy. Baptized January 27, 1867, by Jeremiah Jeremiah; ordained a priest by D. D. Jones. He continued true and faithful to the covenant. Funeral services at the residence of his daughter, Sister Charles Luker, sermon by his brother-in-law, Gomer T. Griffiths. He will be greatly missed by his companion.

STEWART.—Elizabeth Stewart was born in Ohio, March 20, 1867. Was married to John M. Stewart in 1869. To them one son was born. Baptized at Henderson, Iowa, July 19,

1908, by D. Hougas. Died December 1, 1918. Funeral services at the home, conducted by T. A. Hougas. She leaves to mourn, her husband, one son, a brother, and other relatives. She was a faithful and consistent member and died strong in the faith of the latter-day work.

OLIVER.—Emma VanAlstine was born in Springfield, Illinois, 1841; died December 10, 1918. She crossed the plains to California in 1854. Married to John P. Cassner in 1860. To them were born four children: Peter, John, Sarah, and Emma. Her husband died in 1867. She was baptized April 17, 1869, at Sacramento, California. In 1871 she was married to Milton B. Oliver. To this union were born five children: Mary, William, Joseph, Ida, and Milton. In the seventies they moved to Plano, Illinois, where her husband was an assistant in the Herald Office. Funeral from the home of her son William, near Emerson, Iowa, December 12; conducted by T. A. Hougas. Interment in Hastings Cemetery.

DILLON.—Dorothy Bea, daughter of Emory W. and May G. Dillon, was born near New Haven, Wyoming, June 23, 1916; died November 26, 1918; blessed by J. M. Stubbart. Thus passed one of the sweet buds of earth, after three days' illness of what was supposed to be influenza. She was buried near the home on Thanksgiving Day. Sermon by J. M. Stubbart.

STARLIPER.—Florence Myrtle Leach was born September 3, 1866, at Omaha, Nebraska. Baptized in childhood. Married to John Starliper, July 30, 1893. To this union were born four sons and two daughters; two sons have preceded her. Died December 5, 1918, of pellagra, at Nevada, Missouri. Funeral sermon by H. E. Moler, interment at Nevada, Missouri.

Book Reviews

THE ADVENTURES OF A BROWNIE.—This is a pretty little book by Miss Mulock, published by the J. B. Lippincott Company, Philadelphia, 50 cents net. Four full-page illustrations in color. This is one of this company's famous Children's Classics, printed in large, clear type, and of great interest to every normal child. This book is sure to be a favorite in your children's library. Orders received at this office.

KEINETH.—By Jane D. Abbott, illustrated, net \$1.25, decorated board covers, J. B. Lippincott Company, Philadelphia. This is a delightful new book by a popular author, in which she tells how Keineth Randolph, a twelve-year-old girl, kept a secret for a year. It was a war secret, about which her father had an important secret mission for the Government. There is much delightful action, and a story no healthful girl can put down unfinished. Send orders to this office if desired.

THE AMERICAN BOYS' ENGINEERING BOOK.—Cloth, \$2 net, by A. Russell Bond, assistant editor of the *Scientific American*. There are 250 skillfully drawn diagrams, with measurements, which make absolutely clear all the steps in doing interesting things told about in the book. Such things as this are told and shown: Construction of a workshop at almost no cost, survey of a pond, building a dock, a homemade pile-driver, a lighthouse with a flashing lantern, a gravity railroad, etc. Other chapters deal with the making of weather instruments, electrical apparatus, etc., and how to use the telescope. A most satisfactory play book, full of profitable fun from making things. Order from this office.

FROM HERE AND THERE

Sister Abbie Horton, for many years our correspondent in Independence, celebrated her eighty-second birthday recently. She writes that her long life has been fraught with many changes and afflictions, but the days grow brighter, for she can see the Lord is greatly blessing his people.

"Surely there is some one who would like to leave a piano with us as a convenience to all concerned," say the managers of the Women's Building, at Independence. And it would seem reasonable, for in our experience we have known

THE SAINTS' HERALD

Frederick M. Smith and Elbert A. Smith, Editors; Samuel A. Burgess, Associate Editor; Edward D. Moore, Assistant Editor.

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of a number of such instances. If you have one to loan or sell at a bargain, communicate with Mrs. Joseph Mather, Independence, Missouri.

James A. Gillen was in Detroit the 8th; spoke there and at Windsor, Ontario, that Sunday. On Monday evening a general priesthood meeting was held from Detroit, Windsor, Walkerville, and vicinity. This is a monthly meeting. On December 9 Elder Gillen addressed them on coordination. Their union priesthood meeting is proving an excellent plan. Elder Gillen left there on the 10th for other points in Michigan.

Conditions in Lamoni are improving. But the editorial office is still under a heavy handicap, as Brother Burgess is the only one able to get to the office, even part time. Brother Moore took sick the 11th, but both he and his wife are much better as we write. There is a big accumulation of letters unanswered. We hope our correspondents will be patient.

This issue closes the volume for 1918. What it has been, is before our readers. It has been a year of difficulties. The draft and then the influenza has cut deeply into the working forces. Conditions have required the absence from the office of the associate editor near half the time, and so the assistant editor, Elder E. D. Moore, has had at times more than his share of burden. We face the new year with new hope. We have a number of good articles on hand, and we expect further manuscripts from our able writers. The HERALD is the official organ of the church. The first Presidency are its editors. In the stirring times before us, every church member should read it carefully. There are fifty-three numbers in 1919. It is a good time to subscribe. Do it now.

Heroism is simple and yet it is rare. Everyone who does the best he can is a hero.—Josh Billings.

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